

ENTRANCE EXAMINATION – 2016

M.A. (Anthropology)

TIME: 2 Hours

Max. Marks: 100

INSTRUCTIONS

1. **Read these instructions carefully before answering.**
2. Enter your Hall Ticket Number on the OMR answer sheet.
3. Answers are to be marked on the OMR sheet following the instructions provided there upon.
4. Hand over the OMR sheet at the end of the examination to the Invigilator.
5. This Entrance Examination consists of a test for 100 marks. Each correct answer carries one mark.
6. **There is negative marking in Part -A. Each wrong answer carries – 0.33 marks.** However, there is no negative mark for the questions not attempted.
7. This question paper contains 17 pages. Candidates may do rough work in the blank space on the last page.
8. Candidates are **permitted to use non – programmable calculators, if necessary.**

PART –A

1. What is the sex ratio (number of females to 1000 males) in India according to 2011 Census?
a) 983 b) 890 c) 943 d) 933
2. _____ is considered as the source of power and authority of a government.
a) President b) Prime Minister c) Rajya Sabha d) Constitution
3. Who appoints the Supreme Court Judges of India?
a) Vice-President b) Prime Minister c) President d) Speaker
4. Indian Museum is located in the following city in India.
a) New Delhi b) Mumbai c) Lucknow d) Kolkata
5. X-ray visualization of the arteries and veins to detect any abnormalities in the blood vessels and their organs is called
a) Ultrasonography b) Angiography c) Laparoscopy d) Arthrography
6. Race is a
a) Biological aspect b) Sociological aspect c) Psychological aspect d) Regional aspect
7. Central Government sponsored Community Development Programme (CDP) is related to
a) Dalits b) Women and Child c) Rural Development d) Farmers
8. Onge tribes are inhabitants of
a) Andaman and Nicobar b) Lakshadweep c) Pondicherry d) New Delhi

9. Social stratification deals with
- Gender based division of people
 - Division of people by age
 - Division of the people on the basis of social differentiation
 - Rural urban divide
10. SHG stands for
- Social Help Groups
 - Special Help Groups
 - Self Help Groups
 - Suicide Prevention Help Groups
11. Correct the following sentence.
When the mangoes ripe?
- When does the mangoes ripe?
 - When do the mangoes ripe?
 - When will the mangoes ripe?
 - All the above
- A & B
 - B & C
 - A & C
 - A, B, C & D
12. Which of the following expression do you think is correct?
- Who do you think are the most superstitious people in the world, illiterate?
 - Whom do you think are the most superstitious people in the world? Illiterate?
 - Who do you think the most superstitious people in the world are, illiterate?
 - Who are the most superstitious people in the world, do you think, the illiterate?
13. Fill in the blank with appropriate word.
Could youme some money, please?
- give
 - borrow
 - lend
 - extend
14. We reached the railway station..... rain.
- in spite of
 - because of
 - however in
 - due to
15. Which one of the following sentences is correct?
- I am an adapted son.
 - I am an adopted son.
 - This is an adopted table.
 - He is adapted to sea.

For the questions below (Question 16-25), an Assertion (A) and a Reason (R) are given. Choose the appropriate answer from the alternatives given below the question.

16. Assertion (A): A sample is the representative of whole.
Reason (R): A sample is subjected to observation and analysis.
- A is false and R is true
 - A is true and R is false
 - Both A and R are true
 - Both A and R are false
17. Assertion (A): Teachers play a pivotal role in the education of tribal children.
Reason (R): Teacher absenteeism in tribal schools is an unresolvable issue.
- A is false and R is true
 - A is true and R is false
 - Both A and R are true
 - Both A and R are false
18. Assertion (A): In India the proportion of working people in the total population is high.
Reason (R): The demographic composition of India suggests the potential for increased production and growth of economy.
- A is false and R is true
 - A is true and R is false
 - Both A and R are true
 - Both A and R are false
19. Assertion (A): The poverty among the tribals in India is largely due to their laziness and superstitions.
Reason (R): The non-tribal officials working in tribal areas generally have a negative attitude towards tribals.
- A is false and R is true
 - A is true and R is false
 - Both A and R are true
 - Both A and R are false
20. Assertion (A): A large per cent of tribal boys and girls drop out from school even before they enter high school.
Reason (R): The tribal children and their parents are only to be blamed for the poor educational attainments of the children.
- A is false and R is true
 - A is true and R is false
 - Both A and R are true
 - Both A and R are false

21. Assertion (A): The number of farmer suicides in India is gradually decreasing.
Reason (R): The mechanization of agriculture is helping farmers to make profits.
- a) A is false and R is true
 - b) A is true and R is false
 - c) Both A and R are true
 - d) Both A and R are false
22. Assertion (A): People smoke cigarettes in spite of them being aware that it is injurious to their health.
Reason (R): It is not easy to convince people to take boiled water to prevent many infectious diseases because they will have their own reasons.
- a) A is false and R is true
 - b) A is true and R is false
 - c) Both A and R are true
 - d) Both A and R are false
23. Assertion (A): In the tribal areas, the traditional birth attendants conduct many deliveries successfully.
Reason (R): The suggestion to the members of tribal communities to prefer institutional deliveries is unnecessary.
- a) A is false and R is true
 - b) A is true and R is false
 - c) Both A and R are true
 - d) Both A and R are false
24. Assertion (A): Many parents suggest to their children to study Engineering as it will help to get some employment early.
Reason (R): Social sciences and Humanities have no relevance in today's world.
- a) A is false and R is true
 - b) A is true and R is false
 - c) Both A and R are true
 - d) Both A and R are false
25. Assertion (A): Quite a few people give up highly paid jobs to start their own non-governmental organization which is not for profit.
Reason (R): People forego comfort, convenience and economic gain in return for more fun out of life.
- a) A is false and R is true
 - b) A is true and R is false
 - c) Both A and R are true
 - d) Both A and R are false

PART- B

26. Which of the following is a blood related disease?
 a) Nephrosis b) Haemophilia c) Arthritis d) Glaucoma
27. The only movable bone in the human skull is:
 a) Frontal b) Ulna c) Mandible d) Zygomatic
28. Which of these acids induces tallness, unusual growth and beneficial growth in plants?
 a) Citric acid b) Gibberellic acid c) Lactic acid d) Sulphuric acid
29. Which of the following mammal is an aquatic animal?
 a) Lemur b) Marmoset c) Bonobos d) Whale
30. Name the instrument used for measuring the intensity and origin of earthquake.
 a) Galvanometer b) Lactometer c) Altimeter d) Seismograph
31. Dholavira, an Indus Valley Civilization site is located in the state of
 a) Punjab b) Haryana c) Gujarat d) Rajasthan
32. Which of the following state does not come under Peninsular India?
 a) Andhra Pradesh b) Telangana c) Kerala d) Manipur
33. Who acts as chairperson of Rajya Sabha in India?
 a) President b) Vice-President c) Home Minister d) Deputy Speaker
34. Following is the only prehistoric site from India recognized by the UNESCO as World Heritage Site.
 a) Mahabalipuram b) Bhimbetka c) Hampi d) Hunsgi
35. Sanchi Buddhist Site is located in the following state.
 a) Maharashtra b) Bihar c) Uttar Pradesh d) Madhya Pradesh
36. _____ State was called Kamarupa in ancient times.
 a) Kerala b) Orissa c) Assam d) Manipur
37. What is the name of the new capital of Andhra Pradesh?
 a) Tirupati b) Vijayawada c) Tadipatri d) Amaravati
38. Which hormone secretion deficiency leads to diabetes?
 a) Thyroxin b) Gastrin c) Insulin d) Calcitonin
39. Filariasis is caused due to _____
 a) Protozoan b) Bacteria c) Virus d) Roundworms

40. Which of the following is the example of igneous rocks?
a) Marble b) Quartzite c) Granite d) Limestone
41. Caste system is
a) An egalitarian system
b) An equalitarian system
c) A hierarchal system
d) A democratic system
42. Abolition of “untouchability” is associated with
a) Article 17
b) Article 32
c) Article 42
d) Article 16
43. Inflation measurement is based on
a) Consumer Price Index
b) Whole Sale Price Index
c) Retail Price
d) Both A and B
44. Who are the first European traders to come India
a) Portuguese
b) Dutch
c) French
d) English
45. Which Governor General abolished ‘Sati’
a) Lord Carnwallis
b) Lord William Bentinck
c) Lord Wellesly
d) Lord Curzon
46. Who acts as the custodian and trusteeship of public money
a) President
b) Finance minister
c) Comptroller and Auditor General
d) Parliament
47. International Day of the World’s Indigenous people falls on
a) 9th August
b) 9th September
c) 9th October
d) 9th November

48. The women reservation bill will reserve _____% seats in the parliament and state legislature

- a) 33%
- b) 23%
- c) 43%
- d) 53%

49. The term Harijan "the children of God" was designed by

- a) Indira Gandhi
- b) Mahatma Gandhi
- c) Jawaharlal Nehru
- d) B R Ambedkar

50. The well-known statement "while food grows arithmetically, population grows geometrically" was made by

- a) Herbert Spencer
- b) Malthus
- c) Karl Marx
- d) Notestein

51. 'Do or Die' slogan related to which movement

- a) Civil disobedience movement
- b) Vande mataram movement
- c) Quit India movement
- d) Non- Cooperation Movement

52. Who introduced English education in India

- a) Lord Macaulay
- b) Lord Rippon
- c) Lord Cornwallis
- d) Lord Irwin

53. The famous statement 'religion is a opium of masses' is by

- a) Marx
- b) Spencer
- c) Aristotle
- d) Socrates

54. A democratic government is _____ government

- a) Repressive
- b) Fruitful
- c) Powerful
- d) Legitimate

55. Modern society is governed by

- a) Conventions
- b) Divine law
- c) Rule of law
- d) Physical force

56. Unity and diversity refers to

- a) Assimilation
- b) Integration
- c) Amalgamation
- d) Accommodation

57. Fill in the blank with the appropriate word.

When I was a child, I to play joyfully in the rain for hours.

- a) was
- b) would
- c) should
- d) used

58. I pass this exam, lest I will not be promoted.

- a) must be
- b) have
- c) shall
- d) must

59. Sarala gets up late usually.....?

- a) isn't she
- b) doesn't she
- c) does she
- d) hasn't she

60. Identify the error (letters in the brackets after each part is the choice for answer)
No other mountain (a)/ is as higher (b)/as the Everest (c) / in the world (d).

61. Identify the error (letters in the brackets after each part is the choice for answer)
Mahesh is twenty six (a)/ when he joined (b)/ the Indian army (c) /after final selection (d).

Reading the following passage carefully and answer the questions (62-71) below:

"Each primitive culture is a universe to itself. Following Franz Steiner's advice in *Taboo*, I start interpreting rules of uncleanness by placing them in the full context of the range of dangers possible in any given universe. Everything that can happen to a man in the way of disaster should be catalogued according to the active principles involved in the universe of his particular culture. Sometimes words trigger off cataclysms, sometimes acts, sometimes physical conditions. Some dangers are great and others small. We cannot start to

compare primitive religions until we know the range of powers and dangers they recognize. Primitive society is an energized structure in the center of its universe. Powers shoot out from its strong points, powers to prosper and dangerous powers to retaliate against attack. But the society does not exist in a neutral, uncharged vacuum. It is subject to external pressure; that which is not with it, part of it and subject to its laws, is potentially against it. In describing these pressures on boundaries and margins I admit to having made society sound more systematic than it really is. But just such an expressive over-systematising is necessary for interpreting the beliefs in question. For I believe that ideas about separating purifying, demarcating and punishing transgressions have as their main function to impose on an inherently untidy experience. It is only by exaggerating the difference between within and without, above and below, male and female, with and against, that a semblance of order is created. In this sense I am not afraid of the charge of having made the social structure seem over-rigid.

But in another sense I do not wish to suggest that the primitive cultures in which these ideas of contagion flourish are rigid, hide-bound and stagnant. No one knows how old are the ideas of purity and impurity in any non-literate culture: to members they must seem timeless and unchanging. But there is every reason to believe that they are sensitive to change. The same impulse to impose order which brings them into existence can be supposed to be continually modifying or enriching them. This is a very important point. For when I argue that the reaction to dirt is continuous with other reactions to ambiguity or anomaly, I am not reviving the nineteenth century hypothesis of fear in another guise. Ideas about contagion can certainly be traced to reaction to anomaly. But they are more than the disquiet of a laboratory rat who suddenly finds one of his familiar exits from the maze is blocked. And they are more than the discomfiture of the aquarium stickleback faced with an anomalous member of his species. The initial recognition of anomaly leads to anxiety and from there to suppression or avoidance; so far, so good. But we must look for a more energetic organising principle to do justice to the elaborate cosmologies which pollution symbols reveal.

The native of any culture naturally thinks of himself as receiving passively his ideas of power and danger in the universe, discounting any minor modification he himself may have contributed. In the same way we think of ourselves as passively receiving our native language and discount our responsibility for shifts it undergoes in our life time. The anthropologist falls into the trap if he thinks of a culture he is studying as a long established pattern of values. In this sense I emphatically deny that a proliferation of ideas about purity and contagion implies a rigid mental outlook or rigid social institutions. The contrary may be true." (Douglas, 1966:4-5)

62. How does the author conceptualize the primitive culture?

- a) Primitive cultures survive in their own way in isolation.
- b) Primitive cultures are different in their construction of the world.
- c) All primitive cultures are unique in their constitution.
- d) All primitive cultures are same in their thinking about the world.

63. How does the author understand the relationship between primitive culture and uncleanness?

- a) Primitive cultures will have more or less the same rules of uncleanness.
- b) The rules of uncleanness in every primitive culture will be different.
- c) A primitive culture has no relationship with the uncleanness.
- d) Every primitive culture understands the world differently.

64. How does the author propose to study uncleanness?

- a) In relation with general pattern of culture
- b) In relation with the universe of culture
- c) In relation with dangers of primitive culture
- d) In relation with the rules underlying culture.

65. The primitive culture is dynamic for

- a) it changes due to external pressure
- b) it changes due to external pressure as it is not part of it
- c) it changes for internal laws of its own
- d) it changes for external pressure and internal laws

66. According to the author society is

- a) really systematic
- b) sounds systematic
- c) unsystematic
- d) not systematic

67. The nature of the social order in primitive culture is that

- a) it is an imposed order
- b) there is a semblance of order
- c) there is a rigid order
- d) there is no order at all

68. The ideas of contagion in primitive culture are

- a) rigid
- b) changeless
- c) changeable
- d) timeless

69. The reaction to dirt has been changing because of

- a) change in reaction to ambiguity
- b) change in internal logic
- c) change in reaction to contagion
- d) change in external pressure.

70. The native members of society and the ideas of danger are

- a) unrelated
- b) related but members are not aware of their contribution
- c) related as they directly contribute
- d) related but members do not contribute

71. The passage is about

- a) the mental state of the primitive culture
- b) the institutions of contagion, dirt, pollution and anxiety
- c) the changing ideas of purity, dirt and contagion
- d) the relations between contagion, dirt, pollution and social order or structure

Read the following passage and answer to the questions (questions 72-82) given below:

The two principal items of wealth which the Siuai exchange with one another are pigs and sea-shell valuables. The shell wealth comprises lengths of button-like shell discs threaded onto lengths of string. These discs, called *pesi*, are distinguished in terms of shell type, colour, diameter and thickness and have different values, delicate red ones being valued the highest. The Siuai, like other Melanesians, regularly exchange these valuables with one another, often together with meals featuring valued foods and delicacies. Exchanges again frequently mark events in the life-cycle, such as marriage and death. Big men play a prominent role in these exchanges; disburse and receive more wealth than other men. The Siuai also exchange wealth culturally defined as opposed to life-cycle-prompted events which, while unique to them, parallel others throughout Melanesia. These events centre on the men's clubhouse.

A man aspiring to the status of big men has to organize and finance the building of a men's house. The more people are involved in the enterprise the better. An ambitious man strives to include not only relatives living in the same locality but also people from elsewhere. He contracts out the building work to different groups of people, commissioning some to erect the house's frame and do the ornamental lashings, others to supply the sago-sheet thatch, and so on. He arranges large feast to pay these people for their services. The test of his transactional skills is in providing an adequate or better still, more than adequate supply of choice foods- pork, taro, coconut and sago and almond puddings-for the feasts. A big man tries to see all his local relatives, who will use the house when completed, organize their subsistence activities to ensure a surplus of the needed food items at the required time. Assembling a sufficient number of fattened pigs for these occasions calls for considerable skill. In addition to using the animals raised by female relatives, he may arrange with certain kin and friends to supply him with pigs, perhaps giving them small animals to raise from one of his litters for the purpose. These suppliers will be compensated with *pesi*. As the events approaches he may seek out men with large beasts which they are willing to sell, and buy these with lengths of *pesi*. He must therefore arrange his exchange affairs in such a way as to have sufficient valuables to make these sizable payments to others, and the negotiations and transactions do not stop there. The Siuai do not kill their own pigs; instead, they exchange them with others for animals of equivalent size. It is no surprise that, having picked their way

through this maze of negotiations, the Siuai regard the delivery of a large pig for slaughter as a particularly exciting occasion and sometimes arrange a small feast to reward the efforts of those who have transported the animal on streamer-decked stretcher to the pen built especially to accommodate it before the feast.

(Passage from: *An introduction to the anthropology of Melanesia*)

72. 'Siuai' mentioned in the above passage is a

- a) type of economic exchange
- b) life-cycle ritual
- c) Melanesian society
- d) type of sea-shell

73. In Melanesia sea-shells have

- a) ritual importance
- b) exchange value
- c) magical power
- d) aesthetic value

74. In Melanesian societies, the *pesi* is a kind of

- a) ritual
- b) exchange
- c) shell disc
- d) string

75. The *pesi* varies in terms of

- a) types and colours
- b) diameter and thickness
- c) values
- d) all the above

76. Among the Siuai, exchanges are associated with

- a) marriage and death
- b) life-cycle rituals
- c) culturally defined events
- d) all the above

77. Among the Melanesians, the essential requirement of a big man is

- a) inviting close relatives for social functions
- b) organizing and financing the construction of a men's house
- c) supplying sago-sheet thatch
- d) arranging feasts for kinsmen

78. A big man's transactional skill is distinct in

- a) building of men's house
- b) organizing close relatives
- c) financing the building work
- d) providing adequate supply of choice food

79. What does the big man expect from his local relatives?

- a) to reside in the men's house
- b) ensure the needed exchange items
- c) organize their subsistence activities
- d) to raise animals

80. How does a big man manage to amass a sufficient number of pigs?

- a) relying on animals raised by female relatives
- b) by exchanging *pesi* with men keeping large pigs
- c) by exchanging their own pigs for animals of equal size
- d) all the above

81. The above passage mainly focuses on

- a) achieving big man status in Siuai
- b) construction of men's house
- c) arranging large feasts
- d) exchange of sea-shells among the Melanesians

82. Which items of wealth are exchanged by the Siuai?

- a) Coconuts and cash
- b) pigs and sea-shell
- c) Meat and meals
- d) Strings and threads

83. Look at this series: 8, 43, 11, 41, ____, 39, 17. What number should fill in the blank?

- a) 8
- b) 14
- c) 43
- d) 44

84. An "Informal Gathering" occurs when a group of people get together in a casual, relaxed manner. Which situation below is the best example of an Informal Gathering?

- a) The sports club meets on the first Thursday evening of every month.
- b) After being informed about his promotion, Krishna and his co-workers decide to go to the restaurant for a party.
- c) Radhika sends 50 invitations to her friends for the birthday celebration of her daughter.
- d) Whenever Karuna goes to a Chinese restaurant she seems to run into Naveen.

85. A and B are young ones of C. If C is the father of A, but B is not the son of C, how are B and C related?

- a) Niece and Uncle
- b) Daughter and Father
- c) Daughter and mother
- d) Mother's Brother and Sister's son

86. Find the odd one out

- a) Waist : Belt
- b) Neck : Tie
- c) Wrist : Band
- d) Shoe : Laces

87. In the following series, you will be looking at the letter pattern. Fill the blank in the middle of the series:

SCD, TEF, UGH, _____, WKL

- a) CMN
- b) UJI
- c) VIJ
- d) IJT

88. In a chess tournament each of six players will play every other player exactly once. How many matches will be played during the tournament?

- a) 12
- b) 15
- c) 30
- d) 36

89. A student got twice as many sums wrong as he got right. If he attempted 48 sums in all, how many did he solve correctly?

- a) 12
- b) 16
- c) 24
- d) 18

90. Which conclusion can be derived from the combination of the following two statements?

Only fish oil contains Omega 3.

Only foods that contain Omega 3 help with brain development.

- a) All fish oils help with brain development.
- b) Only what contains Omega 3 is fish oil.
- c) All that helps with brain development is fish oil.
- d) There are fish oils that help with brain development.

91. Odometer is to mileage as compass is to

- a) Speed
- b) Hiking
- c) Needle
- d) Direction

92. Which word does NOT belong to others?

- a) Tulip
- b) Rose
- c) Bud
- d) Daisy

93. Two ships are sailing in the sea on the two sides of a lighthouse. The angle of elevation of the top of the lighthouse is observed from the ships are 30° and 45° respectively. If the lighthouse is 100 m high, the distance between two ships is:

- a) 173 m
- b) 200 m
- c) 273 m
- d) 300 m

94. A sum fetched a total simple interest of Rs. 4016.25 at the rate of 9% per annum in 5 years. What is the sum?

- a) Rs. 4462.50
- b) Rs. 8032.50
- c) Rs. 8925
- d) Rs. 9925

Answer questions 95-100 from the data given in the following table

Sl.No.	District	Total Population	ST Population	%
1	Adilabad	2741239	495794	18.09
2	Nizamabad	2551335	192941	7.56
3	Karimnagar	3776269	106745	2.83
4	Medak	3033288	168985	5.57
5	Hyderabad	3943323	48937	1.24
6	Rangareddy	5296741	218757	4.13
7	Mahaboobnagar	4053028	364269	8.99
8	Nalgonda	3488809	394279	11.30
9	Warangal	3512576	530656	15.11
10	Khammam	2607066	656577	25.18
Total		35003674	3177940	9.08

95. The percentage of tribal population to the total population is highest in:

- a) Adilabad
- b) Warangal
- c) Khammam
- d) Nalgonda

96. The S.T population in Karimnagar and Nizamabad together account for only----% of the total tribal population of the Telangana state:

- a) 9.43
- b) 7.89
- c) 10.12
- d) 6.66

97. The tribal population in Khammam district is more by about --- compared to the per cent of tribal population to the district population in case of Nalgonda.

- a) 14%
- b) 16%
- c) 11%
- d) 17%

98. The per cent of tribal population in Medak is almost double the per cent of tribal population in

- a) Mahaboobnagar
- b) Karimnagar
- c) Nalgonda
- d) Hyderabad

99. The number of districts which have less than the per cent of tribal population for the state as a whole (9.08%) is:

- a) 5
- b) 9
- c) 7
- d) 6

100. The tribal population in Khammam, Adilabad and Warangal together comprise ----- per cent of total population of the state.

- a) 4.80
- b) 5.78
- c) 6.32
- d) 3.98
