

ENTRANCE EXAMINATION, June 2012

M.A. (ANTHROPOLOGY)

TIME: 2 Hours

Max. Marks: 100

HALL TICKET NUMBER	
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INSTRUCTIONS:

- (1) THIS QUESTION-CUM-ANSWER PAPER CONTAINS 23 PAGES. PLEASE COUNT THEM. IT HAS TWO PARTS, VIZ., PART "A" FOR 25 MARKS AND PART "B" FOR 75 MARKS
- (2) THERE IS **NEGATIVE AWARD OF 0.33 MARKS** FOR EVERY WRONG ANSWER FOR MULTIPLE CHOICE QUESTIONS IN **PART-A**. HOWEVER, THERE IS NO NEGATIVE AWARD OF MARKS FOR THE QUESTIONS NOT ATTEMPTED. **NO NEGATIVE MARKS FOR QUESTIONS IN PART-B.**
- (3) ANSWERS SHOULD BE **WRITTEN IN ENGLISH** AND IN THE SPACE PROVIDED AFTER EACH QUESTION.
- (4) THIS ENTRANCE TEST PAPER SHOULD NOT BE TAKEN OUT OF THE EXAMINATION HALL.
- (5) NO ADDITIONAL SHEETS WILL BE PROVIDED FOR ROUGH WORK. ROUGH WORK CAN BE DONE IN THE SPACE PROVIDED AT THE END OF THE BOOKLET.
- (6) CANDIDATES ARE **PERMITTED TO USE CALCULATORS** WHEREVER NECESSARY.

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QUESTIONS-ANSWER SHEET

PART – A (For a maximum of 25 marks)

Write the correct answer (a/b/c/d) in the bracket

- (1) Which of these tissues is neither hard nor elastic? []
 - a) Skin
 - b) Bone
 - c) Muscle
 - d) Blood

- (2) Name the instrument used to measure the electric current []
 - a) Lactometer
 - b) Voltmeter
 - c) Galvanometer
 - d) Electroscope

(3) SMS in communication means []

- a) Sudden Motion Sensor b) Standard Modular System
c) Short Message Service d) Systems Management Server

(4) Match the following and choose the correct answer. []

Cultural Heritage Site

- I Mahabalipuram
II Sanchi
III Hampi
IV Fatehpur Sikri

Location -State

- A. Uttar Pradesh
B. Tamil Nadu
C. Karnataka
D. Madhya Pradesh
E. Delhi

- a) I-A, II-B, III-C, IV-D b) I-B, II-A III-C, IV-E
c) I-B, II-D, III-C, IV-A d) I-B, II-D III-C, IV-E

(5) The Indus Valley Civilization belongs to []

- a) Old Stone Age b) New Stone Age
c) Iron Age d) Chalcolithic Age

(6) Human culture is []

- a) Inherited b) Static
c) Dynamic d) All of the above

(7) According to 2011 census, rural population in India constitutes about []

- a) 68.84% b) 69.82%
c) 72.19% d) 72.50%

(8) Kinship is []

- a) Only specific to tribal societies
b) Not found in urban societies
c) Found partly among the rural societies
d) Found among all human societies

(9) Polyandry is a form of marriage in which []

- a) One man marries more than one wife
b) One woman marries more than one man
c) One man marries one woman
d) A group of men marry a group of women

(10) Family as a social group is characterized by []

- a) Common residence b) Economic cooperation
c) Reproduction d) All the above

- (11) Which one of the following statements is not true of caste system? []
- Caste system is rooted in Hindu society
 - Caste system is based on occupational specialisation
 - Caste system has been affected by the influence of western culture and education
 - Caste system does not exist among the Muslims and Christians in India
- (12) The study of social stratification addresses the [] issues related to
- Social organization
 - Social disorganization
 - Social inequalities
 - Social mobility
- (13) The office term of President of India isyears? []
- 6 years
 - 3 years
 - 5 years
 - 4 years
- (14) The Constitution of India came into force on.....? []
- January 26, 1951
 - January 26, 1950
 - January 26, 1949
 - January 26, 1947
- (15) Which Indian state having largest sea coast line? []
- Gujarat
 - Karnataka
 - Kerala
 - Maharashtra
- (16) The largest continent of the world is? []
- Australia
 - North America
 - Europe
 - Asia
- (17) How many countries are having common border with India? []
- 7
 - 6
 - 5
 - 4
- (18) Which phenomenon happens when the earth comes in [] between the sun and the moon?
- Solar eclipse
 - Lunar eclipse
 - Both
 - None
- (19) Main problem affecting scheduled tribes in India is []
- Maoist problem
 - Illiteracy
 - Ill health and malnutrition
 - Pressure on resources
- (20) The state where caste based reservations exceeds the 50% limit [] imposed by Supreme Court judgment.
- Andhra Pradesh
 - Jammu and Kashmir
 - Delhi
 - Tamil Nadu

- (21) Caste system in India can be eliminated by []
- a) Banning caste suffixes and prefixes in names
 - b) Prohibiting caste associations
 - c) Giving equal treatment to all castes
 - d) Introducing compulsory Inter caste marriages
- (22) In traditional Indian society, 'stridhana' or women's property of upper and middle strata is meant for []
- a) Spending by women as per their wishes and requirements
 - b) facilitating purchase of gold jewellery for female children
 - c) paying the widow, in case of husband's death
 - d) Use in common family expenditure.
- (23) In urban areas caste is relevant in []
- a) Day to day interaction
 - b) Commensal relations (inter dining)
 - c) The choice of occupations
 - d) The choice of marital alliances
- (24) The legal constitutional category of OBC is made up of []
- a) All middle level communities, i.e., those below the twice born castes and those above the scheduled castes.
 - b) Castes and communities of poor peasantry, artisans, and other vimukta jatis.
 - c) All backward communities not included in scheduled castes and scheduled tribes
 - d) Those who have low educational and occupational status and inadequate representation in government services.
- (25) The community in north India that was recently agitating for inclusion [] in to the list of scheduled tribes is
- a) Minas b) Gujjars c) Bhils d) Jarwas.

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PART – B
(For Maximum 75 Marks)

QUESTION NO.I (Marks: 10)

Write an **Essay** on any **ONE** of the following in **300** words.

- (1) Suicide as a method of protest
- (2) Violence against women
- (3) Quality in higher education

QUESTION NO.II (Marks: 10)

Write an **Essay** on any **ONE** of the following in about **300** words:

- (1) Write an essay on child labour in Indian society and its relation with family and society at large.
- (2) Compare the problems of urban society with rural India.
- (3) Write an essay on the role of sports in achieving global harmony.

QUESTION NO. III (Marks: 15)

Read the following passage carefully and **summarise** all the important **ideas** contained in it in about **300** words.

According to psychologists the first few years of life are critical regarding the imprint of culture on nature, supplementing instinctive behaviour with socially conditioned responses. The first year of a Manus child's life is spent secure and warm, close to its mother. The two remain in seclusion behind a mat curtain for the first month or so after the birth. They emerge only when the mother's relatives have amassed enough sago, pots, shell and dogs' teeth wealth to mount a feast and an exchange marking the child's arrival. The event comprises a canoe flotilla laden with the exchange goods, heralded by slit-gong calls. The mother is uncomfortably weighed down with some of the fine wealth, which she is expected to wear in the prestation to her husband's kin. Mother and child remain largely housebound for the first year or so, the child being breast-fed on demand. Adults keep a watchful eye on the crawling infant, although they do not cosset it. Indeed, the emphasis is on encouraging some independence early in life, and children quickly develop the considerable physical agility, which their waterborne life demands. Parents introduce toddlers to the sea and encourage them to splash about around the piles of their homes at low tide; children learn to swim at an early age, almost simultaneously with learning to walk. Sometimes their introduction to the sea comes very young when they fall through the slat floors of their elevated homes or, shoulder-riding on parents, take a rude ducking when canoes capsize. Infants learn to hold tightly to their parents' necks as they are carried around, not releasing their grip even when doused in salty, eye-smarting sea water.

As children become more independent, their fathers begin to play a more prominent part in their lives. The father is an indulgent figure who plays with his children and takes them on interesting trips to trade, fish and so on. The mother spends increasing periods of time engaged in subsistence activities unsuitable for child participation such as shell fishing and sago processing and leaves children in their father's company. Relations between husband and wife are portrayed as distant and shame-ridden, occasionally even violent, and children soon learn to take advantage of this situation to get their own way. They realise that the father is the important figure in their house, which is situated among the dwellings of his kin, and his relatives continually emphasise his relation to his children in behaviour and speech and belittle his wife's claims to parental regard. The image is vividly conveyed by three-year olds who frequently leave their father's arms to satisfy themselves at their mother's breast only to return swaggeringly to their tractable fathers, grinning insolently at their mothers. At some time during this period the mother is likely to become pregnant again and will start to wean the child. It is a slow process. The child is used to having its own way and being fed on demand. The mother may tie bundles of hair to her nipples to repel the child, who resents her withdrawal and turns increasingly to the father for comfort.

Weaning is one of the early experiences which psychologists consider significant in the development of personality. Suckling characterises the first Freudian 'oral' stage of libido or psychosexual development. The second stage is the 'anal' one, focusing on sphincter control and excretion, and is marked by the emergence of either a sense of autonomy or feelings of shame and doubt. Young Manus boys learn at about three that a certain lee place on the island, never visited by females, serves as a latrine. No severe stress is placed on relieving oneself at the appropriate place at a young age, but children do begin to become aware of a certain adult prudishness. Relations between the sexes on Manus, particularly between those eligible to marry and their respective kin, are severely constrained. Children notice the shame that attaches to relations between the sexes as they pass through the third 'phallic' stage of libido development, when pleasurable sensations centre on the genitals, individuality develops, and they may experience feelings of guilt. Adults communicate their sense of shame not by chastisement but by the repugnance they display towards acts of carelessness, such as being uncovered before others, although they allow children to run around naked for the first ten years or so of their lives.

Children learn that there are supernatural sanctions behind the tense relations between members of the opposite sexes. On Manus people believe that the spirits of their ancestors watch over them, and they keep the skulls and finger bones of their deceased relatives in carved bowls suspended in the roof spaces of their houses. They think that these ancestral spirits help them in fishing and protect them, particularly from attack by malicious spirit forces, but in return expect their charges to lead chaste and virtuous lives. When people become ill or die, the Manus expect all their relatives to search their consciences for any sexual improprieties that could have angered the ghosts and to confess and so allow appropriate ritual action to appease the angered ancestors. The offence need not be serious, ancestral ghosts punish not only illicit intercourse, but also the breaking of any of the taboos that hedge around relations between the sexes, such as breaking in-law avoidance requirements, improper physical contacts, and even suggestive jests. The Manus feel unworthy only when others find out about their wrongdoing but reveal behavioural violations when they experience remorse with believed supernatural discovery (i.e. they are both shame- and guilt oriented). Sickness is common on Manus, and children live in an atmosphere of constant suspicion and supernatural sanction.

The sullen, stifling and shame-ridden life depicted on Manus seems to apply more to women than to men. It is common throughout Melanesia for women's and men's social obligations and responsibilities, even to some extent their cultural worlds, to be sharply separated, and we can detect this separation early in the socialisation of children. On Manus, as elsewhere, girls are obliged to wear skirts and cover themselves sooner than boys and to pay considerable attention to decorum. They are taught to take great care when they are menstruating in particular and to avoid others at this time. This is a common avoidance throughout Melanesia, where people regularly regard menstrual blood with abhorrence, men frequently equating it with poison. The tedium of in-law avoidance also falls more heavily on women than on men. They regularly have to carry a cloak with them under which they can cower if they come near tabooed relatives, sometimes huddled for lengthy periods in uncomfortable places such as the stifling hull of a canoe under a hot sun on a rolling

sea. Females also have to take up the onerous duties of adulthood in their early teens, several years before their male counterparts, who are unlikely to assume adult responsibilities before their early twenties. And girls have to endure antagonistic marital relations, with little affection and perhaps some brutality among their husbands' kin, sexual relations are perfunctory and aggressive.

ANSWER FROM HERE

QUESTION NO. IV (Marks 20)

Read the following passage carefully and answer the questions given below the passage.

The concept of Egalitarianism suggests a philosophical/political positioning that all members of a society should be treated with equality. While egalitarianism may sound straightforward, there are actually various types of equality that underpin highly divergent political systems. For example, the political discourse of the USA is that 'all human beings are created equal' in a 'land of opportunity'. These beliefs underpin a legal system that is supposedly blind to an individual's socioeconomic status, race, or gender; a democratic government in which all citizens have an equal right to participate in political decision making; and a system with enough social mobility to allow everyone an opportunity to become what they wish – there are no legislated barriers to success. There is, however, no promise of material equality. As a capitalist society, wealth is not shared equally and is, in fact, intended to be earned entrepreneurially. For any variety of reasons, members of minority groups often face inequity. Minorities are also less likely to be involved in political processes, and are highly underrepresented in the highest echelons of society.

Egalitarianism is actually one of the most powerful ideas in modern history since it lays the foundation for any number of diverse political, religious and social movements. Yet, it's notoriously difficult to achieve. While the desire to be treated with equality is central to on-going battles for social justice, so is the desire for power. And this tension makes egalitarianism, and its use as political rhetoric by those in power (who generally wish to remain in power), a fascinating construct to explore. Thomas Hobbes, John Locke and Jean-Jacques Rousseau were key figures in the seventeenth-century 'Enlightenment' who strongly believed that individuals should be equal before a society's political and civil institutions. When it comes to political theory related to equality of material conditions, key figures would be Karl Marx and Fredrich Engels.

Different from the notion of an egalitarian society, a system of Social stratification refers to the hierarchical arrangement of individuals and groups according to wealth, status and power. Schools, for example, often stratify kids according to perceived ability which sets them down a particular educational path. As adults we are again classified and stratified, but this time according to things like socioeconomic status. And while we have little power over the process, the classifications we are assigned can have a major impact on life opportunities. When it comes to education there are those who see stratification as functional.

On the other hand the argument against this functional notion is that stratification leads to labelling and discrimination, and creates a self-fulfilling prophecy where those relegated to the bottom have no expectations to live up to. These are some of the arguments that surround stratification based on socioeconomic status. Functionalists claim that societal stratification is necessary since those at the top need to be rewarded if they're to take on more crucial societal roles. Critical theorists, however, claim that stratification perpetuates inequity and exploitation, and keeps

those at the bottom of the hierarchy in their place. In the West we may not have a caste system where social stratification is non-negotiable and without opportunity for social mobility, but there's plenty of evidence to suggest that Western systems of social stratification are far from open and meritorious. Critical theorists argue that they positively reek of racial, ethnic, and gender-based discrimination that only serves the wealthy.

Whether the perspective is anthropological, sociological, philosophical, economic, socio-psychological or political, inequity, such as that captured in social stratification systems, is a key theme. How such inequities are measured, understood, created, used, manipulated, maintained, perpetuated, and overcome is of critical importance across the social sciences.

Theorists who have worked on the functional aspects of social stratification include functionalists like Bronislaw Malinowski, Emile Durkheim and Talcott Parsons. More critical theorists who have contributed to this area include Karl Marx, who was instrumental in the exploration of class division, class conflict, and class-based exploitation, and Max Weber, who explored stratification along social, economic and political lines. In the Indian context, social anthropologists and sociologists including Louis Dumont, M N Srinivas, G. S Ghurye and many others made their contributions to the study of social stratification.

In the recent years, the concept of marginalization emerged as one of the key concepts to understand social stratification in a more critical fashion. The process by which individuals, social groups, and even ideas are made peripheral to the mainstream by relegating or confining them to the outer edges or margins of society is known as marginalization

Every society has a mainstream culture, a dominant ideology and social or cultural groups that help define that particular society. But rarely does this represent the diversity likely to exist within a society's boundaries. There are always people, groups and ideas that are pushed to the margins and kept there by both subtle and overt processes. Take African-Americans as an example. In addition to blatant racism and discrimination, subtle cultural realities reinforced to them a marginal position. The constant use of 'he' in literature was a subtle, yet effective, way of keeping women at the margins of intellectual thought. The exclusion of domestic labour in our economic calculations similarly acts in marginalizing ways by keeping the contribution of, say mothers, from being recognized, and fully valued.

Marginalization keeps 'others' from threatening the ideological, cultural, economic and political power of the dominant, and is therefore extremely effective in maintaining the status quo. Looking at the mainstream, the status quo, and the dominant is important in all studies of culture, but it won't give you the full story. Exploring the margins, particularly exploring the relationship between the dominant and the marginalized, can expose key cultural values often hidden among political/cultural rhetoric. A number of contemporary writers have explored the concept of marginalization across various contexts. Homi Bhabha explores marginalization as a legacy of colonialism, while bell hooks explores how

relationships between race, class, and gender can produce and perpetuate oppression and domination. There is a new social and political movement which sees corporate power, government power and police power as merging together to marginalize the rights of tribal communities and indigenous peoples, the powerless and workers.

1. What is marginalization?

2. What are the limitations of the concept of egalitarianism?

3. Who are the major thinkers worked on the concept of social stratification?

4. What is the significance of the study of marginalization in Understanding social relations?

5. Who are the major thinkers who worked on the concept of marginalization and what are their ideas?

6. What is the functional notion on social stratification?

7. What is egalitarianism and who are the major proponents of the concept?

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8. Explain the concept of social stratification with suitable examples.

9. Explain the critical theory approach to the study of social stratification

10. What are the ways in which marginalization take place in different cultural contexts? Explain with the support of examples.

QUESTION NO.V (Marks: 20)

1. Find the number that does not fit into the series: []
400, 484, 512, 576, and 676
a) 676 b) 484 c) 512 d) 400

2. I start with 24. Which of the following sequential operations will not lead me to 48? []
a) + 15 - 8 + 3 - 9 - 2 + 5 + 20
b) + 16 - 7 + 10 - 6 - 4 + 12 + 3
c) + 14 - 6 + 8 - 10 + 5 - 4 + 17
d) + 12 + 7 - 10 - 6 + 14 - 8 + 16

3. In the series given below, how many even numbers are immediately preceded by "6" as well as immediately followed by "3" : []
6 6 5 6 8 3 9 4 3 6 7 3 6 4 3 2 8 6 4 6 8 2 6 6 3
a) 4 b) 2 c) 1 d) 3

4. Divide 18 oranges between A and B, so that, A will have $\frac{1}{4}$ more than B. What number will A and B have? []
a) A-11, B-7 b) A-12, B-8 c) A-13, B-5 d) A-10, B-8

5. How much is 30 % of 3 hours and 30 minutes? []
a) 1 hour and 20 minutes b) 1 hour and 35 minutes
c) 1 hour and 3 minutes d) 1 hour and 9 minutes

6. The product of three numbers is 71757. One of the numbers is 51 and another 21. What is the third number? []
a) 76 b) 59 c) 67 d) 66

7. In a code language 6,7,9 means "How are you", 3,4,7 means "How is life", 5,6,9 means "You are wonderful" and 4,9,5 means "You is wonderful" which numerical in that language means "You"? []
a) 5 b) 7 c) 6 d) 9

8. I am facing North. Which of the following sequence of turning will not lead me to face West? []
a) Left, Left, Right, Right, Right, Right, Right
b) Right, Right, Right, Right, Left, Right, Left
c) Right, Left, Left, Right, Right, Left, Left
d) Right, Right, Left, Right, Right, Left, Left

9. POPULAR: QPQVMBS; FAMOUS: _____? []
a) GNQPST b) BGSNQT c) GBNPVT d) GBNSTV

10. If SHIRT is coded as 53721 and TIE is coded as 178, how can REST be coded? []
 a) 2851 b) 2751 c) 2371 d) 2671
11. If Delhi is 11, Mumbai is 13, and Chennai is 15, What is 19? []
 a) Kolkata b) Hyderabad c) Chandigarh d) Shillong
12. Find out the word that does not belong to the same group: []
 FAX, E-MAIL, SMS, XEROX
 a) SMS b) XEROX c) FAX d) E-MAIL
13. X is the son of Y and brother of Z. X married the daughter of Y's sister. Z's son is A. How is A related to X? []
 a) Niece b) Son c) Nephew d) Brother
14. If the 1st day of the month is Wednesday in a leap year, which of the following days will occur five times in that month. []
 a) Wednesday b) Tuesday c) Thursday d) Sunday
15. Soon is to Never; as: []
 a) Near is to far b) near is to dear c) near is to nowhere d) near is to away

Read the table carefully and state which of the following statements are True/ False:

Sex Ratio of Total population and child population in the age group 0-6 and 7+ years: 2001 and 2011

Sl. No.	India/States	Sex ratio (females per 1,000 males)					
		Total population		Child population in the age group 0-6		Population aged 7 and above	
		2001	2011	2001	2011	2001	2011
1	INDIA	933	940	927	914	934	944
2	Himachal Pradesh	968	974	896	906	980	983
3	Uttar Pradesh	898	906	916	899	894	910
4	Arunachal Pradesh	893	920	964	960	878	913
5	Madhya Pradesh	919	930	932	912	916	933
6	Andhra Pradesh	978	992	961	943	981	997
7	Kerala	1058	1084	960	959	1,072	1,099
8	Tamil Nadu	987	995	942	946	993	1,000

16. The sex ratio in the total population increased from 2001 to 2011 in all [] the states and also at the National level
 True / False

17. The sex ratio in the age group of 0-6 has decreased in all the states []
and in India.

True / False

18. Among all the states, Kerala has the best sex ratio in all the age []
groups.

True / False

19. The sex ratio in Madhya Pradesh fall down at an alarming rate []
when compared to all other states.

True / False

20. Among all the states and also in the National level the sex ratio in []
the population aged 7 and above decreased from 2001 to 2011.

True / False