

2-29

ENTRANCE EXAMINATION, 2021

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 30 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 significance of work**

For most of us, work occupies a large part of our lives than any other single type of activity. We often associate the notion of work with drudgery-with a set of tasks that we want to minimize and, if possible, escape from altogether. Work has more going for it than drudgery, however, or people would not feel so lost and disoriented when they become unemployed. How would you feel if you thought you would never get a job? In modern societies, having a job is important for maintaining self-esteem. Even where work conditions are relatively unpleasant, and the tasks dull, work tends to be a structuring element in people's psychological make-up and the cycle of their daily activities. Several characteristics of work are relevant here.

1 *Money* A wage or salary is the main resource many people depend on to meet their needs. Without an income, anxieties about coping with day-to-day life multiply.

2 *Activity level* Work often provides a basis for the acquisition and exercise of skills and capacities. Even where work is routine, it offers a structured environment in which a person's energies may be absorbed. Without it, the opportunity to exercise such skills and capacities may be reduced.

3 *Variety* Work provides access to contexts that contrast with domestic surroundings. In the working environment, even when the tasks are relatively dull, people may enjoy doing something different from home chores.

4. *Temporal structure* For people in regular employment, the day is usually organized around the rhythm of work. While this may sometimes be oppressive, it provides a sense of direction in daily activities. Those who are out of work frequently find boredom a major problem and develop a sense of apathy about time.

5. *Social contacts* The work environment often provides friendships and opportunities to participate in shared activities with others. Separated from the work setting, a person's circle of possible friends and acquaintances is likely to dwindle.

6. *Personal identity* Work is usually valued for the sense of stable social identity it offers. For men in particular, self-esteem is often bound up with the economic contribution they make to the maintenance of the household.

Against the backdrop of this formidable list, it is not difficult to see why being without work may undermine individuals' confidence in their social value.

**The rise in job insecurity**

In 1999 the Joseph Rowntree Foundation published the results of the *Job Insecurity and Work Intensification Survey* (JIWIS), which drew on in-depth interviews with 340 working Britons from shopfloor workers to senior managers. The study was designed to assess the extent of job

insecurity and to gauge its impact both in the workplace and in families and communities. The authors of the study found that job insecurity had been on the rise in Britain since 1966, with the most intensive period of growth occurring among blue-collar workers in the late 1970s and 1980s. Despite a general economic recovery beginning in the mid-1980s, however, job insecurity continued to grow. The study concluded that job insecurity had reached its highest point since the Second World War.

The survey also examined the types of worker who had experienced greater or lesser levels of insecurity with the passing of time. The authors found that in the mid- 1990s the greatest increase in job insecurity occurred among non-manual workers. From 1986 to 1999, professionals shifted from the most secure occupational group to the least secure, while manual workers experienced somewhat lower levels of job insecurity appeared to be a lack of trust in management. When asked if management looked out for the employees' best interests, 44 per cent of respondents claimed that they did so only a little or not at all.

Most scholars agree that job insecurity is not a new phenomenon. The disagreement surrounds the extent to which it has become more pronounced in recent years and more importantly, which segments of the working population experience job insecurity most acutely. Some critics argue that studies like the JIWIS project are nothing more than an unwarranted response to perceived job insecurity among the middle classes.

*The 'insecure middle' is job insecurity exaggerated?*

In the late 1970s and 1980s Britain experienced an economic recession that proved to be particularly harmed to traditional manufacturing industries. Roughly one million jobs were lost during the time in sectors such as steel, shipbuilding and coal-mining. It wasn't until the 1980s and into the 1990s that professional and managerial workers had their first large-scale exposure to job insecurity. Corporate take overs and lay-offs have affected the banking and finance sector; the spread of the information age has cost many civil servants their jobs, as systems are streamlined through the use of computer technology.

If manufacturing workers had become accustomed to living with the threat of redundancy while-collar workers were less prepared for the changes affecting their occupations. This anxiety among professional led some to speak of 'the insecure middle'. The term was used to describe white-collar workers whose faith in the stability of their jobs meant that they had taken on significant financial commitments such as sizeable mortgages, private education for children or expensive hobbies. Because redundancy had never crossed their minds before the sudden spectre of unemployment caused them to experience enormous anxiety and insecurity. Job insecurity soon became a 'buzz' topic in the media and in professional circles, although some believe this was an overreaction when compared to the move chronic insecurity experienced by the working classes.

### *The harmful effects of job insecurity*

The *Job Insecurity and Work Intensification Survey* found that for many workers job insecurity is much more than a fear of redundancy. It also encompasses anxieties about the transformation on employees' health and personal life.

The study revealed that workers are being asked to take on more and more responsibility at work as organizational structures become less bureaucratic and decision-making is spread throughout the workplaces. Yet at the same time that the demands on them are increasing, many workers see their chances of promotion decreasing. This combination leads workers to feel features of their job such as the pace of work and confidence in their overall career progression.

A second harmful dimension to job security can be seen in worker's personal lives. The study found a strong correlation between job insecurity and poor overall health. This link is substantiated by data from the British Household Panel Survey, which showed that people's mental and physical health continues to deteriorate with episode of prolonged job insecurity. Rather than adjusting to the insecure conditions, workers remain anxious and under constant stress. This pressure from work seems to transfer into the home environment those workers reporting high levels of job insecurity also tended to experience tensions at home.

### Unemployment

Rates of unemployment have fluctuated considerably over the course of this century. In Western countries, unemployment reached a peak in the early 1990s, with some 20 per cent of the labour force being out of work in Britain. The ideas of the economist John Maynard Keynes (1883 -1946) strongly influenced public during the post-war period. Keynes believed that unemployment results from a lack of sufficient purchasing power to buy goods, so that production is not stimulated and fewer workers are needed, governments can intervene to increase the level of demand in an economy, leading to the creation of new jobs. State management of economic life, many came to believe, meant that high rates of unemployment belonged to the past. Commitment to full employment became part of government policy in virtually all Western societies. Until the 1970s these policies seemed successful and economic growth was more or less continuous.

During the 1970s and 1980s, unemployment rates proved difficult to control in many countries and Keynesianism was largely abandoned as a means of trying to regulate economic activity. For about a quarter of a century after the Second World War, the British unemployment rate was less than 2 per cent in the early 1980s, unemployment in Britain once again began to decline, by 2005 it stood at just under 5 per cent.

### Analysing unemployment

Interpreting official unemployment statistics, however is not straightforward. Unemployment is not easy to define. It means 'being out of work'. But 'work' here means 'paid work', and 'work in a recognized occupation'. People who are properly registered as unemployed may engage in many forms of productive activity, like painting the house or tending the garden.

Many people are in part-time paid work, or only in paid jobs sporadically the retired are not counted as 'unemployed'.

Many official statistics are calculated according to the definition of unemployment used by the International Labour Organization (ILO). The ILO's measure of unemployment refers to individuals who are without a job, who are available to start work within two weeks and who have attempted to look for a job within the previous month. Many economists think this standard unemployment rate should be supplemented by two other measures.

'Discouraged workers' are those who would like a job, but who despair of getting one and thus have given up looking. 'Involuntary part-time workers' are people who cannot find a full-time job even though they want one.

General unemployment statistics are also complicated by the fact that they encompass two different 'types' of unemployment. Frictional unemployment, sometimes called 'temporary unemployment', refers to the natural, short-term entry and exit of individuals into and out of the labour market for reasons such as switching jobs, searching for a position after graduation, or a period of poor health. Structural unemployment, by contrast, describes joblessness, which results from large shifts in the economy, rather than circumstances affecting particular individuals. The decline of heavy industry in Britain, for example contributed to a higher level of structural unemployment.

**Answer the following questions from the above passage:**

1. Drudgery implies

- A. Passionate work
- B. Work that provides leisure
- C. Routine and dull work
- D. Commercial work

2. Work cannot be equated with drudgery because

- A. Most of us are unemployed
- B. Most have jobs
- C. People can feel disoriented without work
- D. Work allows for more jobs

3. Boredom is a major problem of those whose / who

- A. Work is monotonous
- B. Are out of work
- C. Are in regular employment
- D. Work is relatively dull

4. Work tends to be the structuring element in people's psychological make-up even when work conditions are

- A. Unpleasant
- B. Unethical
- C. Traditional
- D. Modern

5. Being unemployed in modern societies can

- A. Lower one's self-esteem
- B. Occupy a large part of our lives
- C. Minimize drudgery
- D. Allow for more jobs

6. What more is associated with work apart from earning an income, acquiring skills, building relationships and a sense of social identity?

- A. Anxieties about coping
- B. A feeling of boredom
- C. A sense of direction in daily activities
- D. Disrupting the household

7. The most intensive period of growth of job insecurity in Britain in the late 1970s and 1980s occurred among

- A. Blue-collar workers
- B. White-collar workers
- C. All of the above
- D. None of the above

8. The Rowntree Foundation study conducted in the late 1990s attributed the main source of job insecurity to

- A. Lack of trust in management
- B. Employees' best interests
- C. Professionals
- D. Manual workers

9. While most scholars are agreed that job insecurity is not a new phenomenon, the crucial disagreement is over

- A. The method of in-depth interviews
- B. Which segment of the working population is worst affected
- C. Blue-collar workers and professionals
- D. Management concerns

10. Traditional manufacturing industries include

- A. Electrical and electronics
- B. Ship building and coal mining
- C. Pharmaceutical industries
- D. All the above

11. 'Insecure middle' refers to:

- A. Upper classes spending recklessly on consumer goods
- B. Blue-collar workers saving meticulously to buy consumer goods
- C. Anxiety of pink-collar workers in planning to buy electric motor cars
- D. Anxiety of white-collar workers after taking loans for their needs and desires

12. The 'insecure middle' class had taken on significant financial commitments because

- A. They had anticipated the possibility of redundancy
- B. They had faith in the stability of their jobs
- C. They were prepared for the changes affecting their occupations
- D. None of the above

13. The *Job Insecurity and Work Intensification Survey* findings indicate workers' anxiety about

- A. Job insecurity
- B. Change in the nature of work
- C. Their well-being
- D. All the above

14. Workers feel that they are losing control over their jobs at the workplace because of

- A. Enormous freedom
- B. Greater flexibility
- C. Higher responsibility
- D. All the above

15. Which group has been exposed to 'chronic insecurity'?
- A. Management and corporations
  - B. Working classes
  - C. Civil servants
  - D. Media and professional circles
16. Which of the following survey reports substantiated the link between rising ill-health and job insecurity?
- A. British Household Panel Survey
  - B. Indian Family Planning and Health Survey
  - C. Indo-British Family Planning Board
  - D. All the above
17. Which of the following statement is true?
- A. There is a strong correlation between job insecurity and people's overall health
  - B. There is a strong correlation between job insecurity and people's self-esteem
  - C. There is a strong correlation between work pressure and tensions at home
  - D. All of the above
18. Keynes' theory advocated the
- A. Withdrawal of state from regulation
  - B. Increased role of government
  - C. Efficient public-private partnership
  - D. All the above
19. Keynes attributed unemployment primarily to
- A. Low demand for goods and lack of purchasing power
  - B. Increased production
  - C. White-collar workers
  - D. Domestic tensions
20. The state management of economic life in the post-War period and until the 1970s has meant, for many
- A. The success of Keynesianism
  - B. The failure of Keynesianism
  - C. Giving a go-by to full employment
  - D. The decrease in demand

21. Western countries witnessed steady economic growth till 1970s because of adequate
- A. Purchasing power with the people
  - B. Political power with the governments
  - C. Control over third world countries
  - D. All the above
22. What was the most important factor leading to the rejection of Keynesianism in many countries during the 1970s and 1980s?
- A. Commitment to full employment
  - B. Increased demand in the economy
  - C. Better management of economic life
  - D. Rising unemployment rates
23. Official enumeration of unemployment figures is always challenging because
- A. Government tends to either underestimate or exaggerate the numbers
  - B. Lot of errors in printing the data
  - C. Complexity involved in categorising paid and unpaid work
  - D. All the above
24. Those who engaged in productive activity like painting the house or tending the garden are considered unemployed because their work is
- A. Not a paid work
  - B. Not a recognised occupation
  - C. Both (A) and (B)
  - D. None of the above
25. The ILO's measure of unemployment refers to
- A. Individuals who are without a job
  - B. Individuals who are unavailable to start working
  - C. Individuals who are unable to look for a job
  - D. Individuals who do not attempt to look for a job
26. Discouraged workers are those who
- A. Secure a job but not interested in the work
  - B. Discouraged from working by their peer group
  - C. Have a part time job and contented with it
  - D. Do not have a job and are not hopeful of getting one

27. The ILO definition of 'unemployment' needs to be supplemented by

- A. Those who have given up looking for jobs
- B. Part-time workers
- C. Both (A) and (B)
- D. Structural unemployment

28. Frictional unemployment could be due to

- A. Period of poor health
- B. Constant switching of jobs
- C. Searching for a suitable job after graduation
- D. All of the above

29. Structural unemployment is an / a

- A. Inherent economic condition of Britain
- B. Inherent economic condition of India, Pakistan and Bangladesh
- C. Characteristic feature of any country with large shift in their economy
- D. All the above

30. The key difference between 'frictional unemployment' and 'structural unemployment' is that

- A. While the former refers to circumstances affecting particular individuals, the latter results from shifts in the economy
- B. While the former refers to shifts in the economy, the latter refers to circumstances affecting particular individuals
- C. The former is the outcome of Keynesian policies, while the latter is not
- D. The former is defined by ILO and the latter by economists

## PART B

## Literary Passage

(20 marks)

Back at home, my parents broached the subject of my marriage again. Once again I had to face the same questions. I had no desire to marry, not because I was scared and frightened of childbirth and child-rearing, or of a wife beating husband! Infact, in my teens, I had my own sweet fantasies of married life, definite dreams of the kind of man my husband should be, and the kind of loving and intimate relationship we would have with each other. More than this, I imagined how I would give birth to a baby girl like me, and with what delight I would nurse her at my breast, rear and cherish my dear little girl, singing sweet lullabies to her! So I was not scared of marriage in the least. Then, why did I choose to live as a single woman?

I was born the third child in a Dalit Christian household. It was with much struggle and great difficulty that I was able to pursue my studies and become a teacher. My father was in the Indian army, yet even for him it was an uphill task to find financial resources to educate us. You can imagine how difficult it would have been for parents who depended on uncertain daily wages to educate their children. Moreover, neither these parents nor their children had any sense of the importance of education. Their chief concern, understandably, seemed to be how to find the next meal—education did not matter as much to them. I was lucky to have had the advantage of a good education, and I wanted that the new social consciousness and knowledge that my education gave me benefit my people, too. If I got married, I would be forced to confine myself to the narrow circle of my child, husband and family and be of no use to my people. It was this intense urge and desire for freedom to serve my people that prompted me to give up marriage and opt for a religious life. But I could not continue in that for long with self-respect and dignity, because of the many discriminations that I had to face based on caste, language, complexion (colour), educational qualifications, family wealth and status. So I decided to leave and work for the people without getting married. When my mother and friends suggested that I could serve people equally well as a married woman, it had no appeal for me. The reason was that, by that time, I had realised that the institution and structure of marriage and family as they exist today, are not woman-friendly at all. I knew that in a normal Indian family whose centre is Man—the husband—and his pleasure and well-being, a woman has no freedom and identity of her own. I also knew, equally well, the hardships and difficulties a single woman has to face because she has no male surrogate in the shape of a husband! I liked being myself; I didn't

want to lose my self, my being, my freedom and identity, for anyone. With this clarity I decided to live as a single woman.

After three years of training in the nunnery and before we were allowed to take the vows of poverty, chastity, and obedience, we were asked to reflect on why we chose this religious life of renunciation. For this each one of us had to come up with our own list of the pros and cons of married life. I reflected deeply on the positive and negative aspects of both kinds of life. To my surprise, in my list, married life scored better, as it had more positive aspects and fewer negatives than religious life! My Novice Mistress was also equally surprised and asked me why I had then chosen religious life as, rationally speaking, married life had more to offer. I told her that I was renouncing a married life, knowing full well how fulfilling it could be, and opting for a religious life because of a dream in my heart.

I was 28 when I joined the convent. Though I had joined with big dreams. I realised later that a religious life would never give me the opportunities to fulfil those dreams for my people. So, in November, 1991, I left the congregation. Life after that was largely an uphill climb, full of hardship, sorrow, agony, ridicule and humiliation.

Bearing all these (and probably because of these bitter experiences) I wrote my first novel in 1992. This novel, *Karukku*, which introduced me to the literary world as a writer, completely changed the direction of my life. *Karukku* was followed by *Sangati*, *Vanmam*, *Manusi* and three collections of short stories. It is this literary life of reading, writing and frequent interaction with university and school students and other activist groups, that gives meaning, energy and joy to my otherwise lonely life. Without these, it would have been nothing but a tale of bitterness, pain, loathing and humiliation. Of course, there were also moments of happiness and delight, which often came as the fruit of my struggles.

After left the nunnery I struggled hard to find a job, and after I found one there followed a greater and more painful struggle to find suitable accommodation. As I was an unmarried woman and a Dalit, nobody would rent me a house. Finally I managed to get a small room in the house of a Dalit couple who subjected me to indescribable humiliation and restrictions. For those around me in that rural atmosphere. I was an object of unending curiosity as if I were a totally different creature! With great relish, they would dig into the reason why I wasn't yet married, although I was well into my late 30s, and shared the conclusions of their research with

great glee among themselves. Sometimes all this happened in my hearing. Often, when I passed by, I would hear their biting remarks, unsavory comments and veiled jokes about me. If someone in the shape of a man visited me, that would give them a jolly good time to indulge in suspicious banter about me and my morals. Then, suddenly, without giving me any reason or any notice I was asked to vacate my room immediately. Naturally I refused as I could not make any alternative arrangement. I was subjected to constant harassment by the owners which left a deep and festering wound in my heart. Then and there, I decided to no longer live in a rented place but to have a house of my own.

For me building even a small house as a single woman was a huge challenge. By the time it was built I was completely worn out. As I was building it in the same hostile locality where earlier I had acquired a plot of land, I had to face a barrage of negative comments such as: 'Why a house for her? Has she family or children? After her death to whom is she going to leave this house?' 'She is wasting her money building this house for just a single person. After she builds her house she should get married; otherwise she will be sitting in her empty house like a lonely owl! 'In a house shouldn't there be children to run around and play?' Even though I heard these and similar comments I pretended to be a deaf and went about my business with a certain nonchalance. It is true that sometimes these comments angered me, but oftentimes I would just laugh at them. I found it was meaningless to engage in an argument with women who believed that the one and only goal of a person born woman is to get married. So I learnt to carry on with life in silence.

In 2004, I had to undergo a hysterectomy in Chennai. The doctors removed the fibroid together with the uterus. After the surgery I spent a couple of months convalescing with my elder sister in Chennai. When I returned to my house, a few women came to inquire after my health. One of them insisted she should see the exact surgery area and the stitches, I pointed to my lower abdomen where the incision had been made and stitches sewn. She wasn't satisfied. She kept insisting that I remove the covering, I refused. So she told me that she now believed the talk in the village that was, after all, true—they were saying that I had had an affair with a man which resulted in pregnancy. According to them I had not undergone a hysterectomy, but an abortion! This vile gossip first shattered me and I was on the verge of tears. Then I got furious, I wanted to shout at her and tell her that I didn't have to prove my chastity by showing my stomach to them. I wanted to throw her out of my house. But my feeble physical condition and the pain and mental shock made me helpless. I just kept staring at her for a while and my

eyes clouded with tears. But then I controlled my self; I didn't want to cry in front of her. It was all stifled into a sigh within me, wondering why these women couldn't understand the pain and suffering of another woman. The path of the surgery was less than the pain their disgusting suspicion inflicted on me.

I have found, again and again, that a single woman without much connection to her family is put to the severest test at the time of serious illness. I experienced this when I was reduced to immobility on account of severe chikungunya which lasted for quite some time. Unable to walk, I had to crawl like a baby on all fours. Except for a friend of mine and my younger brother who assisted me for some time, I was left to fend for myself. Though have their own priorities and preoccupations, to come to my aid at a time of crisis, it could not erase my feeling of utter loneliness and abandonment. When I underwent another surgery for the removal for a large benign tumour, I once again experienced this severe abandoned, orphaned state, as often there was no one to care for me or give me some food. When my parents were alive, I felt differently, felt my mother was always there for me.

My life become a site of continuous struggle and conflict. Gradually, I learned to live with both. A few good-for-nothing fellows approached me in the vain hope that I would succumb to their vile desires because I was living alone. The very sight of these worthless men filled me with a medley of emotions – anger, outrage, fear, revulsion, and helplessness. So I made no effort to make myself physically charming and attractive, and suppressing my gentle character, would go about like a belligerent woman itching for a fight just to scare them off. I often wondered why I had to behave in a manner that was foreign to my nature. But then to protect myself I needed recourse to such pretensions, because during my journeys, especially, I had many, many experiences of sexual harassment.

I know that many women are victims of sexual harassment when they travel. This is a problem faced not only by unmarried single women, but by all women. Once, during a long bus journey at night, a couple was seated by my side. The woman was sleeping soundly in the lap of her husband. I was shocked when I saw this man ogling at me and trying to get my attention! Another time, a man sitting behind a couple tried to caress the lady, and when she shouted, her enraged husband got up and soundly thrashed that fellow. I, too, had many similar experiences. Once I had to slap the driver of the bus who was trying to take liberties with me. Sometimes I would get out of a bus midway. I had to protect myself in such situations, taking

into account my state of mind and the circumstances. Whether I was in the house or outside, constant vigilances became my dominant condition as I lived with continuous apprehension regarding my personal safety. The irony of it was that, as I once wrote in a poem, I am a person who wants to live in a house without doors, for whom freedom is my very breath!

As a school teacher, I used to accompany children on our excursions and had to reach the school in the wee hours of the morning. Usually we returned very late at night and I had to ensure that every child with his or her parent. I was the last to leave. I dreaded my walk home along a two kilometer lonely road, infested with snakes and haunted by drunkards. It was the same story when the school held a special function that it lasted late into the night. I would heave a sigh of relief after I reached home and locked the doors. When a teaching vacancy arose in a village school far away under the same management, our manager wanted to transfer me there, saying that it would be difficult for a married woman teacher to get to school on time. Since I had no family responsibilities I could make it. I resisted firmly, appealed to the higher authorities and had the transfer order cancelled. It was my experiences that while others were treated with great consideration, as a single woman I had to fight hard even for my simple rights.

Though I am a devotee of democracy, I dread elections. I go into a state of deep emotional anxiety and tension. Many a time I have had to go election duty to very remote villages, with no proper roads or even basic facilities. If finding these villages was difficult enough, returning from there after entrusting the ballot machines to the proper authorities, often after 10 p.m., was truly nightmarish. Male officers would go off in their vehicles, while my fellow women colleagues would have either their father, husband, son or brother waiting for them. I would be left alone. On such occasions, for one moment I would almost succumb to the temptation of acknowledging the patriarchal wisdom of Manu who legislated that every woman should be under the tutelage of a man! But the next moment I would shut out such regressive thoughts and summon the courage to find my way home.

On my last election duty I had a very memorable experience. I was sent to a village which had no bus service. Somehow I managed to reach there on time. It was midnight when my election duty gave over and the EVMs were handed over. As usual all my colleagues, both male and female, left, leaving me alone. Seeing my plight, a young man volunteered to reach me to the nearest bus station, which was 30 kilometres away, on his bike. From there I could

take the first morning bus to my village. I had no other option since there were no facilities in that village to stay the night. I trusted the humanity of that young man and went with him/ It was utter darkness all around as we made our way to the nearest town. He reached me safely to the bus stand. I was so grateful to him that I offered him the honorarium I had received for election duty. He refused, but I forced him to accept. I was at his mercy for almost an hour in total darkness; he didn't harm me, he treated me with respect. I remember him not only for his kindness, but also for showing me another world where men treat women with equity, fairness and respect.

**Answer the following questions based on the above passage:**

31. Why did the author have no desire to marry?
- A. She loved freedom and wished to serve people
  - B. She was frightened of child birth
  - C. She was afraid of domestic violence
  - D. She was drawn to religious life
32. In her imagination, what did the author cherish most if she had got married?
- A. Loving husband
  - B. Being a devoted wife
  - C. A baby girl
  - D. Happy companionship
33. What did the author cherish the most in the value of her education?
- A. Prospects of a good job
  - B. New Social Consciousness
  - C. A secure life
  - D. Dignity of being educated
34. What gave the author joy?
- A. Religion
  - B. Literary life
  - C. Companionship
  - D. Being independent

35. What according to the author made it difficult for her to find suitable rental accommodation?
- A. She was a single woman
  - B. Rents were high
  - C. She did not have a well-paid job
  - D. She was an unmarried Dalit woman
36. What was the initial strategy the author used to deal with humiliation?
- A. Silence
  - B. Arguing
  - C. Fighting
  - D. Explaining
37. Why does she say that for a single woman, the severest test is during serious illness?
- A. Stigma
  - B. poverty
  - C. She felt abandoned
  - D. Gossip
38. What was the feeling that the author disliked about the experience of sexual harassment?
- A. Feeling lonely
  - B. Constant vigilance
  - C. Jealousy
  - D. Suspicion
39. Why was building a house a challenge for the author?
- A. She has no money
  - B. Faced hostility from villagers
  - C. Found difficult to buy a plot
  - D. Did not have a husband for support
40. Why was education not a priority for families who depend upon uncertain daily wages?
- A. Living a hand to mouth existence
  - B. Access to Education is expensive
  - C. No job guarantees even after education
  - D. Did not value education

41. Despite being a fellow Dalit, the author was subjected to humiliation by the Dalit couple who rented her a room to live. What sociological inference can we draw from this?
- A. Women are the most oppressed
  - B. There is no unity amongst lower castes
  - C. Intersectionality of caste and gender
  - D. None of the above
42. Why did the author shed her gentle character and adopt a belligerent one?
- A. To guard her property from encroachers
  - B. To fight with her enemies
  - C. To scare off men who approached her to fulfill their vile desires
  - D. To fight women who spread rumours about her
43. The author is a great devotee of democracy but dreads elections. Why do you think so?
- A. Criminalization of politics
  - B. Corruption in election process
  - C. Masculinist nature of election campaigns
  - D. Remote election duties
44. Karakku, Sangati and Manusi are the names of :
- A. The novels written by the author
  - B. Her siblings
  - C. Her colleagues
  - D. None of the above
45. For the author, the institutions of family and marriage are not woman friendly. What reasons does she give?
- A. Man--his pleasure and well-being is at the centre of the institution
  - B. A woman has no freedom and identity of her own
  - C. Both a and b are true
  - D. Only b is true
46. What kind of vows was she expected to take after completion of her training in the nunnery?
- A. Poverty, chastity and obedience
  - B. Love, affection and honesty
  - C. Courage, loyalty and determination
  - D. None of the above

47. Why did the women who visited her after her surgery wish to see the stitches and exact area of surgery?
- A. Out of curiosity
  - B. To confirm her chastity
  - C. To see whether the stitches were properly done
  - D. None of the above
48. Why did she decide to build her own house?
- A. It was more economical than paying rent
  - B. Vigilantism of the neighbours
  - C. Constant harassment by the house owners
  - D. Someone gifted her the land
49. The author feels that a single woman has to fight even for her simple rights. Why does she think so?
- A. She had to return home alone late in the night during school function
  - B. She was transferred to a remote village
  - C. She had to go to school early in the morning during school excursion
  - D. All of the above
50. At what age did the author join the convent?
- A. 18
  - B. 20
  - C. 22
  - D. 28

## Part C

## General Arithmetic and Reasoning

(10 Marks)

51. What is the value of  $x$  from the given equation  $\frac{5(x+7)}{9} - 3 = 12$ .
- A. 18  
B. 22  
C. 20  
D. 16
52. If  $\frac{x}{5} = \frac{y}{8}$ , then  $(x + 5):(y + 8)$  is equal to which of the following?
- A. 3:5  
B. 13:8  
C. 8:5  
D. 5:8
53. Mr. A can construct road between two milestones 16 days and Mr. B can do the same job in 14 days. With the help of Mr. C, they did the job in 4 days only. Then, C alone can do the job in how many days?
- A.  $9\frac{1}{5}$  days  
B.  $9\frac{2}{5}$  days  
C.  $9\frac{3}{5}$  days  
D. 10 days
54. A bus starts with the speed of 80 km/hr. with its speed increasing every two hours by 15 km.ph. In how many hours will it cover 460 kms?
- A.  $2\frac{1}{4}$  hrs.  
B. 5 hrs.  
C. 4 hr. 5 min.  
D. Cannot be determined
55. The average of 7 consecutive numbers is 20. What is the largest of these numbers?
- A. 22  
B. 23  
C. 24  
D. 25

56. What will be the compound interest on a sum of Rs. 20,000 after 4 years at the rate of 8 % p.a?
- A. Rs. 7209.77  
B. Rs. 9720.00  
C. Rs. 10123.20  
D. None of the above
57. At present, the ratio between the ages of Rahul and Ramudu is 4:3. After 6 years, Rahuls's age will be 26 years. What is the age of Ramudu at present?
- A. 18 years  
B. 15 years  
C. 16 years  
D. 21 years
58. Looking at the photograph of a man, Mrs. Smith said "His father is the husband of my father's only daughter". How is the man in the photograph related to Ms. Smith?
- A. Nephew  
B. Son  
C. Cousin  
D. Uncle
59. Look carefully for the pattern and then choose which pair of numbers comes next ....  
54      57      73      60      63      73      66      \_\_\_\_\_
- A. 69 73  
B. 66 73  
C. 76 73  
D. 76 76
60. The traffic lights at the three different road crossings change after every 25 seconds, 75 seconds and 100 seconds. If they start changing simultaneously, at 10:00 am, after how much time will they change again simultaneously?
- A. 200 seconds  
B. 250 seconds  
C. 300 seconds  
D. 350 seconds

## PART D

## Current Affairs

(20 marks)

61. Identify the correct Match of the Founder with the Organization.

**Founder      Organization**

- A. Sergei Brin – Facebook
- B. Jeff Bezos – Google
- C. Jack Ma – Alibaba
- D. Steve Jobs – Amazon

62. 'Covishield' is manufactured in India by

- A. Biological- E Limited
- B. Serum Institute of India
- C. Pfizer
- D. Panacea

63. Bitcoin is a type of

- A. Software code
- B. Bank Accounting Application
- C. Digital currency
- D. Metal coin currency

64. Identify the incorrect award-winning combination:

- A. C V Raman received the Nobel Prize in Physics.
- B. Amartya Sen received the Nobel Prize in Economics
- C. Venkatraman Ramakrishnan received the Nobel Prize in Medicine
- D. Har Gobind Khorana received the Nobel Prize in Physiology

65. Every year April 22 is celebrated as..

- A. Earth day
- B. Environment Day
- C. Wildlife Protection Day
- D. UNO day

66. Google is a/an

- A. Operating System
- B. Compiler
- C. Search engine
- D. Internet explorer

67. A Gigabyte is equal to
- A. 1024 Bytes
  - B. 1024 Megabytes
  - C. 1024 Terabytes
  - D. 1024 Kilobytes
68. LAN Stands for
- A. Live and Active Network
  - B. Large Area Network
  - C. Local Area Network
  - D. Local and National
69. Identify the FALSE statement from the following
- A. Leprosy is caused by Bacteria
  - B. COVID -19 is caused by Virus
  - C. Tuberculosis is caused by Bacteria
  - D. Tetanus is caused by Virus
70. Identify a measure of Central Tendency from the following:
- A. Standard Deviation
  - B. Mean
  - C. Variance
  - D. Correlation
71. Where are the 'living root bridges' located?
- A. Meghalaya
  - B. Nagaland
  - C. Manipur
  - D. Mizoram
72. Author of the book "The Commonwealth of Cricket: A Lifelong Love Affair with the Most Subtle and Sophisticated Game Known to Humankind" is..
- A. Shashi Tharoor
  - B. Ramachandra Guha
  - C. Sunil Gavaskar
  - D. Sir Don Bradman

73. Author of the book "The Circle of Reason" is

- A. Amitav Ghosh
- B. Sanjaya Baru
- C. Rakesh Mohan
- D. A. P.J. Abdul Kalam

74. Pangong Lake is in..

- A. Manipur
- B. Nagaland
- C. Mizoram
- D. Ladakh

75. The present Chairperson of the National Human Rights Commission, India is..

- A. Justice H. L. Dattu
- B. Justice Prafulla Chandra Pant
- C. Justice Arun Kumar Mishra
- D. Justice Mahesh Mittal Kumar

76. Anti-missile defense system named Iron Domes are associated with the country..

- A. United Kingdom
- B. United States of America
- C. Israel
- D. India

77. The movie "Nomadland" is directed by:

- A. Jessica Bruder
- B. Chloe Zhao
- C. Lee Isaac Chung
- D. Florian Zeller

78. Which of the following is the main theme of the book "Shuggie Bain":

- A. Ethnic Violence
- B. Gender Justice
- C. Climate Change
- D. Ruthless Urban Poverty

79. Who among the following is the first Indian Track and Field athlete to win a gold medal at the Common Wealth Games 1958?

- A. PT Usha
- B. Milkha Singh
- C. Rajeev Balakrishnan
- D. Shiny Wilson

80. "Ice Memory" an initiative by French, Italian and Swiss glaciologists to:

- A. Preserve stacks of ancient ice
- B. Preserve stacks of new ice
- C. Melt stacks of ancient ice
- D. Melt stacks of new ice

## PART E

## Basic Sociology

(20 marks)

81. Who among the following has defined Sociology as the study of Social action?
- A. Emile Durkheim
  - B. Karl Marx
  - C. Max Weber
  - D. Herbert Spencer
82. The process by which outsiders especially migrants give up their distinctive culture and adopt the cultural norms of the host society is called
- A. Assimilation
  - B. Secularization
  - C. Ethnocentrism
  - D. Multiculturalism
83. Mechanical solidarity refers to
- A. One form of solidarity often based on familial networks found in traditional/small societies.
  - B. Contexts in which cultural conflicts occur
  - C. Conflicts occurring in industrial societies
  - D. Political movements in advance industrial societies
84. According to Karl Marx 'Class in Itself to Class for itself' refers to
- A. the larger context in which proletariat revolution takes a concrete shape.
  - B. pre-modern mode of production
  - C. larger capitalist consumerism
  - D. colonial mode of production
85. Who among the following devised the Three Dimensional approach (Class-Status-Power) to study social stratification?
- A. Anthony Giddens
  - B. Emile Durkheim
  - C. Max Weber
  - D. Karl Marx

86. Which of the following is NOT the characteristic feature of Post-Industrial society?
- A. Transition from production of good to provision of service
  - B. Knowledge and ideas have become new form of capital
  - C. Largely an information society
  - D. the industrial working class remains numerically dominant and politically powerful.
87. Who among the following provided the concept of hegemony' to study the complex nature of dominance in capitalist order?
- A. Karl Marx
  - B. Vilfredo Pareto
  - C. Louis Althusser
  - D. Antonio Gramsci
88. Identify the sociologist who studied caste in India from Weberian perspective.
- A. Louis Dumont
  - B. Andre Beteille
  - C. G.S.Ghurye
  - D. A R Desai
89. Orientalism is the study of
- A. Eastern civilization by the Western scholars
  - B. Western Civilization by the Eastern Scholars
  - C. Study of Western Culture by African Scholars
  - D. Study of African Culture by Western Scholars
90. What is cultural lag?
- A. The close association between technology and culture
  - B. The gap between science and culture
  - C. The difference between material and non-material culture
  - D. The wide gap between human and animal world
91. Social stratification refers to
- A. Division of society into layers
  - B. Classification of inanimate things
  - C. Classification of culture and nature
  - D. Classification of Nations

92. A Constable's daughter becoming an IAS Officer is an example of
- A. Horizontal mobility
  - B. Lateral mobility
  - C. Vertical mobility
  - D. None of the above
93. Who is the author of Homo Hierarchicus
- A. MN Srinivas
  - B. GS Ghurye
  - C. DP Mukherjee
  - D. Louis Dumont
94. Patriarchy refers to
- A. Female domination over men
  - B. Father domination
  - C. Mother domination
  - D. Male domination over women
95. The term 'cultural capital' refers to
- A. A form of symbolic capital
  - B. Linguistic and cultural competences
  - C. A concept notably associated with Bourdieu
  - D. All of the above
96. The term 'authoritarian personality' was coined by
- A. Hannah Arendt
  - B. Theodor Adorno and his associates
  - C. Giorgio Agamben
  - D. Karl Marx
97. Which of the following remains one of Robert Merton's important contributions?
- A. Class conflict in urban societies
  - B. Socio-psychological problems in rural societies
  - C. Concept of Reference Group
  - D. Political revolutions in advanced industrial societies

98. Kingsley Davis and Wilbert Moore are best known for their
- A. Critical study on contemporary urban studies
  - B. Functionalist analysis of stratification
  - C. Contribution to media studies
  - D. Critical analysis on science and technology
99. Who among the following was the chairman of the National Commission on Women's Education, 1958?
- A. Durgabai Deshmukh
  - B. Veena Mazumdar
  - C. Neera Desai
  - D. Sarojini Naidu
100. Which chart is used to show the representation of a part to the whole
- A. Bar chart
  - B. Frequency polygon
  - C. Pie chart
  - D. Ogive curve

**University of Hyderabad**  
**Entrance Examinations - 2021**

School/Department/Centre : Sociology

Course/Subject : MA

Q.No.	Answer	Q.No.	Answer	Q.No.	Answer	Q.No.	Answer
1	C	26	D	51	C	76	C
2	C	27	C	52	D	77	B
3	B	28	D	53*	A, B, C, D	78	D
4	A	29	C	54	B	79	B
5	A	30	A	55	B	80	A
6	C	31	A	56	A	81	C
7	A	32	C	57	B	82	A
8	A	33	B	58	B	83	A
9	B	34	B	59	A	84	A
10	B	35	D	60	C	85	C
11	D	36	A	61	C	86	D
12	B	37	C	62	B	87	D
13	D	38	B	63	C	88	B
14	C	39	B	64	C	89	A
15	B	40	A	65	A	90	C
16	A	41	C	66	C	91	A
17	D	42	C	67	B	92	C
18	B	43	D	68	C	93	D
19	A	44	A	69	D	94	D
20	A	45	C	70	B	95	D
21	A	46	A	71	A	96	B
22	D	47	B	72	B	97	C
23	C	48	C	73	A	98	B
24	C	49	D	74	D	99	A
25	A	50	D	75	C	100	C

Note/Remarks: Question 53--- A, B, C, D may be considered as right answers

Signature   
School/Department/Centre