TEST BOOKLET

(Read the instructions carefully before starting to answer)

Time : 2 Hours

No. of Questions : 50

Max 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. **Only Non-Programmable calculator is allowed.**

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.

PASSAGE 1

History textbooks (or at least the ones I studied years ago,) tend to draw a broad distinction between "direct" and "indirect" rule: the former a mode of governance practiced in French Africa colonies and the latter in British ones. But the truth is that both forms were deployed in British colonial Africa, and in apartheid South Africa as well. Direct rule (or "concentrated despotism") was exerted in the cities, while indirect rule (or "decentralized despotism") held sway in the countryside, native reserves, and later the Bantustans (Mamdani 17-19). While white settlers were citizens in the full sense of the word, entitled to the rights and protections of the modern state, black South Africans were interpellated in two different and, indeed, antithetical ways, depending on their geographical location. In the cities, they directly confronted a racist centralized bureaucracy. They were converted into serialized individuals, in the sense that they were issued birth certificates and passes, their marriages and divorces were recorded, and their properties and taxes were regulated. But while subject to the laws of the state, they were resolutely barred from its privileges and from rights-bearing citizenship. In the countryside and tribal reserves, where daily governance was yielded to native authorities, black South Africans were treated not as *citizens* but as racialized *subjects*, denizens of a collective and thoroughly antimodern ethnoscape, who were incorporated into state-enforced systems of customary law. Migrants, the aporetic figures in the system, remained suspended in what Mamdani calls a juridical limbo—as "a class *in* civil society, but not *of* civil society" (19, 218).

Rita Barnard, Tsotis: On Law, the outlaw and the post-colonial state, 2008

1. According to this passage, the difference between direct and indirect rule is that :

    (A) one is found in French Africa and the other in British Africa

    (B) indirect rule is urban and direct rule is rural

    (C) direct rule is urban and indirect rule is rural

    (D) direct rule is for whites and indirect rule for black

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2.   Indirect rule is referred to as decentralized despotism because :

   (A)   blacks were under white control

   (B)   black rule was customarily despotic

   (C)   black South Africans were issued certificates, passes etc, and their lives regulated

   (D)   customary law was a form of despotism enforced by the colonial state

3.   For urban black South Africans, state control meant :

   (A)   they were treated as a collective rather than individuals

   (B)   they were subject to state surveillance

   (C)   the citizenship rights that were associated with direct rule

   (D)   the subject duties that were associated with indirect rule

4.   Based on this passage, migrants to the cities were governed by :

   (A)   direct rule

   (B)   indirect rule

   (C)   both direct and indirect rule depending on their colour

   (D)   neither direct nor indirect rule

5.   If being of civil society means the full enjoyment of citizenship rights and vice versa :

   (A)   only blacks were not members of civil society

   (B)   only urban whites were members of civil society

   (C)   migrants were members of civil society

   (D)   white citizenship and civil society were synonymous

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PASSAGE 2

What is most interesting about comics for me has to do with the abstraction and structuring that come with the comics page, the fact that moments in time are juxtaposed. In a story that is trying to make chronological and coherent the incomprehensible, the juxtaposing of past and present insists that past and present are always present - the one doesn't displace the other the way it happens in films... Despite the commonly held belief that comics are some sort of storyboard waiting to become a movie, maybe a certain kind of comics ... offers encapsulated sets of abstractions that trigger a response... Most dramatic films have a hard time with the Holocaust as a subject because of the mediums tendency towards verisimilitude and reproduction of reality through moving photographic images... Movie makers can get involved in some kind of crazy trying-to-build the camps, as opposed to creating it as a mental zone, which *Maus* does.... when I looked up the word "narrative" right after reading the definition of comics, I found that a "narrative" is a "story", and that as "story" comes from the medieval Latin historia. If refers to those very early comic strips...the stained glass windows that told superhero stories [from the Bible]... This is how in English the word "story" has come to mean both story as in stories of a building and story in a narrative. And at this point one is steered toward an architectural model of what a comic is... Comics pages are structures made up of panels... in the way the windows in a church articulate a story... thinking of these pages as units that have to be joined together, as if each page was a... building with windows in it...

Art Spiegelman *Meta Maus* 2011

6.   Do the different ways of representing time in this passage contradict each other ?

   (A)   Yes, because chronology assumes diachronony and juxtaposition synchrony.

   (B)   No, because the structure of comics allow both aspects of time to co-exist.

   (C)   The sequence of panels allow a reader to read the story sequentially as well as grasp the page as a whole.

   (D)   Both (B) and (C)

7. In what way is the past made comprehensible for Spiegelman ?

   (A) By organizing it in the form of a story.

   (B) By articulating it sequentially.

   (C) Both (A) and (B)

   (D) By remembering it.

8. Why does Spiegelman prefer the comics medium ?

   (A) Because it enables him to express abstract ideas without being pedantic.

   (B) Because he likes to draw.

   (C) Because he enjoys reading comics himself.

   (D) Because the structure of the comics page enables the simultaneous expression of different ways of organizing time and abstract ideas through images.

9. Why, according to Spiegelman, are comics a more effective medium for depicting events like the Holocaust ?

   (A) Because the reality of such events is difficult to represent realistically.

   (B) Because films have a tendency towards verisimilitude.

   (C) Because events that stretch the limits of human imagination and comprehension are best expressed through the kinds of abstractions that the comics medium makes possible.

   (D) All of the above

10. How do comics' play on the idea of "story" ?

   (A) By embodying both the idea of temporal sequence and the successive floors of a building.

   (B) By following the organizing principle of stained glass windows.

   (C) By forcing its creators to be sensitive to architectural design.

   (D) By forcing us to think of the comics' page as the blue print of a building.

PASSAGE 3

I was three or perhaps four years old when I realized that I had been born into the wrong body, and should really be a girl. I remember the moment well, and it is the earliest memory of my life.

I was sitting beneath my mother's piano, and her music was falling around me like cataracts, enclosing me as in a cave.

The round stumpy legs of the piano were like three black stalactites, and the sound-box was a high dark vault above my head. My mother was probably playing Sibelius, for she was enjoying a Finnish period then, and Sibelius from underneath a piano can be a very noisy composer, but I always liked it down there, sometimes drawing pictures on the piles of music stacked around me, or clutching my unfortunate cat for company.

What triggered so bizarre a thought I have long forgotten, but the conviction was unfaltering from the start. On the face of things it was pure nonsense. I seemed to most people a very straightforward child, enjoying a happy childhood. I was loved and I was loving, brought up kindly and sensibly, spoiled to a comfortable degree, weaned at an early age on Huck Finn and Alice in Wonderland, taught to cherish my animals, say grace, think well of myself and wash my hands before tea. I was always sure of an audience. My security was absolute.

More to my point, by every standard of logic I was patently a boy. I was named James Humphry Morris, male child. I had a boy's body. I wore a boy's clothes. It

is true that my mother had wished me to be a daughter, but I was never treated as one. It is true that gushing visitors sometimes assembled me into their fox furs and lavender sachets to murmur that, with curly hair like mine, I should have been born a girl. As the youngest of three brothers, in a family very soon to be fatherless, I was doubtless indulged. I was not, however, generally thought effeminate. At kindergarten 1 was not derided. In the street I was not stared at.

Jan Morris. 1974. *Conundrum.*

11. Which of the following does *not* describe the above passage ?

   (A) It is a passage from a biography.

   (B) It is a passage from an autobiography.

   (C) It is a personal account of a transgendered life.

   (D) It is about a woman in a man's body.

12. Which of the following is *not* part of the author's vivid memory ?

   (A) The author realized her sexuality when she was 3 or 4 years old.

   (B) The author's mother wished that she was a girl rather than a boy.

   (C) She was thought to be effeminate.

   (D) She wore boy's clothes.

13. Which of the following is true ?

   (A) James Humphry Morris, the author, became Jan Morris.

   (B) The author was born a girl.

   (C) The author was the oldest of four children.

   (D) The author was stared at in the street.

14. Which of the following captures the author's childhood best ?

    (A)   The author had an unhappy childhood.

    (B)   The author was unloved as a child.

    (C)   The author was taught to hate animals.

    (D)   The author had a straightforward, happy childhood.

15. From the above passage, we can infer that...

    (A)   The author's mother dressed her in girls' clothes.

    (B)   The author's mother played the piano.

    (C)   The author did not read any books as a child.

    (D)   The author had no pets.

PASSAGE 4

Gradually, very gradually, we discerned shape and contours among the sprawl. Our topics of study — objectivity, but also the atlas of scientific images - overflowed the usual boundaries that organize the history of science, straddling periods and disciplines. The history of objectivity and its alternatives, moreover, contradicted the structure of most narratives about the development of the sciences. Ours turns out to be less a story of rupture than one of reconfiguration. We nonetheless came to believe that the history of objectivity had its own coherence and rhythm, as well as its own distinctive patterns of explanation. At its heart were ways of seeing that were at once social, epistemological and ethical: collectively learned, they did not owe their existence to any individual, to any laboratory or even to any discipline.

We came to understand this image history of objectivity as an account of kinds of sight. Atlases had implications for who the scientist aspired to be, for how knowledge

was most securely acquired, and for what kinds of things there were in the world. To embrace objectivity – or one of its alternatives – was not only to practice a science but also to pattern a self. Objectivity came to seem at once stranger – more specific, less obvious, more recently historical – and deeper, etched into the very act of scientific seeing, than we had ever suspected.

From *Objectivity* by Lorraine Daston and Peter Galison. 2010.

16. The authors argue that ways of seeing are :

(A) dependent on individual notions of sight

(B) dependent on single disciplines

(C) are arbitrary

(D) shared within a group

17. The core of this passage claims that :

(A) objectivity is strange

(B) objectivity is suspect

(C) objectivity is historically grounded

(D) objectivity is acquired with great difficulty

18. In this account, scientific practice and the scientific object :

(A) co-evolve

(B) contradict one another

(C) are unconnected

(D) are laboratory matters

19. The authors study objectivity as a :

    (A) history of the self

    (B) history of images

    (C) Both the above

    (D) None of the above

20. Based on the passage, do you think that the authors :

    (A) discovered new truths about objectivity

    (B) realized that objectivity was the converse of subjectivity

    (C) conceptualized objectivity as an everyday practice

    (D) equated sight and insight

PASSAGE 5

It is over two decades since the first formulation of the concept of 'food regime', by Harriet Friedmann (1987). This notion stemmed from previous research on the post-World War II international food order, in which Friedmann (1982) charted the rise and demise of the US food aid program, as a geo-political weapon in the Cold War. Following this, a more systematic formulation by Friedmann and McMichael (1989) appeared in the European journal, Sociologia Ruralis. Since then, the food regime concept paper has been reprinted and translated, debated, and informed research and teaching in sociology, geography, political science and anthropology. The 'food regime' concept historicist the global food system: problematizing linear representations of agricultural modernisation, underlining the pivotal role of food in global political-economy, and conceptualising key historical contradictions in particular food regimes that produce crisis, transformation and transition. In this sense, food regime analysis brings a structured perspective to the understanding of agriculture and food's role in capital accumulation across time and space. In specifying patterns of circulation of food in the world economy it underlines the agrofood dimension of geo-politics, but makes no claim to comprehensive treatment of different agricultures across the world. Its examination of the politics of food within stable and transitional

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periods of capital accumulation is therefore quite focused, but nevertheless strategic. It complements a range of accounts of global political economy that focus, conventionally, on industrial and technological power relations as vehicles of development and/or supremacy. It is also complimented by commodity chain analyses, dependency analyses, and fair trade studies that focus on particular food relationships in international trade. And, finally, there are studies of agriculture and food that focus on case studies, questions of hunger, technology, cultural economy, social movements, and agribusiness that inform dimensions of food regime analysis, once positioned historically within geo-political relations. The difference made by food regime analysis is that it prioritises the ways in which forms of capital accumulation in agriculture constitute global power arrangements, as expressed through patterns of circulation of food.

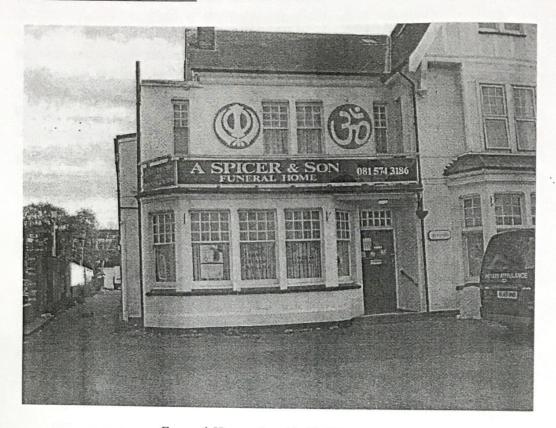McMichael, Philip. 2009. A food regime genealogy. The Journal of Peasant Studies 36(1): 139-69.

21.   What does the passage reveal about Harriet Friedmann's 1982 analysis ?

(A)   It is used as a teaching and research resource across disciplines, and is path-breaking.

(B)   It contained the seeds of the concept of food regime.

(C)   It used the US food aid program to study geo-politics in the Cold War.

(D)   All of the above

22.   Which of the following assertions would the author of the passage agree with ?

(A)   Food regime analysis is of little value to the study of the Green Revolution in India because it is country specific.

(B)   Food regime analysis is of little value to the study of agriculture in contemporary India because the Cold War is no longer a context.

(C)   Both (A) and (B)

(D)   Neither (A) nor (B)

23. Which of the following statements is most likely to be made in food regime analysis as outlined in the above passage ?

   (A) Agrofood dimensions have been more relevant than industrial and technological dimensions to post-World War II geopolitics.

   (B) Agriculture lead to crisis and transition while industry and technology lead to development and supremacy.

   (C) Linear representations are not possible for agriculture while possible for industry.

   (D) None of the above

24. Which of the following stem from a food regime analysis approach ?

   (A) The US is able to create a global market for its surplus soya produce because of its hegemonic position in global political economy.

   (B) The global pattern in the circulation of edible soy products is a reflection of geo-political relations.

   (C) Neither (A) nor (B)

   (D) Both (A) and (B)

25. According to the passage, what distinguishes food regime analysis from other studies of agriculture is the likelihood of the former to conclude that :

   (A) The stability of each food regime is upset by a crisis of capital accumulation.

   (B) Capital accumulation in agriculture is driven by the stability of food regimes.

   (C) Capital accumulation in agriculture is a result of geo-political relations.

   (D) None of the above

PASSAGE AND IMAGE 6

Funeral Home, Southhall, UK, 2007.

The Punjabi transnational experience injects a distinct flavour to Indian transnationalism. With a history of sustained migration for more than two centuries beginning primarily during colonial rule in India, the entry into transnational life from Punjab has been enormous.

During three decades after the Second World War, Punjabis began to form their own political, cultural and religious associations (in the UK). In the early days, due to the small size of the Punjabi communities, the lack of suitable accommodation and the general hostility of municipal planning authorities, community leaders rented out local schools or community halls at weekends. Later, as planning permission became easier to obtain, and as the communities grew in influence and affluence, they often purchased and adapted existing buildings such as unused warehouses, cinemas or churches or

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even terraced houses, for use as places of worship. These premises had multiple functions beside the important religious one. Very quickly, these multi-purpose places of worship proliferated, serving a growing population and also reflecting the diversity within the Punjabi community. Two functions fulfilled by these religious places are particularly noteworthy. The first was their role in the transmission of cultural heritage. Religious sites also became places where the 'politics of homeland' could be debated. Other organisations such as those representing the overseas branches of the Congress Party or the Shiromani Akali Dal (a pro-Sikh political party from Punjab) publicized issues related to self-determination for Sikhs back home or other India related issues.

Shinder Thandi, *Punjabi Migration, Settlement and Experience in the UK,* 2015.

26.   Based on the image and the passage above, which of the following statements is correct ?

   (A)   Punjabi transnationalism means the movement of people into Punjab

   (B)   Punjabi transnationalism means the settlements of Punjabis across the globe

   (C)   Punjabi transnationalism means the transnational migration of Sikhs

   (D)   The movement of Punjabi migrants across transnational borders

27.   Based on the passage and the image above, which of the following statements best describes migrant ritual practice?

   (A)   Punjabi migrants merged their own life cycle rituals with the rituals of their host country

   (B)   Punjabi migrants adapted their own life cycle rituals to suit the rituals of the host country

   (C)   Punjabi migrants reinvented the use of existing ritual spaces to conduct their own life cycle rituals

   (D)   Punjabi migrants went back to their homelands to conduct their important life cycle rituals

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28. What primarily prevented migrants from practicing their rituals and religion?

   (A) Urban municipalities restricted the performance of alien rituals

   (B) Rivalry within the Punjabi community curtailed the performance of rituals

   (C) Migrants could not find suitable space to perform their rituals

   (D) Urban municipalities did not permit places of worship in neighbourhoods

29. What kinds of relationships did migrants maintain with India?

   (A) Migrants were involved with Indian politics

   (B) Migrants wanted to go back to India and settle down

   (C) Migrants turned their backs on India and its politics

   (D) Migrants wanted to convert to the life style of their host countries

30. What importance did places of worship play in migrant life ?

   (A) Places of worship enabled migrants to retain caste and religious distinctions

   (B) Places of worship allowed migrants to convert to new religions

   (C) Places of worship became centres to pacify acrimonious political divisions

   (D) Places of worship allowed migrants to remember their homeland cultures

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TABLE 7

TABLE II

Crimes Against Scheduled Castes Selected States, India 2015					
Srl No	State	No of Cases Reported	% of All India cases	Popn of SCs (in lakhs)	% of All India SC popn
1	UttarPradesh	8358	18.6	413.6	20.9
2	WestBengal	186	0.4	214.6	10.8
3	Bihar	6438	14.3	165.7	8.4
4	TamilNadu	1782	4.0	144.4	7.3
5	Maharashtra	1816	4.0	132.8	6.7
6	Rajasthan	6998	15.6	122.2	6.2
7	MadhyaPradesh	4188	9.3	113.4	5.7
8	Karnataka	1987	4.4	104.7	5.3
9	Punjab	147	0.3	88.6	4.5
10	AndhraPradesh	4415	9.8	84.5	4.3

Note: Cases under all laws are included in Cases Reported column; Population of SCs is as per 2011 Census. Source: National Crime Records Bureau, 2016.

The above table shows the number and proportion of crimes against Scheduled Castes (SCs) in the ten states of India that have the highest population of SCs. Read it carefully and answer the questions below :

31. "The larger the population of SCs, the higher the number of crimes against them." The states which seem to support this view are :

(A) Punjab and Andhra Pradesh.

(B) Uttar Pradesh and Bihar.

(C) Uttar Pradesh and West Bengal.

(D) Rajasthan and Madhya Pradesh.

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32. The states which seem to support the hypothesis that there is an inverse relationship between the size of SC population and the number of crimes against them are :

   (A) West Bengal and Punjab.

   (B) Uttar Pradesh and Bihar.

   (C) Andhra Pradesh and West Bengal.

   (D) Bihar and Rajasthan.

33. If the rate of crime is defined as the number of cases per hundred thousand population, then the state with the highest rate of crimes against SCs is :

   (A) Uttar Pradesh.

   (B) West Bengal.

   (C) Andhra Pradesh.

   (D) Rajasthan.

34. If a state has a low rate of crimes against SCs, then we would expect that its :

   (A) Share of total All India crimes is less than its share of total All India SC population.

   (B) Share of total All India crimes is roughly equal to its share of total All India SC population.

   (C) Share of total All India crimes is greater than its share of total All India SC population.

   (D) (A) or (B) but not (C)

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35. If the three southern states in the table were to be ranked from the one with the highest rate of crimes against SCs to the one with the lowest rate, this rank ordering would be :

   (A)   Tamil Nadu, Andhra Pradesh, Karnataka.

   (B)   Karnataka, Tamil Nadu, Andhra Pradesh.

   (C)   Andhra Pradesh, Karnataka, Tamil Nadu.

   (D)   Andhra Pradesh, Tamil Nadu, Karnataka.

PASSAGE 8

Globalization is not just a synonym for the global dominance of the United States, or of the West more generally, whatever some may say to the contrary. It is obvious that the affluent countries tend to dominate the major world institutions. Virtually all of the technologies of communication that have been so important in creating greater global interdependence emanated from the developed states. These countries have also taken the lead in opening up world markets. Yet globalization is by definition a two-way set of processes, not just a system of imbalanced power. What happens in the US economy has a great influence over the world economy as a whole. But the US does not control that economy – no single nation, or even group of nations does.

The rapid economic rise of India, China and other Asian countries to world prominence has disposed of the idea that globalization benefits the West at the expense of the rest. Jobs that workers had thought safe from competition from abroad until now are at risk. According to one American economist, any service job in principle can be outsourced if it displays the following four characteristics: it involves the heavy use of IT; its output is IT transmittable; it comprises tasks that can be codified; and it needs little face-to-face interaction.

Globalization has been advanced not only by economic factors and by communications technologies, but by political developments too. The most momentous was the ending

of the bi-polar world. From that point onwards, we all clearly lived more in 'one world' than before. However, the post 1989 world has turned out to be less benign than many in the early 1990s imagined or hoped would be the case. Both in the international sphere and in everyday life there are new insecurities and anxieties. It was widely anticipated that there would be a peace dividend from the ending of the Cold War, coupled to increasing stability in the international arena. The nature of the international system certainly has changed - we now worry less about strong states, and more about weak ones, and the impact they have upon ethnic breakdown, terrorism, crime and drug-running. Yet anxiety and uncertainty are the order of the day. Partly, as a result of these developments, one could say that 'the' social problem of our times is how to reconcile different beliefs and practices within a society that remains unified and inclusive.

Anthony Giddens, *"The Nation-State in the Global Age" at the Ninth D.T. Lakdawala Memorial Lecture at the Institute of Social Sciences, 2007.*

36. Why do you think affluent countries dominate the major world institutions ?

    (A)   Because they have more natural resources

    (B)   They have better human resources

    (C)   They have better technology and communication

    (D)   Their policies are better than others

37. Globalization and its effects are two way processes, because :

    (A)   Globalisation is about the two processes of domination and subordination

    (B)   Globalisation is about the East taking revenge on the West

    (C)   No one country can fully control the world economy or politics, without being affected

    (D)   None of the above

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38. According to the author, what is the most significant factor in contemporary globalization ?

    (A) Market expansion

    (B) End to the Cold War

    (C) Hollywood

    (D) Technological advances

39. According to the author, globalisation's primary problem arises out of :

    (A) cultural differences

    (B) job uncertainty

    (C) technological uncertainty

    (D) ongoing wars

40. The central idea of this passage is :

    (A) Globalization indicates universal human progress

    (B) Globalization is a step backward in many respects

    (C) Globalization is a step towards peace

    (D) Globalization has mixed effects

PASSAGE 9

Consequently, it appears that the capitalist buys their labour with money, and that for money they sell him their labour. But this is merely an illusion. What they actually sell to the capitalist for money is their labour-power. This labour-power the capitalist

buys for a day, a week, a month, etc. And after he has bought it, he uses it up by letting the worker labour during the stipulated time..... Their commodity, labour-power, the workers exchange for the commodity of the capitalist, for money, and, moreover, this exchange takes place at a certain ratio. So much money for so long a use of labour-power. For 12 hours' weaving, two shillings. And these two shillings, do they not represent all the other commodities which I can buy for two shillings ? Therefore, actually, the worker has exchanged his commodity, labour- power, for commodities of all kinds, and, moreover, at a certain ratio. By giving him two shillings, the capitalist has given him so much meat, so much clothing, so much wood, light, etc., in exchange for his day's work. The two shillings therefore express the relation in which labour-power is exchanged for other commodities, the exchange-value of labour-power.... The exchange value of a commodity estimated in money is called its price. Wages therefore are only a special name for the price of labour-power, and are usually called the price of labour; it is the special name for the price of this peculiar commodity, which has no other repository than human flesh and blood... Wages, therefore, are not a share of the worker in the commodities produced by himself. Wages are that part of already existing commodities with which the capitalist buys a certain amount of productive labour-power... Consequently, labour-power is a commodity which its possessor, the wage-worker, sells to the capitalist. Why does he sell it ? It is in order to live.... But the putting of labour-power into action - i.e., the work – is the active expression of the labourer's own life. And this life activity he sells to another person in order to secure the necessary means of life. His life-activity, therefore, is but a means of securing his own existence. He works that he may keep alive. He does not count the labour itself as a part of his life; it is rather a sacrifice of his life. It is a commodity that he has auctioned off to another. The product of his activity, therefore, is not the aim of his activity.

(Marx, Karl. 1847. *Labour and Capital*, www.marxists.org/archive/marx/works/1847/wage-labour/ch02.htm).

41. According to Marx, what does a worker sell to the capitalist :

    (A) labour-power

    (B) labour

    (C) . work

    (D) the worker's expert knowledge

42. What is wage in Marxian understanding ?

    (A) Price of the commodities produced by a labourer

    (B) Worker's share in the commodity he produced

    (C) The price of labour power

    (D) The money equivalent of food, clothing etc. required by a worker

43. The difference between labour and labour-power means :

    (A) The production of a fixed amount of commodities versus the capacity to produce

    (B) The difference between prices of finished goods versus prices of men

    (C) commodity versus labour

    (D) labour versus sacrifice of labour

44. In Marxian understanding, a capitalist spends money in exchange of worker's :

    (A) time & effort

    (B) finished commodities

    (C) minimum means of existence

    (D) welfare

45. This paragraph concentrates on analysing :

(A) Commodity

(B) Exchange value

(C) Wage

(D) Price

PASSAGE 10

The sociologist who is engaged in the study of his own society is likely to be influenced by his social position, not only in his observation but also in the problem he selects for study. But this need not always be a source of error- it might even be a source of insight. Insights, however, have to be subjected to rigourous testing before they can become valid generalisations. The moral, then, is that an idea is not necessarily wrong because its originator occupies a particular position in the society. Its validity or invalidity has to be independently established. In the words of Bernard Shaw, "The test of sanity is not the normality of the method but the reasonableness of discovery." The examination of one's ideas and interests, and relating them to one's social background and intellectual history are, however, necessary in order to make one's work more objective. For the very awareness of subjectivity – and the areas and forms in which it is most likely to occur – is a step toward achieving greater objectivity... Since subjectivity is inescapable as well as serious, a continuous effort must be made to reduce it. This is best done by recognising its existence and by exposing the student, from the very beginning of his academic career, to the culture and institutions of alien societies. It is in this context that the traditional but irrational distinction between sociology and social anthropology is so disastrous... In order to be able to observe any society, the observer needs a measure of detachment from his own, and for detachment to be effective, it must be as much a matter of emotions as of the intellect.

Srinivas, M.N. 1966. Social Change in Modern India. New Delhi :

46. According to the passage, what is the place of objectivity in sociology ?

   (A) Being objective in sociology is futile.

   (B) Bias is desirable in sociological analysis.

   (C) Sociologists should not study their own culture and society

   (D) None of the above :

47. How is detachment possible in sociological analysis.

   (A) By not doing research in one's own society.

   (B) By talking to the respondent and taking their viewpoints.

   (C) By using different ways of reducing subjectivity.

   (D) By getting emotionally attached with the subject.

48. What are the main sources of biasness in sociology ?

   (A) The social position of the researcher

   (B) The environment in which he lives

   (C) The topics he selects

   (D) All the above

49. What can an institution do to make the students more scientific in their understanding of society ?

   (A) By teaching them the alien cultures and society

   (B) By telling them about the possible sources of biasness coming out from their social position

   (C) By creating an awareness about the complex nature of social life.

   (D) All the above

50.   What is the main message of the above passage ?

   (A)   Sociology is a subjective discipline.

   (B)   Sociology is an objective discipline.

   (C)   Sociology is an objective discipline where the intent is to be subjective.

   (D)   Sociology is an objective discipline where the intent is to minimize subjectivity.