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SUBJECT CODE : EA-6313-B

Test Booklet Serial No. :

Series : **A**

Total Number of Pages : 36

TEST BOOKLET

(Read the instructions carefully before starting to answer)

Time : 2 Hours

Maximum Marks : 200

1. Fill up the following information by Blue or Black ball point pen only :

Roll No. :
Name of the Candidate :
Name of Examination Centre :
Date of Examination :
Candidate's Signature :
Signature of Invigilator :

2. Open the seal of the booklet only when instructed to do so.
3. Don't start answering the questions until you are asked to do so.
4. Ensure that there are 50 questions in the Test Booklet with four responses (A), (B), (C) and (D). Of them only one is correct as the best answer to the question concerned.
5. There will be **NEGATIVE MARKING** for wrong answer. Each correct answer shall be awarded 4 marks, while one mark will be deducted for each wrong answer.
6. Multiple answering of a question will cause the answer to be rejected.
7. Use only **Black or Blue** Ball pen for darkening appropriate circle completely.
For example :

● (B) (C) (D)

8. Rough work is to be done only on the Test Booklet and not on the answer sheet.
9. You are not allowed to use Mobile Phones or any Electronic Device.
10. Make sure that you do not possess any pages (Blank or Printed) or any unauthorized material. If such material is found in your possession during the examination, you will be disqualified for admission.
11. If you are found copying/helping others, you will be disqualified for admission.
12. At the end of the examination hand over the answer sheet to the invigilator.
13. Do not leave the examination hall until you are asked to do so.
14. No candidate is allowed to leave the examination hall till the completion of examination.
15. The candidates are allowed to take the Test Booklet with them.
16. Candidates are advised to contact the Examination Superintendent for submission of representation related to examination, if any.
17. Smoking and eatables are not allowed inside the examination hall.

SEAL

SEAL

SERIES - A

1. The comparative method is important in sociological analysis because:

- (I) It allows sociologists to make generalizations.
- (II) It bolsters' sociology's claim to be a science.
- (III) Sociology is an evidence based discipline.
- (IV) It can help in avoiding ethnocentrism.

Answer:

- (A) (I), (II), (III)
 - (B) (II), (III), (IV)
 - (C) (I), (III), (IV)
 - ✓ (D) (I), (II), (IV)
2. According to Emile Durkheim, 'Religious phenomena are naturally arranged in two fundamental categories. The first are states of opinion, and consist in representations; the second are determined modes of action'. Durkheim termed these categories as:

- ✓ (A) Beliefs and rites.
- (B) Sacred and profane.
- (C) Structural and functional.
- (D) Rituals and practices.

3. Read the following :

Not to turn —

Not to think of it I'd determined

But it is my home!

My village —

Out of sight it is and yet

The lark is singing there

(Source : Kobayashi Issa, 'Haiku')

What do these two haikus have in common?

(A) The determination of the ascetic.

✓ (B) Nostalgia of the migrant.

(C) The ambivalence of one seeking to leave home.

(D) All of the above

4. Identity is not something 'given', but is bestowed in acts of social recognition. We become that as which we are addressed. The same idea is expressed in Cooley's well-known description of the self as a reflection in a looking glass.

(Source : Peter Berger, 1963, *Invitation to Sociology*)

According to this passage :

(A) Identity is primordial.

✓ (B) Identity is ascriptive.

✓ (C) Identity is a product of social interaction.

(D) Self identity depends on social opposition.

5. Read the following statements :

- (I) Because they share a particular characteristic common only to them, people with blue eyes constitute what sociologists would classify as a social group.
- (II) A high school clique is an example of an aggregate of individuals.

Answer :

- (A) Both (I) and (II) are correct.
 - ✓ (B) Both (I) and (II) are incorrect.
 - (C) (I) is correct and (II) is incorrect.
 - (D) (I) is incorrect and (II) is correct.
6. What do the Sabarimala Temple, the BCCI, Tata Steel and RBI have in common sociologically?

- (A) They are non-governmental organisations.
- ✓ (B) They are bound by government regulations.
- (C) They are led by well known individuals.
- (D) They have not been affected by demonetization.

7. Read the following statements :

- (I) Coercion is a form of conflict in which one of the parties is much stronger than the other and can impose its will on the weaker party.
- (II) Competition is a form of conflict without any agreed-upon rules.

Answer :

- (A) (I) follows from (II).
- (B) (II) follows from (I).
- ✓ (C) (I) is correct and (II) is incorrect.
- (D) (I) is incorrect and (II) is correct.

8. Read the following statements and choose the most appropriate option below :

- (I) I no longer run the risk of unforeseen delays on public transport; Google Maps will inform me of the fastest route to my destination. To avail myself of these applications, all I have to do is make my location, habits and beliefs transparent to their parent companies whenever they choose to check in on me.
- (II) Digital monitoring is worrisome, not just because of what corporations and states might do with our data, but because the act of watching is itself a devastating exercise of power. It has the capacity to influence behaviour and compel conformity and complicity, without our fully realising it.

(Source : Firmin deBrabander, 2017, 'Shame on you')

Answer :

- (A) I is a statement of a subjective reality and II is an objective fact.
- (B) I is a statement about online behavior while II is about offline behavior.
- (C) Statement I is not related in any way to statement II.
- ✓ (D) None of the above.

9. According to Marx, capitalism is characterised by which of the following ?

- (I) Complex division of labour
- (II) Anomie
- (III) Alienation
- (IV) Internal crisis and contradictions

Answer :

- (A) All of the above
- (B) (I) and (IV)
- ✓ (C) (I), (III) and (IV)
- (D) None of the above

10. Find the odd one out :

- (A) Durkheim : Organic solidarity
- ✓ (B) Irawati Karve : Religious pluralism
- (C) Weber : Charismatic authority
- (D) M. N. Srinivas : Sanskritization

11. Over the last few decades, it has emerged that much of child abuse takes place within the family space and by people known to the child. It follows from this that :

- (A) Child abuse is a modern phenomenon.
- (B) Non-familial childcare is safer for children.
- (C) The family space is a site for exploitation of children.
- ✓ (D) None of the above.

12. After OBC reservations in education and public employment were declared by the government, young women demonstrated holding placards that said "We do not want unemployed husbands." Such a slogan indicates that these young women :

- (I) Were not of the OBC.
- (II) Believed that women should get government jobs.
- (III) Gave more significance to their future husbands employment than their own.
- (IV) Did not believe in caste distinctions.
- (V) Took for granted marriage within caste.

Answer :

- (A) (I), (II) and (III)
- (B) (I), (III), (V)
- (C) (I), (IV), (V)
- (D) (II), (IV)

13. Most social scientists are researchers. Many researchers are sociologists. Some sociologists do quantitative research. It can be concluded from these statements that :

- (A) All social scientists do quantitative research.
- (B) Many researchers do quantitative research.
- (C) Most sociologists do non-quantitative research.
- (D) Some social scientists may do quantitative research.

14. Pointing to a photograph, Ms. B said "That woman's mother is my mother's daughter." Can you conclude with certainty who was in photograph she was pointing to?

(A) Her mother

(B) She herself

(C) She herself and her sister

✓ (D) Either her daughter or her niece

15. Which of the following are *correctly* matched?

(I) George Simmel- Philosophy of Money

(II) Karl Marx - Ideology and Utopia

(III) V. Lenin - Economic and Philosophic Manuscripts

(IV) Talcott Parsons - Structure of Social Action

Answer :

(A) (I), (II)

(B) (I), (III)

✓ (C) (I), (IV)

(D) (III), (IV)

16. A hypothesis is :

(A) Facts that are ordered in a logical relationship.

(B) Not based on speculation.

(C) A verified deduction.

✓ (D) A proposition that is put to test to determine its validity.

17. Industrialist Mukesh Ambani walks into your classroom. What statistic about the income of the population in the classroom has been most affected?

- ✓ (A) Mean (B) Mode
(C) Median (D) Chi-square

18. Which of the following is a statement of causality?

- (A) People in rural areas are more conservative than people in urban areas.
(B) Sociology is more difficult than social work.
✓ (C) Poor schooling produces lower self-esteem.
(D) Mean income in Delhi is higher than in Nagpur.

19. One difference between sociologists and journalists is that:

- (A) Sociologists address important topics; journalists focus on contemporary topics.
(B) Sociologists are not concerned about public response; journalists have to worry about sales and ratings.
(C) Sociologists use a narrower time-frame; journalists take the long view.
✓ (D) None of the above.

20. Tina is taller than Hemant who is shorter than Norbu. Nora is taller than Arshad but shorter than Hemant. Norbu is shorter than Tina. Who is the tallest?

(A) Norbu ✓ (B) Tina
(C) Hemant (D) Nora

21. Nine students P, Q, R, S, T, U, V, W, X have to be divided into three groups. Each group will consist of three students and each student will appear exactly once. The groups must be arranged according to the following conditions :

- (I) R and W must be on the same group.
- (II) T and U must be on the same group.
- (III) X and S cannot be on the same group.
- (IV) V must appear on the second group.
- (V) Either S or V or both must appear on the panel with Q.

Which of the following students could be in a group together ?

(A) P, S, V (B) T, R, V
(C) X, R, Z ✓ (D) P, U, T

22. The Denotified and Nomadic Tribes (DNTs) are not categorized as a class under the constitutional schedules like the Scheduled Castes (SCs) and Scheduled Tribes (STs). Some of them have been included in the respective state lists of SCs and STs but there is no uniformity across the country. For example, in Maharashtra, the 'Phanse Pardhis' are included in the STs but their counterparts, the Haran Shikaris or Gaon Pardhis are categorised under the VJNTs (Vimukta Jatis and Nomadic Tribes, as they are called in Maharashtra). Similarly, the Kaikadis in the Vidarbha region are grouped under the SCs but those from the rest of the state are under the VJNTs. The same Kaikadis are categorised as STs in Andhra Pradesh. One of the most populous tribes, the Banjaras or Lambadas (and their subsections) are included in the VJNTs in Maharashtra but categorised as SCs in Karnataka. (Source : Milind Bokil, 2002. 'Denotified and nomadic tribes : A perspective')

From the above passage, it can be inferred that :

- (I) DNT is a composite category.
- (II) It is unlikely that the phanse Pardhis, Kaikadis and Lambadas have any common interests given that they are classified in such different ways.
- (III) Classification of DNT into constitutional categories is full of ambiguities.
- (IV) While DNT is a constitutional category into which many groups are classified at the national level, VJNT is a similar category at the level of the state.

Answer :

(A) (I) and (II)

(C) (II) and (IV)

✓ (B) (I) and (III)

(D) (III) and (IV)

23. In 1954, villagers in Ramkheri were already claiming that 'there is no caste left'...Much the same claim is heard throughout India. Plainly, it is never meant to be a statement of fact; the key point is that caste inequality can no longer be legitimately defended in public, which has in turn contributed to the emergence of a public discourse about status now coded as cultural difference. Because people cannot openly speak of castes as unequal, they describe them as different; indeed, like people in Ramkheri, they may avoid the terms 'caste' or jati refer instead to '*community*' or *samaj*.

(Source : C. J. Fuller, 2003, 'Caste')

From the above passage, it can be inferred that :

- (I) People do not want to talk about caste in public because they no longer believe in it.
- (II) Community and *samaj* are used as alternatives to caste in order to present caste inequality as difference
- (III) Caste system has ceased to be a system of inequality and hence people can no longer defend it.
- (IV) The way in which people talk about caste has no relation with the realities of caste.

Answer :

- (A) (I) and (II)
- (B) (II) only
- (C) (III) only
- (D) (III) and (IV)

24. Men make their own history, but they do not make it as they please; they do not make it under self-selected circumstances, but under circumstances existing already, given and transmitted from the past' The tradition of all dead generations weighs like a nightmare on the brains of the living.

(Source : Karl Marx, 1852, 'The Eighteenth Brumaire of Louis Bonaparte')

From the above passage we can infer that :

- (I) Men may be shaped by their circumstances even when they are exercising agency.
- (II) Men are prevented from making their own history by the traditions imposed by dead generations.
- (III) Men are free to act but social structures influence their actions.
- (IV) Man is free to do anything, if only they have the willpower.

Answer :

- | | |
|------------------|----------------|
| (A) (I), (II) | (B) (II), (IV) |
| ✓ (C) (I), (III) | (D) (II), (IV) |

25. This is a sufficient reply, we believe, to those who think they prove that everything in social life is individual because society is made up only of individuals. Of course, society has no other substratum, but because individuals form society, new phenomena which are formed by association are produced and react upon individual consciences and in large part form them. That is why, although society may be nothing without individuals, each of them is much more a product of society than he is its maker.

(Source : E. Durkheim, 1893, *The Division of Labor in Society*)

From the above passage, we can infer that :

- (I) Society is nothing but the sum of individuals.
- (II) Society is made up of individuals.
- (III) Individuals are a product of society.
- (IV) Individual conscience is largely a product of society.

Answer :

- | | |
|----------------------------|-------------------------|
| (A) (I) and (II) | (B) (I), (II) and (III) |
| ✓ (C) (II), (III) and (IV) | (D) (III) and (IV) |

26. Besides the empirical grounding in careful observation and description of facts, sociology as a discipline is characterised by its rigorous search for interconnections among different domains of society and its systematic use of comparisons. These preoccupations make sociology anti-utopian in its claims and antifatalistic in its orientation, and distinguish its 'generalised' knowledge from localised commonsensical knowledge.

(Source : Andre Beteille, 1996, 'Sociology and Common Sense')

The above passage argues that :

- (A) Common sense is fatalistic while sociology is utopian.
- ✓ (B) Sociology seeks to compare and generalize, while common sense is limited to local contexts.
- (C) Sociology is empirical but common sense is practical. They are both based on a systematic analysis of the views of diverse people.
- (D) All of the above

27. The state has extended reservation to women in panchayati raj institutions. The women are elected, but they remain invisible in public sphere, and it is the men who take the major decisions. These women are known more as wives and sisters of mainstream politicians than by their own names. The moment the seat is unreserved these women stop contesting elections. However, because they come out from the home for a brief period, it has given them some liberty.

From the above passage, we can infer that :

- (I) Reservation for women in the Panchayats was an ill-conceived idea and should be reversed.
- (II) Reservation in panchayat has not been entirely successful because the women representatives are only acting as proxies for their male kin.
- (III) State policies can have unintended effects.
- (IV) Any attempt to bring about change from the top is bound to be a failure.

Answers :

- (A) (I) and (II)
- (B) (I) and (IV)
- ✓ (C) (II) and (III)
- (D) (III) and (IV)

28. If today's social movements are distinctly global in scope, their global reach is increasingly enabled by the media. According to Maple Razsa, a filmmaker and cultural anthropologist, the face of the new left today is not only increasingly captured on video but a product of a global exchange in video ...Razsa has made his extensive archives of video footage available to local activists who play back footage of protests or speeches much as athletes play back video after a game to critique their performance.

(Source : M. Otis, 2006, 'Visual Anthropology')

Which of the following can be inferred from this passage :

- (I) The nature of social movements is influenced by visual media.
- (II) Social movements in the past were never able to communicate internationally.
- (III) Visual media helps social activists be self reflective.
- (IV) An analogy between athletes and activists is sometimes useful.

Answer :

- (A) (I) (II) and (III)
- (B) (II), (III) and (IV)
- ✓ (C) (I), (III) and (IV)
- (D) (I), (II), (III) and (IV)

29. If famine is to be avoided the condition of the people must be improved. The narrow margin between subsistence and starvation on which they live must be widened..... Mere increase of the production of food or its importation from outside will not solve this problem. The malady lies deeper in the maldistribution of wealth.

(Source : Tarak C. Das, 1949, 'Bengal Famine')

According to the above passage, for avoiding famine :

- (A) Increasing food production is not required.
 - (B) Rich people should be asked to consume less.
 - ✓ (C) Wealth should be redistributed.
 - (D) Food need not be imported from outside.
30. We do not just toss bodies over walls, whatever we might believe (or not believe) about a soul or an afterlife. We do it with care and with rituals: funeral and mourning. We do it because it is what humans do and have always done; it represents our entry into culture from nature. We live and have always lived with our dead. To do otherwise would be to expel the dead from the community of the living, to expunge them from history.

(Source : Thomas W Laqueur, 2017, 'Ghosts and ghouls haunt the living with a message about life')

In the above passage :

- ✓ (A) Funerals and mourning are being treated as aspects of human culture.
- (B) Funerals and mourning are being treated as aspects of human nature.
- (C) A belief in soul and afterlife are being described as generally inconsequential.
- (D) The dead are being treated as an essential part of nature.

31. As elections are becoming more and more media-centric, the real issues that agitate the mind of the people but are not of their immediate interest, never find a place during the elections. This creates a syndrome where democracy is moving away from the masses and becoming a theatre in the hands of a few. This has potential not only to weaken democracy, but can be an invitation to dictatorship.

From the above passage it follows that :

- (I) Media has the potential to change the nature of electoral politics and democracy.
- (II) Media should be gagged during elections and should ideally have no role in politics.
- (III) Media may be representing the interests of very few people.
- (IV) Relationship between media and politics should be subject to government policy.

Answer :

(A) (I), (II)

✓ (B) (I), (III)

(C) (II), (IV)

(D) (III), (IV)

32. A related element of constitutional morality is the suspicion of dispositive singular claims to represent the will of the people.... Any claim to hero worship or personification was a claim to embody popular sovereignty; it was to reject the argumentative sensibility that constitutional morality demanded. For the Constituent assembly, any claim to speak on behalf of popular sovereignty - to represent sovereignty - was a claim to usurp it. No such claim could be permissible, for the chief aim of constitutional morality was to prevent any branch of government from declaring that it could uniquely represent the people.

(Source : Sujit Choudhry et.al, 2016, 'Locating Indian Constitutionalism')

From the above passage, it follows that :

- (I) Constitutional morality has an argumentative sensibility.
- (II) Constitutional morality is about embodying popular sovereignty in a single person.
- (III) A constitution is a legal and not a moral text.
- (IV) A constitution is both a legal and a moral text.
- (V) Constitutional morality is about negotiation between different institutions.

Answer :

(A) (I), (II), (III)

(C) (II) and (III)



(B) (I), (IV) and (V)

(D) - Only (V)

33. Most oppositional tellings are selectively oppositional. For example, some women's tellings of Rama's story remain silent about ethical issues arising from Rama's destruction of the monkey Vali, focusing almost entirely on characters such as Kausalya or topics such as Sita's dowry.

(Source : Paula Richman, 2001, 'Questioning and Multiplicity within the Ramayana Tradition')

From the above passage it follows that :

- (I) There are different versions of the Ramayana.
- (II) The social location of the narrator influences the telling of epics.
- (III) Gender sensitive narratives may ignore other ethical issues.
- (IV) Women are interested only in aspects of the Ramayana which concern women.

Answer :

- (A) (I) and (II)
- (B) (III) and (IV)
- ✓ (C) (I), (II) and (III)
- (D) (I), (II), (III) and (IV)

34. The note that productivity has increased at the same time that employment has stagnated leads me to conclude that labour is being squeezed even more than before. Of crucial importance is the intensification of the workload is wage payment not based on time rate but on piece rate. This modality goes together with what is recorded as self-employment but which actually is disguised wage labour contract. What passes for self-employment easily boils over in self-exploitation because these workers are willing to exert themselves until the point of exhaustion for the sake of raising their all too meagre incomes. Apart from lengthening the workday and night, these workers also cannot afford to set children and the aged members of their households free from participation in the labour process.

(Source : Jan Breman, 2016, "The Social Question: Who Cares?")

It follows from the above passage that :

- (A) Wage payment based on piece rate rather than time rate is better for workers.
- (B) Self-employment is a result of productivity increases.
- (C) When productivity increases in an economy, children and aged will not have to work.
- ✓ (D) Self-employment may be as exploitative as contract employment.

35. Picturing a pasture open to all, Hardin said that only disease, war, and poaching would keep the population within the land's healthy carrying capacity. Once social stability had been achieved, and herdsmen could graze as many animals as they wanted, each would have an incentive to increase his individual herd, until the land was destroyed by overgrazing What he neglected was the reality of the commons, in which agreed limits that benefits the community are an integral and necessary part of the legal and social system.

(Source : Antonia Malchik, 2016, 'Who owns the earth ?')

In the above passage :

- (A) The author is critiquing Hardin's defense of commons.
- (B) The author is defending Hardin's critique of commons.
- ✓ (C) The author is pointing out the flaw is Hardin's understanding of commons.
- (D) The anarchic aspect of the commons is being treated as integral to its legal and social system.

36. Consider 'Kim', a name that was popular for both sexes in the 1950s. In Illinois, male Kims increased steadily in the early '50s, until 153 boys and 90 girls received the name in 1953. The following year, movie star Kim Novak became a top box-office attraction. That year saw the start of a drastic upsurge in girls named 'Kim': by 1957 there were 453 female Kims but only 75 boys. "Isn't that a mind-blower?" interjects Lieberman, who is particularly fond of this graph. "You know it's not chance, because just the year of her debut, *phew!*" and his thumb shoots up. "For males," he adds, "use of the name did go up slightly for a year, continuing the earlier trend, but then it really dropped off."

The appearance of someone like Kim Novak in the cultural consciousness "accelerates and maybe alters the trend," Lieberman explains. The Novak phenomenon "really killed the name 'Kim' for boys," he says, adding with a laugh, "You don't want to name your son after a screen goddess."

(Source : Harbour Fraser Hodder, 2000, 'What's there in a name')

The above passage suggests that :

- (I) No one wants to name their children after film stars particularly if those names are androgynous.
- (II) Androgynous names cease to be favoured for boys once their link with girls becomes stronger than that with boys.
- (III) People often keep their names of their daughters after popular film stars but not of their sons.
- (IV) Many names are androgynous but this can shift in the long run due to the associations that the name comes to carry.

Answer :

(A) (I) and (II)

(B) (I) and (III)

✓ (C) (II) and (IV)

(D) Only (IV)

EA-6313-B—A

23

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37. In feeling excluded from a network of positive credentials, education, and employment opportunities, young people develop creative responses that provide them with the necessary tools to survive in an environment where they have been left behind and where they are consistently criminalized. *Resistance identities*, according to sociologist Manuel Castells, are those created by subordinated populations in response to oppression. These identities operate by "excluding the excluder".

(Source : Victor M. Rios, 2012, 'Stealing a Bag of Potato Chips and Other Crimes of Resistance')

On the basis of the above passage, we can say that :

- (I) Resistance identities are identities of a younger generation.
- (II) Resistance identities are created through access to higher education and employment.
- (III) Resistance identities are an inversion of social processes of exclusions.
- (IV) Resistance identities are a way to describe white collar criminals.

Answer :

(A) (I) and (II)

(B) (I) and (II)

✓ (C) (III) only

(D) (II) and (IV)

38. Many would agree that as a method, consciousness raising, was at the heart of this women's movement. In various settings, small groups of women began to talk together, analyze, and act. The method of consciousness raising was fundamentally empirical; it provided a systematic mode of inquiry that challenged received knowledge and allowed women to learn from one another. Whether caucusing within established organizations or building new connections, women who became feminists began to see an alternative basis for knowledge and authority in a newly discovered community of women and "women's experience". Subsequent developments would reveal the complex fragilities and resiliencies of this construction, which Donna Haraway characterizes as "a fiction and fact of the most crucial, political kind."

(Source : Marjorie L. DeVault, 1996, 'Talking Back to Sociology : Distinctive Contributions of Feminist Methodology')

Which of the following statements follow from this passage :

- (I) Knowledge may be based on experience
- (II) Some methods may be fundamentally empirical.
- (III) Consciousness raising can be seen as a method
- (IV) Women may not necessarily constitute a community.

Answer :

- (A) (I) and (III)
- (B) (II) and (III)
- (C) (II), (III) and (IV)
- ✓ (D) (I), (II), (III) and (IV)

39. Heidegger proposed, famously, that we live in "the age of the world picture," by which he meant the modern age in which the world has become a picture—that is, has become a systematized, representable object of techno scientific rationality : "World picture... does not mean a picture of the world but the world conceived and grasped as picture."

(Source : W.J.T. Mitchell, 2004,'What do Pictures Want?')

Which of the following does the above passage imply ?

- (A) The world is a picture of the modern age.
(B) The world can only be conceived as a picture.
(C) The world is an object of technoscientific rationality.
✓ (D) None of the above
40. 'Gun control' is sometimes defined by those who advocate it as any regulation that is aimed at controlling guns or gun-related behavior. This immediately implies that gun control is something no sane person would oppose. Why, in that case, is there a controversy about it ? I propose to define it instead as legislation that is aimed at or best justified by the goal of restricting the availability of guns, or some major class of guns (such as handguns), to competent, law-abiding citizens. This definition identifies an issue that reasonable people can disagree about. Indeed, it indicates deep ethical differences between these same reasonable people.

(Source : Lester Hunt, 2016, 'Gun control : A conceptual analysis')

From the above passage, it can be inferred that :

- (I) There is an unnecessary controversy around gun control.
- (II) Gun control legislation is not necessarily about controlling gun related behavior.
- (III) Reasonable people may have an objection to restrictions on access to guns.
- (IV) The issue of access to guns is a highly controversial one.

Answer :

- (A) (I), (II) and (III) ✓ (B) (II), (III) and (IV)
(C) (I), (III) and (IV) (D) (II) and (III)

41. Read the following Passages :

The existence of various dialects was not a problem until the state introduced tribe concept based on dialect for a group identity. With the introduction of dialectal based tribe identity, three social identities viz., clan, dialect and tribe exist within the Zo society. The whole process of listing of tribes in the Scheduled Tribes List has become a 'Tower of Babel' for the Zo people, as further segmentation was done on the basis of dialectal variation. So, it plays a divisive role rather than empowering them, as the outcome is against the intention of the whole process of enlisting the Scheduled Tribes.

(Sources : L. Lam Kan Piang, 2008, 'Clan, Dialect and Tribe Identity : Emergence of crosscutting Identity among the Zo People in Manipur')

From the above passage, it follows that:

- (A) Official categorizations are always based on ground realities.
- ✓ (B) Official categorizations can have unintended consequences.
- (C) Official categorizations based on language are bound to fail.
- (D) People don't care about official categories.

42. Anti-feminism has now taken on a much more aggressive edge. This hostility has found a home on the internet, and it has moved from there onto the streets, as the terrible death of the MP Jo Cox has shown. Ostensibly Cox was killed because she aimed to stem the tide of hostility against immigrants and asylum seekers. But it also seems no accident that she was a woman. The catalogue of women campaigners, politicians and commentators who have received death threats that resulted in the need for police protection has risen steeply in the last 12 months. Sadly Cox didn't get to the point of requesting that protection.

(Source : Angela McRobbie, 2016, 'Anti-feminism, then and now')

From the above passage, it can be inferred that :

- (I) Cox's support for immigrants was not the cause of her killing.
- (II) Cox's being a woman had something to do with her killing.
- (III) Anti-feminism has created a threatening atmosphere for women.
- (IV) For their own safety, women should not participate in political campaigns.

Answer :

(A) (I) and (II)

✓ (B) (II) and (III)

(C) (II) and (IV)

(D) (III) and (IV)

43. After the First World War, most Indian students, academics, artists and religious evangelists would have found ready for them in London a niche within one or another established expatriate milieu. But their predecessors, the intellectual itinerants of the 1890s, negotiated more precarious, more solitary trans-Suez pilgrimages. They also enjoyed greater novelty of experience, liberality of association and—privilege of the exile – freedom to explore occult identities and ideological positions. Theirs was an experimental generation, the metropolis their laboratory.

(Source : Susheila Nasta, 2013, *India in Britain*)

We can infer from the above passage that :

- (I) There can be significant differences between the experiences of successive waves of migrants.
- (II) While the first set of migrants to Britain was educated, the second set was not.
- (III) Migration to the West need not be an alienating experience.
- (IV) Migration is a necessary condition for the exploration of occult identities and ideological positions.

Answer :

✓ (A) (I) and (III)

(B) (I) and (IV)

(C) (II) and (III)

(D) (II) and (IV)

44. The current survey results about public support for costly climate policies in Asian countries are both interesting and puzzling, because some of the Asian countries have vigorously promoted ambitious climate change policy with renewable energy development as its key component earning the praise of being the exemplars for “green-growth” by the UNEP. The current findings about Asian public opinion on climate change indicates a significant fissure between the government and the public in their understanding of the need for proactive climate policies, which calls for greater attention by Asian policymakers to how Asians view climate change issues and understand the costs of climate change policies.

(Source : S.Y. Kim 2011, ‘Public Perceptions of Climate Change and Support for Climate Policies in Asia : Evidence from Recent Polls’)

From the above it can be inferred that :

- (I) Asian governments have promoted costly climate change policies.
- (II) Asian governments have invested in climate change awareness programs.
- (III) Asian policy makers have not understood the costs of climate change policies.
- (IV) Renewable energy development is an example of green growth.

Answer :

- ✓ (A) (I) and (IV)
- (B) (I), (II) and (IV)
- (C) (II) and (IV)
- (D) (I), (II), (III) and (IV)

45. I have shown, first, that an adequate conception of the public sphere requires not merely the bracketing, but rather the elimination, of social inequality. second, I have shown that a multiplicity of publics is preferable to a single public sphere both in stratified societies and egalitarian societies. Third, I have shown that a tenable conception of the public sphere would countenance not the exclusion, but the inclusion, of interests and issues that bourgeois masculinist ideology labels "private" and treats as inadmissible.

(Source : N. Fraser, 1990, 'Rethinking the Public sphere : A contribution to the critique of Actually Existing Democracy')

The above passage suggests that :

- (I) Multiple public are needed in unequal societies, but not in egalitarian ones.
- (II) The public sphere must rest on the elimination of social inequality
- (III) There should be space in the public sphere for interests that gendered ideologies classify as private.

Answer :

- (A) (I)
- (B) (I) and (II)
- (C) (II) and (III)
- (D) (I), (II) and (III)

46. Refer to the following table :

Literacy Rates of Disabled Population and Total Population (Select States, Census 2011 Data)		
States	Literacy rate of Disabled Population	Literacy rate of Total Population
Kerala	70.79	93.91
Maharashtra	67.24	82.91
Gujarat	62.84	79.31
Source : Adapted from Table 4.2 in <i>Disabled Persons in India : A Statistical Profile</i> 2016, Ministry of Statistics and Plan Implementation, 2017.		

Based on the above table, in which state do the disabled population suffer the greatest and the least disadvantage (respectively) in literacy relative to the able-bodied population of their state :

- (A) Kerala and Gujarat
- (B) Gujarat and Kerala
- (C) Kerala and Maharashtra
- (D) Maharashtra and Gujarat

47. Refer to the following table :

Ranking of States According to Total State Population and Percentage of Disabled Population in Total State Population (Census 2011 Data)		
Selected States (from 35 Indian States and Union territories)	Rank by Total Popn. of State	Rank by % of Disabled Persons in Total State Popn.
Uttar Pradesh	1	20
Sikkim	31	1
Odisha	11	2
Gujarat	10	24
Source : Computed from Appendix, Table 1 in <i>Disabled Persons in India : A Statistical Profile 2016</i> , Ministry of Statistics and Plan Implementation, 2017.		

Based exclusively on the information provided in the above table, it is possible to infer that the *absolute number of disabled persons in* :

- (A) Odisha is more than that in Gujarat
- (B) Gujarat is less than that in Uttar Pradesh
- (C) Sikkim is less than that in Odisha
- (D) None of the above

48. Refer to the following table :

Value of Household Assets by Social Group and Sector, NSSO		
70th Round Survey, 2013		
Social Groups	Average Value of Assets per Household (Rupees Lakhs)	
	Rural India	Urban India
Scheduled Tribes	5.05	11.88
Scheduled Castes	5.01	8.31
Other Backward Castes	10.30	16.25
Others	16.61	35.35
All Groups	10.07	22.85
Source : Statements S1R and S1U in NSSO Report No. 578, 2016.		

The data in the above table suggest that :

- (A) Since all social groups own assets in lakhs, the problem today is inequality and not poverty.
- ✓ (B) Inter-group inequality in household assets is much greater in urban than in rural India.
- (C) Inter-group inequality is caused by rural/urban residence rather than caste/tribe identity.
- (D) All of the above.

49. Refer to the following table :

Distribution of Households as each Social Group by Asset Holding Classes, Urban Odisha and Jharkhand, NSSO 70th Round Survey, 2013						
States	Top and Bottom Asset holding classes (deciles)	Percentage of households of each social group falling in top and bottom asset holding classes				
		ST	SC	OBC	Others	All Groups
Odisha	Poorest 10%	34.2	6.8	1.3	2.6	6.8
	Richest 10%	0.8	0.0	2.5	2.6	2.0
Jharkhand	Poorest 10%	18.2	19.5	6.3	1.8	8.5
	Richest 10%	0.6	0.3	2.9	3.3	2.3
Source : Based on Table 3U, NSSO Report No. 278, 2016.						

The data in the above table suggests that :

- (A) The Scheduled Tribes of Odisha seem to be poorer than those in Jharkhand.
- ✓ (B) The Scheduled Castes of Jharkhand seem to be poorer than those in Odisha.
- (C) Taking all groups together, asset inequality is slightly lower in Odisha than in Jharkhand.
- ✓ (D) All of the above.

50. Refer to the following table :

Expenditure on School and College Education, Puducherry and Delhi, 2014					
State/Union Territory	Average ¹ Expenditure on School Education (Rs.)	State Rank ² in Avg. Exp. on School Education	Average Expenditure on College Education (Rs.)	State Rank ² in Avg. Exp. on College Education	Difference the two Ranks
Puducherry	7,988	10	6,984	34	24
Delhi	16,118	1	14,497	11	10
Notes : 1. Average Expenditure on School Education is an average of the averages for Primary, Upper Primary, Secondary and Higher Secondary levels 2. Ranks are out of 36 states and union territories. Source : Computed from Table 15, in <i>Key Indicators of Social Consumption in India</i> : Education NSS 71st Round, 2014					

According to the data in the above table, what is common to both Puducherry and Delhi is that :

- ✓ (A) On average more is spent on school education than on college education.
- (B) On both school and college education, Puducherry spends less than half what Delhi does.
- (C) The difference between the two rankings is high for both Puducherry and Delhi.
- W (D) (A) and (B).