

W-29

ENTRANCE EXAMINATION, 2020

M. A. (SOCIOLOGY)

TIME: 2 HOURS

MAX. MARKS: 100

HALL TICKET NUMBER

INSTRUCTIONS

1. Please read these instructions carefully before answering.
2. Please enter your Hall Ticket No on the OMR answer sheet.
3. Answers are to be marked on the OMR answer sheet following the instructions provided thereupon.
4. Please hand over the OMR answer sheet at the end of the examination. The question paper booklet may be retained by the candidate.
5. **Use of calculators of any kind is not permitted.**
6. The Question Paper has **Five** Parts: Part A, Part B, Part C, Part D and Part E. **Part A** consists of 30 questions (1 – 30) testing the students' comprehension of a sociological passage (30 marks). **Part B** consists of 20 questions (31 – 50) testing comprehension of a literary passage (20 marks). **Part C** has 10 questions (51 – 60) testing general arithmetic and reasoning (10 marks). **Part D** has 20 questions (61 – 80) testing knowledge of current affairs (20 marks). **Part E** has 20 questions (81-100) testing basic sociology (20 marks).
7. Each correct answer carries one mark. Marks obtained in Part A will determine the merit rank in case of a tie in the total number of marks obtained.
8. **There is negative marking. Each wrong answer carries - 0.33 marks.**
9. This question paper contains 27 pages including cover page. There is a blank page provided at the end of the question paper marked 'ROUGH WORK'. Candidates are allowed to do rough work only on this page

Part – A

Comprehension

(30 Marks)

The Social Construction of Masculinity

Many discussions of gender identity focus on women's roles in a society. In recent years, more scholarly attention has been paid to how men's identities are constructed and the impact that these socially prescribed roles have on men's behavior. The traditional male role has been described by Linda Brannon as having four components:

1. "No Sissy Stuff": the need to be different from women.
2. "The Big Wheel": the need to be superior to others.
3. "The Sturdy Oak": the need to be independent and self-reliant.
4. "Give 'Em Hell": the need to be more powerful than others, through violence if necessary.

These are difficult standards to measure up to. Some have argued that these stereotypical male gender roles create a strain between unattainable ideals and men's actual experiences. The stress produced by adherence to these norms may be indirectly related to men's greater risk of death due to heart disease, respiratory illness, cancer, accident, homicide, and suicide. In other words, masculinity may be dangerous to your health.

The recognition that adherence to the stereotypical male gender role carries with it unique pressures has led to the development of a men's movement. In the early 1970s, some men – mostly white, educated professionals – began to meet in small informal groups to discuss their experiences as men, their interpersonal relationships, their notions of masculinity, and how these influence their lives. By the mid-1970s, more than three hundred men's groups had developed, with the primary task of discussing how gender norms and stereotypes limited them.

There are two main strands to the men's movement. The first is labelled as "male-identified" and is a corollary of mainstream feminism. A main tenet is that male privilege bestows as many disadvantages as advantages. The goals of this camp are male enlightenment and personal development. Men are encouraged to explore "feminine" aspects of their personality, to develop closer relationships, and to freely express their emotions. A second strand has been labelled as "female-identified." Adherents argue that traditional masculinity is debilitating and thus the social structures that distribute power unequally must be dismantled and rebuilt.

Findings from Other Cultures

If gender differences were mostly the result of biology, then we could expect that gender roles would not vary much from culture to culture. However, one set of findings that help show gender roles are in fact socially constructed comes from anthropologists, who have studied gender in other times and cultures.

NEW GUINEA

In her classic New Guinea study, *Sex and Temperament in Three Primitive Societies*, Margaret Mead observed wide variability among gender role prescriptions – and such marked differences from those in the United States – that any claims to the universality of gender roles had to be rejected. Mead studied three separate tribes in New Guinea, which varied widely in their gender roles. The Arapesh were a society in which both males and females generally had characteristics and behaviors that would typically be associated with the Western female role. Both sexes among the Arapesh were passive, gentle, unaggressive and emotionally responsive to the needs of others. In contrast, Mead found that in another New Guinea group, the Mundugumor, both the males and females were characteristically aggressive, suspicious, and from a Western observer's perspective, excessively cruel, especially toward children. In both cultures, however, men and women were expected to behave very similarly.

Mead then studied the Tchambuli tribe of New Guinea. The gender roles of the males and females were almost exactly reversed from the roles traditionally assigned to males and females in Western society. Mead reported in her autobiography that “among the Tchambuli the expected relations between men and women reversed those that are characteristic of our own culture. For it was Tchambuli women who were brisk and hearty, who managed the business affairs of life, and worked comfortably in cooperative groups”.

The children also exhibited these characteristics. Girls were considered the brightest and most competent and displayed “the most curiosity and freest expression of intelligence.” The Tchambuli boys “were already caught up in the rivalrous, catty, and individually competitive life of the men”. Mead also reported that while the women managed the affairs of the family, the men were engaged differently: “Down by the lake shore in ceremonial houses the men carved and painted, gossiped and had temper tantrums, and played out their rivalries”.

THE !KUNG

Another example can be found among the !kung, a foraging society of bush-living people of the Kalahari Desert, where women provide from 60 to 80 percent of the society's food through their gathering activities. The !kung division of labor conforms to the traditional “men hunt, women gather” pattern, but the game hunted by men is a much less dependable food source than the plants and small animals obtained by women. !Kung women are respected for their specialized knowledge of the bush: “Successful gathering over the years requires the ability to discriminate among hundreds of edible and inedible species of plants at various stages in their life cycle”. In addition, women return from their gathering expeditions armed not only with food for the community but also with valuable information for hunters. Draper noted that “women are skilled in reading the signs of the bush, and they take careful note of animal tracks, the men take advantage of women's reconnaissance and query them routinely on the evidence of game movements, the location of water and the like.”

Thus, while the !Kung follow a gendered division of labor, it is not rigidly adhered to, and men and women sometimes do one another's chores. Child care is viewed as the responsibility of both parents, and “as children grow up there are few experiences which set one sex apart from

the other" (Draper, 1975, p. 89). The !Kung child rearing practices are relaxed and nonauthoritarian, and aggressive behavior on the part of men and women is discouraged.

THE VANATINAI

The Vanatinai, a horticultural society on a small island southeast of Papua New Guinea, also are distinguished by egalitarian gender relations. Both Vanatinai women and men plant, tend, and harvest garden crops. Although hunting with spears is a male activity, women also hunt game by trapping. Members of both sexes learn and practice magic, participate in warfare, peacemaking, and community decision making; and both undertake sailing expeditions in search of ceremonial valuables. Lepkowsky notes that the Vanatinai society "offers every adult, regardless of sex or kin group, the opportunity of excelling at prestigious activities such as participation in traditional exchange or ritual functions essential to health and prosperity."

MULTIPLE GENDERS

The understanding that only two genders (i.e., male and female) exist is not true among all societies. The *berdache* of some Asian, South Pacific, and North American societies is one such example. *Berdaches* are individuals who adopt the gender behavior ascribed to members of the opposite sex. The Mohave allow men and women to cross genders. Boys who show a preference for feminine toys and clothing undergo an initiation ceremony at puberty during which they become *alyha*. As *alyha*, they adopt feminine names, paint their faces as women do, perform female tasks, and marry men. When they marry, *alyha* pretend to menstruate by cutting their upper thighs. They also simulate pregnancy. Martin and Voorhies wrote that "labor pains, induced by drinking a severely constipating drink, culminate in the birth of a fictitious stillborn child. Stillborn Mohave infants are customarily buried by the mother, so that an *alyha*'s failure to return to 'her' home with a living infant is explained in a culturally acceptable manner."

Likewise, Mohave women who wish to pursue a masculine lifestyle undergo an initiation ceremony to become *hwame*. *Hwame* dress and live like men; they engage in hunting, farming, and shamanism – although they are not permitted to assume leadership positions or participate in warfare. They do, though, assume paternal responsibility for children; some women, in fact, become *hwame* after they have children. Importantly, neither *hwame* or *alyha* are considered abnormal or deviant within their cultures.

Berdaches are not the counterpart of transsexuals or transvestites in the United States, however. Roscoe has studied Zuni *berdaches* and noted that although *berdaches* technically do "cross-dress", their cross-dressing is routine, public, and without erotic motives. Moreover, *berdaches* are not necessarily homosexual; rather, some are heterosexual, some homosexual, and others sexually oriented towards other *berdaches*.

In one society, Roscoe found that both males and females have characteristics typically associated with the female role in the West. In another group, both males and females are aggressive. In both cultures, men and women are expected to behave similarly. These findings demonstrate that culture - not biology - is at the root of gender differences. There was a time

in the development of feminist approaches when gender roles and gender socialization were the dominant concepts in understanding why women tended to cluster in particular occupations.

In recent years, however, sociologists have noted that while society teaches people to assume certain "masculine" or "feminine" gender roles, such an approach does not tell us where these gender roles come from or how they can be changed. For this, we need to look at the way that gender is built into the institutions of society. For example, we need to know how the schools Andrea attended and the law firm Andrea works in operate to establish "patterns of expectations" that lead people to assume certain roles.

Answer the following questions from the above passage:

1. Understanding women's roles in society has
 - A. been an integral part of masculinity studies
 - B. not been the focus of studies on gender identity
 - C. traditionally been the focus of studies on gender identity
 - D. nothing to do with the social construction of masculinity

2. Masculinity is essentially about
 - A. women's roles in society
 - B. gender identity in occupations
 - C. discovery of gender
 - D. construction of men's identity

3. Gender stereotypes are essentially about
 - A. contradicting sissy stuff
 - B. specifying separate roles for women and men
 - C. being the 'sturdy oak'
 - D. men's behaviour

4. The standard male role is often constructed in
 - A. stereotypical terms
 - B. relation to disease and illness
 - C. compliance with women's roles
 - D. violent terms

5. Which of these is **NOT** a component of the traditional male role?
 - A. The need to be different from women
 - B. To imitate women
 - C. To express superiority over others
 - D. To wield power over others

6. Stereotypical male roles create
- A. A strain between unattainable goals and men's actual experiences
 - B. A strain between attainable goals and men's experiences
 - C. A strain between men who have goals and those who don't
 - D. A stress-free and peaceful society.
7. The "sturdy oak" is an example of the need
- A. to be like women
 - B. to be independent
 - C. to be aggressive
 - D. to be better than all
8. What is the basis of the claim that masculinity can be dangerous to one's health?
- A. The strain created by stereotypical norms
 - B. The risk of illness
 - C. The over-emphasis on playing women's roles
 - D. The sheer ease of attaining standards
9. The development of a men's movement can be traced back broadly to
- A. health issues and women's roles
 - B. the results of biology
 - C. pressures associated with male gender roles
 - D. feminine aspects of male personality
10. The early stirrings of the men's movement was mostly among
- A. working classes
 - B. white, educated professionals
 - C. women activists
 - D. the Arapesh
11. The 'male-identified' men's movement believes that male privilege
- A. has no advantages
 - B. has only disadvantages
 - C. has no disadvantages
 - D. has both advantages and disadvantages
12. The men's movement which argues that traditional masculinity is 'debilitating' is called as
- A. 'male-identified' men's movement
 - B. 'female identified' men's movement
 - C. men's rights movement
 - D. women's movement

13. What is the solution for 'debilitating' traditional masculinity according to the 'female identified' men's movement?
- A. Dismantling and rebuilding the social structures
 - B. Male enlightenment and personal development
 - C. Free expression of emotions
 - D. Retaining power structures
14. Gender roles vary from culture to culture because
- A. they are socially constructed
 - B. they are the result of biology
 - C. of mainstream feminism
 - D. of men's movement
15. The claim about the universality of gender roles is essentially
- A. a contribution of the work of Margaret Mead
 - B. a claim denying variability among gender role descriptions
 - C. a finding from the tribes of New Guinea
 - D. a claim about the results of biology
16. The fact that gender roles are socially constructed comes strongly from
- A. male and female identification
 - B. feminine aspects of male personality
 - C. the work of scholars studying gender in other times and cultures
 - D. the men's movement
17. Identify the '**True**' statement about the tribe Tchambuli from the following:
- A. Both women and men plant, tend and harvest garden crops
 - B. Both the males and females were characteristically aggressive, suspicious and cruel
 - C. The gender roles of the males and females were almost exactly reversed from the roles traditionally assigned in Western society
 - D. Both males and females generally had characteristics and behaviors typically associated with the Western female role
18. The key difference between the Arapesh and the Mundugamor is that
- A. in both cultures men and women were expected to behave similarly
 - B. in the former the sexes were gentle and unaggressive whereas in the latter they were aggressive and suspicious
 - C. the former diverged from western female roles while the latter coincided with western perspectives
 - D. the former was based on biology while the latter was not
19. Margaret Mead's findings establish that masculinity in New Guinea is
- A. equivalent to femininity in Western society
 - B. hyper-aggressive
 - C. not quite the opposite of femininity
 - D. determined by the number of boys born in each family

20. A strict gender division of labour necessarily means that
- A. men and women do each other's chores
 - B. men do the work prescribed to them and women do their work
 - C. boys learn to do the work done by both men and women
 - D. work is unorganized
21. The !Kung are distinctive in that they follow a gendered division of labour
- A. which is rigidly adhered to
 - B. where child care is not the responsibility of parents
 - C. where the exchange of roles is permitted
 - D. where women hunt and men gather
22. Child rearing practices of the !Kung are
- A. peaceful and non-authoritarian
 - B. excessively cruel towards children
 - C. about learning and practicing magic and warfare
 - D. similar to other cultures
23. In which of the following contexts, women are respected for their specialized knowledge and valuable hunting information?
- A. Arapesh
 - B. Tchambuli
 - C. Mohave
 - D. !Kung
24. Which of the societies studied in the passage allows every adult, regardless of sex or kin group, the opportunity to excel in prestigious activities in all ritual functions for health and prosperity?
- A. Arapesh
 - B. Tachambuli
 - C. Mundugumor
 - D. Vanatinai
25. The inversion of gender roles among men and women further testifies
- A. that gender differences are mostly the result of biology
 - B. the traditional 'men hunt, women gather' pattern
 - C. the universality of gender roles
 - D. that gender roles are socially constructed

26. Choose the option with the correct match with the names of the peoples/societies and their locations:

- | | |
|---------------------|---------------------------------------|
| a. <i>Berdaches</i> | 1. Kalahari |
| b. !Kung | 2. Papua New Guinea |
| c. Tchambuli | 3. New Guinea |
| d. Vanatinai | 4. Asian/South Pacific/North American |

- A. a-1, b-2, c-3, d-4
- B. a-2, b-3, c-1, d-4
- C. a-4, b-1, c-3, d-2
- D. a-4, b-3, c-2, d-1

27. The idea of 'multiple genders' refers to

- A. the understanding that only two genders exist
- B. patterns of gender behaviour across the sexes
- C. the universality of gender roles
- D. the results of biology

28. Those individuals who adopt the gender behaviour ascribed to the opposite gender are in some societies called as

- A. Homosexual
- B. *Berdaches*
- C. Mohave
- D. Shamans

29. *Alyha* and *Hwame* are part of initiation ceremonies among the

- A. !Kung
- B. Vanatinai
- C. Mohave
- D. Tchambuli

30. In order to get at where gender roles come from and how they can be changed, we must

- A. recognize that biology is at the root of gender differences
- B. address why women clustered in particular occupations
- C. study the female role in the West
- D. engage with how gender is built into the institutions of society

PART B

Literary Passage

(20 marks)

'Four annas' worth of 'jalebis,' Bakha said in a low voice as he courageously advanced from the corner where he had stood. His head was bent. He was vaguely ashamed and self-conscious at being seen buying sweets.

The confectioner smiled faintly at the crudeness of the sweeper's taste, for jalebis are rather coarse stuff and no one save a greedy low-caste man would ever buy four annas' worth of jalebis. But he was a shopkeeper. He affected a casual manner and picking up his scales abruptly, began to put the sweets in one pan against bits of stone and some black, round iron weights which he threw into the other. The alacrity with which he lifted the little string attached to the middle of the rod, balanced the scales for the shortest possible space of time and threw the sweets into a piece torn off an old *Daily Mail*, was as amazing as it was baffling to poor Bakha, who knew he had been cheated, but dared not complain.

The big signboards advertising the names of Indian merchants, lawyers and medical men... stared down at him from the upper stories of shops. He wished he could read all the luridly painted boards. But he found consolation in recalling the arrangement he had made for the beginning his lessons in English that afternoon.

'Keep to the side of the road, you low-caste vermin!' he suddenly heard someone shouting at him. 'Why don't you call, you swine, and announce your approach! Do you know you have touched me and defiled me, you cockeyed son of a bow-legged scorpion! Now I will have to go and take a bath to purify myself. And it was a new dhoti and shirt I put on this morning!' Bakha stood amazed, embarrassed. He was deaf and dumb. His senses were paralysed. Only fear gripped his soul, fear and humility and servility...The curious smile of humility which always hovered on his lips in the presence of high-caste men now became more pronounced.

Bakha's mouth was open. But he couldn't utter a single word. He was about to apologize. He had already joined his hands instinctively. Now he bent his forehead over them, and he mumbled something. But the man didn't care what he said. Bakha was too confused in the tense atmosphere which surrounded him to repeat what he had said, or to speak coherently and audibly. The man was not satisfied with dumb humility.

A few other men gathered round to see what the row was about, and as there are seldom any policemen about in Indian streets, the constabulary being highly corrupt, as it drawn from amongst rogues and scoundrels, on the principle of 'set a thief to catch a thief,' the pedestrians formed a circle round Bakha, keeping at a distance of several yards from him, but joining in to

aid and encourage the aggrieved man in his denunciations....He realized that he was surrounded by a barrier, not a physical barrier..but a moral one.

'Don't know what the world is coming to! These swine are getting more and more uppish!' said a little old man. 'One of his brethren who cleans the lavatory of my house, announced the other day that he wanted two rupees a month instead of one rupee, and the food that he gets from us daily.'

'He walked like a Lat Sahib, like a Laften Gornor!' shouted the defiled one. 'Just think, folks, think of the enormity!'

'Yes, yes, I know,' chimed in a seedy old fellow, 'I don't know what the *Kalijugs* of the age is coming to!'

'As if he owned the whole street!' exclaimed the touched man. 'The son of a dog!'

A street urchin, several of whom had pushed their way through people's legs to see the fun, took his cue from the vigorous complainant and shouted: 'Ohe, you son of a dog! Now tell us how you feel. You who used to beat us!'

'Now look, look,' urged the touched man, 'he has been beating innocent little children. He is confirmed rogue!'

Bakha had stood mute so far. At this awkward concoction of the child's, his honest soul surged up in self-defence.

'When did I beat you?' he angrily asked the child.

'Now, now mark his insolence!' shouted the touched man. 'He adds insult to injury. He lies! look!'

...Luckily for Bakha, a tonga-wallah came up, goading a rickety old mare which struggled in its shafts to carry a jolting, bolting box-like structure and shouted a warning (for lack of a bell or a horn) for the crowd to disperse as he reined in his horse in time to prevent an accident. The crowd scattered to safety, blurting out vain abuse, exclamations of amusement and disgust, according to age and taste. The touched man was though aware that he would be forced to move by the oncoming vehicle, as for the first time for many years he has had an occasion to display his strength. He felt his four-foot-ten frame assume the towering stature of a giant with false sense of power that the extension of his will, unopposed against the docile sweeper-boy, had called forth.

'Look out, eh, Lalla ji,' shouted the tonga-wallah with an impudence characteristic of his profession. The touched man gave him an indignant, impatient look and signed to him, with a flourish of his hand, to wait.

'Don't you thrust your eyeballs at me,' the tonga-wallah answered back, and was going to move on, when, all of a sudden, he gripped his reins fast.

'You've touched man,' he had heard the Lalla say to Bakha. 'I will have to bath now and purify myself anyhow. Well, take this for your damned irresponsibility, you son of a swine!' And the tonga- wallah heard a sharp, clear slap through the air.

Bakha's turban fell off ... The strength, the power of his giant body glistened with the desire for revenge in his eyes, while horror, rage, indignation swept over his frame. In a moment he had lost all his humility, and he would have lost his temper too, but the man who had struck him the blow had slipped beyond reach into the street.

'Leave him, never mind, let him go, come along, tie your turban,' consoled the tonga-wallah, who, being a Muhammadan and thus also an Untouchable from the orthodox Hindu point of view, shared the outcaste's resentment to a certain degree.

... 'You be sure to shout now, you illegally begotten !' said a shopkeeper from a side, 'if you have learnt your lesson !' Bakha hurried away. He felt that everyone was looking at him. He bore the shopkeeper's abuse silently and went on. A little later he slowed down, and quite automatically he began to shout, '*Posh*, keep away, *posh*, sweeper coming, *posh*, *posh*, sweeper coming *posh*, *posh*, sweeper coming!'

But there was a smouldering rage in his soul... The picture of the touched man stood in the forefront, among several indistinct faces, his bloodshot eyes, his little body with the sunken cheeks, his dry, thin lips, his ridiculously agitated manner, his abuse ; and there was the circle of the crowd, jeering, scoffing, abusing, while he himself stood with joined hands in the centre. 'Why was all this?' he asked himself in the soundless speech of cells receiving and transmitting emotions, which was his usual way of communicating with himself. 'Why was all this fuss? Why was I so humble? I could have stuck him! And do think that I was so eager to come to the town this morning. ... Why are we always abused? The santry inspicitor and the Sahib that day abused always abuse us. Because we are sweepers. Because we touch dung. They hate dung. I hate it too. That's why I came here. I was tired of working on the latrines every day. That's why they don't touch us, the high- castes. The tonga-wallah was kind. He made me weep telling me, in that way, to take my things and walk along. But he is a Muhammadan. They don't mind touching us, the Muhammadans and the sahibs. It is only the Hindus, and the outcastes who are not sweepers. For them I am a sweeper, sweeper - untouchable ! Untouchable ! Untouchable ! That's the word ! Untouchable ! I am an Untouchable !'

Like a ray of light shooting through the darkness, the recognition of his position, the significance of his lot dawned upon him. It illuminated the inner chambers of his mind. Everything that had happened to him traced its course up to this light and got the answer. The contempt of those who came to the latrines daily and complained that there weren't any latrines clean, the sneers of the people in the outcomes' colony, the abuse of the crowd which had gathered round him this morning. It was all explicable now. A shock of which this was the name had passed through his perceptions, previously numb and torpid, and had sent a quiver into his being, stirred his nerves of sight, hearing, smell, touch and taste, all into a quickening. 'I am an Untouchable !' he said to himself, 'an Untouchable !' He repeated the words in his

mind, for it was still a bit hazy and he felt afraid it might be immersed in the darkness again. Then, aware of his position, he began to shout aloud the warning word with which he used to announce his approach, 'Posh, posh, sweeper coming.' The undertone, 'Untouchable, Untouchable,' was in his heart ; the warning shout, *Posh, posh sweeper coming !* was in his mouth. His pace quickened and it formed itself into a regular army step into which his ammunition boots always fell so easily.

Answer the following questions based on the above passage:

31. What is the dominant feeling expressed in the passage?

- A. Humiliation and Anger
- B. Pride
- C. Hatred
- D. Embarrassment

32. Bakha, began to shout aloud the warning word, with which he used to announce his approach, 'posh, posh sweeper coming'. What does this statement represent?

- A. Acceptance of his position
- B. Defiance
- C. Anger
- D. Compassion

33. A close reading of the passage reveals that

- A. Children are innocent beings
- B. Children can be offensive and prejudiced
- C. Children were playing a game
- D. Children were beaten by Bakha

34. Which phrase from the passage reveals Bakha's desire for education?

- i. 'He found consolation recalling the arrangement he had made for beginning his lessons in English that afternoon'
- ii. 'wonderful to walk along like that, munching and looking at all the delights
- iii. 'He wished he could read all the luridly painted boards'.

- A. i
- B. ii
- C. iii
- D. Both i and iii

35. The sentence 'Keep to the side of the road, you....' evoked what kind of reaction from Bakha?
- A. Anger
 - B. Fear
 - C. Distaste
 - D. Awkwardness
36. Why does the author believe that the tongawallah shared the resentment of Bakha against the men on the street?
- A. The tongawallah had a fight with them
 - B. They refused to clear the road when he came with his tonga
 - C. Tongawallah and Bakha were old friends
 - D. Being a Mohammedan, the Tongawallah was also treated like an untouchable by the Hindu upper castes
37. Why did Bakha not complain when he felt cheated by the shopkeeper?
- A. He was not certain about it.
 - B. The shopkeeper was upper caste
 - C. The shopkeeper could have denied jalebis to him
 - D. None of the above
38. What does buying 'jalebis' represent to Bakha?
- A. Act of capability
 - B. Act of pleasure and desire
 - C. Act of hunger
 - D. Had no meaning
39. What does the sentence 'The curious smile of humility which always hovered on his lips in the presence of high caste men now became more pronounced', imply with respect to the caste system?
- i. Caste system is based on principles of exclusion
 - ii. Caste system is based on the principles of inequality
 - iii. Caste system is based on instilling values of humbleness and compassion
 - iv. Caste system is based on principles of equal respect for all.
- A. i and ii
 - B. i and iii
 - C. ii and iv
 - D. iii and iv

40. What kind of barrier was Bakha referring to in the passage?
- A. Physical
 - B. Moral
 - C. Social
 - D. Psychological
41. 'Set a thief, to catch a thief', is a phrase used by the author to refer to
- A. The dishonesty of the shopkeeper
 - B. Bakha's greed for jalebis
 - C. The corruption of the police constables
 - D. The Brahmin on the street
42. Bakha sought forgiveness from the man on the street because,
- A. According to Hindu upper caste belief, his touch had defiled the man
 - B. Bakha had accidentally hit the man
 - C. The children accused that Bakha used to beat them up.
 - D. Bakha abused the elderly man
43. What do you think is the occupation of Bakha?
- A. He is a street vendor
 - B. He is a daily wage-labourer
 - C. He is a sweeper
 - D. He works in the shop
44. Why did Bakha choose the occupation which he felt was very humiliating?
- A. Being uneducated, he could not have done anything else
 - B. It is supposedly his caste occupation, and therefore imposed by the social order
 - C. This occupation is more lucrative
 - D. It saves him enough time to pursue his other interests
45. Where do you think are untouchables placed in the Varna order?
- A. They are counted amongst the Sudras
 - B. They are outside the Varna System
 - C. They are next to the Vaishyas
 - D. They are between the Kshatriyas and Vaishyas.
46. Which of the following statements about the practice of untouchability do you think is correct?
- A. Is practiced only by the Brahmins
 - B. Has been abolished by the Constitution of India and therefore ceases to exist
 - C. It survives in the villages but not in urban areas
 - D. It survives and is practiced in different forms both in the villages and in the cities

47. What does Kalijug refer to in this passage?
- A. High price of commodities
 - B. Children disobeying their parents
 - C. Lower castes and untouchables adopting the ways of the sahibs
 - D. Increased infighting among people
48. According to the author, the sweepers are treated as untouchable by
- A. The Sahibs
 - B. Mohammedans
 - C. Hindu Upper castes only
 - D. Hindu upper castes and the outcastes who are not sweepers
49. The phrase from the passage, 'You be sure to shout nowif you have learnt your lesson', refers to
- A. A lesson learnt by Bakha
 - B. Caste system as normalizing privilege for upper castes
 - C. Helpful advice by the shopkeeper
 - D. Reminder about Bakha's duty
50. A close reading of the last paragraph of the passage reveals Bakha's
- A. Embarrassment of his identity
 - B. Acceptance of his marginalized position
 - C. Anger with regards to the society
 - D. Repentance of his actions

Part C

General Arithmetic and Reasoning

(10 Marks)

51. Sunita is twice as old as Ashima. If six years is subtracted from Ashima's age and four years added to Sunita's age, then Sunita will be four times that of Ashima's age. Find the sum of their ages two years ago.

- A. 40
- B. 42
- C. 36
- D. 38

52. The monthly salary of a person is ₹ 15,000. The central angle of the sector representing his expenses on food and house rent on a pie chart is 60° . How much does he spend on food and house rent?

- A. ₹ 5000
- B. ₹ 2500
- C. ₹ 6000
- D. ₹ 9000

53. A shopkeeper buys 210 kg of wheat at a cost price of ₹ 16.50 per kg. She sells 75 kg of it at a loss of 8%. At what rate should she sell the remaining wheat per kg so as to gain an overall profit of 10%?

- A. ₹ 16.50
- B. ₹ 18.50
- C. ₹ 18.95
- D. ₹ 19.80

54. 150 persons take 45 days to complete 1 work. After 15 days of work, 25 persons left the work. How many days will the remaining persons take to complete the same work?

- A. 35 days
- B. 45 days
- C. 42 days
- D. 36 days

55. A tap can fill a tank in 12 hours, but due to the leakage at its base it is filled in 20 hours. If the tank is full then in how many hours it will be emptied through the leakage?
- A. 22
B. 30
C. 32
D. 48
56. A train covers 20 km. in 20 minutes. If it takes 9 seconds to cross an electric post, what is the length of the train?
- A. 100
B. 120
C. 140
D. 150
57. If ENGLAND is written as 1234526 and FRANCE is written as 785291, then how is GREECE coded?
- A. 381171
B. 381191
C. 832252
D. 835545
58. Pointing to a photograph a woman says, "this man's son's sister is my mother-in-law". How is the woman's husband related to the man in the photograph?
- A. Grandson
B. Son
C. Son-in-law
D. Nephew
59. If $x:y=2:4$ and $y:z=6:9$ find $x:z=?$
- A. 2:8
B. 2:6
C. 1:3
D. 4:8
60. Look carefully for the pattern and then choose which pair of numbers comes next.
- | | | | | | | | | |
|----|----|----|----|----|----|----|------|------|
| 26 | 24 | 83 | 22 | 20 | 83 | 18 | | |
|----|----|----|----|----|----|----|------|------|
- A. 17 83
B. 16 15
C. 16 83
D. 17 16

PART D**Current Affairs****(20 marks)**

61. Which of the following Personal Protection Equipment (PPE) do health workers require to use when they are treating patients affected by COVID-19?

- A. N-95 masks, hazmat suits, eye shields and gloves
- B. N-95 masks, hazmat suits, bandage and eye shields
- C. Helmet, hazmat suits, eye shields and gloves
- D. Raincoats, eye shields, masks and gloves

62. Satyasodhak samaj founded by Jothirao Phule, was based on the principles of:

- A. Division of labour, freedom, brotherhood
- B. Inequality, un-freedom, social distance
- C. Equality, Freedom and brotherhood
- D. Rationality, inequality and brotherhood

63. Which of the following is **not** an aim of Poshan Abhiyan in order to eradicate nutrition among pregnant women, adolescent girls, lactating mothers and children in India?

- A. Reduce the level of stunting
- B. Reduce the level of low birth weight
- C. Reduce the level of anaemia
- D. Provide sanitary facilities

64. Mahatma Gandhi National Rural Employment Guarantee Act scheme provides work in rural India for:

- A. 125 days in a year
- B. 100 days in a year
- C. 200 days in a year
- D. 150 days in a year

65. The movie "Parasite" which won the Oscars in 2020 is based on the subtle depiction of

- A. Sexual Division of Labour
- B. Nuclear Weapon
- C. Environmental Destruction
- D. Class division

66. HTML can be used to

- A. Create a Web Server
- B. Create a Graphic
- C. Create a Web Page
- D. Understand a machine language program

67. According to Centre for Monitoring Indian Economy, unemployment rate during the last week of March, 2020 – with the lockdown due to outbreak of coronavirus – rose to:

- A. 50.1%
- B. 45.5%
- C. 30.9%
- D. 23.8%

68. Identify the woman who is regarded as the first computer programmer.

- A. Ada Lovelace
- B. Rosalind Franklin
- C. Bertha Benz
- D. Sheryl Sandberg

69. The 'Human Development Index' monitors:

A. Nations' short term progress and considers factors such as establishment of express-highway, large shopping complex and heavy industrialization.

B. Nations' long term progress and considers factors such as their citizens' ability to lead a long and lengthy life, access to knowledge and a decent standard of living.

C. Nations' economic progress and considers factors such as fiscal deficit, share of import and export of goods.

D. Nations' economic progress and considers factors such as internationalization of economy and e-banking system.

70. The Constitution of India protects the rights of Scheduled Tribe communities to preserve their language, dialects and cultures through:

- A. Article 15
- B. Article 29
- C. Article 16
- D. Article 350 a

71. The Indian who won the Ramon Magsaysay Award for 2019 is

- A. Kailash Satyarthi
- B. Ravish Kumar
- C. Prof. Shanta Sinha
- D. P. Sainath

72. Abhijit Banerjee and Esther Duflo won the Nobel Prize in Economics, along with economist Michael Kremer, for their contribution to:

- A. Welfare economics and social choice theory
- B. Behavioural economics
- C. Novel approach to alleviate global poverty
- D. Integrating technological innovations into long-run macroeconomic analysis

73. Who is known as the 'Water Man' of India?

- A. Baba Amte
- B. Anna Hazare
- C. Bindeshwar Pathak
- D. Rajendra Singh

74. Match the following:

- | | |
|----------------------|--------------------|
| I. P.V Sindhu | 1. Bharat Ratna |
| II. Virat Kohli | 2. Padma Vibhushan |
| III. Mary Kom | 3. Padma Bhushan |
| IV. Sachin Tendulkar | 4. Padma Shri |

Which of the pairs given below are correctly matched?

- | | I | II | III | IV |
|----|---|----|-----|----|
| A. | 2 | 1 | 3 | 4 |
| B. | 1 | 2 | 3 | 4 |
| C. | 3 | 4 | 2 | 1 |
| D. | 2 | 1 | 4 | 3 |

75. Jalatarangam is:

- A. Water therapy among the tribals.
- B. Highest waterfall in the world.
- C. Water crisis in Vidharbha
- D. Musical Instrument

76. Which of the following is **Not** a pandemic?

- A. Chickungunya
- B. SARS-COV2
- C. Ebola
- D. Swine Flu

77. Who is the author of the book "Sebastian and Sons: A Brief History of Mridangam Makers"?

- A. M. Balamuralikrishna
- B. T.M. Krishna
- C. Pandit Ravi Shankar
- D. Allauddin Khan

78. Dhola-Sadiya Bridge or Bhupen Hazarika Setu, a beam bridge connects the following two north-eastern states in India?
- A. Assam and Arunachal Pradesh
 - B. Assam and Mizoram
 - C. Mizoram and Arunachal Pradesh
 - D. Tripura and Manipur
79. The data for National Population Register (NPR) was last collected in the year:
- A. 2001
 - B. 2011
 - C. 2010
 - D. 2020
80. Mohalla Clinics are:
- A. District Hospitals in Kerala
 - B. Community Health Centres in Central India
 - C. Mohallas in northeast India
 - D. Primary Health Centres in Delhi

PART E

Basic Sociology

(20 marks)

81. Here is a list of perspectives/methodologies given on the left (I) and explanations of these perspectives are placed on the right (II). Which of the following linking I and II is correct.

I	II
A. Orientalism	Evaluation of other cultures from the perspective of one's own
B. Indology	Study of Indian society through the classical Indian texts
C. Field-view	Study of Eastern civilization by the Western scholars
D. Ethnocentrism	Study of Indian Society in order to explain social change

82. Objectivity implies:

- A. Partiality
- B. Value Judgmental
- C. Value Neutrality
- D. Embracing Prejudices

83. Which of the following was the first Indian University to offer courses in Sociology?

- A. University of Calcutta
- B. University of Madras
- C. University of Bombay
- D. University of Delhi

84. In which year did Colonial Government conduct the first all Indian census survey?

- A. 1871
- B. 1881
- C. 1891
- D. 1901

85. When the daughter of a professor becomes a professor, the process may be described as:

- A. Upward mobility
- B. Downward mobility
- C. Horizontal mobility
- D. Vertical mobility

86. Which of the following countries is known for practicing untouchability?

- A. Indonesia
- B. Singapore
- C. Malaysia
- D. Japan

87. The defining feature of an ethnic community is:

- A. Out group
- B. In group
- C. Sense of solidarity
- D. Reference group

88. Who among the following attributed the deplorable and impoverished conditions of tribals to their contact with the outside world, which had led to indebtedness and loss of control over their land and forests?

- A. Verrier Elwin
- B. G S Ghurye
- C. M N Srinivas
- D. N K Bose

89. Which of the following is considered as "base" according to Karl Marx?

- A. Culture
- B. Economic System
- C. Language
- D. Legal System

90. The scientific study of population is called as:

- A. Geography
- B. Demography
- C. Historiography
- D. Hagiography

91. Matrilineal system means:

- A. Inheritance of Property from Mother to the Daughter
- B. Inheritance of Property from Father to Son
- C. Control of Mother
- D. Control of the Father

92. Reserve army of labour refers to:

- A. A compliant workforce who can work for low wages in poor working conditions
- B. The labour force maintained by the workers to avail paid vacation annually
- C. The labour force maintained by the management to overcome the shortage of workers during strikes by workers
- D. Workforce of the army of any country to be used in the war times

93. 'Glass ceiling' refers to:

- A. The barrier placed in the offices to segregate between the officer cabin and other employees in the section
- B. An invisible barrier that prevents someone from achieving further success
- C. The barrier that affects the wellbeing of persons due to nutritional deficiencies
- D. Written barrier that prevents someone from achieving further success

94. Here is a list of commissions given in the left (I) and a list of specific objectives and recommendations are provided in the right side (II). Which of the following linking I and II is correct

I	II
A. Swaminathan Commission	Recommended for 27% reservation of for other-backward classes in public sector jobs and public universities.
B. Mandal Commission	Reorganization of states on linguistic basis
C. Dar Commission	Farmers' access and control over basic resources, credit, insurance and knowledge management.
D. Sachar Committee	Recommended to set up an Equal Opportunity Commission to look into grievances of minorities.

95. Which of the following is a feature of 'city'?

- A. Dependence on agriculture
- B. Large scale primary relationships
- C. Slums
- D. Unitary religion

96. The operational unit considered for enumeration of population in the country by Census of India is

- A. Individual
- B. Household
- C. Family
- D. Village

97. Which among the following illustrate consanguineous marriage?

- A. Cross-Cousin Marriage
- B. Marriage by abduction
- C. Same Sex marriage
- D. Higher caste man marrying a woman from the lower caste

98. Sociology may be defined as a study of:

- A. the individual in western society
- B. social groups
- C. social media
- D. social pathogens

99. 'The chances of COVID-19 infection among persons who wash hands and use sanitizers are less'. For a 'sociology researcher', this statement is a

- A. Medical advice
- B. Hypothetical statement
- C. Theory
- D. Suggestion

100. Which of the following community is not a central Indian tribe?

- A. Bhils
- B. Santhals
- C. Khasis
- D. Mundas