



Indian Institute of Technology Gandhinagar
Palaj, Gandhinagar, India 382355

MA in Society and Culture | Written Test | Feb 27, 2022

Time: 90 Minutes | All questions carry equal marks | There is no negative marking

Name:

Application No:

Passage 1

The ancient civilization of India differs from those of Egypt, Mesopotamia and Greece, in that its traditions have been preserved without a break down to the present day. Until the advent of the archaeologist, the peasant of Egypt or Iraq had no knowledge of the culture of his forefathers, and it is doubtful whether his Greek counterpart had any but the vaguest ideas about the glory of Periclean Athens. In each case there had been an almost complete break with the past. On the other hand, the earliest Europeans to visit India found a culture fully conscious of its own antiquity — a culture which indeed exaggerated that antiquity, and claimed not to have fundamentally changed for many thousands of years. To this day legends known to the humblest Indian recall the names of shadowy chieftains who lived nearly a thousand years before Christ, and the orthodox brahman in his daily worship repeats hymns composed even earlier. India and China have, in fact, the oldest continuous cultural traditions in the world. ...

At most periods of her history India, though a cultural unit, has been torn by internecine war. In statecraft her rulers were cunning and unscrupulous. Famine, flood and plague visited her from time to time, and killed millions of her people. Inequality of birth was given religious sanction, and the lot of the humble was generally hard. Yet our overall impression is that in no other part of the ancient world were the relations of man and man, and of man and the state, so fair and humane. In no other early civilization were slaves so few in number, and in no other ancient lawbook are their rights so well protected as in the *Arthashastra*. No other ancient lawgiver proclaimed such noble ideals of fair play in battle as did Manu. In all her history of warfare, Hindu India has few tales to tell of cities put to the sword or of the massacre of non-combatants. The ghastly sadism of the kings of Assyria, who flayed their captives alive, is completely without parallel in ancient India. There was sporadic cruelty and oppression no doubt, but, in comparison with conditions in other early cultures, it was mild. To us the most striking feature of ancient Indian civilization is its humanity.

(An excerpt from *The Wonder That Was India*, A.L. Basham, 1963)

1. Basham implies that the only ancient cultures still in existence today are:

- a) The Chinese and the Indian
- b) The Indian, the Mesopotamian and the Egyptian
- c) The Indian, the Greek and the Chinese
- d) All of the above

2. In his view, Indian traditions tend to:

- a) Claim continuity with the remotest past
- b) Exaggerate their changelessness
- c) Perpetuate the memory of ancient heroes
- d) All of the above

3. Basham implies that warfare in ancient India has been:

- a) Almost nonexistent
- b) Almost constant
- c) Less frequent than in other civilizations
- d) Of a mild nature

4. He also submits that in ancient India warring parties:

- a) Scrupulously followed a highly ethical code
- b) Exacted revenge on the conquered population

- c) Generally spared the common people
- d) None of the above

5. Basham's overall assessment is that the lot of the common people in ancient India:

- a) Was generally hard
- b) Was better than in other contemporary civilizations
- c) Benefited from a generally humane culture
- d) All of the above

Passage 2

In the Great American Indian novel, when it is finally written, all of the white people will be Indians and all of the Indians will be ghosts.

—Sherman Alexie, *How to Write the Great American Indian Novel*

You maintain a menu of a half dozen Experiences on your digital blackboard, but Vision Quest is the one the Tourists choose the most. That certainly makes your workday easy. All a Vision Quest requires is a dash of mystical shaman, a spirit animal (wolf usually, but birds of prey are on the upswing this year), and the approximation of a peyote experience. Tourists always come out of the Experience feeling spiritually transformed. (You've never actually tried peyote, but you did smoke your share of weed during that one year at Arizona State, and who's going to call you on the difference?) It's all 101 stuff, really, these Quests. But no other Indian working at Sedona Sweats can do it better. Your sales numbers are tops.

Your wife Theresa doesn't approve of the gig. Oh, she likes you working, especially after that dismal stretch of unemployment the year before last when she almost left you, but she thinks the job itself is demeaning.

"Our last name's not Trueblood," she complains when you tell her about your *nom de rêve*.

"Nobody wants to buy a Vision Quest from a Jesse Turnblatt," you explain. "I need to sound more Indian."

"You are Indian," she says. "Turnblatt's Indian-sounding enough because you're already Indian."

"We're not the right kind of Indian," you counter. "I mean, we're Catholic, for Christ's sake."

What Theresa doesn't understand is that Tourists don't want a real Indian experience. They want what they see in the movies, and who can blame them? Movie Indians are terrific! So you watch the same movies the Tourists do, until John Dunbar becomes your spirit animal and Stands with Fists your best girl. You memorize Johnny Depp's lines from *The Lone Ranger* and hang a picture of Iron Eyes Cody in your work locker. For a while you are really into Dustin Hoffman's *Little Big Man*.

It's *Little Big Man* that does you in.

For a week in June, you convince your boss to offer a Custer's Last Stand special, thinking there might be a Tourist or two who want to live out a Crazy Horse Experience. You even memorize some quotes attributed to the venerable Sioux chief that you find on the internet. You plan to make it real authentic.

But you don't get a single taker. Your numbers nosedive.

Management in Phoenix notices, and Boss drops it from the blackboard by Fourth of July weekend. He yells at you to stop screwing around, accuses you of trying to be an artiste or whatnot.

"Tourists don't come to Sedona Sweats to live out a goddamn battle," Boss says in the break room over lunch one day, "especially if the white guy loses. They come here to find themselves." Boss waves his hand in the air in an approximation of something vaguely prayer-like. "It's a spiritual experience we're offering. Top quality. The fucking best."

DarAnne, your Navajo co-worker with the pretty smile and the perfect teeth, snorts loudly. She takes a bite of her sandwich, mutton by the looks of it. Her jaw works, her sharp teeth flash white. She waits until she's finished chewing to say, "Nothing spiritual about Squaw Fantasy."

Squaw Fantasy is Boss's latest idea, his way to get the numbers up and impress Management. DarAnne and a few others have complained about the use of the ugly slur, the inclusion of a sexual fantasy as an Experience at all. But Boss is unmoved, especially when the first week's numbers roll in. Biggest seller yet.

Boss looks over at you. "What do you think?"

Boss is Pima, with a bushy mustache and a thick head of still-dark hair. You admire that about him. Virility. Boss makes being a man look easy. Makes everything look easy. Real authentic-like.

DarAnne tilts her head, long beaded earrings swinging, and waits. Her painted nails click impatiently against the Formica lunch table. You can smell the onion in her sandwich.

Your mouth is dry like the red rock desert you can see outside your window. If you say Squaw Fantasy is demeaning, Boss will mock you, call you a pussy, or worse. If you say you think it's okay, DarAnne and her crew will put you on the guys-who-are-assholes list and you'll deserve it.

You sip your bottled water, stalling. Decide that in the wake of the Crazy Horse debacle that Boss's approval means more than DarAnne's, and venture, "I mean, if the Tourists like it ..."

Boss slaps the table, triumphant. DarAnne's face twists in disgust. "What does Theresa think of that, eh, Jesse?" she spits at you. "You tell her Boss is thinking of adding Savage Braves to the menu next? He's gonna have you in a loincloth and hair down to your ass, see how you like it."

Your face heats up, embarrassed. You push away from the table, too quickly, and the flimsy top teeters. You can hear Boss's shouts of protest as his vending machine lemonade tilts dangerously, and DarAnne's mocking laugh, but it all comes to your ears through a shroud of thick cotton. You mumble something about getting back to work. The sound of arguing trails you down the hall.

§

You change in the locker room and shuffle down to the pod marked with your name. You unlock the hatch and crawl in. Some people find the pods claustrophobic, but you like the cool metal container, the tight fit. It's comforting. The VR helmet fits snugly on your head, the breathing mask over your nose and mouth.

With a shiver of anticipation, you give the pod your Experience setting. Add the other necessary details to flesh things out. The screen prompts you to pick a Tourist connection from a waiting list, but you ignore it, blinking through the option screens until you get to the final confirmation. You brace for the mild nausea that always comes when you Relocate in and out of an Experience.

The first sensation is always smell. Sweetgrass and wood smoke and the rich loam of the northern plains. Even though it's fake, receptors firing under the coaxing of a machine, you relax into the scents. You grew up in the desert, among people who appreciate cedar and pinon and red earth, but there's still something home-like about this prairie place.

Or maybe you watch too much TV. You really aren't sure anymore.

You find yourself on a wide grassy plain, somewhere in the upper Midwest of a bygone era. Bison roam in the distance. A hawk soars overhead.

You are alone, you know this, but it doesn't stop you from looking around to make sure. This thing you are about to do. Well, you would be humiliated if anyone found out. Because you keep thinking about what DarAnne said. Squaw Fantasy and Savage Braves. Because the thing is, being sexy doesn't disgust you the way it does DarAnne. You've never been one of those guys. The star athlete or the cool kid. It's tempting to think of all those Tourist women wanting you like that, even if it is just in an Experience.

You are now wearing a knee-length loincloth. A wave of black hair flows down your back. Your middle-aged paunch melts into rock-hard abs worthy of a romance novel cover model. You raise your chin and try out your best stoic look on a passing prairie dog. The little rodent chirps something back at you. You've heard prairie dogs can remember human faces, and you

wonder what this one would say about you. Then you remember this is an Experience, so the prairie dog is no more real than the caricature of an Indian you have conjured up. You wonder what Theresa would think if she saw you like this.

The world shivers. The pod screen blinks on. Someone wants your Experience.

[From 'Welcome to Your Authentic Indian Experience' by Rebecca Roanhorse]

1) What is 'real authentic-like'?

- A) Boss
- B) Experience
- C) Theresa
- D) Tourist

2) What would Jesse be humiliated by if anyone found out?

- A) Being Real
- B) Being Fake
- C) Being Sexy
- D) Being Paid

3) Where does DarAnne Work?

- 1) Sedona Sweets
- 2) Sedona Stands
- 3) Sedona Scottsdale
- 4) Sedona Sweats

4) What is Jesse's *nom de rêve*?

- A) Jesse Truewolf
- B) Jesse Turnblatt
- C) Jesse Trueblood
- D) Jesse Turnbull

5) Which of the following *best* describes the major theme of the passage:

- A) Reality
- B) Authenticity
- C) Experience
- D) Fantasy

Passage 3

Grounded in my time with San'ya's workers, I consider how the negative excesses of their lives away from the construction site counter a biopolitical discourse of economic productivity, conferring dignity in place of the death-inducing effects of exhaustive labor. Rather than rest their bodies in San'ya for another day of manual labor, these men repeatedly and insistently gambled themselves into debt. Moreover, they routinely gambled at local San'ya venues that were illegal, and therefore backed by the *yakuza*, the Japanese organized crime syndicates, all

while drinking their bodies into ruin. In what follows, I examine how the solicitation for mutual recognition through gambling did not consist only in the assertion of a vulgar form of masculinity.¹ Gambling, drinking, and engaging in (or stopping) the occasional brawl enabled the men to recognize each other as social beings, and as men, but there was more to gambling and risk-taking than a scripted performance of masculine social status. As an act of staking one's reputation as a "man" (*otoko*), gambling simultaneously transformed the abstract time of the workday into an immediate experience of contingency, thereby enabling time to emerge as what [Walter Benjamin \(1999b\)](#), 12) described as a "narcotic" that reclaims the time lost to the deadening effects of manual labor.² By foregrounding the initial thrill of gambling as a narcotic, I show how this transformation consists in a reclamation of "experience" (*Erfahrung*), that is, of a past event that has been folded into the present through a narrative form that informs the entirety of one's life ([Benjamin 1968](#)).³ For rather than winnings, it was the production of debt that carried over into the everyday lives of these men, and it was credit that testified to the accountability and reputation of a man in San'ya.

In its eminently social dimensions, gambling in San'ya invokes the "character" that [Erving Goffman \(1967\)](#) once depicted as a compensation for the routinized predictability of office work among male casino gamblers in his 1967 "Where the Action Is," or that [Thomas M. Malaby \(2003\)](#) has described in Chania, Greece, as a self-constitution enabled through exposure to contingency.⁵ It is at games like craps, roulette, and, especially, off-track horse-race betting ([Kruse 2016](#)) that the social and vertiginous dimensions ([Caillois 2001](#)) of gambling in San'ya can be encountered in different social contexts.⁶ In fact, insofar as the initial "hook" of a "near miss" ([Schüll 2012](#), 97) is concerned, we may even liken the appeal of the gambling practices that follow to that of slot machines. But this is also where the affinities end. For the day laborer's desire for self-constitution through a narrative form of experience contrasts sharply with the asocial "self-liquidation" sought by gamblers in the "machine zone" of slots, as [Natasha Dow Schüll \(2012\)](#), 222–27) depicts gambling in Las Vegas. Unlike women and men seeking an escape at slot machines from the vagaries of human relations in the service industry, the manual laborers of San'ya seek, above all, to restore mutual recognition and sociality. Whereas [Schüll \(2012\)](#), 226) explicates the asocial dimensions of the gambler's desire to reach a "zero state" at slot machines, I examine the initial thrill and social aspect of gambling. So too, whereas Goffman, Malaby, and others suggest the ignominy of losing, I disclose a scene in which an individual attains dignity by exacerbating his debts. Although the desire for victory emerges across the gamut of gambling practices, day laborers in San'ya rejuvenated the waste of their bodies through gambling to reconstitute their social selves in time. Holding themselves accountable for their debts, they solidified their dignity as men of their word. And this is where the *otoko* of San'ya exercises agency: by augmenting and harnessing the negativity of utter deprivation that would have consigned him to a premature, anonymous death.

[From: Hammering, K. K. (2022). 'Gambling, Dignity, and the Narcotic of Time in Tokyo's Day-Laborer District, San'ya.' *Cultural Anthropology*, 37(1), 150-175]

1. What does the author mean when he argues that gambling is more than just an assertion of 'vulgar masculinity'?

- A. Gambling does not fulfill in Japanese day-laborers a masculine ideal
- B. Gambling allows men to recognize each other as men (*otoko*)
- C. Gambling allows for a social dignity not given to men in the everydayness of wage labour
- D. Gambling is addictive and therefore makes day labourers unproductive

2. According to the author, what is the main motivation for day-labourers in Tokyo to take up gambling?
- A. Gambling allows easy money to pay off debts
 - B. The production of debt is a cultural value in Japan
 - C. Men become accountable to one another through the production of debt
 - D. None of the above
3. How is the gambling engaged with by the day-labourers of Tokyo different from the ‘slot-machine’ gambling done in casinos in Las Vegas?
- A. Slot machine gambling provides an escape of the vagaries of social relations
 - B. Slot machine gambling is a ‘machine-zone’ in which one can lose oneself
 - C. Gambling done among day-labourers seeks to restore sociality and recognition
 - D. All of the above
4. What does the author suggest about the gambler’s attitude toward ‘winning’ in the context he is discussing?
- A. Tokyo day-labourers don’t care much about money and prefer being in debt
 - B. The Tokyo day-labourer is more concerned with losing than winning
 - C. Losing can be seen as a source of non-monetary value for the day labourer
 - D. Both A and C
5. How does gambling prevent an “premature, anonymous” death according to the author
- A. In Japan, gambling provides a form of agency and community to day laborers
 - B. In Japan, suicides are common so gambling gives day laborers a reason to live
 - C. In Japan, gambling is one of the few ways that people can exercise sociality
 - D. In Japan, gambling leads to longer and healthier life for day laborers

Passage 4

The recently released fifth round of the National Family Health Survey (NFHS-5) provides reliable and independent evidence to assess micro-development performance under this government. The survey covers many dimensions of health, nutrition, and the overall quality of lives. Here we focus on one that government policy has consciously targeted — New Welfarism — and another that was not but has been of long-standing interest — the stunting of children. The contrast offers potentially important lessons for the political economy of policy-making and for the state of the economy itself.

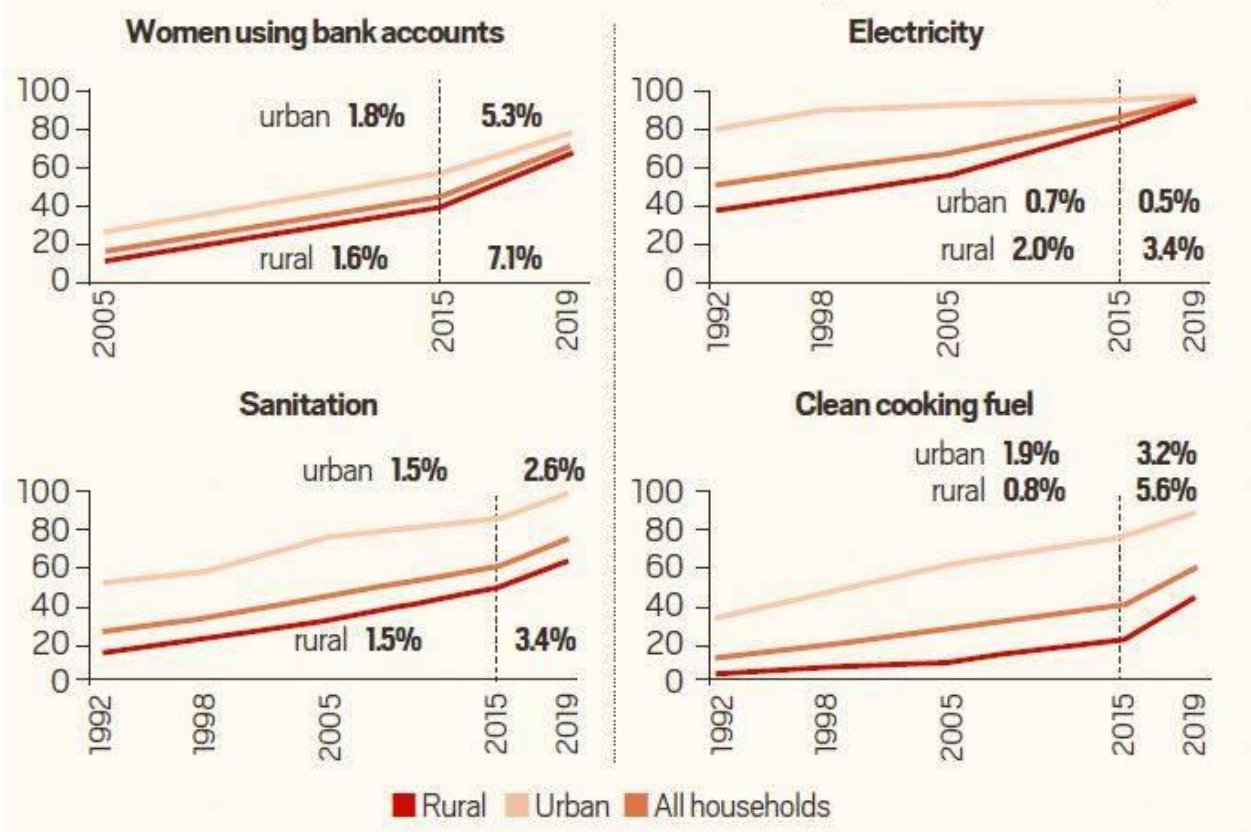
The New Welfarism of the Narendra Modi government represents a very distinctive approach to redistribution and inclusion. It does not prioritise the supply of public goods such as basic health and primary education as governments have done around the world historically;

it is also somewhat ambivalent about strengthening the safety net which past Indian governments have pursued with mixed success. Instead, it has entailed the subsidised public provision of essential goods and services, normally provided by the private sector, such as bank accounts, cooking gas, toilets, electricity, housing, and more recently water and also plain cash.

Before discussing the findings, several caveats need emphasis. First, since the latest round only has data for 17 states and five Union territories, our findings cover only 54 per cent of India’s population. Second, our findings cover only some government programmes which targeted the provision of women’s bank accounts, electricity, sanitation and cooking fuel, respectively. They do not cover housing for lack of data. Third, even where data are available, they may not capture the granularity of the outcome. For example, “access to power” does not mean families have 24×7 power from the grid; “access to cooking gas” is no guarantee of its daily use. Fourth, even though the New Welfarism was a central government initiative, significant state-level variations suggest that the centre can neither take full credit nor bear all the blame for outcomes.

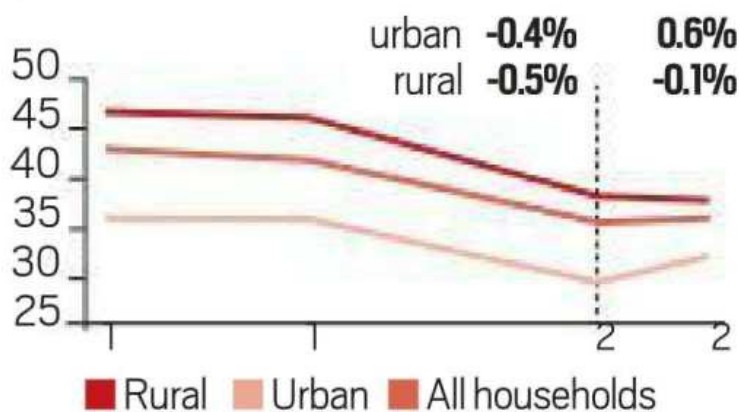
Figure 1 illustrates the key findings. First, major progress has been made by this government in achieving its New Welfarism. By 2019, 72 per cent of all women had bank or savings accounts that they report as being able to use themselves. Ninety-eight per cent of all households had access to electricity, nearly 70 per cent to improved sanitation, and 60 per cent to clean cooking fuel.

FIGURE 1. ACCESS TO ESSENTIAL SERVICES (% of households)



Notes: All the numbers are per cent of households that have access to the good/service in question. Data are for the 5 years ending in the year labelled on the x-axis, with data for other years linearly interpolated. Data are for 15 states for which numbers are available for all the rounds of the NFHS. Data for women’s bank/savings accounts — available only after 2005 — capture financial inclusion and women’s empowerment because they are accounts that women themselves use. Numbers in the charts are the percentage point changes per year of access to households before and after (dotted line) 2015.

FIGURE 2. STUNTING RATES (% of under-5 children)



Notes: Declines represent improvement.

Turn next to child stunting, which has long been a major Indian failure of state action and societal inaction. Figure 2 plots stunting rates, defined as when a child's height-for-age is two standard deviations below the global norm. After showing a slow but steady decline, especially between 2005 and 2015, there has been a disappointing reversal thereafter with overall stunting rates flattening and urban rates rising. And because stunting reflects nutrition, which, in turn, derives from income and consumption, this story — of retrogression, not just stalled progress — is incompatible with a dynamic economy, distributing the benefits of development widely.

What explains the difference between the success of New Welfarism and the failure on stunting? New Welfarism embodies a vision, both imbued with conviction and laden with calculation. The conviction is that providing these goods and services will make a critical difference to the lives of the poor. Indeed, New Welfarism recalls the Basic Needs approach to development that was in intellectual vogue several decades ago. The conviction also stems from a belief that the power of technology can be harnessed to achieve successful implementation.

New Welfarism's calculation is that there is rich electoral opportunity in providing tangible goods and services, which are relatively straightforward to deliver, measure and monitor. Traditional government services such as primary education are intangible, which are difficult even to define, much less measure. But when the government promises toilets, for example, everyone can monitor progress. Either a toilet has been installed, or it has not.

Opportunity is also spotted in providing benefits that can be delivered in the political present as opposed to intangibles that might accrue at some more distant point in time. Critical to exploiting that opportunity is ensuring that deliverables can be attributed to the Union government. To this end, the central implementation machinery (the bureaucracy and banks) is deployed as much as possible. And to erase any doubt about the source of the benefits, the policy is backed up by strong and persistent messaging, highlighting the achievements and the benefactor.

In contrast, improving child nutrition is precisely the sort of intangible benefit that is difficult to achieve, measure or monitor. Households cannot easily see whether and to what

extent better nutrition has been provided; its benefits, embodied in happier, healthier and cognitively stronger children, are even less clearly discernible. Moreover, better nutrition takes time and patience to deliver. And many factors beyond state-directed efforts are necessary for proper nutrition. In particular, families need a broader macro-economic environment of robust growth of income, purchasing power and consumption.

So, two conclusions might be drawn from this tale of two outcomes. First, governments need visions — both substantive and political. Second, some outcomes require direct, relatively easy action (like delivering tangible goods and services) but others will be more difficult, requiring above all a dynamic economy, and a conception of the policies and institutions that will support it.

(Excerpt from: 'New Welfarism of Modi govt represents distinctive approach to redistribution and inclusion,' *The Indian Express*, December 22, 2020.)

1. What is the passage implying when it is referring to the New Welfarism approach of the current government compared to the previous government?
 - A. New Welfarism primarily focuses on the provision of public goods like health and education.
 - B. New Welfarism primarily focuses on public provision of essential goods usually provided by the private sector.
 - C. New Welfarism primarily focuses on deviating from a previous government's approach.
 - D. New Welfarism focusses on enhanced public provision of any kind of goods and services needed by poor people.

2. Which of the following is NOT mentioned as a caveat to the findings presented in this passage?
 - A. The findings don't cover 46% of India's population.
 - B. The findings cover bank accounts, electricity, sanitation and cooking fuel.
 - C. The central government can neither be blamed nor be credited for outcomes, because of missing granularity in the data.
 - D. None of the above.

3. Consider the following three statements, and choose the correction option below.

Statement 1: 98% of all households could use electricity all day.
Statement 2: 60% of all households could cook all their food using clean cooking fuel.
Statement 3: 72% of households had a bank or savings account.

 - A. All the statements are correct.
 - B. All the statements are incorrect.
 - C. Only Statement 2 is correct.
 - D. Only Statement 3 is correct.

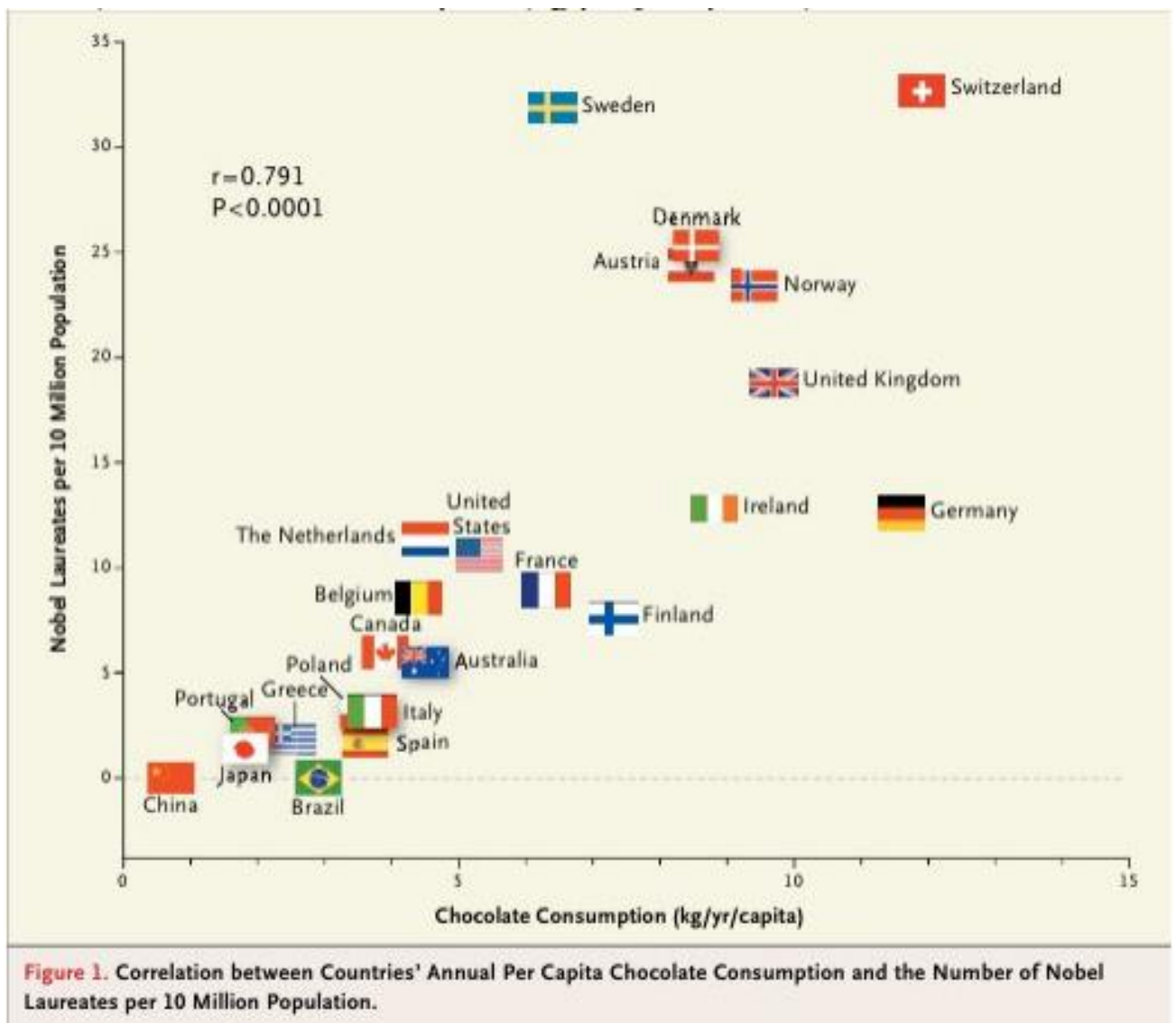
4. Choose the correct option below?
 - A. There were improvements in nutritional status between 2005 and 2015 as well as in access to essential services.
 - B. India's nutritional status worsened after 2015, but access to essential services improved.
 - C. Both A & B are correct.

D. Both A & B are incorrect.

5. What is the authors' claim about the voters based on the New Welfarism theory?
- A. Voters think long term and are looking for public support with cognitive development.
 - B. Voters put more emphasis on public provision of tangible goods and services while voting.
 - C. Voters account for all the information while voting.
 - D. All of the above.

Passage 5

Question 1: Consider the following statistics on the relation between the number of Nobel Laureates (per 10 million) and chocolate consumption (kg/per year/person)



Read the following statements carefully and answer the question that follows:

1. Greater chocolate consumption releases endorphins in the brain and hence increases scientific productivity.
2. Nobel Laureates are likely to consume more chocolate than others, and this extra boost of antioxidants explains the pattern shown in the graph.
3. With the increasing population of countries with smaller populations and colder climates consume more chocolates and are scientifically more productive.
4. No direct link between chocolate consumption (X-axis) and the number of Nobel laureates (Y-axis) can be established using these statistics.

Which of the above statements are incorrect inferences drawn from the figure?

- A. Statement 4 only
- B. Statements 2 and 4
- C. Statements 1, 2, and 3.
- D. Statements 1, 2, and 4

Question 2: Consider the following country-level statistics from the National Family Health Survey- 5 (2019-21) and NFHS-4 (2015-16) India reports.

India - Key Indicators

Indicators	NFHS-5 (2019-21)			NFHS-4 (2015-16)
	Urban	Rural	Total	Total
Maternal and Child Health				
Maternity Care (for last birth in the 5 years before the survey)				
40. Mothers who had an antenatal check-up in the first trimester (%)	75.5	67.9	70.0	58.6
41. Mothers who had at least 4 antenatal care visits (%)	68.1	54.2	58.1	51.2
42. Mothers whose last birth was protected against neonatal tetanus ^a (%)	92.7	91.7	92.0	89.0
43. Mothers who consumed iron folic acid for 100 days or more when they were pregnant (%)	54.0	40.2	44.1	30.3
44. Mothers who consumed iron folic acid for 180 days or more when they were pregnant (%)	34.4	22.7	26.0	14.4
45. Registered pregnancies for which the mother received a Mother and Child Protection (MCP) card (%)	94.9	96.3	95.9	89.3
46. Mothers who received postnatal care from a doctor/nurse/LHV/ANM/midwife/other health personnel within 2 days of delivery (%)	84.6	75.4	78.0	62.4
47. Average out-of-pocket expenditure per delivery in a public health facility (Rs.)	3,385	2,770	2,916	3,197
48. Children born at home who were taken to a health facility for a check-up within 24 hours of birth (%)	3.8	4.3	4.2	2.5
49. Children who received postnatal care from a doctor/nurse/LHV/ANM/midwife/other health personnel within 2 days of delivery (%)	85.7	76.5	79.1	na

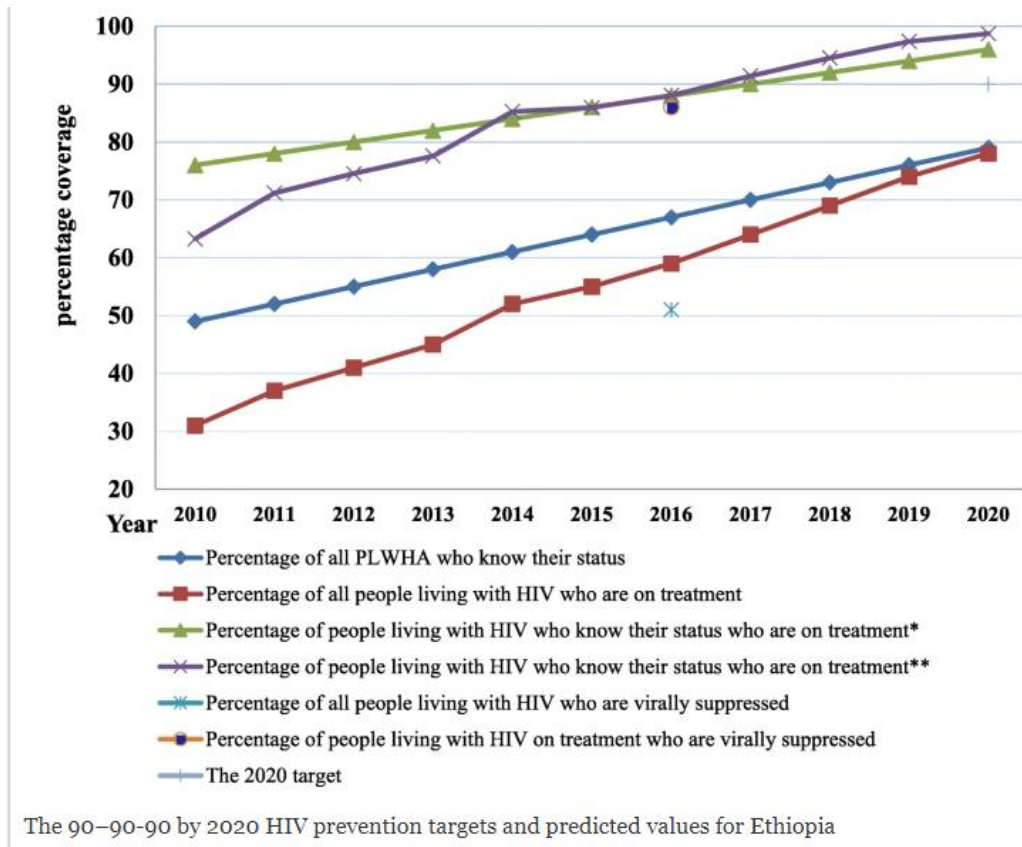
Please read the below statements carefully and answer the following question:

1. There was an 11.4% increase in antenatal-check ups in the first trimester by mothers between 2015-16 and 2019-20 which also resulted in a low gap (7.6%) in the check-ups between the urban and rural areas of India in 2019-20.
2. The percentage of mothers who consumed iron-folic acid for 180 days or more when they were pregnant increased between 2015-16 and 2019-20 in both the rural and urban areas.

Which of the following statements above are the correct inferences drawn from the table?

- A. Statement 1 only
- B. Both statements 1 and 2
- C. Statement 2 only
- D. None of the above statements are true inferences

Question 3: Given below is the forecast on HIV status awareness and treatment-seeking in Ethiopia based on the trend of indicators back to 2010 developed with the available data.



Source: Girum, T., Wasie, A. & Worku, A. Trend of HIV/AIDS for the last 26 years and predicting achievement of the 90–90–90 HIV prevention targets by 2020 in Ethiopia: a time series analysis. BMC Infect Dis 18, 320 (2018). <https://doi.org/10.1186/s12879-018-3214-6>

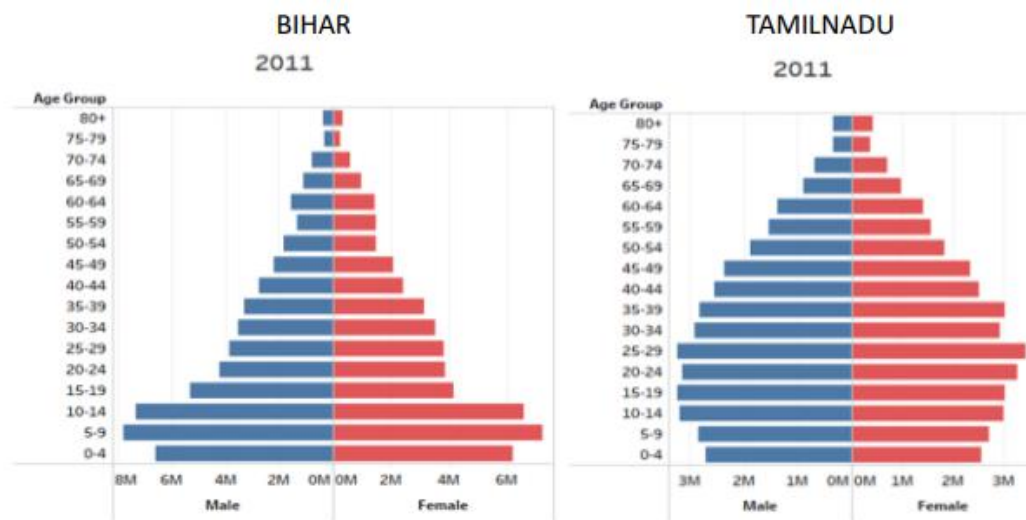
Please read the below statements carefully and answer the following question.

1. Based on this forecast graph, about 79% of people living with HIV/AIDS were expected to know their status by the year 2020.
2. There was a wider gap in the percentage of people who knew their HIV+ status and the percentage of HIV+ individuals who were on treatment in 2010 compared to 2019.
3. By 2020, about all individuals in Ethiopia who are aware of their HIV+ status were predicted to avail treatment.

Which of the following statements is/are the incorrect inference(s) drawn from the graph above?

- A. Statement 1 only
- B. Statement 2 and 3 both
- C. Statement 3 only
- D. None of the above statements

Question 4: Please see the population pyramids of two Indian states below.



Data source: Census 2011

Note: Population pyramid is a representation of people in different age group at a given a time. The population pyramids of Bihar and Tamil Nadu, based on Census data, are given below. The X-axis shows male and female population in millions. The Y axis shows different age groups.

Here are three inferences based on these pyramids.

1. Bihar is more populous than Tamil Nadu.
2. Bihar has a greater proportion of children under 15 years of age than Tamil Nadu.
3. Tamil Nadu has a greater proportion of the working-age population (15-30 years) than

Bihar.

Which of the above statements is/are true?

- A. Statements 1 and 2
- B. Statements 2 only
- C. Statement 3 only
- D. None of the above

Exactly pasted from 2017

Question 5: The sex ratio (number of women per 1000 men) of Ahmedabad in 2011 for different age groups is given below table. The closer the number is to 1000, the greater the balance between the two sexes.

Sex ratio- Ahmedabad	Total	Rural	Urban
All	904	933	839
0-6 years	857	894	848
5-14 years	822	876	810

Source: Ahmedabad Human Development Report 2016.

Which of the following statements fits the pattern shown in the table above?

- A.) Urban areas occupy more area in Ahmedabad district than rural areas.
- B.) Gender bias is greater in urban areas than in rural areas in the Ahmedabad district.
- C.) Rural areas show a greater rate of improvement in sex ratio over time than urban areas.
- D.) The district sex ratio for 5-14 years is more influenced by the figure for rural areas than urban areas