

DU MA Sociology

Topic:- 32SOCIOMA_PARTA

- 1) Sociology and social anthropology had both begun by asking general questions about the nature and origins of human society as a whole. They became scientific disciplines only when they began to make empirical investigations into particular societies. Now the types of societies sociologists and social anthropologists chose to study in detail were from the start very different from each other. Thus, it is an irony that in Britain and America the very process that transferred the study of society from the plane of philosophical speculation to that of scientific investigation also led to an increasing divergence between sociology and social anthropology.

(Source: Beteille, A., 1974. Six essays in comparative sociology. Delhi; New York: Oxford University Press; p. 5)

The above passage suggests that the divergence between sociology and social anthropology occurred because:

1. Both were concerned with human society
2. Both were scientific and western in origin
3. Both stopped asking philosophical questions
4. Both studied different kind of societies

[Question ID = 2201][Question Description = 101_2007_SOCI_OCT22_S1_Q01]

1. 1 [Option ID = 8801]
2. 2 [Option ID = 8802]
3. 3 [Option ID = 8803]
4. 4 [Option ID = 8804]

- 2) When, as often happens in primitive society, a present is made or a service given without any payment handed over on the spot, what has been given is mentally chalked up by both parties, and ultimately a return is made. It may be of the same type, or of a different type; it may take the form of material goods or labour, or of some action such as wailing at a funeral, or a public recital in praise of the donor. Sometimes there is an immediate response.

(Source: Firth, Raymond, 1938, *Human Types*, London: Nelson & Sons, pp. 75-76).

Which of the following best captures what is being described in the above passage:

1. Prevalence of gift giving in primitive societies
2. The principle of reciprocity
3. The practice of Kula
4. The practice of barter

[Question ID = 2202][Question Description = 102_2007_SOCI_OCT22_S1_Q02]

1. 1 [Option ID = 8805]
2. 2 [Option ID = 8806]
3. 3 [Option ID = 8807]
4. 4 [Option ID = 8808]

- 3) In sociological research what kind of information is most important to decide whether one is dealing with an unusual case or if what one is observing is a general case?

1. Factual Information
2. Comparative Information
3. Historical Data
4. Ethnography

[Question ID = 2203][Question Description = 103_2007_SOCI_OCT22_S1_Q03]

1. 1 [Option ID = 8809]
2. 2 [Option ID = 8810]
3. 3 [Option ID = 8811]
4. 4 [Option ID = 8812]

4)

I. Research Method	II. Strengths	III. Limitations
A. Intensive Fieldwork	Usually generates richer and more in-depth information than other methods	Responses may be what people profess to believe rather than what they actually believe
B. Survey method	Make possible efficient collection of data on a large number of individuals	Important differences between people's viewpoints may be glossed over
C. Experiments	Are usually easier for subsequent researchers to repeat	The research conditions may influence the participants in the study
D. Documentary Research	May be the only possible type of research in some conditions	Can only be used to study relatively small groups

(Adapted From: Giddens, A. and Sutton, P.W., 2009. Sociology. Cambridge: Polity., pp 50ff)

The above table matches four research methods with one strength and one limitation each. Which of the rows correctly match BOTH, the strengths as well as limitations specified in columns II and III, with the Research method specified in column I:

1. A & B
2. C & D
3. A & D
4. B & C

[Question ID = 2204][Question Description = 104_2007_SOCI_OCT22_S1_Q04]

1. 1 [Option ID = 8813]
2. 2 [Option ID = 8814]
3. 3 [Option ID = 8815]
4. 4 [Option ID = 8816]

- 5) Statements about customs which derived from third century A.D. texts and observations from the late eighteenth century were equally good evidence for determining the nature of society and culture in India. In this view of Indian society there was no regional variation and no questioning of the relationship between prescriptive normative statements derived from the texts and the actual behaviour of individuals or groups- Indian society was seen as a set of rules which every Hindu followed.

(Source: Cohn, B.S., 1990, An Anthropologist among the Historians and Other Essays. Delhi: Oxford University Press, p. 143)

The above Passage is describing the:

1. Oriental view of Indian Society
2. Missionary view of Indian society
3. Unity of Indian society across time and space
4. All of the other options

[Question ID = 2205][Question Description = 105_2007_SOCI_OCT22_S1_Q05]

1. 1 [Option ID = 8817]
2. 2 [Option ID = 8818]
3. 3 [Option ID = 8819]
4. 4 [Option ID = 8820]

- 6) Which of the following can be seen as a 'theoretical' question?

1. How many students have enrolled in college this year?
2. Are there more students in college this year than last year?
3. Why have more students enrolled in college this year than last year?
4. Is college education desirable?

[Question ID = 2206][Question Description = 106_2007_SOCI_OCT22_S1_Q06]

1. 1 [Option ID = 8821]
2. 2 [Option ID = 8822]
3. 3 [Option ID = 8823]
4. 4 [Option ID = 8824]

- 7) Taking as his example a few small low-caste groups that are in some demand because of their limited numbers, [Leach] notes that while today a major section of the people consists of landless laborers standing at the bottom of the hierarchy, these people are victims of economic insecurity not because of their positions in the caste system but because present conditions have turned them into an unemployed working class. Among these conditions, according to Leach and many others, are recent rapid population expansion and the fact that caste rules which formerly compelled the high-status landlords to support their low-status servitors have been progressively destroyed by arbitrary acts of liberal legislation over the past 30 years.

(Source: Mencher, J.P., 1974. The caste system upside down, or the not-so-mysterious East. *Current anthropology*, 15(4), p.470).

Which of the following views of caste can be inferred from the above:

1. There is a close relation between caste and class-based stratification
2. Caste relations are more exploitative than class-based relations
3. Hierarchical relations of benevolence were characteristic of caste system
4. There was no economic differentiation in the caste system in the past

[Question ID = 2207][Question Description = 107_2007_SOCI_OCT22_S1_Q07]

1. 1 [Option ID = 8825]
2. 2 [Option ID = 8826]
3. 3 [Option ID = 8827]
4. 4 [Option ID = 8828]

- 8) Several observers have noted the tendency among the low castes to emulate the life style, behaviour patterns, and manners of the high castes, mainly with the motivation to rise in the social hierarchy. This tendency should seem natural in view of the affluence, power, and prestige commanded by the high castes in Muslim social structure. Cora Vreede de Stuers... has referred to this process as Ashrafization.

(Source: Momin, A.R., 1977. The Indo-Islamic Tradition. Sociological Bulletin, 26(2), p.247.)

The process of Ashrafization referred to in the above passage is akin to which of the following processes:

1. Islamization
2. Sanskritization
3. Westernization
4. Socialization

[Question ID = 2208][Question Description = 108_2007_SOCI_OCT22_S1_Q08]

1. 1 [Option ID = 8829]
2. 2 [Option ID = 8830]
3. 3 [Option ID = 8831]
4. 4 [Option ID = 8832]

- 9) Since the definition...is made at the beginnings of the science, its purpose could not be to express the essence of reality; rather is it intended to equip us in order to arrive at this essence later. Its sole function is to establish the contact with things, and since these cannot be reached by the mind save from the outside, it is by externalities that it expresses them. But it does not thereby explain them; it supplies only an initial framework necessary for our explanations.

(Source: Durkheim, E., 2014. *The rules of sociological method and selected texts on sociology and its method*. Simon and Schuster.)

Which of the following statements conforms to the above purpose of a definition:

1. Crime is normal to every society
2. Existence of repressive sanctions are a mark of moral codes
3. Suicide rate is a social fact
4. Division of labour contributes to social solidarity

[Question ID = 2209][Question Description = 109_2007_SOCI_OCT22_S1_Q09]

1. 1 [Option ID = 8833]
2. 2 [Option ID = 8834]
3. 3 [Option ID = 8835]
4. 4 [Option ID = 8836]

- 10) The bourgeoisie cannot exist without constantly revolutionising the instruments of production, and thereby the relations of production, and with them the whole relations of society. Conservation of the old modes of production in unaltered form, was, on the contrary, the first condition of existence for all earlier industrial classes. Constant revolutionising of production, uninterrupted disturbance of all social conditions, everlasting uncertainty and agitation distinguish the bourgeois epoch from all earlier ones. All fixed, fast-frozen relations, with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify.

(Source: Marx, K. and Engels, F., 1967 (1848). The communist manifesto. London: Penguin).

In this passage Marx and Engels are describing:

1. The revolutionary character of the bourgeoisie
2. The class character of all societies
3. The materialist basis of society
4. The distinct character of the capitalist society

[Question ID = 2210][Question Description = 110_2007_SOCI_OCT22_S1_Q10]

1. 1 [Option ID = 8837]
2. 2 [Option ID = 8838]
3. 3 [Option ID = 8839]
4. 4 [Option ID = 8840]

- 11) We shall speak of "action" insofar as the acting individual attaches a subjective meaning to his behaviour, be it overt or covert, omission or acquiescence. Action is "social" insofar as its subjective meaning takes account of the behaviour of others and is thereby oriented in its course.

(Source: Weber, M., 1978. Economy and Society, edited by G. Roth and C. Wittich. Berkeley: University of California)

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

1. Doing nothing should always be seen as action
2. Some types of action are social
3. Action can only be studied subjectively
4. Behaviour is not social while action is social

[Question ID = 2211][Question Description = 111_2007_SOCI_OCT22_S1_Q11]

1. 1 [Option ID = 8841]
2. 2 [Option ID = 8842]
3. 3 [Option ID = 8843]
4. 4 [Option ID = 8844]

- 12) The "I" is the response of the organism to the attitudes of the others; the "me" is the organized set of attitudes of others which one himself assumes. The attitudes of the others constitute the organized "me," and then one reacts toward that as an "I."

(Source: Mead, G.H. (1934). *Mind, Self, and Society from the Standpoint of a Social Behaviorist*. University of Chicago Press: Chicago.)

In this passage, G.H. Mead is:

1. Suggesting that the attitudes of the others shape "me"
2. Making a distinction between the "self" and the "other"
3. Treating "I" as a constituent of "me"
4. All of the other options

[Question ID = 2212][Question Description = 112_2007_SOCI_OCT22_S1_Q12]

1. 1 [Option ID = 8845]
2. 2 [Option ID = 8846]
3. 3 [Option ID = 8847]
4. 4 [Option ID = 8848]

- 13) The absence of rules seems to provide the surest criterion for distinguishing a natural from a cultural process. Nowhere is this suggested more than in the contrast between the attitude of the child, even when very young, whose every problem is ruled by clear distinctions, sometimes clearer and more imperative than for the adult, and the relationships among members of a simian group, which are left entirely to chance and accident and in which the behaviour of an individual subject today teaches nothing about his congener's behaviour, nor guarantees anything about his own behaviour, tomorrow. In fact, a vicious circle develops in seeking in nature for the origin of institutional rules which presuppose, or rather, are culture, and whose establishment within a group without the aid of language is difficult to imagine.

(Source: Lévi-Strauss, C., 1971. *The elementary structures of kinship*. Beacon Press., p.8)

In the above passage, the author is suggesting that:

1. The origin of rules has to be sought in children's behaviour
2. Simians don't have culture because they do not have language
3. Children's behaviour shows signs of being guided by culture
4. Children do not obey rules

[Question ID = 2213][Question Description = 113_2007_SOCI_OCT22_S1_Q13]

1. 1 [Option ID = 8849]

2. 2 [Option ID = 8850]
3. 3 [Option ID = 8851]
4. 4 [Option ID = 8852]

- 14) The claim that the middle classes represent the most numerous section of society approximates which of the following notions of a statistical average?
1. Mean
 2. Median
 3. Mode
 4. Mean, Median and Mode

[Question ID = 2214][Question Description = 114_2007_SOCI_OCT22_S1_Q14]

1. 1 [Option ID = 8853]
2. 2 [Option ID = 8854]
3. 3 [Option ID = 8855]
4. 4 [Option ID = 8856]

- 15) Disability activists argue that marriage and motherhood prospects of disabled women are marred by physical disabilities, as society views such persons as incomplete. They are perceived to be in need of care themselves, and as being unable to fulfil a caring mothering role. Such women may be married off to 'wrong' persons or those who are already married, as they are construed as burden on the family. They are more likely to be divorced or abandoned than normal women. There are misconceptions about their disability being inherited by their children and about them being poor homemakers due to the belief that household chores and childcare need physical fitness and mobility.

(Source: Mehrotra, N., 2006. Negotiating gender and disability in rural Haryana. *Sociological Bulletin*, 55(3), p. 407)

Which of the following best captures the view of Disability activists as described in the above passage?

1. The distinction between sex and gender
2. Intersectional character of social identities
3. The distinction between normal and pathological
4. Biological determinism

[Question ID = 2215][Question Description = 115_2007_SOCI_OCT22_S1_Q15]

1. 1 [Option ID = 8857]
2. 2 [Option ID = 8858]
3. 3 [Option ID = 8859]
4. 4 [Option ID = 8860]

- 16) Which of the following may NOT be regarded as a discriminatory traditional practice?
1. Many parents have named their daughters as 'Nakusa/Nakoshi' means 'unwanted' in local Marathi language
 2. Many people are not allowed to come near sources of drinking water used by other castes
 3. Some social groups seek to emulate the rituals and practices of locally dominant castes
 4. Ridicules are often hurled at disabled people and they are addressed by terms like surdas (visually disabled), langdi (limb deformed) or bawali (mentally challenged) instead of their names

[Question ID = 2216][Question Description = 116_2007_SOCI_OCT22_S1_Q16]

1. 1 [Option ID = 8861]
2. 2 [Option ID = 8862]
3. 3 [Option ID = 8863]
4. 4 [Option ID = 8864]

- 17) Which of the following texts was authored by Irawati Karve?

1. Yuganta: The End of an Epoch
2. The Difficulty of Being Good: On the Subtle Art of Dharma
3. Matriliney and Islam: Religion and society in the Laccadives
4. Family, Kinship and Marriage in India

[Question ID = 2217][Question Description = 117_2007_SOCI_OCT22_S1_Q17]

1. 1 [Option ID = 8865]
2. 2 [Option ID = 8866]
3. 3 [Option ID = 8867]
4. 4 [Option ID = 8868]

- 18) Which of the following legislations sought to address declining sex ratios in India?

1. The Surrogacy (Regulation) Act 2021
2. The Medical Termination of Pregnancy Act, 1971
3. Conception and Pre-Natal Diagnostic Techniques (PCPNDT) Act, 1994
4. All

[Question ID = 2218][Question Description = 118_2007_SOCI_OCT22_S1_Q18]

1. 1 [Option ID = 8869]
2. 2 [Option ID = 8870]
3. 3 [Option ID = 8871]
4. 4 [Option ID = 8872]

- 19) The term convention will be employed to designate that part of the custom followed within a given social group which is recognized as "binding" and protected against violation by sanctions of disapproval. As distinguished from " law" in the sense of the present discussion, it is not enforced by a staff.

(Source: Weber, M., 1978. Economy and Society, edited by G. Roth and C. Wittich. Berkeley: University of California, p.34)

Based upon the above definition of convention, which of the following statements can be inferred?

1. Conventions are legally binding
2. Gossip can be a means of enforcing conventions
3. The sanctions for violation of conventions are often very mild
4. Customs are enforced by a staff

[Question ID = 2219][Question Description = 119_2007_SOCI_OCT22_S1_Q19]

1. 1 [Option ID = 8873]
2. 2 [Option ID = 8874]
3. 3 [Option ID = 8875]
4. 4 [Option ID = 8876]

20) Indeed, if the intention of self-destruction alone constituted suicide, the name suicide could not be given to facts which, despite apparent differences, are fundamentally identical with those always called suicide and which could not be otherwise described without discarding the term. The soldier facing certain death to save his regiment does not wish to die, and yet is he not as much the author of his own death as the manufacturer or merchant who kills himself to avoid bankruptcy? This holds true for the martyr dying for his faith, the mother sacrificing herself for her child, etc. Whether death is accepted merely as an unfortunate consequence, but inevitable given the purpose, or is actually itself sought and desired, in either case the person renounces existence, and the various methods of doing so can be only varieties of a single class.

(Source: Durkheim, E., 2005. Suicide: A study in sociology. London: Routledge., p. xli)

In the above passage, the author is suggesting that:

1. We need to narrow down the definition of suicide
2. The motive to kill oneself is a defining feature of suicide
3. There is a need for a definition of suicide as distinct from acts in which death is not an intended consequence
4. The term suicide includes actions in which death may not be the intended consequence

[Question ID = 2220][Question Description = 120_2007_SOCI_OCT22_S1_Q20]

1. 1 [Option ID = 8877]
2. 2 [Option ID = 8878]
3. 3 [Option ID = 8879]
4. 4 [Option ID = 8880]

21) Which of the following are wrongly matched?

1. Claude Levi-Strauss: The Elementary Forms of Religious Life
2. Bronislaw Malinowski: Magic, Science and Religion and other essays
3. Arnold van Gennep: The Rites of Passage
4. Peter Berger: The Sacred Canopy

[Question ID = 2221][Question Description = 121_2007_SOCI_OCT22_S1_Q21]

1. 1 [Option ID = 8881]
2. 2 [Option ID = 8882]
3. 3 [Option ID = 8883]
4. 4 [Option ID = 8884]

- 22) The *sect*, as defined in the sociological literature since Troeltsch, represents a contrapuntal ideal type to the church form of social organization. It is a voluntary society of strict believers who live apart from the world in some way. Its foundation upon contracted or upon freely elected membership marks a sharp contrast with the ecclesiastical body of the church, as does its smallness of size and its spirit of austerity and asceticism. The sect expresses defiance of the world or withdrawal from it, a greater or lesser rejection of the legitimacy of the demands of the secular sphere. It emphasizes a conversion experience prior to joining.

(Sects and Cults, International Encyclopedia of the Social Sciences, <https://www.encyclopedia.com/social-sciences/applied-and-social-sciences-magazines/sects-and-cults>)

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

1. The membership of a sect is more likely to be an act of volition than that of a church
2. The sect is a subgroup within the church hierarchy
3. A sect is more conventional than the church
4. None of the options

[Question ID = 2222][Question Description = 122_2007_SOCI_OCT22_S1_Q22]

1. 1 [Option ID = 8885]
2. 2 [Option ID = 8886]
3. 3 [Option ID = 8887]
4. 4 [Option ID = 8888]

- 23) Agnes had to consciously contrive what the vast majority of women do without thinking. She was not "faking" what "real" women do naturally. She was obliged to analyze and figure out how to act within socially structured circumstances and conceptions of femininity that women born with appropriate biological credentials come to take for granted early on. As in the case of others who must "pass," such as transvestites, Kabuki actors, or Dustin Hoffman's "Tootsie," Agnes's case makes visible what culture has made invisible—the accomplishment of gender.

(Source: West, C. and Zimmerman, D.H., 1987. Doing gender. *Gender & society*, 1(2), p. 131)

In the above passage, it is being suggested that:

1. Gender roles come to biological females naturally
2. Gender is a given for some people and an achievement for others
3. Gender is an accomplishment, even if this is not always evident
4. The biological basis of gender can often be hidden

[Question ID = 2223][Question Description = 123_2007_SOCI_OCT22_S1_Q23]

1. 1 [Option ID = 8889]
2. 2 [Option ID = 8890]
3. 3 [Option ID = 8891]
4. 4 [Option ID = 8892]

24) What is a family? A group of people who love and support one another over good times and bad? But just any group of people who do this are not recognized as a 'family' - for example, a group of friends, a homosexual couple with adopted children, unmarried mothers, women living with their siblings, and so on. 'Family' is an institution with a legal identity, and the state recognizes as a family only a specific set of people related in a specific way.

(Source: Menon, N., 2012. Seeing like a feminist. Delhi: Zubaan, p.5)

The above passage does NOT imply that:

1. The form of family which has a legal recognition has many things in common with other social entities which are not legally recognised as family
2. There is a difference between family defined as a functional entity and family defined as a legal entity
3. Single women with children, gay couples and unrelated people living together cannot really be seen as functional social entities
4. Care and exchange are significant functions performed by families

[Question ID = 2224][Question Description = 124_2007_SOCI_OCT22_S1_Q24]

1. 1 [Option ID = 8893]
2. 2 [Option ID = 8894]
3. 3 [Option ID = 8895]
4. 4 [Option ID = 8896]

- 25) This paper suggests that a crucial differentiating experience in male and female development arises out of the fact that women, universally, are largely responsible for early child care and for (at least) later female socialization. This points to the central importance of the mother-daughter relationship for women, and to a focus on the conscious and unconscious effects of early involvement with a female for children of both sexes. The fact that males and females experience this social environment differently as they grow up accounts for the development of basic sex-differences in personality.

(Source: Chodorow, N., 1974. Family structure and feminine personality. In Rosaldo and Lamphere (ed.) *Women, culture and society*, p.43.)

This passage argues that:

1. Mother-daughter relationship is more important than the mother-son relationship
2. Women's role in early socialization of children has a critical role to play in emergence of gender differences
3. There are inherent differences in how male and female children experience their environment
4. Men should also take responsibility to care for children in early stages

[Question ID = 2225][Question Description = 125_2007_SOCI_OCT22_S1_Q25]

1. 1 [Option ID = 8897]
2. 2 [Option ID = 8898]
3. 3 [Option ID = 8899]
4. 4 [Option ID = 8900]

- 26) Which of the following terms does not pertain to a marriage practice prevalent among some communities in India?

1. Sologamy
2. Polyandry
3. Monogamy
4. Hypergamy

[Question ID = 2226][Question Description = 126_2007_SOCI_OCT22_S1_Q26]

1. 1 [Option ID = 8901]
2. 2 [Option ID = 8902]
3. 3 [Option ID = 8903]
4. 4 [Option ID = 8904]

- 27) Which of the following pairs are at odds with the remaining?

1. Religion: Church
2. Politics: Municipal Corporation
3. Economy: Barter
4. Kinship: Family

[Question ID = 2227][Question Description = 127_2007_SOCI_OCT22_S1_Q27]

1. 1 [Option ID = 8905]
2. 2 [Option ID = 8906]
3. 3 [Option ID = 8907]
4. 4 [Option ID = 8908]

28) Elective affinity is a term used by Max Weber to describe the relationship between Protestantism and capitalism (in *The Protestant Ethic and the Spirit of Capitalism*, 1905). It refers to the resonance or coherence between aspects of the teachings of Protestantism and of the capitalist enterprise, notably the ethos of the latter.

(Source: "elective affinity" A Dictionary of Sociology. Encyclopedia.com. 21 Jun. 2022 .)

On the basis of the above understanding of elective affinity, which of the following CANNOT be seen as an appropriate example of elective affinity?

1. #metoo campaign and Feminism
2. Communism and liberal social reform
3. Patrilineal Succession and Dowry
4. Consumerism and Beauty Culture

[Question ID = 2228][Question Description = 128_2007_SOCI_OCT22_S1_Q28]

1. 1 [Option ID = 8909]
2. 2 [Option ID = 8910]
3. 3 [Option ID = 8911]
4. 4 [Option ID = 8912]

29) Which of the following cannot be seen as an appropriate use of the term 'ethnography'?

1. Fieldwork (alternatively, participant-observation) conducted by a single investigator who 'lives with and lives like' those who are studied, usually for a year or more
2. The written representation of a culture
3. The views of a variety of authors who have been concerned with problems of understanding and interpretation.
4. A study of the culture that a given group of people more or less share.

[Question ID = 2229][Question Description = 129_2007_SOCI_OCT22_S1_Q29]

1. 1 [Option ID = 8913]
2. 2 [Option ID = 8914]
3. 3 [Option ID = 8915]
4. 4 [Option ID = 8916]

- 30) Which of the following is most suitable as a definition of an ethnic group?
1. A group of people with the same culture, language, history, etc. who have formed an independent country
 2. Ascriptive groups based solely on kinship
 3. Hierarchically ordered endogamous units in which membership is hereditary and permanent
 4. Human groups which cherish a belief in their common origins of such a kind that it provides a basis for the creation of a community

[Question ID = 2230][Question Description = 130_2007_SOCI_OCT22_S1_Q30]

1. 1 [Option ID = 8917]
2. 2 [Option ID = 8918]
3. 3 [Option ID = 8919]
4. 4 [Option ID = 8920]

- 31) The concept of institution is broadly used in Sociology to describe:
1. Structural components of a society through which essential social activities are organized and social needs are met
 2. An environment in which a large number of like-situated individuals reside, cut off from the wider society and subjected to a common regime, often for the purpose of effecting a transformation in their identities
 3. A group of people who form a business, club, etc. together in order to achieve a particular aim
 4. None of the options

[Question ID = 2231][Question Description = 131_2007_SOCI_OCT22_S1_Q31]

1. 1 [Option ID = 8921]
2. 2 [Option ID = 8922]
3. 3 [Option ID = 8923]
4. 4 [Option ID = 8924]

- 32) It is characteristic of 'Prejudice' to be:
1. Objective
 2. Systematic and durable
 3. Based on facts
 4. None of the options

[Question ID = 2232][Question Description = 132_2007_SOCI_OCT22_S1_Q32]

1. 1 [Option ID = 8925]
2. 2 [Option ID = 8926]
3. 3 [Option ID = 8927]
4. 4 [Option ID = 8928]

- 33) Five candidates, A, B, C, D, E qualified a competitive examination. Interviews were to be held for the final selection subject to the following conditions:
- I. The interviews will be held for two days
 - II. Only 3 candidates can be interviewed in one day.
 - III. Each candidate has to be interviewed at least once.
 - IV. If necessary, an applicant could be called for an additional interview
 - V. Not more than one candidate already interviewed should be asked to reappear for an interview on a given day
 - VI. Candidate A & B should appear for the interview together
 - VII. Candidate C will appear for only 1 interview.

Which of the following order and composition of interviews conform to the above conditions?

1. First Day: ACD; Second Day: ABE
2. First Day: ABC; Second Day: CDE
3. First Day: ABD; Second Day: CDE
4. First Day: ABD; Second Day: BDE

[Question ID = 2233][Question Description = 133_2007_SOCI_OCT22_S1_Q33]

1. 1 [Option ID = 8929]
2. 2 [Option ID = 8930]
3. 3 [Option ID = 8931]
4. 4 [Option ID = 8932]

- 34) Pointing to a photo Aditya told Ajeet that "He is the son of my father's son". Find who is in the picture if Aditya has one sister.

1. Aditya Himself
2. Aditya's Father
3. Aditya's Son
4. Can't say

[Question ID = 2234][Question Description = 134_2007_SOCI_OCT22_S1_Q34]

1. 1 [Option ID = 8933]
2. 2 [Option ID = 8934]
3. 3 [Option ID = 8935]
4. 4 [Option ID = 8936]

35) This question has a set of four statements. Each statement has three segments. Choose the alternative where the third segment in the statement can be logically deduced using both the preceding two, but not just from one of them.

A. No adults cry; Some who cry are bears; Some bears are not adults.

B. All flowers are colourful; Some flowers are not fragrant; Some flowers that are fragrant are not colourful.

C. Lawyers indulge in lying; Those who lie are crucified; All who are crucified are lawyers.

D. Some modern artists are rich; All modern artists are men; Some men are rich.

The correct options are:

1. A & B
2. A & D
3. C & D
4. B & C

[Question ID = 2235][Question Description = 135_2007_SOCI_OCT22_S1_Q35]

1. 1 [Option ID = 8937]
2. 2 [Option ID = 8938]
3. 3 [Option ID = 8939]
4. 4 [Option ID = 8940]

36) The human economy, then, is embedded and enmeshed in institutions, economic and noneconomic. The inclusion of the noneconomic is vital. For religion or government may be as important for the structure and functioning of the economy as monetary institutions or the availability of tools and machines themselves that lighten the toil of labor.

(Source: Polanyi, K. 1958. "Economy as an Instituted Process" in M. Granovetter and R. Swedberg (eds.) 1992 The Sociology of Economic Life Boulder Colorado, West View Press. pp. 29.)

Which of the following can be inferred from the passage above?

A. Religion is an important economic institution

B. Economic and noneconomic institutions are equally important in understanding religion and government

C. Monetary institutions are like the tools and machines that lighten the toil of labor

D. The economy is influenced by multiple social institutions.

Choose the correct option:

1. A, C and D
2. Only A
3. Only D
4. B and D

[Question ID = 2236][Question Description = 136_2007_SOCI_OCT22_S1_Q36]

1. 1 [Option ID = 8941]
2. 2 [Option ID = 8942]
3. 3 [Option ID = 8943]
4. 4 [Option ID = 8944]

37)

In 2014, the American Anthropological Association's Global Climate Change Task Force submitted a report on climate change that summarized anthropology's engagement with the issue...An anthropological analysis of consumption reminds us that the categories of "necessities" and "luxuries" are cultural constructs. For example, Western societies now accept cellphones as necessities despite the fact that humans survived perfectly well for thousands of years without them.

(Source: Brown, N., L. Gozales, and T. McIlwraith 2017. Perspectives: an open invitation to Cultural Anthropology. American Anthropological Association Open Textbook Library.)

We can conclude based only on the above passage that:

- A. There is a link between increasing cell phone usage and climate change
- B. There is a link between climate change and how anthropologists classify artifacts
- C. Anthropologists study changes in how societies classify objects
- D. Ideas of consumption and overconsumption are cultural.

Choose the correct answer:

- 1. B and D
- 2. Only B
- 3. Only D
- 4. C and D

[Question ID = 2237][Question Description = 137_2007_SOCI_OCT22_S1_Q37]

- 1. 1 [Option ID = 8945]
- 2. 2 [Option ID = 8946]
- 3. 3 [Option ID = 8947]
- 4. 4 [Option ID = 8948]

38) A great deal of social scientific analysis proceeds through comparison: the characteristics of social and cultural phenomena are identified by comparing them, and the factors that generate and affect them are isolated by comparing the contexts in which they occur. In such analyses, categories such as 'social movement' and 'political ideology' have the role of defining the limits of comparison...By defining environmentalism as a social movement, we are stating that it is valid to compare it with other social movements.

(Source: Milton, K. 1996. Environmentalism and cultural theory: exploring the role of anthropology in environmental discourse. London and New York, Routledge. p. 104.)

Which of the following can be inferred from the above passage?

- A. Comparative method is the most scientific of social science methods
 - B. The usefulness of the comparative method in social sciences
 - C. Cultural phenomena cannot always be compared as they are affected by the contexts in which they occur
 - D. The idea that comparability in social sciences follows from categorization.
1. A, B, C & D
 2. A, B, and C
 3. B, and D
 4. A and D

[Question ID = 2238][Question Description = 138_2007_SOC1_OCT22_S1_Q38]

1. 1 [Option ID = 8949]
2. 2 [Option ID = 8950]
3. 3 [Option ID = 8951]
4. 4 [Option ID = 8952]

39) While much has been written about Indian capitalism, its spatial unevenness has been relatively under-researched. Relations of production and distribution, labour processes and the living standards of different classes differ not just sectorally and within given localities but also across regions – for reasons related to the endowments of natural and human resources and to the history and working of the web of social institutions through which capital is construed and developed.

(Source: Basile E., B. Harriss-White and C. Lutringer 2015. Mapping India's Capitalism: Old and New regions. Houndmills, Basingstoke, Hampshire: Palgrave Macmillan, pp. 1)

Which of the following conclusions can be based on the above passage?

1. Some regions of India are likely to be more developed than others
2. All sections of people in a highly developed region are likely to have good living standards
3. There is a national pattern to development in India
4. Flows of capital and labour processes are controlled by the Indian state

[Question ID = 2239][Question Description = 139_2007_SOC1_OCT22_S1_Q39]

1. 1 [Option ID = 8953]
2. 2 [Option ID = 8954]
3. 3 [Option ID = 8955]
4. 4 [Option ID = 8956]

40) The convenience of being able to Swiggy some amazing butter chicken from a dhaba 5 km away, and the fact that more and more young people are living by themselves in cities, which are not their home towns, means that even if they want to cook, they neither have the time nor the daily access to someone who can mentor them in the way your grandmother learnt to cook, from an older member in her family. And because we have never bothered to build a standard, documented model of underlying cooking methods and the science behind those techniques, a metamodel, if you will, Indian cooking continues to wrongly be considered all art and no craft.

(Source: Krish Ashok, *Masala Lab: The Science of Indian Cooking*, Penguin India, 2020, pp.xiii-xiv.)

The passage suggests that learning how to cook has become:

1. Easier because of the possibility of home deliveries
2. Harder because cooking is a craft rather than an art
3. Harder because of the absence of teachers and time
4. Easier because more individuals are living away from their home towns

[Question ID = 2240][Question Description = 140_2007_SOCI_OCT22_S1_Q40]

1. 1 [Option ID = 8957]
2. 2 [Option ID = 8958]
3. 3 [Option ID = 8959]
4. 4 [Option ID = 8960]

41) You see, "Just trust me" was the way of the old cooks. The MO of the master-apprentice relationship. Do what I say and do it now, because I say so. And that's exactly the mentality we're trying to fight here. I *want* you to be skeptical. Science is built on skepticism. Galileo didn't come to the conclusion that the Earth revolves around the sun, not the other way around, by blindly accepting what everyone else was telling him. He challenged conventional wisdom, came up with new hypotheses to describe the world around him, tested those hypotheses, and then and only then did he ask people to believe in the madness that he was spouting from behind that awesome beard of his. He did, of course, die under house arrest after being tried by the Roman Inquisition for all of his troubles. (Let's hope that doesn't happen to any of you budding kitchen scientists.)

(Source: J. Kenji Lopez-Alt, *The Food Lab: Better Home Cooking Through Science*, W.W. Norton, New York, 2015.)

The passage is implicitly arguing that:

1. Cooking must be treated like a science
2. Apprenticeship is an inefficient way of teaching cooking
3. Trust is irrelevant in the context of cooking
4. Old cooks cannot and should not be trusted

[Question ID = 2241][Question Description = 141_2007_SOCI_OCT22_S1_Q41]

1. 1 [Option ID = 8961]
2. 2 [Option ID = 8962]
3. 3 [Option ID = 8963]
4. 4 [Option ID = 8964]

42) Only completely fraudulent people swear by authenticity when it comes to food. What is an authentic sambar, really? My maternal grandmother, who is a great cook, grew up in a village near Tiruchirappalli (Trichy) in Tamil Nadu in the 1930s, a time when carrots, beans, cauliflowers and the likes were termed English vegetables, a term not uncommon in rural Tamil Nadu even today. They were not available to those living in a small village... If you have sambar today in a restaurant in Chennai, it's quite likely that it will feature carrots. My grandmother grew up making sambar without carrots, but she started using them once she moved to Chennai, where they were available all through the year. More interestingly, if you go back a few hundred years, Indian cooking did not even include chillies and tomatoes – both of which... were introduced to India by the Portuguese. So, if anyone gives you grief about 'authenticity' in food, please move them to the part of your brain labelled 'Recycle Bin' (and click on the 'Empty Recycle Bin' button for good measure).

(Source: Krish Ashok, *Masala Lab: The Science of Indian Cooking*, Penguin India, 2020, pp.xviii)

The overall argument of the passage suggests that:

1. Authenticity is context-dependent
2. All food is inevitably inauthentic
3. English vegetables cannot be authentic to Indian cuisine
4. Authentic food must be recyclable

[Question ID = 2242][Question Description = 142_2007_SOCI_OCT22_S1_Q42]

1. 1 [Option ID = 8965]
2. 2 [Option ID = 8966]
3. 3 [Option ID = 8967]
4. 4 [Option ID = 8968]

- 43) Read the passage carefully before answering the following question.

A culinary ratio is a fixed proportion of one ingredient or ingredients relative to another. These proportions form the backbone of the craft of cooking. When you know a culinary ratio, it's not like knowing a single recipe, it's instantly knowing a thousand. Here is the ratio for bread: 5 parts flour: 3 parts water. This means that if you combine 5 ounces of flour and 3 ounces of water, or 20 ounces of flour and 12 ounces of water, or 500 grams of flour and 300 grams of water, you will, if you mix it properly, have a good bread dough. You need a small amount of yeast, but the exact amount is hugely variable as it turns out, so that's not a meaningful part of the ratio. You need salt for flavour, but that is a matter of taste to a large degree. And you need to mix the dough until it has enough elasticity to contain the gas released by the yeast. So while there are rules to follow and issues of technique, these are not part of the ratio.

(Source: Michael Ruhlman, *Ratio: The Simple Codes Behind the Craft of Everyday Cooking*, Simon and Schuster, New York, 2009.)

The passage suggests that yeast and salt need not be part of the ratio for making bread because:

1. They are not the most important ingredients
2. It is difficult to measure yeast and salt by weight
3. The quantities involved are too small and changeable to be included
4. Ingredients added for taste and flavour should not be measured

[Question ID = 2243][Question Description = 143_2007_SOCI_OCT22_S1_Q43]

1. 1 [Option ID = 8969]
2. 2 [Option ID = 8970]
3. 3 [Option ID = 8971]
4. 4 [Option ID = 8972]

- 44) Forty sociology books are arranged in a row on a shelf. Weber is 25th from the left side of the row. And Durkheim is 32nd from the right side. How many books are placed between Weber and Durkheim?

1. 20
2. 17
3. 10
4. 15

[Question ID = 2244][Question Description = 144_2007_SOCI_OCT22_S1_Q44]

1. 1 [Option ID = 8973]
2. 2 [Option ID = 8974]
3. 3 [Option ID = 8975]
4. 4 [Option ID = 8976]

- 45) Looking at the data over many years on the two optional papers selected by students, the following is certain: a) Students who take Sociology of Organizations will also opt for Sociology of Work; b) Students who opt for Sociology of India will also opt for Regional Sociology. c) Students who do not take Regional Sociology do not take Sociology of Work.

Based on the above data, which of the following pairs of courses is never selected together by students:

1. Sociology of Organizations and Regional Sociology
2. Sociology of Work and Regional Sociology
3. Sociology of India and Sociology of Organizations
4. None of the other options

[Question ID = 2245][Question Description = 145_2007_SOCI_OCT22_S1_Q45]

1. 1 [Option ID = 8977]
2. 2 [Option ID = 8978]
3. 3 [Option ID = 8979]
4. 4 [Option ID = 8980]

Topic:- 32SOCIOMA_PARTB

1)

Table 1: Incidence and Rate of Crime and Chargesheeting in select states, 2019-20

State	2019	2020	Mid-Year Projected Popn. 2020 (Lakhs)	Rate of Crimes per Lakh popn. 2020	Charge-sheeting Rate 2020
Bihar	197935	194698	1219	159.7	73.6
Delhi	299475	249192	203.2	1226.4	27.7
Gujarat	139503	381849	691.7	552	97.1
Kerala	175810	149099	353.7	421.6	94.9
Maharashtra	341084	394017	1236.8	318.6	73.5
Punjab	44697	49870	301.8	165.2	70.4
Rajasthan	225306	193279	786.1	245.9	54.2
Tamil Nadu	168116	891700	761.7	1170.7	91.7
Uttar Pradesh	353131	355110	2289.3	155.1	76.9
TOTAL ALL INDIA	3225597	4254356	13533.9	314.3	75.8

Source: Crimes in India 2020, National Crime Records Bureau, Government of India, Table 1A-1

Read Table 1 carefully before answering the following question.

If we rank the states in order of number of cases of crime in 2019 (largest=1, smallest=9), what would be the rank of Kerala?

1. Four
2. Five
3. Six
4. Seven

[Question ID = 2246][Question Description = 146_2007_SOCI_OCT22_S1_Q46]

1. 1 [Option ID = 8981]
2. 2 [Option ID = 8982]
3. 3 [Option ID = 8983]
4. 4 [Option ID = 8984]

2)

State	2019	2020	Mid-Year Projected Popn. 2020 (Lakhs)	Rate of Crimes per Lakh popn. 2020	Charge-sheeting Rate 2020
Bihar	197935	194698	1219	159.7	73.6
Delhi	299475	249192	203.2	1226.4	27.7
Gujarat	139503	381849	691.7	552	97.1
Kerala	175810	149099	353.7	421.6	94.9
Maharashtra	341084	394017	1236.8	318.6	73.5
Punjab	44697	49870	301.8	165.2	70.4
Rajasthan	225306	193279	786.1	245.9	54.2
Tamil Nadu	168116	891700	761.7	1170.7	91.7
Uttar Pradesh	353131	355110	2289.3	155.1	76.9
TOTAL ALL INDIA	3225597	4254356	13533.9	314.3	75.8

Source: *Crimes in India 2020*, National Crime Records Bureau, Government of India, Table 1A-1

Read Table 1 carefully before answering the following question.

If we rank the states in order of number of cases of crime for 2019 and 2020 (largest=1, smallest=9), how many states would have the same rank in both years?

1. Two
2. One
3. Three
4. None

[Question ID = 2247][Question Description = 147_2007_SOCI_OCT22_S1_Q47]

1. 1 [Option ID = 8985]
2. 2 [Option ID = 8986]
3. 3 [Option ID = 8987]
4. 4 [Option ID = 8988]

3)

Table 1: Incidence and Rate of Crime and Chargesheeting in select states, 2019-20

State	2019	2020	Mid-Year Projected Popn. 2020 (Lakhs)	Rate of Crimes per Lakh popn. 2020	Charge-sheeting Rate 2020
Bihar	197935	194698	1219	159.7	73.6
Delhi	299475	249192	203.2	1226.4	27.7
Gujarat	139503	381849	691.7	552	97.1
Kerala	175810	149099	353.7	421.6	94.9
Maharashtra	341084	394017	1236.8	318.6	73.5
Punjab	44697	49870	301.8	165.2	70.4
Rajasthan	225306	193279	786.1	245.9	54.2
Tamil Nadu	168116	891700	761.7	1170.7	91.7
Uttar Pradesh	353131	355110	2289.3	155.1	76.9
TOTAL ALL INDIA	3225597	4254356	13533.9	314.3	75.8

Source: *Crimes in India 2020*, National Crime Records Bureau, Government of India, Table 1A-1

Read Table 1 carefully before answering the following question.

Which pair of states provide the strongest evidence for refuting the claim: "Large populations are associated with high crime rate and vice versa"?

1. Delhi and Tamil Nadu
2. Uttar Pradesh and Delhi
3. Uttar Pradesh and Maharashtra
4. Gujarat and Kerala

[Question ID = 2248][Question Description = 148_2007_SOCI_OCT22_S1_Q48]

1. 1 [Option ID = 8989]
2. 2 [Option ID = 8990]
3. 3 [Option ID = 8991]
4. 4 [Option ID = 8992]

4)

Table 1: Incidence and Rate of Crime and Chargesheeting in select states, 2019-20

State	2019	2020	Mid-Year Projected Popn. 2020 (Lakhs)	Rate of Crimes per Lakh popn. 2020	Charge-sheeting Rate 2020
Bihar	197935	194698	1219	159.7	73.6
Delhi	299475	249192	203.2	1226.4	27.7
Gujarat	139503	381849	691.7	552	97.1
Kerala	175810	149099	353.7	421.6	94.9
Maharashtra	341084	394017	1236.8	318.6	73.5
Punjab	44697	49870	301.8	165.2	70.4
Rajasthan	225306	193279	786.1	245.9	54.2
Tamil Nadu	168116	891700	761.7	1170.7	91.7
Uttar Pradesh	353131	355110	2289.3	155.1	76.9
TOTAL ALL INDIA	3225597	4254356	13533.9	314.3	75.8

Source: *Crimes in India 2020*, National Crime Records Bureau, Government of India, Table 1A-1

Read Table 1 carefully before answering the following question.

If you had to select one entry from the two columns on number of cases in 2019 and 2020 that could possibly be an error or requires further explanation, it would be:

1. Punjab 2019
2. Gujarat 2020
3. Delhi 2020
4. Tamil Nadu 2020

[Question ID = 2249][Question Description = 149_2007_SOCI_OCT22_S1_Q49]

1. 1 [Option ID = 8993]
2. 2 [Option ID = 8994]
3. 3 [Option ID = 8995]
4. 4 [Option ID = 8996]

5)

State	2019	2020	Mid-Year Projected Popn. 2020 (Lakhs)	Rate of Crimes per Lakh popn. 2020	Charge-sheeting Rate 2020
Bihar	197935	194698	1219	159.7	73.6
Delhi	299475	249192	203.2	1226.4	27.7
Gujarat	139503	381849	691.7	552	97.1
Kerala	175810	149099	353.7	421.6	94.9
Maharashtra	341084	394017	1236.8	318.6	73.5
Punjab	44697	49870	301.8	165.2	70.4
Rajasthan	225306	193279	786.1	245.9	54.2
Tamil Nadu	168116	891700	761.7	1170.7	91.7
Uttar Pradesh	353131	355110	2289.3	155.1	76.9
TOTAL ALL INDIA	3225597	4254356	13533.9	314.3	75.8

Source: Crimes in India 2020, National Crime Records Bureau, Government of India, Table 1A-1

Read Table 1 carefully before answering the following question.

The difference between the rate of charge-sheeting rank and the rate of crime rank (largest=1, smallest=9) is the smallest for which state?

1. Maharashtra
2. Punjab
3. Tamil Nadu
4. Rajasthan

[Question ID = 2250][Question Description = 150_2007_SOCI_OCT22_S1_Q50]

1. 1 [Option ID = 8997]
2. 2 [Option ID = 8998]
3. 3 [Option ID = 8999]
4. 4 [Option ID = 9000]