TATA INSTITUTE OF SOCIAL SCIENCES,

MUMBAI

RAT – Ph.D. Model question paper

Programme

Instructions:

1. The scoring for RAT is 100 marks and the interview is for 100 marks. RAT will assess research and analytical abilities and personal interview will assess your research aptitude, competence and subject knowledge and suitability to join the research stream.
2. The duration of the test paper is for 2 hours carrying 100 marks.
3. The test paper consists of Part I, II and III. You are expected to answer all the parts.
4. Part I will assess the analytical skills and it is for 40 marks. You are required to answer either of the two - the qualitative part or the quantitative part. Both the choices carry equal marks and you need to answer all the questions within that.
5. Part II will assess the conceptual and interpretative skills and it is for 30 marks. These questions will assess your subject specific competence in answering the questions. The questions would cover wide-ranging social sciences subjects and you have to answer 3 questions out of 6 choices. Each answer carries 10 marks.
6. Part III will assess research aptitude and it is for 30 marks. You are expected to briefly write your research proposal indicating the broad contours and steps in research.
7. Write your Admit Card No. legibly in the box below. Do not write your name on the Answer Sheet.
8. Hand over the test paper upon completion to the invigilator without fail.

ADMIT CARD NO.

INVIGILATOR'S SIGNATURE

Marks Obtained:

For PART I:

For PART II:

For PART III:

TOTAL

Examiner's Signature with Date

PART I: ANALYTICAL SKILLS (40 Marks)

Quantitative Part with one question to be answered (OR) Qualitative Part with two questions to be answered

QUANTITATIVE PART:

TABLE: Percent distribution of ever daily smokers age 20-34 by age at smoking initiation, according to selected background characteristics, Global Adult Tobacco Survey India, 2009-2010

Background Characteristic	Age at smoking initiation					Mean Age
	<15	15-17	18-19	20-34	Total	
Overall (India)	13.7	25.6	21.4	39.3	100	17.9
Gender						
Male	12.8	25.2	22.0	40.0	100	18.1
Female	30.6	32.2	10.4	26.8	100	14.7
Residence						
Urban	8.1	23.1	26.9	42.0	100	18.5
Rural	15.7	26.5	19.5	38.3	100	17.7
Education level						
No formal schooling	18.4	30.3	14.2	37.1	100	17.1
Less than primary	11.8	31.0	24.4	32.8	100	18.0
Primary but less than secondary	16.0	22.4	24.8	36.8	100	17.6
Secondary and above	7.5	21.0	21.2	50.3	100	19.2
Occupation						
Government and non-government employee	9.7	29.6	22.5	38.2	100	17.9
Self-employed	14.3	22.1	20.8	42.8	100	18.2
Student	14.1	38.3	24.3	23.3	100	16.9
Homemaker	28.6	27.8	17.9	25.7	100	16.3
Retired and unemployed	25.7	18.6	21.0	34.8	100	17.2

Source: Global Adult Tobacco Survey (GATS), India 2009-2010. GATS India was conducted in 2009–2010 as a household survey of persons age 15 and above. A total of 69,296 interviews were completed among 33,767 and 35,529 males and females, respectively, across the country.

QUESTION: What are the key observations that you can make by studying this table?

(500 words)

QUALITATIVE PART:

Please read the following passage and answer all the questions given below. All questions carry equal marks.

Excerpts from
The globalisation of inequality

P. SAINATH

Unravelling time: One thing about the prediction that less than 30 years from now, slums will house a third of humanity. The vast majority of these people will be not in Africa or Latin America but here in Asia. The worse the economic ravages, the greater the growth will be of fundamentalism and neo-fascist trends. We are witnessing the greatest loot and grab sortie in history. Not in one country, but in most. The era of giant collapses has already begun. Enron and WorldCom produced the largest bankruptcies in history. And ruined countless retirees whose pension funds had been invested in them. To MCI goes the honour of the largest accounting fraud in history. But you will see many more.

So What Can We Do? Well, for one thing, we can abandon market fundamentalism for a course that places people, not profits, at the centre of everything.

The money required to address basic problems is smaller than what many might imagine. On an additional $ 28 billion a year the world could provide basic education for every child, clean water and safe sewers to every human, and basic health and nutrition for everyone on the planet. Too costly at 28 billion? Well, every year, Europeans and Americans spend between $ 36-40 billion on cosmetics, ice cream and pet food alone. $ 28 billion is also a tiny part of the wealth of the world's richest 225 individuals, who have a combined worth of over $ 1 trillion.

Where does the public intellectual, or for that matter any public-spirited human being, stand on these issues? How does he or she respond? Too many are celebrating the new prosperity: The Indian Express newspaper writes editorials asserting greed is good. It speaks of the value of the 'Greed Dividend'. Many have become private intellectuals, owned by corporations, monopolies and foundations. Call it privatisation of the intellect and soul.

You would think that for something to be global it has to be inclusive and encompassing. Oddly enough, the world we call global is in fact based on exclusion, not inclusion. How does this system include or even need cotton growers in Burkina Faso? Cane cutters in the Caribbean, fishermen in Bali or for that matter Nova Scotia? Where is its place for small farmers in Bangladesh, poor peasants in Honduras, Cambodian woodcutters, Indian fishing communities, indigenous hunter-gatherers, girl students in Afghanistan, wood craftsmen in Zambia, or dam-displaced people in China?

How does corporate-driven globalism in any way need these people or include then? A system that excludes maybe two billion people – maybe far more – cannot be sustained. But here's the good news: the excluded are responding.

(…)In Seattle, in Cancun, in Davos and New York. In Washington and Prague, in Genoa and Quebec, the numbers of those protesting the globalisation of inequality grows, it does not diminish. In the World Social Forum at Porto Allegre, in a hundred other forums, people seek transnational public unity against transnational corporate tyranny. Whether they are finding all the answers is another issue. The point is they are addressing many of the right questions.

There are huge energies now unleashed in the global arena. From anti-war to social justice movements. The protestors at Seattle and Cancun can in fact be seen as real globalisers. Only, they seek to globalise not greed but social justice movements. To globalise people's cooperation against the exploitation of people. From political reform movements and minority rights platforms to basic struggles for democracy and human rights, it's happening. All those concerns you have heard addressed earlier. Major battles are on for a radical redistribution of resources in several societies. All these are in the global arena. The challenge is how to marry these energies. Another world is possible. Other worlds are possible.

Source: http://www.india-seminar.com/2004/533/533%20p.%20sainath.htm

QUESTION 1: The author appears to correlate economic crisis with the growth of fundamentalism. Do you agree/disagree? Substantiate your position with examples. **(250 words)**

QUESTION 2: "Another world is possible. Other worlds are possible." What do you think are the basic principles on which alternatives should be built? Concretely discuss an alternative experiment/strategy in your area(s) of interest. **(250 words)**

PART II: CONCEPTUAL & INTERPRETATIVE SKILLS (30 marks)

This part will assess your subject specific competence in answering the questions. Indicate the question number that you are attempting correctly.

Attempt 3 questions out of the 6 choices. Each question carries 10 marks (each answer can be of 200 words)

Q1: "The Information Technology boom has created opportunities to the educated but has increased the social economic inequalities and marginalization in our society". Explain.

Q2: Discuss the benefits and limitations of individual incentives to drive organizational performance?

Q3: There are apprehensions about corporate interests taking over tribal people's sources of livelihood. Explain with examples whether you agree or disagree with these apprehensions.

Q4: "On the one hand, the HRM function is in crisis, increasingly under fire to justify itself and confronted with the very real prospect that a significant portion of its traditional responsibilities will be outsourced. On the other hand, organizations have an unprecedented opportunity to refocus their HRM systems as strategic assets." Discuss your understanding of this statement.

Source: Becker, B. E., Huselid, M. A., Pickus, P. S., & Spratt, M. F. (1997). HR as a source of shareholder value: Research and recommendations. Human Resource Management, 36(1):39-47.

Q5: The last National Family Health Survey revealed that 46% of infants are malnourished and 49% of women are anemic. Reports by various agencies show that India is not doing enough to fight hunger. Explain the reasons for this and what do you think needs to be done?

Q6: Health tourism is considered to be a boon for the Indian economy. In what ways do you think the hospital sector needs to be regulated?

Q No. __ _____

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Q No. __

Q No. __

PART III: RESEARCH APTITUDE (30 marks)

Briefly write your research proposal indicating the broad contours and steps in research. **(about 1000 words)**

1. What is the general area of your research interest?
2. What is the specific topic that you would like to research?
3. Why do you think this topic is relevant for individuals/organizations/society today?
4. What method would you like to adopt to investigate this topic?
5. Why is this topic personally important for you? What is the literature that you have read to strengthen your understanding?
6. Given your choice of topic and research method, what are the likely challenges that you anticipate in completing your doctoral research?
7. What personal challenges do you anticipate in completing your doctoral research? How do you plan to deal with them when they arise?