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M A Sarin

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Total Number of Pages : 28

**ZA5112**

Time Allowed : 2 Hours

Number of Questions : 66

Maximum Marks : 100

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**Part A: All questions carry one mark. All questions are compulsory.**

1. The Planning Commission of India has been replaced by:

- (A) Five Year Plans
- (B) NITI Aayog
- (C) Policy and Plan Commission
- (D) Yojana Aayog
- (E) None of the above.

2. The time interval of the Indian census is:

- (A) Four years
- (B) Five years
- (C) Eight years
- (D) Ten years
- (E) Six years

3. Todas live in:

- (A) Silent Valley
- (B) The Nilgiri hills
- (C) Chhattisgarh
- (D) The Himalayan region
- (E) Manipur

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4. Who among the following was not an Indian citizen when he/she received the Nobel prize?
- (A) Mother Teresa
  - (B) AmartyaSen
  - (C) KailashSatyarthi
  - (D) C.V Raman
  - (E) V.S Naipaul
5. In most countries women acquired the right to vote later than men. In India, women acquired the vote:
- (A) 0 years after men
  - (B) 3 years after men
  - (C) 3 years before men
  - (D) 17 years after men
  - (E) 27 years after men
6. The two states/union territories with the highest sex ratio are:
- (A) Chhattisgarh and Odisha
  - (B) Meghalaya and Lakshadweep
  - (C) Kerala and Puducherri
  - (D) Punjab and Haryana
  - (E) Madhya Pradesh and Kerala.

7. The first education minister of independent India was:
- (A) MaulanaAbulKalam Azad
  - (B) Syed Ahmad Khan
  - (C) Madan Mohan Malviya
  - (D) John Mathai
  - (E) Satya Narayan Sinha
8. The Governor General of India from 15 August 1947 to 21<sup>st</sup> June 1948 was:
- (A) C. Rajagopalachari
  - (B) Rajendra Prasad
  - (C) Lord Mountbatten
  - (D) GopalaswamiAyyangar
  - (E) N.V Gadgil
9. The following is not a popular cartoon character:
- (A) Asterix
  - (B) Garfield
  - (C) Charlie Hebdo
  - (D) Doremon
  - (E) Jughead
10. The percentage of people who declared themselves as having no religion:
- (A) has increased from 1951 to 2011
  - (B) has decreased from 1951 to 2011
  - (C) has stayed the same
  - (D) has shown fluctuations
  - (E) is not counted in the census

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11. The author of 'The Second Sex' is:
- (A) Simone Weil
  - (B) Rosa Luxemburg
  - (C) Simone de Beauvoir
  - (D) Michel Foucault
  - (E) Margaret Mead
12. For Max Weber, an 'ideal type' represents:
- (A) Idealistic behavior
  - (B) A set of logically consistent features
  - (C) A moral rule
  - (D) A social institution
  - (E) A model for emulation
13. The labour theory of value was developed by:
- (A) Adam Smith
  - (B) The Physiocrats
  - (C) Max Weber
  - (D) Karl Marx
  - (E) Emile Durkheim
14. The idea of reification is associated with:
- (A) Marx and Lukacs
  - (B) Spencer and Durkheim
  - (C) Malinowski and Radcliffe-Brown
  - (D) Mead and Blumer
  - (E) Parsons and Merton

15. The author of *Homo Hierarchicus* is:
- (A) David Pocock
  - (B) Andre Beteille
  - (C) Verrier Elwin
  - (D) M.N Srinivas
  - (E) Louis Dumont
16. Subaltern studies involves:
- (A) Writing history from below
  - (B) A critique of traditional Marxist historiography
  - (C) Engagement with the work of Antonio Gramsci
  - (D) all of the above
  - (E) (A) and (B), but not (C)
17. The term 'protective discrimination' is best described as:
- (A) The provision of better opportunities for scheduled castes only
  - (B) Encouragement of a spirit of competition among various scheduled tribes
  - (C) Providing higher educational facilities for women
  - (D) Providing correctional and welfare measures for weaker sections
  - (E) None of the above
18. Which of the following is an ascribed status:
- (A) Graduate
  - (B) Artist
  - (C) Friend
  - (D) Sociologist
  - (E) None of the above

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19. The sociological term for the belief that one's own culture is superior to others is:
- (A) Cultural relativism
  - (B) Political correctness
  - (C) Ethnocentrism
  - (D) Anthropocentrism
  - (E) Social Darwinism
20. The term used to describe the process by which castes placed lower in the caste hierarchy seek upward mobility by emulating the rituals and practices of the upper or dominant castes is:
- (A) Sanskritization
  - (B) Brahmanisation
  - (C) Shuddhi
  - (D) Manuwad
  - (E) Varnashram Dharma
21. The term *verstehen* refers to:
- (A) Unintended consequences
  - (B) Social deviance
  - (C) Anti-Semitism
  - (D) Empathetic understanding
  - (E) Verification of facts

22. The Jajmani system refers to a type of:
- (A) Share cropping arrangement
  - (B) Patron-client relationship
  - (C) Joint family system
  - (D) Crop rotation system
  - (E) Village exogamy
23. \_\_\_\_\_ systems are ones in which kinship group membership and inheritance passes through the female line. (Mark the term that best fills the blank).
- (A) Matriarchal
  - (B) Matrilineal
  - (C) Avunculocal
  - (D) Virilocal
  - (E) Patrilineal
24. "Facts are not like fish on the fishmongers slab. They are like fish swimming about in a vast and sometimes inaccessible ocean; and what the historian catches will depend partly on chance and partly on what part of the ocean he chooses to fish, the kind of tackle used, and these in turn will be determined by the kind of fish." [E.H.Carr]
- According to this statement:
- (A) There is no such thing as an objective fact
  - (B) Facts depend solely on the method used
  - (C) Facts are slippery like fish
  - (D) Facts depend on method, geographical location and the nature of facts
  - (E) Facts are inaccessible, all we have is representation

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25. "The sociological problem is not revolution but authority; not divorce but marriage; not crime but the law."

According to this statement:

- (A) Sociologists are not interested in revolution and crime
  - (B) Explaining a certain order is prior to explaining disorder
  - (C) Divorce is not a problem for sociologists
  - (D) Sociologists have a problem with authority and law
  - (E) Sociologists believe in free love and revolution
26. Empirical research means:
- (A) Putting sociological imagination into fact
  - (B) Framing a theory of empire
  - (C) Building a research empire
  - (D) Collecting observable data
  - (E) Practical social work
27. Ethnography as a method refers to:
- (A) Taxonomy of ethnic types
  - (B) The study of cultures from the point of view of their participants
  - (C) Participant observation
  - (D) (B) and (C)
  - (E) None of the above

28. A book called 'The Discoveries of an Old Hag' by a female mathematician, which describes the role of gender in mathematics is likely to be:

- (A) Autobiographical
- (B) Science fiction
- (C) Theoretical
- (D) Misogynist
- (E) Hagiographical

29. Choose the most important factor that is common from a sociological point of view to the following pair of items

Ragging and sexual harassment

- (A) They are forms of intimidation
- (B) Women are usually the perpetrators
- (C) They are fun for the victims
- (D) They are socially approved

30. Chose the most important factor that is common from a sociological point of view to the following pair of items

Bhangra rap and keemadosa

- (A) Are visually entertaining
- (B) Represent cultural fusion
- (C) Signify classical Indian culture
- (D) Remain confined to youth

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31. Chose the most important factor that is common from a sociological point of view to the following pair of items  
Delhi University entrance tests and the stock market
- (A) Both are a matter of luck
  - (B) Both are a question of brilliance
  - (C) Both are structured by internal rules
  - (D) Money counts in both
32. Six crayons are placed in order. Blue is always before Black and Red. Pink and Red are next to each other. Pink is after green. Red is after Blue and before Black. What is the last color in the row?
- (A) Blue
  - (B) Black
  - (C) Pink
  - (D) Red
  - (E) Green

**Part B: This section carries 10 questions. Each question carries 2 marks. All questions are compulsory.**

33. Read the following statements:
- i. Sociology of gender seeks to account for the biological superiority of men.
  - ii. Male domination can be regarded as a nearly universal social phenomenon.
  - iii. Some men are feminists.
  - iv. Only women can engage in sociology of gender.
- Which of the above statements are true:
- (A) All
  - (B) i and ii
  - (C) ii and iii
  - (D) Only iv
  - (E) None

34. Read the following statements:

- i. Margaret Mead is the author of *Sex and Temperament in Three Primitive Societies*.
- ii. Bronislaw Malinowski authored *The Savage Mind*
- iii. Claude Levi-Strauss authored *Elementary Forms of Religious Life*
- iv. Radcliffe Brown authored *The Andaman Islanders*

Which of the above statements is/are true

- (A) All
- (B) i, ii and iii
- (C) i and iv
- (D) Only i
- (E) None

35. Read the following statements:

- i. Engels relied extensively on anthropological writings in his book *The origin of the family, private property and the state*
- ii. The sex-gender distinction has been a key concept in sociology of gender
- iii. Many people believe that feminism is a western mode of thinking irrelevant to Indian society
- iv. There are many variants of feminist thinking

Which of the above statements are true

- (A) i and ii
- (B) i, ii and iii
- (C) i, ii and iv
- (D) ii, iii and iv
- (E) All of them

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36. Which of the following is not true:

- (A) Fertility, mortality and migration are key concerns of demographers
- (B) There is a close relation between the risk of mortality and social inequality
- (C) Migration is a sex and age-selective process
- (D) The population of a country might continue to rise even when there is a decline in fertility rates
- (E) The crude death rate of an advanced industrialized society cannot be higher than the crude death rate of an economically backward society

37. Historians have long recognized the Japanese sword as one of the finest cutting weapons ever created. But to consider the sword that is synonymous with the samurai as merely a weapon is to ignore what makes it so special. The Japanese sword has always been considered a splendid weapon and even a spiritual entity. The traditional Japanese saying "The sword is the soul of the samurai" not only reflects the sword's importance to its wielder but also is indicative of its importance to its creator, the master smith.

Which of the following relations is not mentioned in the passage:

- (A) Japanese swords and Samurai.
- (B) The sword's wielder and its creator
- (C) Historians and spirituality.
- (D) The Japanese sword as weapon and as spiritual object
- (E) Samurai and the soul

38. The physiognomy of Christ changes in paintings depending on which part of the world the painting is done. In Ethiopia Christ has Ethiopian features and in Vietnam, he has a Vietnamese visage. The same happens with Marx and Lenin. These portraits are usually done for their followers. From this it follows that:
- i. The painters imagination is influenced by what she or he sees around him
  - ii. This is possible because no -one has ever seen the original Christ or Marx
  - iii. Through the paintings, the patrons are trying to lay claim to the legacy of these figures
  - iv. Portraiture art has no relation to real life

Choose the correct option:

- (A) ii and iv are correct
  - (B) i, ii and iii are all correct
  - (C) i and iii are correct
  - (D) ii, iii, iv are all correct
  - (E) None are correct
39. Pirate gangs in West Africa are switching to kidnappings of sailors and demanding ransom rather than stealing oil cargoes as low oil prices have made crude harder to sell and less profitable, shipping officials said on May 3. Attacks in the Gulf of Guinea – a significant source of oil, cocoa and metals for world markets – have become less frequent partly due to improved patrolling but also to lower oil prices, according to an annual report from the US foundation Oceans Beyond Piracy (OBP), which is backed by the shipping industry. “They have had to move towards a faster model and that faster model is kidnappings,” OBP’s Matthew Walje said” (*Source: <http://thewire.in/2016/05/04>*)

Which of the following statements best sums up this story:

- (A) Pirate attacks have become less common due to better patrolling
- (B) Pirate attacks have changed their form from stealing oil to kidnapping
- (C) Pirates prefer less profitable but safer business models
- (D) Oil prices have risen, making stealing oil more dangerous
- (E) All of the above

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40. In the passage on piracy in question 39, Oceans beyond Piracy is a foundation

- (A) Backed by the shipping industry
- (B) Located in the UN
- (C) Which brings out annual reports on shipping
- (D) (A) and (C) above
- (E) (B) and (C) above

41. 'Mr. Cogito Reads the Newspaper:

The front page reports  
120 soldiers were killed  
the war was long  
you get used to it  
right next to this, news  
of a spectacular crime  
with the killer's photo

MrCogito's gaze  
moves with indifference  
over the soldiers' hecatomb  
to plunge with great relish  
into the quotidian macabre  
(Zbigniew Herbert)

This poetic fragment gives us an insight into:

- (A) The place of sensational crime in media coverage
- (B) The fact that readers lose interest in long-standing problems
- (C) The fact that soldiers' deaths get no media coverage
- (D) A and B
- (E) None of the above

42. Read the following statements:

- i. The phrase "Agency and structure" has been employed to thematize the relationship between the enactment of social practices on the one hand and large-scale and historically enduring social phenomena on the other
- ii. The concept of "structural violence," refers to any constraint on human potential due to economic and political structures.

Choose the correct option:

- (A) These two statements are not consistent in their use of the concept of structure
- (B) The first passage is relevant only for historians while the second one is relevant for economists and political scientists
- (C) Racism can be treated as an example of structural violence
- (D) None of the above.
- (E) All of the above.

**Part C: This part of the paper has six sections. Each section is compulsory. All the questions in each of the sections carry 2 marks each.**

### Section I

**Read the Passage and answer the questions that follow:**

We know that crime offends against widely-held, intense feelings; but it is believed that this pervasiveness and intensity spring from the criminal nature of the act, which consequently still remains to be defined. It is not disputed that every criminal act meets with universal disapproval, but it tends to be taken for granted that the disapproval results from its offensiveness. But one is hard put to say what this offensiveness consists of. Does it consist of a particularly serious immorality? I wish it were so; but this is to answer one question by posing another, by playing with words. For it is precisely the problem to know what immorality is, and particularly this immorality that society represses by means of a system of punishments, and which constitutes criminality. Obviously, it can only derive from one or more characteristics that are common to all types of criminality; the only characteristic that might satisfy this condition is the opposition that exists between the crime, whatever it may be, and certain collective sentiments. It is, therefore, this opposition that determines what is crime, rather than arising as an effect of it. In other words, we must not say that an

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act offends the common consciousness because it is criminal, but that it is criminal because it offends the common consciousness. We do not condemn it because it is a crime, but it is a crime because we condemn it. It is impossible to be specific about the intrinsic nature of these sentiments: they are directed at widely different objects, and cannot be encompassed within a single formula. They cannot be said to relate to the vital interests of society, nor to a minimum of justice; all of these definitions are inadequate. (Emile Durkheim).

43. In this passage, the author is suggesting that:
- (A) There is nothing immoral about crime
  - (B) Crime is not always offensive
  - (C) Crime and immorality refer to a similar class of phenomena
  - (D) It is immoral to condemn acts that are not criminal
  - (E) None of the above
44. In this passage, the author is suggesting that:
- (A) It is both impossible and unnecessary to define crime as all definitions are inadequate
  - (B) Attempts to define crime are useful as it is not a mere play of words
  - (C) There are too many factors which are common to acts of crime
  - (D) Those who define crime are not concerned about justice
  - (E) None of the above
45. In this passage, the author is suggesting that:
- (A) Nothing is a crime in and of itself
  - (B) Crime exists only in relation to society
  - (C) Usually we have no good reason to condemn crime
  - (D) (A) and (B)
  - (E) None of the above

46. We can infer from the above passage that:

- (A) What may be a crime in one society may not be so in another
- (B) Some societies do not recognise crime as a category.
- (C) Crime has nothing to do with the interests of a society
- (D) Social and natural phenomena can be explained by the concept of collective sentiment
- (E) All the above

### Section II

Study the table below:

Determinants of Inter-State Migration, Select States, Census 2011 (Percentage share of total migrants from state, by reasons for migrating and sex)					
<i>Reason for Migration</i>	<i>Sex</i>	<i>Uttara -khand</i>	<i>Haryana</i>	<i>Andhra Pradesh</i>	<i>West Bengal</i>
<i>Marriage</i>	Persons	30.7	46.8	30.9	33.3
	Males	0.7	1.0	1.6	0.9
	Females	54.3	68.7	52.6	59.4
<i>Employment</i>	Persons	26.1	15.0	23.4	26.8
	Males	56.1	42.7	47.8	55.3
	Females	2.5	1.7	5.3	3.9
<i>Moved with household</i>	Persons	27.5	22.6	22.0	21.4
	Males	22.1	28.6	19.4	17.9
	Females	31.6	19.7	24.0	24.3

Source: Computed from Table D3-India, Census of India 2011.

According to the Census of 2011, and considering only states with population more than 5 million, the percentage of state population that migrates to other states of India

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is highest for Uttarakhand and Haryana, and lowest for Andhra Pradesh (pre-division) and West Bengal. Answer the following questions based on the above Table, which shows the top three reasons given for migration.

47. Ignoring gender differences, the state which is most different from the others with respect to a given reason for migration is:
- (A) Haryana for "Marriage"
  - (B) West Bengal for "Moved with Household"
  - (C) Haryana for "Employment"
  - (D) Uttarakhand for "Moved with Household"
  - (E) (A), (C) and (D)
48. Gender differences for a given reason for migration are narrowest for:
- (A) "Marriage" in Haryana
  - (B) "Moved with Household" in West Bengal
  - (C) "Employment" in Uttarakhand
  - (D) "Moved with Household" in Andhra Pradesh
  - (E) "Employment" in West Bengal
49. The most popular reason for migration is:
- (A) "Marriage" for men in Uttarakhand
  - (B) "Moved with Household" for women in West Bengal
  - (C) "Employment" for women in Andhra Pradesh
  - (D) "Marriage" for women in Haryana
  - (E) "Marriage" for women in West Bengal

50. The least popular reason for migration given by women is:

- (A) "Marriage" in Haryana
- (B) "Employment" in Uttarakhand
- (C) "Employment" in West Bengal
- (D) "Moved with Household" in Andhra Pradesh
- (E) "Employment" in Haryana

### Section III

**Read the passage below:**

India probably has the largest tribal population in the world, now exceeding 100 million. Yet, if official definitions apply, they would be unlike any tribes West of the Indo-Pakistan border. While tribes beyond India are evidently powerful military and political formations, that defy and occasionally destroy states, India's tribes have been officially defined, since at least the 1960s, as having five key features: primitive traits, distinctive culture, geographical isolation, shyness of contact with outsiders and backwardness... We are then left with a paradox: tribes across the Old World, from the Indo-Pakistan border to the Atlantic, would not meet the criteria for tribalism in India. Nor indeed ... would the North American Comanche, Apache, Sioux or Seminole. The unthinking acceptance of this strange geographical dichotomy, I argue, derives directly from an obsolete theoretical frame in which sociopolitical systems belong uniquely to the religiously defined "civilisations," where they are observed. That is the implied basis of the completely different use of tribe in India and westward of it. The trope assumes that Indian (read as "Hindu") and Islamic civilisations were so different from each other that scholarly understanding of the one could not inform the other, even though more Muslims than lived in the subcontinent than in the entire Arab world. In this discourse, both sets of tradition-bound and priest-ridden "orientals" were stereotyped as utterly remote from the dynamic West. So Indian social forms such as tribes need not be anything like those termed such elsewhere. This corollary has been retained even after the model of distinct religiously demarcated civilisations has seemingly been abandoned as so much orientalist baggage. If we give up religious

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demarcation, the other way we might explain why India has tribes unlike those found elsewhere is that they are defined against the master concept of caste. (SumitGuha)

51. The official criteria used to define tribes in India:
- (A) Would exclude the Apache Indians
  - (B) Would include tribes in Iran
  - (C) Would include the Sioux tribe
  - (D) Would apply universally to all tribes across the world
  - (E) None of the above
52. According to the author, an obsolete theoretical framework involves:
- (A) Fitting ancient phenomena into modern theories
  - (B) Demarcating civilisations in clearly defined religious terms
  - (C) Seeing common principles in the definition of tribes across the world
  - (D) Seeing common principles in social phenomenon across civilisations
  - (E) Arguing that tribes in India are defined against the master concept of caste.
53. By 'strange geographical dichotomy', the author refers to:
- (A) The distinction between the Orient and the Occident
  - (B) The distinctive features of tribes in India and Pakistan
  - (C) The very different conception of tribe in India as opposed to most other parts of the world
  - (D) The distinctive features of North American tribes
  - (E) The dichotomous structure of most tribes

54. What is the anomaly described by the author?
- (A) India probably has the largest tribal population in the world
  - (B) Tribes in many parts of the world would not fit the criteria for tribalism in India
  - (C) . We still carry Orientalist baggage
  - (D) More Muslims lived in the subcontinent than in the entire Arab world
  - (E) Indian tribes have five key features
55. The author agrees that:
- (A) Indian and Islamic civilizations are fundamentally different from each other.
  - (B) Both Hindu and Islamic civilizations are tradition and priest-ridden.
  - (C) Indian social forms such as tribes need not be anything like those termed such elsewhere
  - (D) All the above
  - (E) None of the above

#### Section IV

**Read the Passage and answer the questions that follow:**

An examination of how land is acquired strengthens the narrative of gender discrimination in landownership. Almost 85% of household land is acquired through inheritance flowing mainly to men .... Inheritance to women accounts for land acquisition in less than 2% of households—a strikingly low figure, given it is a decade since the implementation of the amended Hindu Succession Act (HSA), 1956, applicable to a majority of households, whereby daughters were given the same coparcenary rights as sons for all types of property including agricultural land. Although the four southern states and Maharashtra had effected amendments to the HSA (1956) favourable to women's inheritance even earlier, this excluded agricultural property. Kerala was the only state which allowed for agricultural land to be devolved equally to sons and daughters, but even here a marked gender difference is seen in inheritance. (Rahul Lahoti, et.al, 2016.)

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56. Traditionally, in most of India, coparcenary was a property unit based on
- (A) Matriarchy
  - (B) Patrilocality
  - (C) Patriliney
  - (D) Individual choice
  - (E) Shared economic interests
57. Based on the passage, in which year can we infer that daughters were given coparcenary rights in land:
- (A) 1956
  - (B) 2005
  - (C) 1860
  - (D) 1947
  - (E) None of the above
58. It can be inferred from the above passage that:
- (A) HSA does not deal with property rights in agricultural land
  - (B) Patrilineal inheritance persists as the dominant mode of inheritance
  - (C) The amended HSA does not apply to most states
  - (D) Inheritance no longer remains the dominant mode of acquiring land
  - (E) Women do not wish to exercise their right to inherit land
59. Which of the following can be inferred from the above passage:
- (A) There is no need for further amendments to the HSA
  - (B) Inheritance laws are most discriminatory in Kerala
  - (C) There is a lot of resistance to women inheriting land even in South India
  - (D) Women are acquiring land through means other than inheritance
  - (E) (A) and (C)

## Section V

Read the Passage and answer the questions that follow:

A 10-year-old boy from Finland received \$10,000 for finding a security flaw in image-sharing app Instagram. The Finnish boy, Jani, who is technically not allowed to create an Instagram account for another three years, found a bug on the app that allowed him to delete comments made by other users. Jani emailed Facebook, which owns Instagram, in February after discovering the flaw, BBC reported. The tween from Helsinki is now the youngest person to ever receive Facebook's "bug bounty" prize. The 10-year-old successfully proved his theory, after security engineers at the social media giant set up a test account for him. Facebook said it fixed the bug soon after it was found. Since 2011, Facebook has paid \$4.3 million to hackers who have helped find security loopholes in its apps. Jani told Finnish newspaper *Ilta-Sanomat* that he planned to use his prize money to buy football equipment, a new bike, and computers for his brothers. (Scroll.in]

60. Which of the following cannot be inferred from this passage:
- (A) Facebook paid money for finding a security flaw.
  - (B) Jani was able to successfully prove that Instagram app had a bug
  - (C) Hacking is an anti-social activity
  - (D) Facebook can pay hackers under the 'bug-bounty' scheme even if they are underage
  - (E) Jani was able to buy computers for his brothers with the reward money
61. According to this passage, what is the legal minimum age for creating an Instagram account?
- (A) 10
  - (B) 18
  - (C) 25
  - (D) 15
  - (E) 13

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62. Which of the following statements can be definitely inferred from this passage?
- (A) All hackers are older than Jani and hence he was given a reward
  - (B) 10-year olds are good with computers and hence should be allowed to use social media
  - (C) Instagram is independent of Facebook
  - (D) Hackers have helped find security loopholes in social media software
  - (E) Facebook rewards people who report on hackers

**Section VI**

**Read the Passage and answer the questions that follow:**

Equality may be a fiction but nonetheless one must accept it as the governing principle. A man's power is dependent upon (1) physical heredity, (2) social inheritance or endowment in the form of parental care, education, accumulation of scientific knowledge, everything which enables him to be more efficient than the savage, and finally, (3) on his own efforts. In all these three respects men are undoubtedly unequal. But the question is, shall we treat them as unequal because they are unequal? This is a question which the opponents of equality must answer. From the standpoint of the individualist it may be just to treat men unequally so far as their efforts are unequal. It may be desirable to give as much incentive as possible to the full development of every one's powers. But what would happen if men were treated unequally as they are, in the first two respects? It is obvious that those individuals also in whose favour there is birth, education, family name, business connections and inherited wealth would be selected in the race. But selection under such circumstances would not be a selection of the able. It would be the selection of the privileged. The reason therefore, which forces that in the third respect we should treat men unequally demands that in the first two respects we should treat men as equally as possible. On the other hand it can be urged that if it is good for the social body to get the most out of its members, it can get most out of them only by making them equal as far as possible at the very start of the race. That is one reason why we cannot escape equality. (B.R. Ambedkar)

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63. According to Ambedkar, humans are usually unequal to each other in terms of their:
- (A) Individual effort
  - (B) Inherited social capital
  - (C) Economic status
  - (D) Natural abilities
  - (E) All of the above
64. Treating people unequally is:
- (A) Justified because equality is fiction
  - (B) Justified when it is about individual effort
  - (C) Unjustified when it is about inherited privileges
  - (D) (A) and (B)
  - (E) (B) and (C)
65. Formal equality leads to the selection of the privileged rather than the able because:
- (A) Differences in individual effort are ignored
  - (B) Differences in individual effort are rewarded
  - (C) Differences in inherited privileges produce unfair advantages and disadvantages
  - (D) Similarities in social background are recognized
  - (E) Similarities in economic status are ignored
66. Society can get the most out of its members by:
- (A) Minimising inequalities in inherited privileges
  - (B) Maximising incentives for individual effort
  - (C) Ignoring differences in ability
  - (D) Rewarding individuals equally
  - (E) (A) and (B)

Space for Rough Work

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