Entrance Examination - 2026
Ph.D. (Gender Studies)

Time 2 hours **Maximum Marks: 70**

Hall Ticket No. _____

GENERAL INSTRUCTIONS:

1. Write your Hall Ticket Number on the OMR Answer Sheet given to you and also write the Hall Ticket Number in the space provided above.
2. This question paper is divided into **Part-A and Part-B, and consists of 70 multiple-choice** questions. Questions in Part-A are on Research Methodology, and questions in Part-B are subject-specific.
3. Each question carries **one** mark. There is no negative marking.
4. Answers are to be marked on the OMR answer sheet following the instructions provided there upon.
5. Handover the OMR answer sheet at the end of the examination to the invigilator.
6. No additional sheet(s) will be provided. Rough work can be done in the question paper itself/space provided at the end of the booklet.

PART – A

1. Oral history is particularly valued in feminist research because it:

   A. It reiterates gender hierarchy
   B. Generates statistically significant findings
   C. Eliminates the need for ethical clearance
   D. Recovers experiences and voices excluded from official archives

2. Who argued, in an influential 1986 essay, that "gender" is a useful category of historical analysis?

   A. Ann Oakley
   B. Sherry Ortner
   C. Joan W. Scott
   D. Catharine MacKinnon

3. Focus group discussions are particularly valued in feminist research because they:

   A. Eliminate the need for individual interviews
   B. Make visible how meanings are collectively negotiated
   C. Produce statistically representative samples
   D. Allow the researcher to control the direction of conversation

4. Snowball sampling is most useful when:

   A. The research population is large and easily accessible
   B. Quantitative generalisability is the priority
   C. The research focuses on hard-to-reach populations
   D. Random sampling is required for generalisation

5. Foucauldian discourse analysis primarily examines:

   A. The relationship between language, knowledge and power
   B. Word frequencies in printed texts
   C. Grammar and syntax of speech
   D. Audio quality of recorded interviews

6. In photovoice and similar participatory visual methods, participants:

   A. Provide consent forms but no other input
   B. Create images of their own lives and interpret them collectively
   C. Are recruited only as photographic subjects
   D. Are excluded from interpretation

7. A hermeneutic approach in social research foregrounds:

A. Random assignment
B. Hypothesis testing through controlled experiment
C. Statistical inference
D. Interpretation and meaning-making

8. A common limitation of long-term ethnographic research is that:

A. It cannot produce thick description
B. It is time-intensive and findings may be statistically dynamic
C. It avoids field engagement
D. It does not record participants' voices

9. The slogan "the personal is political," associated with second-wave feminism, has shaped feminist methodology by:

A. Restricting research to the domain of private life
B. Legitimizing women's everyday experiences
C. Equating individual opinion with empirical evidence
D. Rejecting structural analysis altogether

10. Narrative inquiry treats stories as:

A. Distractions from reliable data
B. Anecdotes to be discarded
C. Inferior to numerical data
D. Primary sources of meaning

11. In qualitative research, "saturation" refers to the point at which:

A. Additional data yields no further insights
B. The researcher feels exhausted
C. A statistical threshold is met
D. Funding for fieldwork ends

12. The life-history method in feminist research is primarily used to:

A. Generate large-N samples for statistical inference
B. Verify the accuracy of official archival records
C. Trace an individual's narrative in relation to wider social, historical and gendered structures
D. Replace the need for in-depth interviews

13. The "insider/outsider" debate in feminist research concerns:

A. The choice of journal for publication
B. Office vs. field allocation of work
C. Location and subjectivity of the researcher
D. The split between qualitative and quantitative research

14. Power asymmetries between the researcher and the researched can be partially addressed by:

A. By sharing the research findings with the respondents
B. Avoiding the field altogether
C. Refusing all collaboration
D. Concealing the research aims permanently

15. Anonymisation of research data primarily aims to:

A. Reduce the size of the dataset
B. Protect participants from being identified
C. Speed up data analysis
D. Improve statistical accuracy

16. Field notes in ethnographic research typically include:

A. The researcher's reflections and analytical memos
B. Only tabular data
C. Only verbatim interview transcripts
D. Government statistics

17. Auto-ethnography combines:

A. Random sampling and observation
B. Two ethnographies in comparison
C. Automated digital data collection
D. Autobiographical narrative with cultural analysis

18. The primary purpose of a pilot study is to:

A. Test research instruments and procedures
B. Avoid ethical clearance
C. Replace the main study
D. Reduce the size of the literature review

19. Inductive reasoning in research moves from:

A. One hypothesis to another
B. Specific observations toward broader patterns
C. Pre-formed theory to specific observations
D. Statistical results to qualitative data

20. Dorothy Smith's "institutional ethnography" begins from:

A. Women's everyday experience
B. State documents alone
C. Random sampling of households
D. Laboratory experiments

21. Feminist archival research is distinguished from conventional archival research by its attention to:

A. The comprehensiveness of state archives
B. The cost-effectiveness of digitisation
C. Quantitative content analysis alone
D. The gendered politics of documentation

22. In a study examining the effect of women's literacy on their age at marriage, "age at marriage" is the:

A. Dependent variable
B. Control variable
C. Independent variable
D. Mediating variable

23. A literature review in a research project is meant to:

A. Replace primary data
B. Increase the page count
C. Avoid having to cite sources
D. Analytical mapping of existing scholarship

24. Which of the following is NOT an aspect of research design?

A. Longitudinal
B. Patronage
C. Cross-sectional
D. Comparative

25. Open-ended questions in a gender survey:

A. Are always less useful than close-ended questions
B. Allow respondents to answer in their own words
C. Cannot be coded for analysis
D. Are restricted to "yes/no" answers

26. Re-analysis of nationally representative datasets (e.g., NFHS, the Census, the Time-Use Survey) through a gender lens is best described as:

A. Primary ethnographic research
B. Secondary data analysis disaggregated by gender
C. Participatory action research
D. A randomised controlled trial

27. Plagiarism in research involves:

A. Quoting briefly with permission and attribution
B. Using writings or ideas without acknowledgement
C. Drawing on open-access publications with citation
D. Citing sources accurately and proportionately

28. What is data feminism?

A. Feminist understanding of data
B. Incomplete data
C. Neutral and objective data
D. Data that disproves feminism

29. *We Were Making History* is the best example of:

A. Women writing about women
B. Women speaking for themselves
C. Retrieval of women's histories
D. All of the above

30. Which of the following texts represent the epistemology of the marginalised?

A. *Karukku* by Bama
B. *Mother Forest* by C K Janu
C. *The Grip of Change* by P. Sivakami
D. All of the above

Read the following passage and answer the questions from 31 to 35.

According to conservative (official, and outdated) estimates, 2,556 women were branded as witches and killed in India between 1987 and 2003. From 1991 to 2000, over 522 cases of witch-hunting have been registered in Bihar alone. In the same decade, about 300 people were done to death in the Telangana region in Andhra Pradesh on the suspicion that they were practising black magic. Bihar, for all its backwardness, was the first state in India to pass a law against witch-hunting in 1999. Jharkhand followed up with its anti-witch-hunt law in 2001, Chhattisgarh in 2005 and Rajasthan in 2006. An essential excerpt of the legalese: "a crime would be considered to have been committed when any person or community intentionally or inadvertently abets, conspires, aids and instigates the identification of a woman as a witch leading to her mental and physical torture and humiliation." What is wonderful on paper rarely gets translated into something effective in practice. Besides, the threat of punishment and

conviction hasn't been a deterrent since the perpetrators of the crime (always male, almost always caste-Hindus who enjoy political clout) know that they will not be brought to book for what will be seen as an incidence of mob fury. Sometimes, it is the knowledge that the state will stand by them.

This free hand gives a free run to their imaginations, and witch-hunts have grown macabre by the day. The helpless 'witches' are hounded and punished by being stripped naked, paraded around the villages, their hair is burnt off or their heads tonsured, their faces blackened, their noses cut off, their teeth pulled out (they are supposedly defanged) so that they can no longer curse, they are whipped, they are branded, sometimes, they are forced to eat human faeces and finally, they are put to death (here again the Indian imagination takes over: the victim is hanged, impaled, hacked, lynched or buried alive). And you have got it all wrong if you assumed that such stomach-churning, toe-curling torture is done in dingy, shadowy places: vast, open village lands come in particularly handy as favoured locations, and the cheering crowd can fill a modest stadium. Where these women are left to live, they are considered inauspicious and malevolent, socially ostracized and forced to forgo their livelihood. Where they don't end up losing their life, they are made to lose their mental balance.

It is no surprise that almost all the 'witches' have been Dalit or Adivasi women. Nowhere else in Indian history can we see such an explicit tie-up between patriarchal oppression and casteist subjugation. Witch-hunting is a powerful tool in the hands of caste-Hindu men who want to persecute assertive Dalit and Adivasi women who might directly challenge caste hegemony, or indirectly subvert local power equations.

Because names and places and stories speak stronger than statistics, here's a sample: A Dalit woman, Badam Bai was beaten to death by four men at Bhunein village in Sultanpur in Kota district. Lajwanti Harijan of Kamolar village in the same district met with a similar fate. When a Dalit woman in Tarra village in Raipur district claimed rights to her dead husband's land, she was killed after being branded a witch by her brother-in-law. Memki Bai Bhajaat of Varlipahada village and Sakri Bai Meena of Sailana village of Udaipur district were branded witches because of property disputes. Subhadra Basumatray, a 40-year-old Bodo woman in Tilapara village of Goalpara district in Assam, denounced rituals conducted by witch-doctors. Just as she started to voice her dissent, she ended with a fractured arm, broken ribs and bruised legs. Her own family members colluded with others to declare her a witch because she had demanded a share in her father's property. An Adivasi woman panchayat president in Udaipur district in Rajasthan was declared a witch by caste-Hindu villagers who wanted to settle political scores. In neighbouring Nepal, a 52-year-old Dalit woman Dayawati Urab and her

daughter Sunita Kumari Urab of Sunsari village were stripped naked, beaten, and forced to eat human faeces because villagers suspected them of indulging in sorcery.

Excerpt from "Dangerous Dalit Women and Witch-Hunters" by Meena Kandasamy

31. Which of the following theoretical frameworks can be employed to understand witch hunting in India?

A. Objectivity
B. Structural Functionalism
C. Social Learning Theory
D. Standpoint Theory

32. What does the excerpt prove about the available data?

A. Data needs to be decoded from a critical perspective
B. Data is absolute
C. Official documents are meticulous
D. Data speaks the reality

33. How is the excerpt's observation on spaces helpful in feminist research?

A. Shatters assumptions about safe and unsafe spaces
B. Breaks the notions of community intervention in prevention of violence
C. Uncovers the public and collective violence normalised against marginalised women
D. All of the above

34. Field research emphasises anonymity in data analysis. The author chooses to name places and people. How do we address this contradiction?

A. Helps in contextualising the argument
B. Proves the authenticity of the argument
C. Brings out the hidden aspects of regional and community histories
D. All of the above

35. The excerpt describes violence in the name of witch hunting in graphic terms. What does it convey to a researcher?

A. The privacy of the affected people should be maintained but the normalised violence should be exposed
B. It is important to describe the violence in order to communicate to the readers
C. Researcher's discretion and research ethics should be employed to maintain balance
D. All of the above

PART – B

36. In NALSA v. Union of India (2014), the Supreme Court of India principally recognised:

A. Triple talaq as unconstitutional
B. Same-sex marriage as a fundamental right
C. Transgender persons as a "third gender"
D. Reservation for women in Parliament

37. Gerda Lerner's *The Creation of Patriarchy* (1986) argues that:

A. Patriarchy is a transhistorical, natural order of human societies
B. Patriarchy has a history, and was instituted gradually in the ancient Near East
C. Patriarchy first emerged with industrial capitalism in nineteenth-century Europe
D. Patriarchy is a recent twentieth-century invention

38. The Nimble Fingers argument is

A. Exploitative
B. Sexist
C. Affects women and children
D. All of the above

39. The Transgender Persons (Protection of Rights) Act, 2019:

A. Criminalises begging by transgender persons
B. Replaces Section 377 of the Indian Penal Code
C. Mandates 33% reservation for transgender persons in government jobs
D. Provides for a certificate of identity issued via the District Magistrate

40. Audre Lorde's essay "The Master's Tools Will Never Dismantle the Master's House" (1984) is a central text of:

A. Liberal feminism
B. Eco-feminism
C. Cyberfeminism
D. Black lesbian feminism

41. Dr Muthulakshmi Reddy is widely recognised for being:

A. The first Indian woman to be elected to the Lok Sabha
B. The first woman legislator in Madras Legislative Council in British India
C. The founder of the All India Women's Conference
D. The first woman judge of the Madras High Court

42. The Manipuri-language film *Boong*, the first Indian film to win the Best Children's & Family Film at the 2026 BAFTA Awards in London, was written and directed by:

A. Rima Das
B. Lakshmipriya Devi
C. Mira Nair
D. Zoya Akhtar

43. Section 377 of the Indian Penal Code, in so far as it criminalised consensual same-sex relations between adults, was read down by the Supreme Court in:

A. Navtej Singh Johar v. Union of India (2018)
B. Suresh Kumar Koushal v. Naz Foundation (2013)
C. Indra Sawhney v. Union of India (1992)
D. NALSA v. Union of India (2014)

44. In "The Nationalist Resolution of the Women's Question," Partha Chatterjee argues that Indian nationalist thought:

A. Rejected all Western influence on women's lives
B. Demanded full legal equality of women under colonial law
C. Divided the social into "outer/material" and "inner/spiritual" domains,
D. Insisted on confining women to pre-colonial roles

45. Bina Agarwal's *A Field of One's Own* (1994) argues that:

A. Women's bargaining power in South Asia depends on their independent rights over arable land
B. Labour-force participation alone is sufficient to secure women's empowerment
C. Land reform is irrelevant to gender justice
D. Joint family ownership adequately protects women's land interests

46. The 1979 "Open Letter to the Chief Justice of India," widely seen as a founding moment of the contemporary anti-rape movement in India, was provoked by:

A. The Bhanwari Devi case
B. The Mathura custodial rape case
C. The Roop Kanwar sati case
D. The Hadiya case

47. In Supriyo @ Supriya Chakraborty v. Union of India (2023), the Supreme Court of India:

A. Declined to grant legal recognition to same-sex marriage
B. Struck down the Special Marriage Act in its entirety
C. Directed the enactment of a Uniform Civil Code
D. Legalised same-sex marriage under the Special Marriage Act

48. Feminist memory can be understood as:

A. Counter Memory
B. Collective memory
C. Alternative Memory
D. All of the above

49. "Doxxing" refers to:

A. The use of encrypted messaging apps to evade surveillance
B. The deliberate public release of someone's private or identifying information online
C. The editing of digital documents before publication
D. The tracking of a hashtag's spread across platforms

50. The Beijing Declaration and Platform for Action (1995) is most closely associated with the global adoption of:

A. The strategy of "gender mainstreaming"
B. The Rome Statute
C. The Sustainable Development Goals
D. CEDAW

51. The digital platform Agents of Ishq, which addresses sex, love and desire in India, was founded by the filmmaker:

A. Deepa Mehta
B. Mira Nair
C. Paromita Vohra
D. Nandita Das

52. Who is the author of *Coming Out as Dalit*?

A. Yashica Dutt
B. Bama
C. Meena Kandasamy
D. Sharankumar Limbale

53. The "care economy" refers to:

A. Total state expenditure on health
B. A market of insurance and pension products
C. The export of nursing professionals
D. The largely unpaid or under-paid labour of caring for children, the elderly, the sick and households

54. *All We Imagine as Light* (2024) that won the Grand Prix at the Cannes Film Festival is directed by:

A. Gauri Shinde
B. Payal Kapadia
C. Meghna Gulzar
D. Kiran Rao

55. *We Also Made History* was inspired by

A. Dr B.R. Ambedkar
B. We Were Making History
C. Dalit women
D. All of the above

56. Arundhati Roy's 2025 work *Mother Mary* Comes to Me is:

A. A novel on Mother Mary
B. A play about religious conversion
C. A collection of political essays on Kashmir
D. A memoir centred on her mother

57. The Self-Respect Movement led by E.V. Ramasamy "Periyar" in early twentieth-century Tamil Nadu argued that:

A. Women's status would improve mainly through Sanskritisation
B. Women's emancipation required revival of Brahminical orthodoxy
C. Caste, patriarchy and ritual authority were intertwined
D. Reform should be limited to the upper castes

58. India won the ICC Women's Cricket World Cup in 2025, defeating South Africa in the final. The Indian team was captained by:

A. Smriti Mandhana
B. Harmanpreet Kaur
C. Jhulan Goswami
D. Mithali Raj

59. Anita Ghai's work on disability in India argues that:

A. Disability is shaped by intersections of identities
B. Calls for a situated lens
C. Western feminist disability perspective is inadequate
D. All of the above

60. The "glass cliff," identified by Michelle Ryan and Alex Haslam, describes:

A. Gender pay disparities specific to the financial sector
B. The undervaluation of women's domestic work
C. The invisible barrier preventing women's promotion to top jobs
D. Appointing women to precarious leadership positions during organisational crisis

61. Scholarship on the dargah of Hazrat Nizamuddin Auliya in Delhi has shown that Sufi devotional traditions in South Asia:

A. Have historically enforced a rigid gender binary in worship
B. Excluded women and gender-variant persons from the shrine economy
C. Were politically neutral and detached from caste and gender hierarchies
D. Have long accommodated gender-variant devotees within their ritual life

62. What is the feminist Critique of Indecent Representation of Women (Prohibition) 1986 Act?

A. It is a patriarchal moralistic tool
B. Female sexuality is equated with obscenity
C. Restricts women's agency
D. All of the above

63. Which constitutional amendments introduced 33 per cent reservations for women in local self-government institutions?

A. 73 and 74
B. 24 and 25
C. 90 and 91
D. None of the above

64. Who described preferential treatment for women as the evil of separatism?

A. Aruna Asaf Ali
B. Jawaharlal Nehru
C. Raj Ram Mohan Roy
D. None

65. Rokeya Sakhawat Hossein's "Sultana's Dream" argues for :

A. Intersectionality
B. Reservations
C. Early marriage for women
D. Presence of women in public domain

Read the following excerpt carefully and answer the questions from 66 to 70:

But changes came in the family when I was thirteen, and I was sent to school in Jacksonville. I left Eatonville, the town of the oleanders, a Zora. When I disembarked from the river-boat at Jacksonville, she was no more. It seemed that I had suffered a sea change. I was not Zora of Orange County any more, I was now a little colored girl. I found it out in certain ways. In my heart as well as in the mirror, I became a fast brown--warranted not to rub nor run.

But I am not tragically colored. There is no great sorrow dammed up in my soul, nor lurking behind my eyes. I do not mind at all. I do not belong to the sobbing school of Negrohood who hold that nature somehow has given them a lowdown dirty deal and whose feelings are all but about it. Even in the helter-skelter skirmish that is my life, I have seen that the world is to the strong regardless of a little pigmentation more of less. No, I do not weep at the world--I am too busy sharpening my oyster knife.

Someone is always at my elbow reminding me that I am the granddaughter of slaves. It fails to register depression with me. Slavery is sixty years in the past. The operation was successful and the patient is doing well, thank you. The terrible struggle that made me an American out of a potential slave said "On the line!" The Reconstruction said "Get set!" and the generation before said "Go!" I am off to a flying start and I must not halt in the stretch to look behind and weep. Slavery is the price I paid for civilization, and the choice was not with me. It is a bully adventure and worth all that I have paid through mancestors for it. No one on earth ever had a greater chance for glory. The world to be won and nothing to be lost. It is thrilling to think--to know that for any act of mine, I shall get twice as much praise or twice as much blame. It is quite exciting to hold the center of the national stage, with the spectators not knowing whether to laugh or to weep.

The position of my white neighbor is much more difficult. No brown specter pulls up a chair beside me when I sit down to eat. No dark ghost thrusts its leg against mine in bed. The game of keeping what one has is never so exciting as the game of getting. I do not always feel colored. Even now I often achieve the unconscious Zora of Eatonville before the Hegira. I feel most colored when I am thrown against a sharp white background.

For instance at Barnard. "Beside the waters of the Hudson" I feel my race. Among the thousand white persons, I am a dark rock surged upon, and overswept, but through it all, I remain myself. When covered by the waters, I am; and the ebb but reveals me again.

Excerpt from "How It Feels to Be Colored Me" Zora Neale Hurston

66. What does "tragically coloured" mean in the context?

A. Blackness is tragedy
B. Colour white is the ideal
C. Sorrowful black histories
D. None of the above

67. What were the choices that the author had and did not have?

A. Choice to suffer and no choice to be enslaved
B. Choice to be enslaved and no choice to be happy
C. Choice to be assertive and no choice to be enslaved
D. Choice to re-locate and no choice to be with black communities

68. Why does she refer to the spectators as not knowing whether to laugh or to weep?

A. White spectators are intolerant when a black woman holds the centre stage
B. Black spectators are happy when a black woman holds the centre stage
C. Women spectators feel sad when a black woman does not hold the centre stage
D. All of the above

69. Why does she think the position of her white neighbour is much more difficult?

A. White neighbours are haunted by the guilt of colonisation
B. Because the blacks are sitting on par with them
C. They anticipate aggression from the Blacks
D. None of the above

70. What does the author mean when she says, I feel most colored when I am thrown against a sharp white background?

A. When the white society and history label her
B. When she falls against a rock that is white in colour
C. When she tries to pass for a white
D. When her family tells her she is black

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University of Hyderabad

Entrance Examinations - 2026

Ph.D. Admissions – July Session

School/Department/Centre : Centre for Women's Studies, School of Social Sciences
Course : Ph.D. Subject : Gender Studies

Q.No.	Answer	Q.No.	Answer	Q.No.	Answer
1	D	26	B	51	C
2	C	27	B	52	A
3	B	28	A	53	D
4	C	29	D	54	B
5	A	30	D	55	D
6	B	31	D	56	D
7	D	32	A	57	C
8	B	33	D	58	B
9	B	34	D	59	D
10	D	35	D	60	D
11	A	36	C	61	D
12	C	37	B	62	D
13	C	38	D	63	A
14	A	39	D	64	A
15	B	40	D	65	D
16	A	41	B	66	C
17	D	42	B	67	C
18	A	43	A	68	A
19	B	44	C	69	A
20	A	45	A	70	A
21	D	46	B		
22	A	47	A		
23	D	48	D		
24	B	49	B		
25	B	50	A		

Note/Remarks :

Deepa Sreenivas 8/06/26
Deepa Sreenivas

Signature: Deepa Sreenivas
School/Department/Centre: Centre for Women's Studies

अध्यक्ष / Head
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