

## DU MA Sociology

Topic:- DU\_J18\_MA\_SOCIO

1) Ideas do not exist in a vacuum. They inhabit a social setting. Let us call that the *matrix* within which an idea, a concept or kind, is formed. "Matrix" is no more perfect for my purpose than the word "idea." It derives from the word for "womb," but it has acquired a lot of other senses—in advanced algebra, for example. The matrix in which the idea of the woman refugee is formed is a complex of institutions, advocates, newspaper articles, lawyers, court decisions, immigration proceedings. Not to mention the material infrastructure, barriers, passports, uniforms, counters at airports, detention centers, courthouses, holiday camps for refugee children. (Source: Ian Hacking 1999, *The Social Construction of What?*)

For the author of this passage, the term "matrix" mainly refers to:

[Question ID = 1468]

1. A womb-like entity that gives birth to institutions. [Option ID = 5871]
2. The figure of the woman refugee in the contemporary world. [Option ID = 5872]
3. The field of matrix algebra and linear analysis. [Option ID = 5870]
4. The social context within which ideas take shape. [Option ID = 5869]

Correct Answer :-

- The social context within which ideas take shape. [Option ID = 5869]

2) So this is the main function and the main concern of imperialism: to increase 'greatly' the number of workers, either by immigration from the colonies or in their own country! And this, despite the fact that anyone who is in full possession of his senses is aware, on the contrary, of the continual presence of a complete, consolidated industrial reserve army of the proletariat and unemployment in the home countries of imperialist capital, in the old capitalist countries, whilst in the colonies capital is always complaining about labour shortage! (Source: Rosa Luxemburg & Nikolai Bukharin 1972, *Imperialism and accumulation of capital*)

From this passage, we can infer that:

[Question ID = 1465]

1. Immigration occurs in order to increase the reserve army of labor in imperialist centers [Option ID = 5860]
2. Immigration occurs because of the need to increase the reserve army of labor in the colonies [Option ID = 5858]
3. Immigration occurs because of shortage of labour in imperialist centers [Option ID = 5857]
4. Immigration occurs because workers need more employment [Option ID = 5859]

Correct Answer :-

- Immigration occurs in order to increase the reserve army of labor in imperialist centers [Option ID = 5860]

3) Magic relieves the tension and the 'unstable equilibrium' created by anxieties and the feeling of impotence, placing man once more into harmony with life. This is a pragmatic and explicitly utilitarian theory of magic. The whole truth of magic, for those who practice it, is a 'pragmatic truth'; and the student of magic must admit that 'it is useful' in that it 'raises the efficiency' of the believer. Indeed, without magic, primitive man 'would not have mastered the practical difficulties' of life nor 'advanced to the higher stages of culture'. So that magic is necessary step in human survival and evolution. (Source: Raymond Firth 1957, *Man and Culture*)

The above passage argues that:

[Question ID = 1471]

1. Magic is a pragmatic solution for impotent men. [Option ID = 5882]
2. If humans were pragmatic or utilitarian, they would not need magic. [Option ID = 5884]
3. Human beings could not have survived or evolved without magic. [Option ID = 5881]
4. Life without magic is a life without tensions. [Option ID = 5883]

Correct Answer :-

- Human beings could not have survived or evolved without magic. [Option ID = 5881]

4) It is a common observation that the heroes and villains of superhero comics are archetypes. However... they represent more than merely 'good' and 'evil.' ...[T]he disfigured villains of comics have something profound to say about criminality, justice and political legitimacy.... our aesthetic expectations of criminality have been shaped by a conception of justice based primarily upon vengeance, and by the remnants of a political philosophy that regarded crime not as the infringement of a social contract, but as a personal affront to the

sovereign, who reaffirmed his legitimacy by avenging himself upon the criminal. (Source: Jack Fennell 2012, 'The Aesthetics of Super-Villainy')

The above passage argues that super hero comics say something important about criminality because:

[Question ID = 1446]

1. Comics present limited archetypes of good and evil. [Option ID = 5781]
2. Comics are unique in how they aestheticize crime and criminality. [Option ID = 5784]
3. Comics show how vestiges of vengeance are still part of our notion of justice. [Option ID = 5782]
4. Crime is not an infringement of the social contract. [Option ID = 5783]

**Correct Answer :-**

- Comics show how vestiges of vengeance are still part of our notion of justice. [Option ID = 5782]

5) An intrinsic relation between two things A and B is such that the relation belongs to the definitions or basic constitutions of A and B, so that without the relation, A and B are no longer the same things. (Source: Arne Naess 1973, 'The Shallow and the Deep, Long-Range Ecology Movement')

According to the passage above, if A and B are in an intrinsic relation we can infer that:

- I. A and B cannot exist without each other
- II. A and B cannot be defined separately
- III. A and B are transformed by the relation
- IV. A and B are constituted only by their relation to each other

Which of the above inferences are correct?

[Question ID = 1463]

1. I and III [Option ID = 5850]
2. All of these [Option ID = 5849]
3. II and IV [Option ID = 5852]
4. I, III and IV [Option ID = 5851]

**Correct Answer :-**

- I and III [Option ID = 5850]

6) In India, the courts face quite as many problems in ascertaining religion in general and a great deal more in the way of fixing particular religious identities. This is because the Indian Constitution and legal system embody a different relation of law to religion. Indian law permits application of different bodies of family law on religious lines, permits public laws, like those of religious trusts, to be differentiated according to religion, and permits protective or compensatory discrimination in favour of disadvantaged groups, which may sometimes be determined in part by religion. The penal law in India is extraordinarily solicitous of religious sensibilities and undertakes to protect them from offence. The electoral law attempts to abolish religious appeals in campaigning. In all these areas courts must determine the nature and boundaries of a particular religion. (Source: Marc Galanter 1998, 'Hinduism, Secularism, and the Indian Judiciary')

From the above passage we can infer that:

[Question ID = 1444]

1. Indian family law combines different religious traditions into a uniform code. [Option ID = 5774]
2. Religion is implicated in both civil and criminal law in India. [Option ID = 5776]
3. The legal system in India is essentially based on religion. [Option ID = 5775]
4. The legal system in India ignores religious sentiments. [Option ID = 5773]

**Correct Answer :-**

- Religion is implicated in both civil and criminal law in India. [Option ID = 5776]

7) When I began the research for this project, I had only the sketch of a plan. I began with support groups in southern California and was led to psychiatry, neuroscience, the pharmaceutical industry, and the rest out of my interest in following up on what people living under the description of manic depression were experiencing. I thought of these excursions as "expeditions" into large-scale organizations whose activities I could only sample in the most modest way. The description that follows has the coherence of something written after the fact. (Source: Emily Martin 2007, *Bipolar Expeditions*)

From the above passage, we can infer that the author's research focusses on:

[Question ID = 1466]

1. Producing a coherent account after considering all the facts. [Option ID = 5864]
2. Sample surveys of large-scale organizations. [Option ID = 5862]
3. The experiences of people having manic depression. [Option ID = 5863]
4. The fields of psychiatry, neuroscience and pharmaceuticals. [Option ID = 5861]

**Correct Answer :-**

- The experiences of people having manic depression. [Option ID = 5863]

**8) By definition, in all societies, income inequality is the result of adding up these two components: inequality of income from labor and inequality of income from capital. The more unequally distributed each of these two components is, the greater the total inequality. In the abstract, it is perfectly possible to imagine a society in which inequality with respect to labor is high and inequality with respect to capital is low, or vice versa, as well as a society in which both components are highly unequal or highly egalitarian. The third decisive factor is the relation between these two dimensions of inequality: to what extent do individuals with high income from labor also enjoy high income from capital? Technically speaking, this relation is a statistical correlation, and the greater the correlation, the greater the total inequality, all other things being equal. (Source: Thomas Piketty 2015, *Capital in the Twenty-First Century*)**

**The least unequal society according to the above passage is likely to be one in which:**

[Question ID = 1455]

1. There is a low correlation between inequality of income from labour and from capital. [Option ID = 5820]
2. inequality of income from capital is low [Option ID = 5818]
3. inequality of income from both capital and labour is low [Option ID = 5819]
4. inequality of income from labour is high [Option ID = 5817]

**Correct Answer :-**

- inequality of income from both capital and labour is low [Option ID = 5819]

**9) After all, rules – what we get by interpreting precedents and statutes and precedents – must be applied to facts; but facts of a case do not come with their own descriptions, and must be characterized in terms of their legal import. (Source: Brian Leiter 1996, 'Legal Realism')**

**Some statements based on the above passage:**

- I. Facts of a case are more fundamental than rules
- II. Facts of a case are determined by applying rules
- III. Facts of a case need to be described in legal terms
- IV. Facts of a case are got by interpreting precedents

**Which of the above statements are correct?**

[Question ID = 1438]

1. Only III [Option ID = 5752]
2. All of these [Option ID = 5749]
3. II and III [Option ID = 5751]
4. I, II and III [Option ID = 5750]

**Correct Answer :-**

- Only III [Option ID = 5752]

**10) In an examination, 80% candidates passed in Paper 1 and 85% candidates passed in Paper II. 76% candidates passed in both papers. What is the maximum percentage of candidates who could have failed in both papers?**

[Question ID = 1480]

1. 11 [Option ID = 5920]
2. 15 [Option ID = 5917]
3. 20 [Option ID = 5918]
4. 24 [Option ID = 5919]

**Correct Answer :-**

- 15 [Option ID = 5917]

11) Three points may be proposed about task-orientation. First, there is a sense in which it is more humanly comprehensible than timed labour. The peasant or labourer appears to attend upon what is an observed necessity. Second, a community in which task-orientation is common appears to show least demarcation between "work" and "life". Social intercourse and labour are intermingled - the working-day lengthens or contracts according to the task - and there is no great sense of conflict between labour and "passing the time of day". Third, to men accustomed to labour timed by the clock, this attitude to labour appears to be wasteful and lacking in urgency. (Source: E.P.Thompson, 1967, 'Time, Work Discipline and Industrial Capitalism')

According to the above passage, a work rhythm that is task-oriented:

[Question ID = 1464]

1. Does not divide work and life in the life of a community. [Option ID = 5853]
2. Does not allow for workers' agency. [Option ID = 5856]
3. Is not very different from work timed by the clock. [Option ID = 5854]
4. Inevitably wastes a lot of time. [Option ID = 5855]

Correct Answer :-

- Does not divide work and life in the life of a community. [Option ID = 5853]

12) In West Africa, the term youthman is commonly used to refer to people who have not attained social adulthood despite their biological adulthood. Even men over forty continue to be seen as youths because of their inability to gain a stable livelihood, live independently, marry and form families. The very existence of the expression youthman,... stands as a metaphor for Africa's poverty and attests to the pervasiveness of waithood across the continent. (Source: Alcinda Honwana 2014, "Waithood": Youth transitions and social change')

From the above passage, it CANNOT be inferred that:

[Question ID = 1447]

1. Age is not the only criteria of attaining adulthood. [Option ID = 5785]
2. Economic conditions may affect attainment of social adulthood. [Option ID = 5787]
3. In some societies biological and social adulthood may not coincide. [Option ID = 5786]
4. The Youthman phenomenon is unique to West Africa. [Option ID = 5788]

Correct Answer :-

- The Youthman phenomenon is unique to West Africa. [Option ID = 5788]

13) Risks presuppose decision. These decisions were previously undertaken with fixed norms of calculability, connecting means and ends or causes and effects. These norms are precisely what 'world risk society' has rendered invalid. All of this becomes very evident with private insurance, perhaps the greatest symbol of calculation and alternative security--which does not cover nuclear disaster, nor climate change and its consequences, not the breakdown of Asian economies, nor the low-probability high-consequences risk of various forms of future technology. In fact, most controversial technologies, like genetic engineering, are not privately insured. (Source: Ulrich Beck 1999, *World Risk Society*)

From the passage above, we can conclude that:

[Question ID = 1469]

1. Private insurance increases in risk society [Option ID = 5875]
2. Risk has increased in modern society [Option ID = 5873]
3. Decision making powers have decreased in modern society [Option ID = 5874]
4. Decision making results in increased risk [Option ID = 5876]

Correct Answer :-

- Risk has increased in modern society [Option ID = 5873]

14) People who feel no temptation before closed doors, who have no curiosity about human beings, who are content to admire scenery without wondering about the people who live in those houses on the other side of that river, should probably ... stay away from sociology. They will find it unpleasant or, at any rate, unrewarding. People who are interested in human beings only if they can change, convert or reform them should also be warned, for they will find sociology much less useful than they hoped. And people whose interest is mainly in their own conceptual constructions will do just as well to turn to the study of little white mice. (Source: Peter Berger 1963, *An invitation to Sociology*)

From the above passage, it CANNOT be inferred that:

[Question ID = 1437]

1. Sociology can be unpleasant and unrewarding for some. [Option ID = 5746]
2. Sociologists are concerned with other people's ways of thinking. [Option ID = 5748]

3. Sociology is concerned with transforming people. [Option ID = 5747]  
4. Not everyone might find sociology interesting. [Option ID = 5745]

**Correct Answer :-**

- Sociology is concerned with transforming people. [Option ID = 5747]

**15) Brilliant people are generally eccentric. Some of them are artists. Many artists have tattoos. Based on these statements, which of the following conclusions can be made?**

**[Question ID = 1479]**

1. Artists are brilliant people [Option ID = 5916]  
2. Artists with tattoos are brilliant [Option ID = 5913]  
3. People with tattoos are eccentric [Option ID = 5915]  
4. Some brilliant people may have tattoos [Option ID = 5914]

**Correct Answer :-**

- Some brilliant people may have tattoos [Option ID = 5914]

**16) As a first moment, it is clear that while there is one (Repressive) State Apparatus, there is a *plurality* of Ideological State Apparatuses. . . As a second moment, it is clear that whereas the unified – (Repressive) State Apparatus belongs entirely to the *public* domain, much the larger part of the Ideological State Apparatuses (in their apparent dispersion) are part, on the contrary, of the *private* domain. Churches, Parties, Trade Unions, families, some schools, most newspapers, cultural ventures, etc., etc., are private. . . We can ignore the first observation for the moment. But someone is bound to question the second, asking me by what right I regard as Ideological *State* Apparatuses, institutions which for the most part do not possess public status, but are quite simply *private* institutions. . . The distinction between the public and the private is a distinction internal to bourgeois law and valid in the (subordinate) domains in which bourgeois law exercises its 'authority'". (Source: Louis Althusser 1970, 'Ideology and ideological state apparatus')**

**According the above passage, Ideological State Apparatuses are**

**[Question ID = 1470]**

1. Mostly private institutions without public status [Option ID = 5878]  
2. Critical of the public/private distinction of bourgeois law [Option ID = 5879]  
3. A questionable concept as they do not possess public status [Option ID = 5880]  
4. Institutions in private domain performing state functions [Option ID = 5877]

**Correct Answer :-**

- Mostly private institutions without public status [Option ID = 5878]

**17) Nonsense literature often functions as political satire, social commentary, and deconstructive critique of conventions. Indeed, as a form of intellectual play that hones linguistic competence, nonsense literature requires for its meaning a clear contrast with the conventional. Because it has the "doubling effect" of being grounded in, yet also in flight from, reality, it should be distinguished from accidental meaning and random senselessness. Nonsense literature is therefore not the absence of sense but, rather, "a clever subversion of it that heightens rather than destroys meaning" and exhibits its own contrasting "lawfulness." (Source: Mary Liston 2009, 'The Rule of Law through the Looking Glass')**

**From the above passage it can be inferred that:**

**[Question ID = 1441]**

1. Nonsense literature often makes no sense and can be said to be randomly senseless. [Option ID = 5761]  
2. Nonsense literature makes more sense than conventional literature despite being senseless. [Option ID = 5762]  
3. Nonsense literature makes sense by reinforcing the norms of conventional literature. [Option ID = 5764]  
4. Nonsense literature makes sense by subverting conventions of mainstream literature. [Option ID = 5763]

**Correct Answer :-**

- Nonsense literature makes sense by subverting conventions of mainstream literature. [Option ID = 5763]

**18) Calvinists believe in predestination--that God has already determined who is saved and damned. As Calvinism developed, a deep psychological need for clues about whether one was actually saved arose, and Calvinists looked to their success in worldly activity for those clues. Thus, they came to value profit and material success as signs of God's favor. Other religious groups, such as the Pietists, Methodists, and the Baptist sects had similar attitudes to a lesser degree. Weber argues that this new attitude broke down the traditional economic system, paving the way for modern capitalism. (Source: S.Kalberg (ed.) 2001, *Protestant Ethics and the Spirit of Capitalism*)**

**The above passage suggests that the pre-capitalist economy was undermined by:**

[Question ID = 1457]

1. The Calvinists belief in predestination. [Option ID = 5826]
2. The Protestants interpretation of the doctrine of predestination [Option ID = 5825]
3. The differences between Calvinists and other Protestants. [Option ID = 5827]
4. The worldly activities rather than the beliefs of the Christians. [Option ID = 5828]

**Correct Answer :-**

- The Protestants interpretation of the doctrine of predestination [Option ID = 5825]

**19) Dalit women's economic productivity has implications for marital autonomy. Divorce, 'love marriage' and widow remarriage are more common among Dalits. Although undesirable, it is possible for Dalit women to survive on their own earnings. This allows for an element of choice in their marital arrangements and enables them to escape abusive marriages. ... [yet] there is no question that men are greater (goppa-ga) than women and any household in which a wife dominates her husband is seen as transgressive. ... Dalits too see sons are important since they inherit any property, take over the family home and take care of ageing parents. (Source: C. Still 2011, 'Spoiled Brides and the Fear of Education')**

**The above passage suggests that gender relations among Dalits in South India are distinctive because:**

[Question ID = 1454]

1. Women are not expected to take care of their ageing parents. [Option ID = 5813]
2. Since they can earn their own livelihood, women can leave an abusive marriage. [Option ID = 5815]
3. Marital autonomy allows women to dominate their husbands. [Option ID = 5814]
4. Higher divorce rates imply less autonomy for women. [Option ID = 5816]

**Correct Answer :-**

- Since they can earn their own livelihood, women can leave an abusive marriage. [Option ID = 5815]

**20) Refugees are today a global dilemma. The magnitude of their problems has prompted proposals that a global partnership be forged for their protection. However, not all countries have yet ratified the 1951 Refugee Convention and therefore do not yet have in place national refugee and asylum legislation consistent with international standards and principles. Consequently, it is arguable whether the enactment of international refugee legislation is today a meaningful option. The normative international system that deals with refugees still focuses on the source of their status. Usually, the root causes referred to are the traditional ones: civil wars, military conscription and human rights violations. (Source: E. S. Macamo 2005, *Negotiating Modernity*)**

**According to the above passage, international laws on refugees are not viable because:**

[Question ID = 1459]

1. Most countries have already ratified the 1951 Convention. [Option ID = 5836]
2. There is no consensus on global standards and principles. [Option ID = 5835]
3. Today the number of refugees is too large to manage. [Option ID = 5833]
4. Today's refugees are no longer the product of traditional root causes. [Option ID = 5834]

**Correct Answer :-**

- There is no consensus on global standards and principles. [Option ID = 5835]

**21) When politicians first heard of the torture, they denied it happened, minimized the violence, and called it ill treatment. When the evidence mounted, they tried a few bad apples, disparaged the prisoners, and observed that terrorists had done worse things. They claimed torture was effective and necessary, and counter-challenged that critics were aiding the enemy. Some offered apologies, but accepted no responsibility. Others preferred not to dwell on past events. (Source: Darius Rejali 2007, *Torture and Democracy*)**

**Which of the following statements is the central message in the passage above:**

[Question ID = 1440]

1. Politicians are responsible for torture of terrorists. [Option ID = 5757]
2. Politicians are reluctant to oppose torture by the armed forces of their own nation. [Option ID = 5758]
3. Torture exists but it is a very confusing phenomenon. [Option ID = 5760]
4. There are reasonable grounds on which politicians doubt the existence of torture. [Option ID = 5759]

**Correct Answer :-**

- Politicians are reluctant to oppose torture by the armed forces of their own nation. [Option ID = 5758]

**22) This critical evaluation of the various characteristics of Caste leave no doubt that prohibition, or rather the absence of intermarriage—endogamy, to be concise—is the only one that can be called the essence of Caste when rightly understood. But some may deny this on**

abstract anthropological grounds, for there exist endogamous groups without giving rise to the problem of Caste.... The Negroes and the Whites and the various tribal groups that go by name of American Indians in the United States may be cited as more or less appropriate illustrations in support of this view. But we must not confuse matters, for in India the situation is different. As pointed out before, the peoples of India form a homogeneous whole. The various races of India occupying definite territories have more or less fused into one another and do possess cultural unity, which is the only criterion of a homogeneous population. Given this homogeneity as a basis, Caste becomes a problem altogether new in character and wholly absent in the situation constituted by the mere propinquity of endogamous social order. (Source: B.R.Ambedkar 1916, 'Castes in India')

Statements based on the above passage:

- I. In principle, endogamy is not found in heterogenous societies
- II. Caste alone is characterised by endogamy
- III. The implications of endogamy are the same for caste as for race and tribe in the USA.
- IV. The significance of endogamy derives from the physical proximity of caste groups.

Which of the above statements are correct?

[Question ID = 1456]

- 1. I and III [Option ID = 5823]
- 2. II and IV [Option ID = 5824]
- 3. None [Option ID = 5822]
- 4. All [Option ID = 5821]

Correct Answer :-

- None [Option ID = 5822]

23) Wages are determined through the antagonistic struggle between capitalist and worker. Victory goes necessarily to the capitalist. The capitalist can live longer without the worker than can the worker without the capitalist. Combination among the capitalists is customary and effective; workers' combination is prohibited and painful in its consequences for them. Besides, the landowner and the capitalist can make use of industrial advantages to augment their revenues; the worker has neither rent nor interest on capital to supplement his industrial income. Hence the intensity of the competition among the workers. Thus only for the workers is the separation of capital, landed property, and labour an inevitable, essential and detrimental separation. (Source: Karl Marx 1844, *Economic and Philosophic Manuscripts*)

The above passage argues that the separation of capital, landed property and labour:

[Question ID = 1460]

- 1. Hurts workers because they have no source of income other than wages. [Option ID = 5839]
- 2. Is the result of intense competition among workers. [Option ID = 5840]
- 3. Is the product of customary and effective combination among capitalists. [Option ID = 5838]
- 4. Is inevitable because wages in capitalist society are determined by class struggle. [Option ID = 5837]

Correct Answer :-

- Hurts workers because they have no source of income other than wages. [Option ID = 5839]

24) Efforts to describe and standardise ayurvedic and unani formulas in terms of modern pharmacological parameters have not resulted in the standardisation of single, and compound ayurvedic and unani medicines that are available in the Indian market. Deficient legislation and lack of surveillance by the central and state governments have added to this "state of anarchy". Manufacturers do not see it as their task to do fundamental research on Indian medical traditions. According to them, correlating classical plant names to the nomenclature of modern botany, conducting phytochemical, experimental and clinical studies, and other research activities with the objective to provide Indian medicine with a modern scientific base, has to be done by government bodies and colleges of indigenous medicine. (Source: Maarten Bode 2008, *Taking Traditional Knowledge to the Market*)

According to the above passage:

[Question ID = 1467]

- 1. Indigenous medicine is inadequately regulated by central and state governments. [Option ID = 5867]
- 2. Government bodies ought to provide Indian medicine with a modern scientific base. [Option ID = 5868]
- 3. The government prevents manufacturers of Indian medicines from doing research. [Option ID = 5866]
- 4. Marketing of ayurvedic and unani medicines is enabled by lack of standardisation. [Option ID = 5865]

Correct Answer :-

- Indigenous medicine is inadequately regulated by central and state governments. [Option ID = 5867]

Social problems and political upheavals have emerged in countries at all stages of development. Moreover, we can see that these afflict countries with rapidly rising per capita incomes, as well as those with stagnant economies. In fact it looks as if economic growth may not merely fail to solve social and political difficulties; certain types of growth can actually cause them. Now that the complexity of development problems is becoming increasingly obvious, this continued addiction to the use of a single aggregative yardstick, in the face of evidence, takes on a rather different appearance. (Source: Dudley Seers 1969, *The Meaning of Development*)

The above passage argues that:

[Question ID = 1481]

1. Economic growth is the cause of all social and political upheavals. [Option ID = 5924]
2. Economic growth is a method of preventing social and political upheavals. [Option ID = 5923]
3. It is unhelpful to use a single aggregative yardstick to measure economic growth. [Option ID = 5921]
4. The use of a single aggregative yardstick can solve the developmental problems of growth. [Option ID = 5922]

**Correct Answer :-**

- It is unhelpful to use a single aggregative yardstick to measure economic growth. [Option ID = 5921]

26) Imagine being asked for your passport by your neighbour from the next village, wearing a uniform and shouldering a machine gun. ... Whom do you see at this moment – a neighbour with unique physical traits, an individual with a lifestyle well-known to you? Or a soldier, part of a collective order, representing a state, de-individualized and acting according to command? You have done business with him, eaten and drunk with him, bought sweets for his children, but does all this really matter now? You might ask yourself how to address this person. Colloquially, referencing spatial and social proximity? Or rather formally, referencing an official distance, not putting emotions in your voice, like filling in a form? (Source: Florian Mühlfried 2014, *Being a State and States of Being in Highland Georgia*)

This passage is likely to come from an essay on:

[Question ID = 1439]

1. Quarrels among former neighbours [Option ID = 5754]
2. Rising military tensions in tribal society [Option ID = 5756]
3. Watching young men become patriotic soldiers [Option ID = 5753]
4. Borders coming up between neighbouring villages [Option ID = 5755]

**Correct Answer :-**

- Borders coming up between neighbouring villages [Option ID = 5755]

27)

Table A: Percentage Share of Various Social Groups in Total Enrolment in Higher Education, 2016-17 (compared to their estimated share in the population of India)		
Social Groups	Percentage Share in	
	Total Student Enrolment in Higher Edu. 2016-17	Total Population of India
Women	46.8	48.5
Scheduled Tribes	5.1	8.6
Scheduled Castes	14.2	16.6
Other Backward Classes	34.4	42.0
Muslims	4.9	14.2
Other Minorities	2.2	4.5
Persons with Disability	0.2	2.2
"Upper Caste" Hindus*	40.6	20.0
*Note: "Upper Caste" Hindus estimated as residual. Source: For enrolment shares, AISHE; for population shares, NSSO for OBC, Census 2011 for rest.		

With reference to Table A:

Relative to their share in the total population of India, which are (respectively) the most under-represented and the most over-represented groups in higher education in 2016-17?

[Question ID = 1482]

1. "Upper Caste" Hindus and Persons with Disability [Option ID = 5925]
2. Other Backward Classes and Women [Option ID = 5926]
3. Muslims and Other Minorities [Option ID = 5928]



4. Persons with Disability and "Upper Caste" Hindus [Option ID = 5927]

**Correct Answer :-**

- Persons with Disability and "Upper Caste" Hindus [Option ID = 5927]

28)

Table B: Reasons for Enrolling in Private Educational Institutions, by Level of Education, 2014, All India, Rural+Urban, Persons Aged 5-29				
Reasons for choice given by those enrolled in private institutions	SCHOOL EDUCATION			HIGHER EDUCATION
	Primary	Secondary	Higher Secondary	Graduate & Above
No govt. insttn. nearby	5.3	15.1	20.1	21.4
Better learning environment	55.7	54.0	47.5	32.1
English medium	14.7	9.5	5.3	1.4
Govt. insttn. unsatisfactory	20.7	17.0	18.0	10.2
Didn't get into govt. insttn.	0.6	1.6	6.1	31.5
Can't say	3.0	2.9	2.9	3.3
All Reasons	100.0	100.0	100.0	100.0
Source: NSSO 71 <sup>st</sup> Round, Report No.575, Table 21c.				

Some inferences based on the data in Table B:

- The desire for English medium education seems to be a more important reason for choosing private institutions at the school level rather than for higher education.
- A majority of those in private higher education are there because they could not get into government institutions, or because there were no government institutions nearby.
- Up till the secondary level, a minority of those in private schools believe that private schools provide a better learning environment than government schools.

Which of the above inferences is/are correct?

[Question ID = 1483]

- I and III [Option ID = 5929]
- I and II [Option ID = 5931]
- I, II and III [Option ID = 5932]
- II only [Option ID = 5930]

**Correct Answer :-**

- I and II [Option ID = 5931]

29)

Table D: Number & Share of Women in Undergraduate Enrolment, by major disciplines, 2015-16		
Disciplines	Total Enrolment (000s, rounded)	Percentage Share of Women
Agriculture	184	26.4
Arts	9,891	52.9
Commerce	3,858	46.2
Education	713	62.3
Engineering & Technology	4,250	27.9
Foreign Language	121	54.7
Indian Language	246	58.9
IT & Computer	682	43.6
Law	328	31.4
Management	520	37.3
Medical Science *	900	61.1
Science	4,378	47.1
Social Science	776	49.6
Note: * Includes Nursing.		
Source: AISHE 2015-16, Table 12		

Based on the data in Table D, we can infer that the largest numbers of women (in absolute terms) in undergraduate education would be found in:

[Question ID = 1485]

1. Arts, Education and Medical Science [Option ID = 5937]
2. Arts, Science and Engineering & Technology [Option ID = 5938]
3. Arts, Science, Commerce [Option ID = 5940]
4. Education, Medical Science, Indian Language [Option ID = 5939]

**Correct Answer :-**

- Arts, Science, Commerce [Option ID = 5940]

30)

Table E: Representation of Women & Social Categories in Student Enrolment, by Type of University, 2015-16							
Type of Univ or College	Women	Schedule d Castes	Scheduled Tribes	Other Backwar d Classes	Muslim s	Other Minoritie s	"Upper-Caste" Hindus
Central Univs	46.0	11.6	3.9	13.7	4.1	0.8	66.0
Inst. of Nat. Imp.	21.5	13.0	5.9	25.2	1.5	1.0	53.4
State Univs	48.2	11.3	3.4	28.8	3.8	0.6	52.0
Cen+State OpenU	43.1	13.7	8.3	30.8	0.5	0.2	46.6
Private Univs	33.7	5.4	2.6	19.1	2.5	2.4	67.9
All India Univs	43.2	11.0	4.7	25.8	2.6	0.9	55.0
Source: Based on AISHE 2011-12 & 2015-16, Tables 27-28. (Some university types combined)							

Some statements based on Table E:

- I. In all types of universities, the largest social group is that of "Upper Caste" Hindus.
- II. The share of women is higher than the All India Universities average in Institutions of National Importance and Private universities
- III. Private universities have the lowest proportion of Scheduled Castes and Scheduled Tribes

Which of the above statements are correct:

[Question ID = 1486]

1. I and III [Option ID = 5943]
2. I and II [Option ID = 5942]
3. I only [Option ID = 5941]
4. I, II and III [Option ID = 5944]

**Correct Answer :-**

- I and III [Option ID = 5943]

31)

Table C: Reasons for discontinuing education, Ages 20-24 By Gender and Sector, NSSO Data for 2011-12				
Reasons for Dropout	Rural		Urban	
	Women	Men	Women	Men
Never attended	23.4	11.4	11.9	7.5
School too far	0.9	0.9	0.2	0.2
To earn income	8.9	64.5	14.1	69.7
Not considered necessary	9.0	6.4	7.8	4.9
To do domestic work	43.5	2.9	47.8	1.8
Other Reasons	14.2	13.9	18.2	15.9
Total	100.0	100.0	100.0	100.0
Source: Based on NSSO 2015, Table 10, Appendix A.				

Considering both rural and urban sectors and the various reasons given for discontinuing education, gender differences are the most and the least (respectively) for:

[Question ID = 1484]

1. "To do domestic work" and "Other reasons" [Option ID = 5933]
2. "To do Domestic work" and "School too far" [Option ID = 5935]
3. "To earn income" and "Never attended" [Option ID = 5936]
4. "To Earn Income" and "School too far" [Option ID = 5934]

**Correct Answer :-**

- "To Earn Income" and "School too far" [Option ID = 5934]

32) It is not surprising that the East India Company, which was basically a jointstock company, should be concerned with accounts of its operations. The more important point is that the trade accounts, the manner in which they were presented, and their accountability to the Company at different levels and to the British Parliament, brought together for the first time a broad range of goods within a single accounting framework. Since accounts had to be submitted regularly, it rendered possible the construction of temporal sequences of the volume of trade and the movement of goods, thus making it possible to represent commodity flows statistically. Once again, this is an early precursor to a macroeconomic account of the economy. (Source: U. Kalpagam 2000, 'Colonial governmentality and the "economy"')

The above passage suggests that the most important consequence of the East India Company's accounting practices was to:

[Question ID = 1475]

1. Create the preconditions for the description and analysis of the macroeconomy. [Option ID = 5897]
2. Provide a temporal account of trade and the movement of goods. [Option ID = 5898]
3. Underline the special importance of accounts for jointstock companies. [Option ID = 5899]
4. Initiate modern forms of public accountability and oversight. [Option ID = 5900]

**Correct Answer :-**

- Create the preconditions for the description and analysis of the macroeconomy. [Option ID = 5897]

33)

Not merely a passive activity, hanging out in the [Janpath] market is, for my informants [a group of male tourist escorts in their late twenties], an active process of figuring out India's role in a globalizing world and of determining their own place within it. The market is also an arena for staging and playing with gender and class identities. Their watching, commenting, and enjoying street life can be seen as processes of participation in global exchanges. In Janpath, we are offered concrete examples of how the "global traffic of imaginaries" reaches local actors and provides them with a means for imagining new lives and desires and for enacting their own agendas for class- and gender-defined processes of identity-making. (Source: Paolo Favero 2003, 'Phantasms in a "Starry" Place')

The main aim of this passage is to highlight:

[Question ID = 1462]

1. Young men's active imagination and participation in the global through the local. [Option ID = 5845]
2. Janpath as a unique site representing India's place in a globalizing world [Option ID = 5846]
3. The class and gendered aspect of global markets. [Option ID = 5848]
4. The role of male tourists in a market place. [Option ID = 5847]

**Correct Answer :-**

- Young men's active imagination and participation in the global through the local. [Option ID = 5845]

34) Why did the British invade Australia instead of the Aborigines invading England? More generally, why did all imperialist superpowers emerge in Eurasia and not one from Africa or Australia? ... Simply put, the geographical conditions in Eurasia – the nature of the land and the climate – meant that agriculture and surplus and all that went with it took hold with great force, leading to the emergence of rulers of states in command of armies equipped with technologies such as guns ....In countries like Australia, however, ... food was never in short supply ... As a result, there was no reason to invent the agricultural technology that allows for the accumulation of surplus ... .Today we know ...that the Aborigines had poetry, music and myths of tremendous cultural value, but they didn't have the means to attack other peoples or to defend themselves from the armies, the weapons and the germs that agricultural surplus-producing economies engender. In contrast the British ... had been forced by climate and need to generate large surpluses and all that came with them, from seagoing vessels to biochemical weapons. As a result, when they arrived on the Australian coast, the Aborigines didn't stand a chance. (Source: Yanis Varoufakis 2017, *Talking to my Daughter About the Economy*)

The above passage suggests that the root cause of imperialism is:

[Question ID = 1476]

1. The emergence of rulers and states with standing armies and sophisticated weapons technologies. [Option ID = 5904]
2. The availability of weapons in some societies and their absence in others. [Option ID = 5903]
3. The fundamental mismatch between the economic orientation of Eurasian peoples and the cultural orientation of the rest of the world. [Option ID = 5902]
4. The ecological compulsion of producing an agricultural surplus, and the chain of consequences that this surplus triggers. [Option ID = 5901]

**Correct Answer :-**

- The ecological compulsion of producing an agricultural surplus, and the chain of consequences that this surplus triggers. [Option ID = 5901]

35) Part of critical ethnographic practice is an ongoing commitment to rethinking and redoing one's work as ethnographer and activist. The question is how to become over the long term an apprentice to one's own changing practice. It takes practice to come to inhabit a critical ethnographer's craft. Most anthropologists would say that this transformation principally takes place during the course of fieldwork. This may sound as if "critical ethnographic practice" is dedicated to empirical investigation, as if fieldwork is foremost in shaping anthropological identities. (Source: Jean Lave 2011, *Apprenticeship in Critical Ethnographic Practice*)

The above passage argues that:

[Question ID = 1472]

1. Fieldwork is the most important influence on anthropological identity. [Option ID = 5885]
2. Anthropological practice is more important than theory in moulding scholars. [Option ID = 5886]
3. In critical ethnography, one can only learn from one's own practice. [Option ID = 5887]
4. As a critical ethnographer, one is always an apprentice and always changing. [Option ID = 5888]

**Correct Answer :-**

- As a critical ethnographer, one is always an apprentice and always changing. [Option ID = 5888]

36) What readers may not fully comprehend when reading Austen's *Pride and Prejudice* is that the foods served in the novel are models for conspicuous consumption. An excellent example is in the types of dishes that Mrs. Bennet serves at dinner. Mrs. Bennet always insists on serving the highest and most expensive dishes as a means of displaying her social status. (Source: <https://jappfoodnetwork.wordpress.com/conspicuous-consumption-in-early-19th-century-britain/>).

From the above passage it can be inferred that:

[Question ID = 1450]

1. Conspicuous consumption refers to the consumption of prominent people. [Option ID = 5798]
2. Conspicuous consumption refers to lavish spending by those who cannot afford it. [Option ID = 5797]
3. Conspicuous consumption is meant to be personal rather than public consumption. [Option ID = 5799]
4. Conspicuous consumption is meant to demonstrate one's own social status to others. [Option ID = 5800]

**Correct Answer :-**

- Conspicuous consumption is meant to demonstrate one's own social status to others. [Option ID = 5800]

**37) The cut off points on a hierarchical scale that signify strata like upper class, upper middle class, middle class, lower middle class, lower class, and so on are essentially arbitrary. At what point the lower middle class becomes a lower class depends on considerations not immanent in the hierarchy. That is why it is important to remember that cut-off points on the hierarchy are justified on the basis of cohort factors which do not figure in the hierarchy itself, but are employed by the analyst to justify the demarcations for the purpose of a specific analysis. (Source: Dipankar Gupta 1991, 'Hierarchy and difference')**

**The above passage implies that:**

**[Question ID = 1451]**

1. Classes are not hierarchically structured. [Option ID = 5802]
2. Class cannot be understood on grounds of hierarchy alone. [Option ID = 5803]
3. Class is an essentially arbitrary construct. [Option ID = 5801]
4. None of these [Option ID = 5804]

**Correct Answer :-**

- Class cannot be understood on grounds of hierarchy alone. [Option ID = 5803]

**38) The slave system defined Black people as chattel. Since women, no less than men, were viewed as profitable labor units, they might as well have been genderless as far as the slaveholders were concerned. In the words of one scholar, "the slave woman was first a full time worker for her owner, and only incidentally a wife, mother or homemaker". Judged by the evolving nineteenth century ideology of femininity, which emphasized women's roles as nurturing mothers and gentle companions and housekeepers for their husbands, Black women were practically anomalies. (Source: Angela Davis 1981, *Women, race and class*)**

**The above passage implies that:**

**[Question ID = 1453]**

1. Slave women were not wives, mothers, or homemakers. [Option ID = 5812]
2. There was much that was common to the condition of a slave man and a slave woman. [Option ID = 5810]
3. Black women were forced to conform to the nineteenth century ideology of femininity. [Option ID = 5811]
4. Gender identity was irrelevant for the slave women. [Option ID = 5809]

**Correct Answer :-**

- There was much that was common to the condition of a slave man and a slave woman. [Option ID = 5810]

**39) The importance of equality is often contrasted with that of liberty. Indeed, someone's position in the alleged conflict between equality and liberty has often been seen as a good indicator of his or her general outlook on political philosophy and political economy. For example, not only are libertarian thinkers seen as anti-egalitarian, but they are diagnosed as anti-egalitarian precisely because of their overriding concern with liberty. Similarly those diagnosed as egalitarian thinkers may appear to be less concerned with liberty precisely because they are seen as being wedded to the demands of equality. (Source: Amartya Sen 1992, *Inequality reexamined*)**

**The above passage implies that:**

**[Question ID = 1449]**

1. D) Neither A nor B [Option ID = 5796]
2. A) It is often believed that there is an inherent tension between the ideals of equality and liberty. [Option ID = 5793]
3. C) Both A and B [Option ID = 5795]
4. B) It is often believed that prioritising equality requires the sacrifice of liberty, and vice-versa. [Option ID = 5794]

**Correct Answer :-**

- C) Both A and B [Option ID = 5795]

**40) The [Second world] war is often viewed as a period when job segregation by sex was broken down, albeit temporarily. Yet what is most striking about the wartime transformation is the way new patterns of occupational segregation developed in the industries opened to women. The boundaries between "women's" and "men's" work changed location, rather than being eliminated. If the most remarkable aspect of the sexual division of labor in the depression was its stability in the face of dramatic economic and political change, the wartime**



experience highlights something even more fundamental: the reproduction of job segregation in the context of a huge influx of women into the work force and a massive upheaval in the division of labor. (Source: Ruth Milkman 2009, 'Constructing Jobs as Women's Work in World II')

The above passage implies that:

[Question ID = 1448]

1. Both the Depression and War had the same impact upon the sexual division of labour. [Option ID = 5790]
2. Women's entry into previously male jobs signals the end of job segregation by sex. [Option ID = 5791]
3. Sexual division of labour is universal and unchanging. [Option ID = 5789]
4. The division of labour by sex is likely to be impacted by large scale changes in society. [Option ID = 5792]

**Correct Answer :-**

- The division of labour by sex is likely to be impacted by large scale changes in society. [Option ID = 5792]

**41) The idea that family support springs from moral impulses which are 'natural' represents a long-running theme in British social policy which defined a role for the state in ensuring that the whole population - especially the working classes - were encouraged to recognize responsibilities to their kin. It has long been an imputed characteristic of the 'decent family' that such responsibilities are recognized without question. However, most sociologists probably would want to question the idea that there is a normative consensus about these matters at the present time. (Source: Janet Finch 1991, 'Obligations of kinship in contemporary Britain')**

From the above passage, it can be inferred that:

[Question ID = 1445]

1. That family support springs from innate factors is a new idea. [Option ID = 5778]
2. Most sociologists in Britain are questioning British family policies. [Option ID = 5777]
3. There may be different notions of kin responsibilities in British society. [Option ID = 5779]
4. There is a normative consensus about family obligations. [Option ID = 5780]

**Correct Answer :-**

- There may be different notions of kin responsibilities in British society. [Option ID = 5779]

**42) The rules of exclusion enforced by the Inner Line, and the restrictions on property ownership by non-tribals in the tribal states of Northeast India, effectively compromise the constitutional right to free movement of Indian citizens. A similar constitutional provision in Jammu and Kashmir has proved highly controversial. The absence of controversy over the exclusionary rules in Northeast India can be explained by either the lack of interest in the region on the part of India's political classes, or the perception that, in this case, these are necessary short-term costs of the project of nationalizing space. The institution of exclusion, however, have come under increasing stress as a result of the demographic change through immigration into the region that is inherent in the logic of developmentalism. (Source: Sanjib Baruah, 2010, *Durable Disorder*)**

The above passage argues that restrictions on non-tribals owning property in the Northeast:

[Question ID = 1461]

1. Should be supported because they promote migration and development. [Option ID = 5842]
2. Should be abolished as they block the project of nationalizing space. [Option ID = 5841]
3. Are non-controversial partly because mainstream India is indifferent to the Northeast. [Option ID = 5843]
4. Are not as beneficial to tribal communities as similar laws in Jammu and Kashmir. [Option ID = 5844]

**Correct Answer :-**

- Are non-controversial partly because mainstream India is indifferent to the Northeast. [Option ID = 5843]

**43) The codification of Anglo-Hindu law in the latter half of the nineteenth century, and the subsequent enactment of a Hindu law code in post-independence India (along with a secular and territorial marriage law), have consolidated the legal recognition of the Dharmashastras as the authoritative source of the governing principles of family law for all Hindus. It is another matter that some scholars are convinced that genuine Hindu law, as transmitted by the rishis (Hindu sages), is for all practical purposes a dead letter! (Source: Patricia Uberoi 2009, *Your law and my custom*)**

The above passage does **NOT** imply that:

[Question ID = 1452]

1. Genuine Hindu law was transmitted by the *rishis* (Hindu sages). [Option ID = 5808]
2. There is no consensus about what is genuine Hindu law. [Option ID = 5805]
3. There are different laws around family and marriage in India. [Option ID = 5807]

4. The process of legal codification enhanced the authority of the Dharmashastras [Option ID = 5806]

**Correct Answer :-**

- Genuine Hindu law was transmitted by the *rishis* (Hindu sages). [Option ID = 5808]

**44) The discourse of nationalism shows that the material/spiritual distinction was condensed into an analogous, but ideologically far more powerful, dichotomy: that between the outer and the inner. The material domain lies outside us –a mere external, which influences us, conditions us, and to which we are forced to adjust. But ultimately it is unimportant. It is the spiritual which lies within, which is our true self; it is that which is genuinely essential. It follows that as long as we take care to retain the spiritual distinctiveness of our culture, we could make all the compromises and adjustments necessary to adapt ourselves to the requirements of a modern material world without losing our true identity. This was the key which nationalism supplied for resolving the ticklish problems posed by issues of social reform in the nineteenth century. (Source: Partha Chatterjee 1989, 'The Nationalist Resolution of the Women's Question')**

**The above passage argues that:**

**[Question ID = 1443]**

1. The key to Indian nationalism is the ticklish problem of social reform. [Option ID = 5772]
2. The inner/outer split allows us to adapt to modernity while preserving our identity. [Option ID = 5769]
3. The material/spiritual split is far more powerful than the outer/inner split. [Option ID = 5770]
4. The distinction between the material and the spiritual is ultimately unimportant. [Option ID = 5771]

**Correct Answer :-**

- The inner/outer split allows us to adapt to modernity while preserving our identity. [Option ID = 5769]

**45) The neoliberal university requires high productivity in compressed time frames. Though the neoliberal transformation of the university is well documented, the isolating effects and embodied work conditions of such increasing demands are too rarely discussed. In this article, we develop a feminist ethics of care that challenges these working conditions. Our politics foreground collective action and the contention that good scholarship requires time: to think, write, read, research, analyze, edit, organize, and resist the growing administrative and professional demands that disrupt these crucial processes of intellectual growth and personal freedom. (Source: Alison Mountz et al. 2015, 'For Slow Scholarship')**

**According to the authors of this article:**

**[Question ID = 1442]**

1. Feminist ethics and politics are committed to lowering academic productivity. [Option ID = 5767]
2. Compressed time frames enable intellectual growth and personal freedom. [Option ID = 5768]
3. The working conditions in contemporary universities are not debated very often. [Option ID = 5765]
4. The neoliberal university offers shorter working hours in return for high productivity. [Option ID = 5766]

**Correct Answer :-**

- The working conditions in contemporary universities are not debated very often. [Option ID = 5765]

**46) The term *vāda* is derived from the root *vad-* (to speak). ... The term *śāstrārtha* came in vogue during the nineteenth and twentieth centuries for *vāda* in a limited sense (scholastic debate). It is mostly used for debates on public platforms or sometimes debates through the print media. *Vada* has a wider connotation. It is accepted as a type of *kathā* (discussion) involving debates, dialogues and discussions on philosophical, religious, social or ethical issue. (Source: Radhavallabh Tripathi 2016, *Vāda in Theory and Practice*)**

**According to the above passage:**

**[Question ID = 1473]**

1. *Śāstrārtha* is a form of *vāda* and the latter is one of the varieties of *kathā*. [Option ID = 5890]
2. *Vāda* is a form of *śāstrārtha* which in turn is a form of *kathā*. [Option ID = 5889]
3. *Kathā* is a kind of *śāstrārtha* and the latter is a type of *vāda*. [Option ID = 5891]
4. *Vāda*, *kathā* and *śāstrārtha* are distinct and unrelated forms of speech. [Option ID = 5892]

**Correct Answer :-**

- *Śāstrārtha* is a form of *vāda* and the latter is one of the varieties of *kathā*. [Option ID = 5890]

**47) The analysis of sexism can start with obviously unjust discriminations against persons of the female sex-class, but analysis as such cannot stop there. Gender stereotypes run in every direction, and almost as much inform what supporters of women's rights approve as what they disapprove. A principal means men in our society have for initiating or terminating an everyday encounter on a sympathetic note is to employ endearing terms of address and verbal expressions of concern that are (upon examination) parental in character and profoundly asymmetrical. (Source: Erving Goffman 1979, 'Gender Display')**

The above passage argues that gender stereotypes:

[Question ID = 1477]

1. Are more evident in the fight for women's rights than in gender injustices. [Option ID = 5906]
2. Are evident in the asymmetry of endearments used by men towards women. [Option ID = 5907]
3. Are limited to parent-child relations. [Option ID = 5908]
4. Are not factors in sexual discrimination. [Option ID = 5905]

**Correct Answer :-**

- Are evident in the asymmetry of endearments used by men towards women. [Option ID = 5907]

48) The essential quality of mass media is that it serves as a means to prepare people to discharge their roles effectively as disciplined citizens of a country. Folklore, especially in India, has acted as an important conduit of this form of expression... It provides aid in educating the young, promoting group solidarity, ... and providing means of escaping disappointments and frustration. The secret of its effectiveness lies in the fact that the 'folk' are not aware of its subtle ways of functioning...everything is imported in the guise of entertainment and recreation. (Source: Lopamudra Maitra 2008, 'Children's oral literature and modern mass media in India...')

The main reason why folklore is effective in producing disciplined citizens is because:

[Question ID = 1478]

1. It aids in group solidarity and is an important conduit of expression. [Option ID = 5910]
2. Its messages are disguised as entertainment. [Option ID = 5911]
3. It provides an outlet for disappointments and frustrations. [Option ID = 5912]
4. It is a mass medium and reaches a wide variety of people. [Option ID = 5909]

**Correct Answer :-**

- Its messages are disguised as entertainment. [Option ID = 5911]

49) The term social movement became currency in European languages in the early nineteenth century. This was the period of social upheaval. The political leaders and authors who used the term were concerned with the emancipation of the exploited classes and the creation of a new society by changing property relationships. Their ideological orientation is reflected in their definition. However, since the early 1950's, various scholars have attempted to provide a 'thorough-going' definition of the concept of social movements. Social movements are thus clearly different from historical movements, tendencies or trends. (Source: Ghanshyam Shah 2002, *Social Movements in India*)

Statements based on the above passage:

- I. The term social movement reflects the ancient concerns of European societies.
- II. Since the 1950s, social movements have been replaced by historical movements.
- III. The term social movement was initially used to refer to movements of the exploited.
- IV. Social movements are ideologically biased but historical movements are neutral.

Which of the above statements are correct?

[Question ID = 1458]

1. III and IV [Option ID = 5832]
2. Only III [Option ID = 5830]
3. Only I [Option ID = 5829]
4. II and IV [Option ID = 5831]

**Correct Answer :-**

- Only III [Option ID = 5830]

50) Slideware helps speakers to outline their talks, to retrieve and show diverse visual materials, and to communicate slides in talks, printed reports and internet. And also to replace serious analysis with chartjunk, over-produced layouts, cheerleader logotypes and branding, and corny clip art. That is, PowerPointPhluff. PP convenience for the speaker can be costly to both content and audience. These costs result from the *cognitive style characteristic of the standard default PP presentation*: foreshortening of evidence and thought, low spatial resolution, a deeply hierarchical single-path architecture as the model for organizing every type of content, breaking up narrative and data into slides and minimal fragments, rapid temporal sequencing of thin information rather than focused spatial analysis, conspicuous decoration and Phluff, a preoccupation with format not content, an attitude of commercialism that turns everything into a sales pitch. (Source: Edward Tufte 2003, *The Cognitive Style of Power Point*)

The above passage argues that:

[Question ID = 1474]



1. Power Point slideware offers no help to speakers in making effective presentations. [Option ID = 5893]
2. The hierarchical architecture of presentations is inappropriate for all types of content. [Option ID = 5896]
3. The advantages of Power Point slideware are far outweighed by its disadvantages. [Option ID = 5895]
4. The main virtue of Power Point presentations is that substance is privileged over form. [Option ID = 5894]

**Correct Answer :-**

- The advantages of Power Point slideware are far outweighed by its disadvantages. [Option ID = 5895]

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