



**MA (PIS) ENTRANCE
EXAMINATION, 2018**

M.A. POLITICS

(With Specialization in
International Studies)

[Field of Study Code : PISM (201)]

Time Allowed : 3 hours

Maximum Marks : 100

INSTRUCTIONS FOR CANDIDATES

- (i) Both Section—I and Section—II are compulsory.
- (ii) This Question Paper has two Sections, Section—I and Section—II.
- (iii) Section—I contains four passages each followed by four questions that test your comprehension of the passage. Please select any **two** of these passages and answer all four questions below the two passages selected. The questions in Section—I are multiple choice format. Mark the correct answer with a tick (✓). Maximum marks for Section—I are 40 (each passage of 20 marks).
- (iv) Section—II contains ten questions. Please select any **three** questions to which you are expected to give brief essay-type answers in the space provided in the question paper itself. There are four pages for each answer. Maximum marks for Section—II are 60.

**MA (PIS) ENTRANCE
EXAMINATION, 2018**

M.A. POLITICS

(With Specialization in
International Studies)

SUBJECT
(Field of Study/Language)

FIELD OF STUDY CODE

NAME OF THE CANDIDATE

REGISTRATION NO.

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CENTRE OF EXAMINATION

DATE

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(Signature of Candidate)

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(Signature of Invigilator)

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(Signature and Seal of
Presiding Officer)

Both Section—I and Section—II are compulsory.

SECTION—I

Attempt *any two* of the reading comprehension passages given below.

All the questions following the passages are compulsory.

Mark the correct answer with a tick (✓)

Each question carries 5 marks.

Passage—1

The thorniest, most fought-over question in Indian history is slowly but surely getting answered :

Did Indo-European language speakers, who called themselves Aryans, stream into India sometime around 2000 BC-1500 BC when the Indus Valley Civilization came to an end, bringing with them Sanskrit and a distinctive set of cultural practices? Genetic research based on an avalanche of new DNA evidence is making scientists around the world converge on an unambiguous answer : Yes, they did.

This may come as a surprise to many—and a shock to some—because the dominant narrative in recent years has been that genetics research had thoroughly disproved the Aryan migration theory. This interpretation was always a bit of a stretch as anyone who read the nuanced scientific papers in the original knew. But now it has broken apart altogether under a flood of new data on Y-chromosomes (or chromosomes that are transmitted through the male parental line, from father to son).

Until recently, only data on mtDNA (or matrilineal DNA, transmitted only from mother to daughter) were available and that seemed to suggest there was little external infusion into the Indian gene pool over the last 12500 years or so. New Y-DNA data has turned that conclusion upside down, with strong evidence of external infusion of genes into the Indian male lineage during the period in question.

The reason for the difference in mtDNA and Y-DNA data is obvious in hindsight : There was strong sex bias in Bronze-Age migrations. In other words, those who migrated were predominantly male and, therefore, those gene flows do not really show up in the mtDNA data. On the other hand, they do show up in the Y-DNA data : Specifically, about 17.5% of Indian male lineage has been found to belong to haplogroup R1a (haplogroups identify a single line of descent), which is today spread across Central Asia, Europe and South Asia. Pontic-Caspian steppe is seen as the region from where R1a spread both West and East, splitting into different subbranches along the way.

Answer the following questions on the basis of the passage given above :

1. Which of the following has been the most thorniest question in Indian history?

- (a) Who were the Aryans?
- (b) Who were the natives of the Indus Valley Civilization?
- (c) What is the status of Sanskrit language?
- (d) Which language did the natives of the Indus Valley speak?

2. New data on the Y-DNA shows
 - (a) that there was little external infusion into the Indian gene pool
 - (b) that there was no external infusion into the Indian gene pool
 - (c) that there was external infusion into the Indian gene pool
 - (d) that there was excess external infusion into the Indian gene pool

3. Genetics research has proven
 - (a) Aryan migration did not happen
 - (b) Aryan migration did happen
 - (c) Aryans were the original inhabitants of India
 - (d) There were strong cultural relations between the people of the Indus Valley and the Aryans

4. Is there radical shift in the position of genetics research which is obviously scientific on the question of Aryan migration?
 - (a) Yes, there is a complete shift
 - (b) No, there is no shift at all
 - (c) There is some shift
 - (d) Not much can be said on the bases of available evidence

Passage—2

Two individuals, each with their own interests, happen upon one another. These two individuals are merely 'interacting', as they have randomly encountered one another; there is no social relation. However, as one extends his or her hand to the other, these two individuals are no longer interacting. They are now 'participating' in that custom of greeting known as the handshake. There now exists a social relation—The custom of greeting and its performance—between these two individuals. What are the components of this social relation? Firstly, there is the meaning of this custom of greeting. The two individuals in a sense 'find' the meaning of this custom. Where is the meaning located such that it is found? It is located within the consciousness of each of many individuals who recognize and accept the meaning of the handshake as a tradition signifying the acknowledgement between two individuals. Secondly, what is the material out of which the social relation of the custom of the handshake is formed? It is made up of living human beings who make actual the custom of performing it.

The material of the form of the social relation, living human beings, is to be contrasted with that of the tool. The material out of which the tool is formed is inanimate matter. If a hammer is not used, it still remains a tool because it has been established materially out of iron and wood. The tool survives as an object separate from the human beings who live with it. In contrast to the tool, the existence of the social relation of the custom of greeting is dependent upon its performance, which in turn, requires the recognition and acceptance of the meaning of the handshake. Also, this custom has no separate, material existence distinct from the individuals who participate in, and thereby constitute, the social relation. Thus, the social relation has a

dual character : It is at the same time both interindividual—the two individuals making actual the custom of the greeting—and trans-individual—the meaning of the custom of the handshake in which the two individuals participate by acknowledging that meaning.

Answer the following questions on the basis of the passage given above :

1. According to the passage given above, which of the following is **not** a constitutive part of a social relation?

- (a) Individual human beings
- (b) Meaning of a custom
- (c) Material of the social relation
- (d) Random interaction of individuals

2. Which of the following differentiates a random interaction and a social relation?

- (a) A social relation is a situation where individuals partake in something more than mere interaction
- (b) A social relation is formed by human beings and a random interaction involves the use of tools
- (c) A social relation is based on customs whereas random interactions are based on tradition
- (d) A social relation is inter-individual and a random interaction is intra-individual

3. Which of the following statements supports the above passage?

- (a) An unused hammer is a material relation whereas a hammer in use is a social relation
- (b) The dual character of a social relation imitates the dual character of tools
- (c) The existence of objects is independent of human action
- (d) Unlike a handshake, a hammer has no meaning

4. Which of the following statements would the author of this passage agree with?
- (i) A stone hurled by a girl is not an object because it is in motion.
 - (ii) A plastic hammer is not a tool because it cannot be used to break stone.
 - (iii) Tools have to be acted upon if they are to exist meaningfully.
 - (iv) Handshakes would exist as matter in a world devoid of human beings.
- (a) All of the above
 - (b) (i) and (iii)
 - (c) (ii) and (iv)
 - (d) None of the above

Passage—3

The relation between classes and patriarchies is complex and variable. Not only are patriarchal systems class differentiated, open to constant and consistent reformulation, but defining gender seems to be crucial to the formation of classes and dominant ideologies. Again, the relation between changing modes of production, patriarchal structures and class positions is both aligned and disjunct. For example, men and women in the same class often have a differential access to forms of social privilege, to wages, and to the means of production. Further, though patriarchies are entangled with modes of social ordering, for example, and with existing hierarchies and modes of subjection, they also appear to have no single one to one relation with a given mode of production but seem to change through overlap and reformulation. In this sense, they have a relative 'autonomy' and a different duration. The lives of women exist at the interface of caste and class inequality, especially since the description and management of gender and female sexuality is involved in the maintenance and reproduction of social inequality.

The compulsion of colonial rule to extract surplus, create classes conducive to its rule, and to produce legitimizing ideologies, led in part to an aggravation of existing unequal relations within many sections of Indian society. Though there are many histories of social legislation and educational 'reforms' in relation to women there is as yet relatively less work on the relation between colonial intervention in the form of land revenue settlements and patriarchal practices. Such ostensibly gender-neutral land settlements, whether guided by notions of preserving the 'village republic' or of creating a landed gentry, in fact, began a process of social restructuring which was simultaneously and necessarily a process of reconstituting patriarchies in every social strata.

Answer the following questions on the basis of the passage given above :

1. Which of the following statements would the authors of the above passage agree with?
- (a) The institutions of marriage and family are an outcome of private property relations and will therefore disappear as soon as a society devoid of private property regimes comes to existence
 - (b) Patriarchies are relatively autonomous of the modes of production

- (c) Casteless societies do not require the management of female sexuality
- (d) Class relations expressed through land allows for the same forms of privilege and access to resources across genders
2. Which of the following statements about colonial rule in India would the authors agree with?
- (a) Colonialism instituted gender-neutral land settlements in India
- (b) Colonial land revenue settlements led to patriarchies in every social strata
- (c) Colonialism augmented inequalities in many social strata
- (d) Colonialism produced the initial set of ideologies legitimizing inequalities
3. Which of the following relations does the passage suggest between patriarchies and modes of production?
- (a) Total alignment with no disjunction between patriarchies and modes of production
- (b) Relative autonomy of patriarchies from modes of production, and complete autonomy of modes of production from patriarchies
- (c) Partial autonomy of modes of production from patriarchies, and complete disjunction of patriarchies from modes of production
- (d) A relation of alignment as well as of disjunction
4. Based on the information given in the passage above, which of the following statements about colonial intervention is False?
- (a) The colonial need to extract surplus worsened class inequality in Indian society
- (b) The land settlements introduced by colonialism were gender neutral
- (c) The colonial intervention aggravated the inequalities of Indian society
- (d) The colonial intervention led to the restructuring of patriarchy in Indian society

Passage—4

As far as the modernizing efforts of the Indian elite are concerned, the nineteenth century attempts at a 'social reform' by soliciting the legal intervention of the colonial state are well known. In the second half of the nineteenth century, however, the rise of nationalism led to a refusal on the part of the Indian elite to let the colonial state enter into areas that were regarded crucial to the cultural identity of the nation. This did not mean a halt to the project of 'reform': All it meant was a shift in the agency of reform—from the legal authority of the colonial

state to the moral authority of the national community. This shift is crucial: Not so much because of its apparent coincidence with the policy of non-intervention of the colonial state in matters of religion in the late nineteenth century, but because of the underlying assumption in nationalist thinking about the role of state legislation in religion— legal intervention in the cause of religious reform was not undesirable per se, but it was undesirable when the state was colonial. As it happened, there was considerable change in the social beliefs and the practices of this sections that came to constitute the new middle class in the period leading up to Independence in 1947.

Answer the following questions on the basis of the passage given above :

1. Who was/were responsible for the social reforms in the first half of the nineteenth century?
 - (a) The Indian elite
 - (b) The Indian elite and the colonial state
 - (c) The colonial state
 - (d) None of the above
2. What happened to the project of reform after this rise of nationalism?
 - (a) It was given up
 - (b) It was postponed
 - (c) The colonial state took over the authority of the project to reform
 - (d) The national community took over the authority of the project to reform
3. When was reform in religion found to be undesirable?
 - (a) When the efforts to do so were that of the elite
 - (b) When the efforts to do so were that of the colonial state
 - (c) When the efforts to do so were that of the national community
 - (d) All of the above
4. As visible from the social beliefs and practices, how did the new middle class respond to these reforms?
 - (a) There was a reluctance to change
 - (b) They changed radically
 - (c) They did not change
 - (d) They changed considerably

SECTION—II

Attempt *any three* questions. Each question carries 20 marks :

1. What is the difference between floating and fixed exchange rate systems? How does change in exchange rate impact trade balance of a country? In the Indian context, what measures would you suggest for a positive impact on the country's trade balance?
2. What are the instruments of monetary policy? Discuss in detail and explain how monetary policy can contribute to economic growth.
3. Have the coalition governments in the last three decades changed the nature of federalism in India? Give your views.
4. Discuss the role of multilateralism in India's foreign policy with particular focus on recent developments.
5. Discuss the impact of 'War on Terror' on world order.
6. Examine the importance of archaeological sources for the study of ancient Indian history. Which are the main scientific methods used to date the artifacts?
7. How does the sociological perspective help us go beyond common sense?
8. Analyze the issues and challenges of the Dalit Movement in contemporary India.
9. Critically comment on the subaltern school of history writing.
10. Write an essay on Kautilya's views on war and diplomacy.