

Indian Institute of Technology Gandhinagar

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MA in Society and Culture | Written Test | March 4, 2023

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

Name:

Application No:

Passage 1

The concept of automation, or programmable machinery, was introduced in the mid-1800s, when Christopher Spencer, an American, invented the Automat, a programmable lathe that made screws, nuts and gears. The impact of automation became greater with the development of robots – automatic devices that perform functions ordinarily done by human workers. Robots were first introduced into industry in some numbers in 1946, when a device was invented to automatically regulate machinery in the engineering industry. Robots of greater complexity, however, date only from the 1970's, when they were fitted with microprocessors. Today robots can execute numerous tasks like welding, spray-painting, lifting and carrying parts. Some robots can distinguish parts by feel or touch, while others can make out a certain range of objects visually.

The spread of automation provoked a heated debate among sociologists and experts in industrial relations over the impact of the new technology on workers, their skills and in their level of commitment to their work. In his influential *Alienation and Freedom* (1964), Robert Blauner examined the experience of workers in four different industries with varying levels of technology. Using the ideas of Durkheim and Marx, Blauner operationalised the concept of alienation and measured the extent to which workers in each industry experienced it in the form of powerlessness, meaninglessness, isolation and self-estrangement. He concluded that workers on assembly lines were the most alienated of all, but that levels of alienation were somewhat lower at workplaces using automation. In other words, Blauner argued that the introduction of automation to factories was responsible for reversing the otherwise steady trend towards increased worker alienation. Automation helped to integrate the workforce and gave workers a sense of control over their work which had been lacking with other forms of technology.

A very different thesis was set forth by Harry Braverman in the famous *Labour and Monopoly Capital* (1974). In Braverman's eyes, automation was part of the overall deskilling of the industrial labour force. By imposing Taylorist organisational techniques and breaking up the labour process into specialised tasks, managers were able to exert control over the workforce. In both industrial settings and modern offices, the introduction of technology contributed to this overall 'degradation' of work by limiting the need for creative human input. Instead, all that was required was an unthinking, unreflective 'body' capable of endlessly carrying out the same unskilled tasks.

Blauner's and Braverman's opposing perspectives on the effects of automation are echoed today in debates over the impact of information technology (IT) in the workplace, certainly there is little question that the internet, e-mail, teleconferencing and e-commerce are changing the way in which companies do business. But they are also affecting the way in which employees work on a daily basis. Those who take an optimistic approach, as Blauner did, argue that information technology will revolutionize the world of work by allowing new, more flexible ways of working to emerge. These opportunities will permit us to move beyond the routine and alienating aspects of industrial work into a more liberating informational age giving workers greater control over and input into the work process. Enthusiastic advocates of technological advances are sometimes referred to as technological determinists, because they believe in the power of technology to determine the nature and shape of work itself.

Others are not convinced that information technology will bring about an entirely positive transformation of work. As Shoshana Zuboff (1988) concluded in her research into the use of IT in firms, management can choose to use IT towards very different ends. When embraced as a creative, decentralising force, information technology can help to break down rigid hierarchies, to engage more employees in decision-making and to involve workers more closely in the day-to-day affairs of the company. On the other hand, it can just as easily be used as a way to strengthen hierarchies and surveillance practices. The adoption of IT in the workplace can cut down on face-to-face interactions, block channels of accountability and transform an office into a network of self-contained and isolated modules. Such an approach sees the impact of information technology as influenced by the uses to which it is put and the way in which those using the technology understand its role.

The spread of information technology has produced exciting and heightened opportunities for some segments of the labour force. In the fields of media, advertising and design, for example, IT both enhances creativity in the professional realm and introduces flexibility into personal work styles. It is qualified, valued employees in responsible positions for whom the vision of 'wired workers' and 'telecommuting' comes closest to being realised. Yet at the other end of the spectrum there are thousands of low-paid unskilled individuals working in call centres and data-entry companies. These positions, which are largely a product of the telecommunications explosion in recent years, are characterised by degrees of isolation and alienation that rival those of Braverman's 'deskilled' workers. Employees at call centres that process travel bookings and financial transactions work according to strictly standardised formats where there is little or no room for employee discretion or creative input. Employees are closely monitored and their interactions with customers are recorded for 'quality assurance.' The 'information revolution' seems to have produced a large number of routine, unskilled jobs on a par with those of the industrial economy.

[Excerpt from 'Work and Economic Life' in *Sociology* by Anthony Giddens. Polity, 2001: 380-382]

1. What has been the technological advancement in robots since their invention?
 - a) Sensory
 - b) Mechanical
 - c) Motorised
 - d) Semi-automatic

2. What did Robert Blauner argue in his work, *'Alienation and Freedom'*?
 - a) Workers experienced powerlessness, meaninglessness, isolation and self-estrangement with the introduction of automation.
 - b) Workers using automation felt more alienated than workers on assembly lines.
 - c) Workers got a sense of control over their work with automation.
 - d) Workers' level of commitment to their work increased with automation.

3. What was Harry Braverman's argument in *'Labour and Monopoly Capital'*?
 - a) The introduction of technology enhanced worker's skills.
 - b) Automation was part of the overall deskilling and degradation of the industrial labour force.
 - c) Managers were able to exert less control over the labour workforce.
 - d) The labour force became more specialised with the introduction of automation.

4. What does Shoshana Zuboff's work analyse?
 - a) Automation strengthens hierarchies and surveillance practices.
 - b) Information technology will bring about an entirely positive transformation of work.
 - c) The adoption of IT in the workplace increases on face-to-face interactions.
 - d) IT gives workers, agency on the use of technology in their work.

5. Despite producing some exciting and heightened opportunities for some segments of the labour force, what is the major drawback of automation?
 - a) It has reduced creativity in the professional realm.
 - b) The flexibility of personal work styles has reduced.
 - c) The vision of 'wired workers' and 'telecommuting' has been hampered.
 - d) It has produced a large number of routine, unskilled jobs on a par with those of the industrial economy.

Passage 2

The denial of the materialist although more insistent and immediately successful, more facile in its appeal to the generality, is yet less enduring, less effective finally than the absorbing and perilous refusal of the ascetic. For it carries within itself its own cure. Its premiss is that the physical senses are our sole means of Knowledge and that Reason, therefore, even in its most extended and vigorous flights, cannot escape beyond their domain; it must deal always and solely with the facts which they provide or suggest; and the suggestions themselves must always be kept tied to their origins; we cannot go beyond, we cannot use them as a bridge leading us into a domain where more powerful and less limited faculties come into play and another kind of inquiry has to be instituted. A premiss so arbitrary pronounces on itself its own sentence of insufficiency. It can only be maintained by ignoring or explaining away all that vast field of evidence and experience which contradicts it, denying or disparaging noble and useful faculties, active consciously or obscurely or at worst latent in all human beings, and refusing to investigate supraphysical phenomena except as manifested in relation to matter and its movements and conceived as a subordinate activity of material forces. As soon as we begin to investigate the operations of mind and of supermind, in themselves and without the prejudgment that is determined from the beginning to see in them only a subordinate term of Matter, we come into contact with a mass of phenomena which escape entirely from the rigid hold, the limiting dogmatism of the materialist formula. And the moment

we recognise, as our enlarging experience compels us to recognise, that there are in the universe knowable realities beyond the range of the senses and in man powers and faculties which determine rather than are determined by the material organs through which they hold themselves in touch with the world of the senses, — that outer shell of our true and complete existence, — the premiss of materialistic Agnosticism disappears. We are ready for a large statement and an ever-developing inquiry. But, first, it is well that we should recognise the enormous, the indispensable utility of the very brief period of rationalistic Materialism through which humanity has been passing. For that vast field of evidence and experience which now begins to reopen its gates to us, can only be safely entered when the intellect has been severely trained to a clear austerity; seized on by unripe minds, it lends itself to the most perilous distortions and misleading imaginations and actually in the past encrusted a real nucleus of truth with such an accretion of perverting superstitions and irrationalising dogmas that all advance in true knowledge was rendered impossible. It became necessary for a time to make a clean sweep at once of the truth and its disguise in order that the road might be clear for a new departure and a surer advance. The rationalistic tendency of Materialism has done mankind this great service. For the faculties that transcend the senses, by the very fact of their being immeshed in Matter, missioned to work in a physical body, put in harness to draw one car along with the emotional desires and nervous impulses, are exposed to a mixed functioning in which they are in danger of illuminating confusion rather than clarifying truth. Especially is this mixed functioning dangerous when men with unchastened minds and unpurified sensibilities attempt to rise into the higher domains of spiritual experience. In what regions of unsubstantial cloud and semibrilliant fog or a murk visited by flashes which blind more than they enlighten, do they not lose themselves by that rash and premature adventure! An adventure necessary indeed in the way in which Nature chooses to effect her advance, — for she amuses herself as she works, — but still, for the Reason, rash and premature.

[Sri Aurobindo, “The Two Negotiations: The Materialist Denial”, *The Life Divine*, p. 12-13]

Q.6. What is the central theme of the extract?

- a. Emotional desires and impulses are a part of human life
- b. Life is irrational and materialistic, based on compulsions generated by Nature
- c. The universe has a series of knowable realities beyond the senses and material organs
- d. The rationalistic tendencies of mankind are limited to sense enjoyments

Q.7. “Agnostic” is a person who

- a. Is rigid and strong in their opinions
- b. Is a skeptic and away from dogmatism
- c. Is a pure materialistic being

d. Is committed to a religious principle in a devoted manner

Q.8. According to Sri Aurobindo, what is the primary need for “severely training” the intellect?

a. To avoid falling into the traps of rash and premature adventure with Nature

b. To clean the unpurified sensibilities and the miscommunication of the mind

c. To reach liberation and rise to higher domains of spiritual life

d. To carefully enter the vast fields of evidence and experience that could be distorted due to an unripe mind

Q.9. Based on your reading of the passage, what is the crux of the “materialist formula”?

a. Knowledge and Reason are only attainable through the physical senses

b. Knowledge and Reason are only attainable through the metaphysical being

c. Knowledge and Reason are only attainable through the supraphysical being

d. None of the above

Q.10. In the passage quoted above, how does Nature choose to “amuse herself”?

a. By destroying perverting superstitions and blind dogmas

b. By creating mental tools for rationalistic materialism

c. By creating a clean sweep of truth and materialism

d. By creating semibrilliant fog and flashes in the mind of human beings with unchastened minds

Passage 3

The relationship between memory and history, therefore, has become a problem for historiography in a way it had not been before. I do not mean to imply that historians had never before considered the relationship between memory and history. But a quick check of the bibliographies turns up few citations before 1980. The historians' understanding of the topic before the late twentieth century was at best naive. Consider nineteenth-century historicism, for example. Historicists tended to emphasize the interplay between memory and history. From Jules Michelet in the early nineteenth century to R.G. Collingwood in the early twentieth, collective memory, construed as the living imagination of the historical actors of the past, was perceived to be the subject matter of historical understanding. Often sympathizing with the political traditions they studied, particularly those that vaunted the nation-state as an instrument of progress, historicists regarded history as an evocation of memory's insights. They studied history so as to re-create in the present the past as it had originally been imagined. In evoking the images in which the world was once conceived, they thought, historians could re-enter that mental universe and so recover the presence of those times. The relationship between memory and history was fluid and uncomplicated. Today's historians of memory, by contrast, are engaged in a different kind of dialogue with the past. They are more suspicious of the distortions of memory, and they are watchful of the transference of their own memories onto the histories that they would write. [...]

The topic of collective memory and national identity has elicited enormous interest in a variety of national settings. Probably the most widely read and influential study was by Eric Hobsbawm and Terence Ranger, *The Invention of Tradition*, published in 1983. They put a heavy emphasis on the strategies of commemoration through which late-nineteenth century European statesmen had fabricated artificial traditions to bolster the prestige and authority of the nation-state. They analyzed the way myth and ritual had been used to create a public memory in which citizens were meant to believe. Invented traditions moulded images of the past to present needs. The book by Hobsbawm and Ranger inspired a host of like studies of the subject. Most of these studies of national identity were more nuanced in exploring the relationship between tradition as it is invented and tradition as it is received. But all underscored Hobsbawm and Ranger's point that collective memory is constructed and that the key to its influence is political power. Contests over the use of such power—the politics of public memory—are the stuff of these histories of commemoration. The model for this approach was that of Maurice Halbwachs, a French sociologist who early in the twentieth century formulated a comprehensive theory of collective memory. Halbwachs, a lesser known figure of the Durkheim school of sociology of the 1920s, was discovered by historians in the 1980s. Halbwachs argued that collective memory evokes the presence of the past. As a living imagination, collective memory is continually reshaped by the social contexts into which it is received. The more powerful the context, the more imposing its memories will be. Halbwachs showed the relativity of memory to its milieu, and his theory anticipated our cultural need in the late twentieth century to understand the way mnemonic images are manipulated by public authority. Commemoration is a calculated strategy for stabilizing collective memories that are otherwise protean and provisional. In this respect, it draws upon the ancient art of memory. In its monuments and shrines, it locates memorable places on the landscape

of memory. It anchors the past in the present, creating the illusion that time can be made to stand still.

Halbwachs also believed that memory and history are antithetical: memory confirms resemblances with the past; history searches for differences. Memory evokes the presence of the past; history keeps its distance from it. Most important, memory distorts the past, whereas the historian's obligation is to correct memory's inaccuracies. [...]

[Excerpt from, Patrick Hutton, 'Recent Scholarship on Memory and History', *The History Teacher*, Vol. 33, No. 4 (Aug., 2000)]

- Q11. What has changed in historiographical perspective post the 1980s?
- A. Historians have become suspicious of memories
 - B. The importance of memory studies has come to be recognized
 - C. Historians are wary of transferring their present onto their memories
 - D. All of the above
- Q12. What is the contribution of Halbwachs to memory studies?
- A. His contention that memories are collective
 - B. His contention that individual memories are influenced by collective memories
 - C. That memories can be both collective and individual
 - D. That memories must be addressed carefully
- Q13. What did Ranger and Hobsbawm demonstrate?
- A. That memories can help constitute and reinforce national identities
 - B. Nationalisms are often based on an imagined past
 - C. That most traditions are recent
 - D. A and B are true
- Q14. What did historians try to achieve in the past?
- A. They tried to imagine the past
 - B. They tried to recreate the past
 - C. They tried to learn from the past
 - D. All of the above
- Q15. What happens when traditions are invented?
- A. Present needs are projected into the past
 - B. Present and past become blurred
 - C. Historians are not able to reconstruct the past
 - D. None of the above

Passage 4

Unlike the change from traditional to new archaeology during the 1960s, the development of cognitive and post-processual approaches has involved a movement away from a single point of view towards multiplicity. Cognitive and especially post-processual archaeology involve shifting

perspectives on theory, methods, and sources of theoretical inspiration, making them something of a moving target. What are cognitive and post-processual archaeologies? How do they differ from the processual archaeology of the 1970s, and from each other? [...] In broad terms the new or processual archaeology reflected an effort to make traditional archaeology, which was primarily descriptive and concerned with defining culture-history, into a scientific anthropology. The model of science adopted by processual archaeology was the one current in the 1950s and, to a lesser extent, during the 1960s. It is referred to, by archaeologists, as positivism. Its main points included an interest in explaining empirical observations about human behaviour through cross-cultural generalisations or laws; a belief that these empirical observations (our archaeological data) are independent of our theories, that these data can be used to test theories, and that the result will be an objective knowledge about the past; and the idea that a logical structure for scientific testing and explanation could be found in the natural sciences (such as physics or chemistry). [...]

Processual archaeology also maintained a "systemic view of culture" which served as its link to scientific anthropology. This sees cultures as systems of socially transmitted behaviour patterns that relate human communities to their ecological settings. Culture change is then primarily a process of adaptation to the environment and natural selection. [...] Processual archaeology was of course a historical product of its time. One important implication of this fact results because positivism (assumed to be the "true" and "only" science) was itself in a state of intellectual upheaval at the same time that it was being adopted by archaeologists (Toulmin 1977; Alexander 1982a; Gardner 1985; Giddens and Turner 1987a; Manicas 1987; Shanks and Tilley 1987a; Kelley and Hanen 1988). [...] Because positivism was thought to represent a kind of "unified science" applicable to all disciplines, processual archaeologists perceived their primary methodological task to be examining and adopting the logic of the natural sciences, the model upon which positivism was based. They also assumed that positivism was the only form of science - it was literally "positivism or else"- and that this kind of science entailed no philosophical contradictions or problems. In this view, philosophical issues as well as intellectual debates in other social science (including anthropology) could be - and were - ignored (see Alexander 1982, Giddens and Turner 1987a:2).

The direct link between behaviourism and processualism's "systemic view of culture" should be obvious. Culture change, one of the primary intellectual interests of processual archaeology, starts with changes in the environment (the external cause), necessitating shifts in adaptation (human behaviour), yielding a new form of culture (a social phenomenon). For archaeologists, all of these are seen in the directly observable material aspects of the archaeological record: artefacts, monuments, sites, and their distributions and environmental associations. The results of these perspectives in archaeology have been manifest in different ways. One is a variant of "behavioural archaeology" (Earle and Preucel 1987; Earle 1991) that has the advantage of explicitly recognising and building on its connections with behaviourist theory. Another is the concern with site formation processes and middle-range theory (e.g., Schiffer 1976; Binford 1977). This seeks, in general terms, a better understanding of the way the archaeological record reflects past behaviour - in essence, to make our archaeological "observables" more objectively so. But the most important if not pervasive link with behaviourism is the ecological - adaptationist perspective that is a foundation of processual archaeology. From this perspective explanation of past human events is sought in external factors and events such as environmental change. This makes the human mind and cognition largely irrelevant.

It is the behaviourism of processualism (or, more precisely, its rejection) that unites cognitive and postprocessual archaeologies. At the risk of coining an additional term, both are, in essence, "Post-behaviorist" approaches to prehistory. This is the second point that is necessary to understand these approaches. Cognitive and postprocessual archaeologies, then, challenge the behaviourism of processual archaeology. They do this by tacitly recognising that human mind and cognition were key factors in the creation of the archaeological record, and they must be invoked if an adequate explanation or interpretation of past behaviour is to be achieved. They do this because they view processual archaeology, at a minimum, as inadequate or, in the more extreme views, as fatally flawed, in scientific, philosophical and/or ideological terms.

[Excerpt from Whitley, David S. 1998. Reader in Archaeological Theory: Post-Processual and Cognitive Approaches. London: Routledge, pp. 2-5]

16. Processual archeology was an effort to turn traditional archeology into a scientific discipline. Which of the following denotes such a transition?

- A. The positivist turn in the 1950s nurtured a particular attentiveness to understanding human behaviour through archeological data, which were considered to be independent of theories. As this data could be used to test multiple theories, it was surmised that such testing can result in an objective knowledge about the past.
- B. Archaeology in being concerned with descriptively defined cultural-history was already a scientific anthropology. Processual archaeology only oriented the discipline towards positivism that was a trend of the 1950s.
- C. The positivist turn salvaged processual archaeology from being fatally flawed in scientific and ideological contexts
- D. All of the above

17. For processual archaeologists, what were the empirical observations that could be used to test theories represent?

- A. Archaeological data
- B. Statistical data
- C. Natural science data
- D. Philosophical data

18. Among the following, which were the main concerns of processual archaeologists besides behaviourist archaeology?

- A. Lower range theory and human agency
- B. Middle range theory and site formation processes
- C. Human agency and middle range theory
- D. Upper range theory and site formation processes

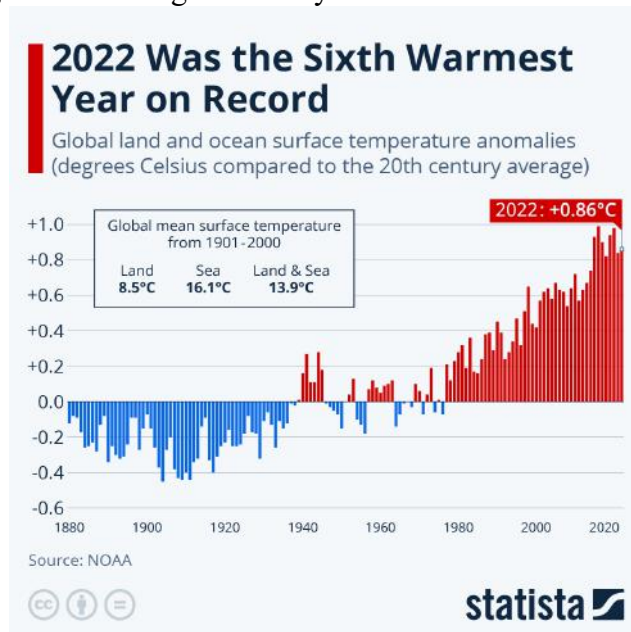
19. Which of the following can be considered true of the statement, "...a movement away from a single point of view towards multiplicity" in reference to the development of cognitive and postprocessual archaeology?

- A. Reject behaviourism and denounce all things processual
- B. Shifting perspectives on theory, methodologies and sources that inspire conceptualisation
- C. Disregard ideological factors in the interpretation of the past
- D. All of the above

20. If cognitive archaeology rejected behaviourist approaches in processualism and both cognitive and post-processual archaeology were concerned with intentional human acts, then which of the following statements are true.

- i. Cognitive and postprocessual archaeologies can be understood as efforts to “update” archaeology in-line with current trends in science and philosophy
 - ii. The rejection of behaviourism shifted the attention from external factors and focused on human intentionality, where humans were not just reacting individuals but thinking/acting subjects in the creation of events now considered past.
 - iii. Human mind and cognition have a significant part in the creation of archaeological record and its interpretation, as they are not mere productions of environmental necessitations.
 - iv. Cognitive archaeology also recognizes behaviourist approach.
- A. (i), (ii) and (iii) are true, (iv) is false
 - B. (ii) and (iii) are true, but (i) and (iv) are false
 - C. Everything but (iv) are false
 - D. All of the above are true

21) The following figure is produced by the National Oceanic and Atmospheric Administration. It shows the extent of global warming in recent years.



Source: [National Oceanic and Atmospheric Administration \(NOAA\)](https://www.noaa.gov)

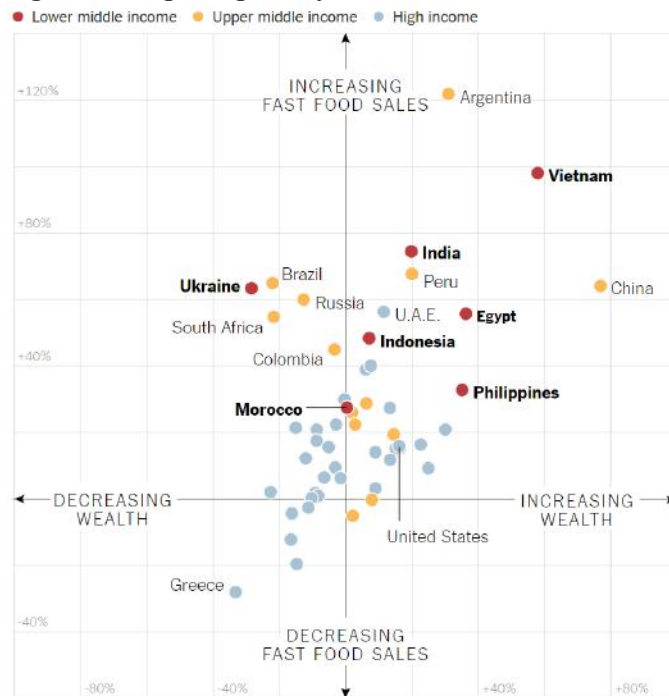
Please review the following statements from the figure above:

1. According to the graph, the global land and sea surface temperature in 2022 was 14.76 degree Celsius.
2. The red bars correspond to above zero-degrees temperature, and the blue bars represent below zero-degrees temperature.
3. Earth's average land and sea surface temperature in 2022 was 0.86 degrees Celsius (1.55 degrees Fahrenheit) above the 20th-century average of 13.9 degrees Celsius

Which of the following options is closest to being accurate, given the figure above?

- A. All the statements are correct
- B. All the statements are incorrect
- C. Only statements 1 and 2 are correct
- D. Only statements 1 and 3 are correct.

22) The following figure from the New York Times shows the association between changes in wealth and changes in food sales across various countries. Note that the change in wealth is percent change of Gross Domestic Product per capita from 2010 to 2015. Change in fast food sales is the percent change in total price paid by consumers from 2010 to 2015.



Source: [What's Going On in This Graph? | Oct. 17, 2018 - The New York Times](#)

Which of the following statements can be made conclusively solely based on the figure above?

- A. The price of fast food is higher in India than in Peru.
- B. With the exception of Ukraine, in lower middle income countries higher wealth has resulted in higher food sales.
- C. Wealth is higher in China than in India
- D. None of the above

23) The following table is from the Annual Status of Education Report (2018).

Std	2012	2013	2014	2015	2016	2017	2018
II	6.8	9.1	7.7		8.9		10.3
III	19.5	19.9	17.6		21.6		32.3
IV	31.9	35.9	33.6		38.6		48.1
V	46.3	48.1	44.6		52.3		52.0
VI	55.7	59.8	52.9		53.9		60.9
VII	69.5	64.6	68.5		67.9		68.6
VIII	80.2	74.5	76.4		75.7		72.5

Source: [ASER 2018 Report](#)

Read the table notes below regarding Table A:

- Columns for 2015 & 2017 are blank as the regular ASER survey was not conducted in these years.
- The figures in Table A indicate % children enrolled in government schools who can read at least text at Std II level ("story" level) each year. (Std II level text is the highest level in the ASER reading tool)
- Along a row, left to right: The figures in each row show % children enrolled in a given class in government schools who could read at least Std II level text, for different years from 2012 to 2018.
- Along a column, top to bottom: The figures in each column show the % of children enrolled in government schools (in classes from Std II to Std VIII) who could read at least Std II level text in that year. As is expected, a higher proportion of children in higher grades are able to read Std II level text.
- Along the diagonal: The figures along the diagonal show a particular cohort over time. For example the blue cells track the cohort of children who were in Std II in 2012 and had reached Std VIII by 2018.

Based on the table notes above, if we have to track the progress of a particular group of children over time in terms of their ability to at least read a Std II level text, we would compare the numbers along which of the following dimensions?

- Along the columns, within a row
- Along the rows, within a column
- Along a particular diagonal
- None of the above

24) The following table appeared with an op-ed article in The Indian Express on January 16, 2021.

TABLE 1: COVID INFECTIONS & DEATHS (PER MILLION)

REGION	CASES PER MILLION			DEATHS PER MILLION		
	30-Jun	30-Sep	11-Jan	30-Jun	30-Sep	11-Jan
World	1379	4486	12526	67	134	271
East Asia (excl. China)	115	369	867	4	10	21
Western Europe	3586	7420	40023	432	459	1016
Eastern Europe	2464	5822	28036	44	113	538
Latin America	4026	14434	26370	178	526	843
MENA (Middle East & N. Africa)	2023	4733	12398	49	124	271
China	59	63	67	3	3	3
Russia	4611	8372	24448	66	147	445
Sweden	6811	9417	51405	552	589	984
Germany	2373	3556	24303	110	116	537
US	7854	21564	68802	380	617	1147
Israel	3009	29581	61999	38	187	455
India	437	4712	7847	13	74	113

Source: [The Indian Express](#)

Consider the following statements, based on the table above:

Statement 1: The number of deaths in India as of 30th June was about 13 millions.

Statement 2: In China, the proportion of deaths as a share of cases reduced over time.

Which of the above statements is closest to being accurate, given the table above?

- A. Only Statement 1 is correct
- B. Only Statement 2 is correct
- C. Both the statements are correct
- D. Both the statements are incorrect.

25) The following scatter diagram from “Our World in Data” plots the Female Labour Force Participation Rate in 2020 against that in 1980 for various countries. Note that the female labor force participation rate corresponds to the proportion of the female population aged 15 and older that is economically active, i.e. reported as working in the recent period.



Source: [Our World in Data](#)

Which of the following cannot be inferred just based on the above scatter plot?

- A. Female Labor Force Participation rate improved in Sri Lanka, Pakistan and Bangladesh between 1980 and 2020, but not in India.
- B. In India, the number of females in the labor force increased between 1980 and 2020.
- C. Iran did not experience any change, or a very small change, in female labor force participation between 1980 and 2020.
- D. Between 1980 and 2020, in terms of the female labor force participation, the countries below the diagonal have improved, and those above the diagonal have worsened.