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FOR JNUEE EXAM PREPARATION

JNUEE 2022 Question Paper · Ph.D Comparative Politics and Political Theory

EXAM	YEAR	TYPE
JNUEE	2022	Question Paper

SUBJECT

Ph.D Comparative Politics and Political Theory

राष्ट्रीय परीक्षा एजेंसी
National Testing Agency
Excellence in Assessment

Test Date : 07 Dec 2022 **Test Slot :** Slot 2

Subject : CPTH-Comparative Politics And Political Theory

Sl. No.1
QBID:8452001

Name of the Sanskrit scholar who re-discovered Kautilya's Arthashastra in early 20th century

(1) R. Shamasastry
(2) R. G. Bhandarkar
(3) D. D. Kosambi
(4) Bal Gangadhar Tilak

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2001]
2[Option ID=2002]
3[Option ID=2003]
4[Option ID=2004]

Sl. No.2
QBID:8452002

The slogan 'personal is political' is popularly associated with which of the following political theories?

(1) Multiculturalism
(2) Liberalism
(3) Feminism
(4) Conservatism

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2005]
2[Option ID=2006]
3[Option ID=2007]
4[Option ID=2008]

Sl. No.3
QBID:8452003

Arrange the publication of the following texts in chronological order:

(A) J.L. Nehru's *Discovery of India*

(B) V.D. Savarkar's *Hindutva*

(C) Lala Lajpat Rai's *Young India*

(D) Rabindranath Tagore's *Crisis in Civilization*

Choose the correct answer from the options given below:

(1) (A), (D), (B), (C)

(2) (D), (B), (C), (A)

(3) (C), (B), (D), (A)

(4) (D), (C), (B), (A)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2009]
2[Option ID=2010]
3[Option ID=2011]
4[Option ID=2012]

Sl. No.4
QBID:8452004

Which of the following is not associated with the Marxist method of social science research?

(1) Ideal-Types

(2) Base-Superstructure model of society

(3) Theory of Modes of production

(4) Ideology

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2013]
2[Option ID=2014]
3[Option ID=2015]
4[Option ID=2016]

Sl. No.5
QBID:8452005

Match List I with List II

	List I		List II
(A)	Theoretical framework	(I)	mutually related components of a theory
(B)	Hypothesis	(II)	creates a structure of anticipation on the bases of reasonable hunches
(C)	Sampling	(III)	on which facts are dependent for their meaning
(D)	Concepts	(IV)	technique used in data collection

Choose the correct answer from the options given below:

(1) (A)-(III), (B)-(II), (C)-(IV), (D)-(I)
(2) (A)-(I), (B)-(II), (C)-(IV), (D)-(III)
(3) (A)-(III), (B)-(I), (C)-(IV), (D)-(II)
(4) (A)-(IV), (B)-(III), (C)-(II), (D)-(I)

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2017]
2[Option ID=2018]
3[Option ID=2019]
4[Option ID=2020]

Sl. No.6
QBID:8452006

From the statements given below, select the ones that are correct about of the Frankfurt School of Critical Theory in social sciences

(A) The modern Enlightenment creates its own myths and is blind to them.
(B) Myth and enlightenment are intertwined.
(C) Myths are completely devoid of enlightenment
(D) Uncritical use of instrumental reason promotes dominance and exploitation of nature.

Choose the correct answer from the options given below:

(1) (A), (B), (C) and (D)
(2) (A), (B) and (D) only
(3) (A), (B) and (C) only
(4) (B), (C) and (D) only

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2021]
2[Option ID=2022]
3[Option ID=2023]
4[Option ID=2024]

Sl. No.7
QBID:8452007

Match List I with List II

	List I		List II
(A)	Max Weber	(I)	Intersectionality
(B)	Michel Foucault	(II)	Discursive Formations
(C)	Kimberley Crenshaw	(III)	Habitus
(D)	Pierre Bourdieu	(IV)	Verstehen

Choose the correct answer from the options given below:

(1) (A)-(III), (B)-(II), (C)-(IV), (D)-(I)
(2) (A)-(I), (B)-(II), (C)-(IV), (D)-(III)
(3) (A)-(III), (B)-(I), (C)-(IV), (D)-(II)
(4) (A)-(IV), (B)-(II), (C)-(I), (D)-(III)

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2025]
2[Option ID=2026]
3[Option ID=2027]
4[Option ID=2028]

Sl. No.8
QBID:8452008

Given below are two statements :

Statement I : Although Kautilya has for the most part a kingdom (*rajya*) in mind, he also refers to oligarchies (*sanghas*).

Statement II : Kautilya's theory of statecraft is constructed primarily from the perspective of a monarchical state.

In the light of the above statements, choose the *correct* answer from the options given below:

(1) Both Statement I and Statement II are correct
(2) Both Statement I and Statement II are incorrect
(3) Statement I is correct but Statement II is in correct
(4) Statement I is incorrect but Statement II is correct

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2029]
2[Option ID=2030]
3[Option ID=2031]
4[Option ID=2032]

Sl. No.9
QBID:8452009

Given below are two statements :

Statement I : Multiculturalism is about assimilation of cultural difference.

Statement II : Multiculturalism entails recognition of group rights in addition to individual rights.

In the light of the above statements, choose the *correct* answer from the options given below:

(1) Both Statement I and Statement II are correct

(2) Both Statement I and Statement II are incorrect

(3) Statement I is correct but Statement II is incorrect

(4) Statement I is incorrect but Statement II is correct

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2033]
2[Option ID=2034]
3[Option ID=2035]
4[Option ID=2036]

Sl. No.10
QBID:8452010

The annual return of King Mahabali exiled to the underworld by Lord Vishnu is celebrated as

(1) Vamana Jayanti in Gujarat

(2) Onam in Kerala

(3) Holi in Uttar Pradesh

(4) Ugadi n Karnataka

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2037]
2[Option ID=2038]
3[Option ID=2039]
4[Option ID=2040]

Sl. No.11
QBID:8452011

Given below are two statements: one is labelled as Assertion A and the other is labelled as Reason R

In Gramsci's theory of politics:

Assertion (A) : Hegemony is about the ruling classes' ability to provide moral and intellectual leadership in civil society

Reasons (R) : It is in the long term interest of the ruling classes to rule without establishing their hegemony in civil society

In the light of the above statements, choose the *most appropriate* answer from the options given below

(1) Both (A) and (R) are true and (R) is the correct explanation of (A)

(2) Both (A) and (R) are true but (R) is NOT the correct explanation of (A)

(3) (A) is true but (R) is false

(4) (A) is false but (R) is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2041]
2[Option ID=2042]
3[Option ID=2043]
4[Option ID=2044]

Sl. No.12
QBID:8452012

Given below are two statements: one is labelled as Assertion A and the other is labelled as Reason R

Assertion (A) : Gandhi's concept of ahimsa involves renunciation of any form of domination of other beings.

Reasons (R) : Gandhi believed that active practicing of ahimsa involves giving up meat-eating.

In the light of the above statements, choose the *most appropriate* answer from the options given below

(1) Both (A) and (R) are true and (R) is the correct explanation of (A)

(2) Both (A) and (R) are true but (R) is NOT the correct explanation of (A)

(3) (A) is true but (R) is false

(4) (A) is false but (R) is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2045]
2[Option ID=2046]

3[Option ID=2047]
4[Option ID=2048]

Sl. No.13
QBID:8452013

Given below are two statements: one is labelled as Assertion A and the other is labelled as Reason R

Assertion (A) : The concept of collective security in international relations rests on the basic principle that an attack on any one state would be considered an attack on all the states in an alliance.

Reasons (R) : Wars are likely to occur and they ought to be prevented.

In the light of the above statements, choose the *most appropriate* answer from the options given below

(1) Both (A) and (R) are true and (R) is the correct explanation of (A)

(2) Both (A) and (R) are true but (R) is NOT the correct explanation of (A)

(3) (A) is true but (R) is false

(4) (A) is false but (R) is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2049]
2[Option ID=2050]
3[Option ID=2051]
4[Option ID=2052]

Sl. No.14
QBID:8452014

Immanuel Kant, in his essay "What is Enlightenment", made a distinction between the public use of reason which must always be free, and its private use, which must be restricted. How did Kant define public and private in this understanding?

(1) Public use of reason is the exercise of reason in a civic post entrusted to the individual, while private use of reason is the individual's own private views

(2) Public use of reason is the expression of the individual's views as a scholar before the world, while private use of reason is the exercise of reason in a civic post entrusted to the individual

(3) Public use of reason is the use of reason in courts, while private use of reason is that which is exercised in the household

(4) Public use of reason is the reason that drives the state while private use of reason is that which drives the individual

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2053]
2[Option ID=2054]
3[Option ID=2055]
4[Option ID=2056]

Sl. No.15
QBID:8452015

Regarding the sex-gender distinction, which one is Judith Butler's position?

(1) One is not born but becomes a woman

(2) Biological sex is produced by a grid of gender intelligibility

(3) Sex is biological, gender is cultural

(4) Sex is destiny

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2057]
2[Option ID=2058]
3[Option ID=2059]
4[Option ID=2060]

Sl. No.16
QBID:8452016

The term heteronormative refers to

(1) The assumption that all humans are naturally heterosexual

(2) The assumption that transgender people have rights

(3) The assumption that women are biologically inferior

(4) The assumption that culture determines sexual identity

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2061]
2[Option ID=2062]
3[Option ID=2063]
4[Option ID=2064]

Sl. No.17
QBID:8452017

The Charvaka philosophy held that

(1) Matter perceivable by the senses is all that exists and all that can be known

(2) When the body dies, the soul dissipates into the atmosphere

(3) Matter is impermanent

(4) Matter is sacred and should be worshipped

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2065]
2[Option ID=2066]
3[Option ID=2067]
4[Option ID=2068]

Sl. No.18
QBID:8452018

The term patriarchy means

(1) That all men are more powerful than all women

(2) The stratification of power and privilege by gender

(3) That government is run by men

(4) That sons are preferred over daughters

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2069]
2[Option ID=2070]
3[Option ID=2071]
4[Option ID=2072]

Sl. No.19
QBID:8452019

Schedule V of the Indian Constitution protects the rights of tribal people in Scheduled Areas to their land, and prohibits the government from leasing such land to private non-tribal entities. Which political movement has invoked Schedule V?

(1) Protests against the Constitutional Amendment Act 2019

(2) Pathalgadi movement

(3) Ram Janmabhoomi movement

(4) Protests against the Farm Laws of 2021

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2073]
2[Option ID=2074]
3[Option ID=2075]
4[Option ID=2076]

Sl. No.20
QBID:8452020

A democracy is a political system in which

(1) The majority community always takes all important decisions

(2) Legislation passed by the government that comes to power through a general election cannot be challenged

(3) A constitution that ensures equal citizenship is supreme, and the Legislature, Executive and Judiciary provide checks and balances in ensuring both the voice of the majority as well as protection of the minorities

(4) There is a titular head of the state

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2077]
2[Option ID=2078]
3[Option ID=2079]
4[Option ID=2080]

Sl. No.21
QBID:8452021

Which of the following is correct about data capitalism?

(1) The monetizing of personal data of social media users by the corporations that own the media

(2) The profit motive behind social media

(3) Corporations that profit from online news portals

(4) Capitalist profit motive driving all individuals in contemporary society

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2081]
2[Option ID=2082]
3[Option ID=2083]
4[Option ID=2084]

Sl. No.22
QBID:8452022

Pick the odd one out

(1) Truth effect

(2) Biopolitics

(3) Panopticon

(4) Veil of ignorance

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2085]
2[Option ID=2086]
3[Option ID=2087]
4[Option ID=2088]

Sl. No.23
QBID:8452023

Where is the following statement to be found?

'This rescript on morality has been caused to be written by Devanampriya Priyadarsin. Here no living being must be killed or sacrificed."

(1) Major Rock Edict 1 of Ashoka

(2) Junagadh Rock Inscription of Rudradaman

(3) The caves of Ajanta and Ellora

(4) The Sigirya rock fortress of Sri Lanka

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2089]
2[Option ID=2090]
3[Option ID=2091]
4[Option ID=2092]

Sl. No.24
QBID:8452024

Pick the odd one out

(1) Veil of ignorance
(2) Justice as fairness
(3) Economic democracy
(4) Maximin principle

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2093]
2[Option ID=2094]
3[Option ID=2095]
4[Option ID=2096]

Sl. No.25
QBID:8452025

Which of the following was NOT a part of Kautilya's Saptanga theory of state?

(1) Amatya
(2) Janapada
(3) Durga
(4) Dhamma

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2097]
2[Option ID=2098]
3[Option ID=2099]
4[Option ID=2100]

Sl. No.26
QBID:8452026

The Montreal Protocol is associated with the protection of the:

(1) the world forest area
(2) the world tiger population
(3) the Ozone layer
(4) the Coral Reef

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2101]
2[Option ID=2102]
3[Option ID=2103]
4[Option ID=2104]

Sl. No.27
QBID:8452027

The Brezhnev doctrine is associated with what kind of sovereignty for the Soviet bloc nations?

(1) Absolute
(2) Limited
(3) Metropolitan
(4) Common

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2105]
2[Option ID=2106]
3[Option ID=2107]
4[Option ID=2108]

Sl. No.28
QBID:8452028

Identify the incorrect pairing:

(1) Common European Home – Gorbachev
(2) Separate Paths to Socialism – Khrushchev
(3) Evil Empire – Jimmy Carter
(4) Geneva Summit – Gorbachev and Reagan

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2109]
2[Option ID=2110]
3[Option ID=2111]
4[Option ID=2112]

Sl. No.29
QBID:8452029

The universal moral standards exist upon which the rights that individuals have are founded and there is a general duty to adhere to these standards. This is the central proposition of:

(1) Historical materialism
(2) Dialectics
(3) Natural law
(4) Historicism

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2113]
2[Option ID=2114]
3[Option ID=2115]
4[Option ID=2116]

Sl. No.30
QBID:8452030

What do you understand by the phrase 'Death of the Author'?

(1) That the author's intended meaning is paramount for understanding a text

(2) That the reader interpret a text in their own contexts regardless of the intended meaning

(3) That there is no longer any truth to writing

(4) That the internal structure of the texts reveals their truth

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2117]
2[Option ID=2118]
3[Option ID=2119]
4[Option ID=2120]

Sl. No.31
QBID:8452031

Virtue comes from reasoned action, and speech is simply reason made active. Whose idea is this?

(1) Machiavelli (2) Sophists

(3) Aristotle (4) Pythagoras

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2121]
2[Option ID=2122]
3[Option ID=2123]
4[Option ID=2124]

Sl. No.32
QBID:8452032

People obey because they believe obedience to be morally appropriate not because it is simply in their self-interest to obey. About which of the following concepts is the statement true?

(1) Power (2) Sovereignty

(3) Docility (4) Authority

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2125]
2[Option ID=2126]
3[Option ID=2127]
4[Option ID=2128]

Sl. No.33
QBID:8452033

Who amongst the following would you not identify as empiricist?

(1) John Locke
(2) Niccolo Machiavelli
(3) Thomas Hobbes
(4) Jean Jacque Rousseau

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2129]
2[Option ID=2130]
3[Option ID=2131]
4[Option ID=2132]

Sl. No.34
QBID:8452034

The Reasonableness of Christianity; Essay Concerning Human Understanding; A Letter Concerning Toleration are the works of ;

(1) J.S. Mill
(2) John Locke
(3) Edmund Burke
(4) Rene Descartes

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2133]
2[Option ID=2134]
3[Option ID=2135]
4[Option ID=2136]

Sl. No.35
QBID:8452035

The idea of positive liberty is that freedom cannot be discussed apart from which one of the following ends?

(1) Moral
(2) Utilitarian
(3) Violent
(4) Consequentialist

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2137]
2[Option ID=2138]
3[Option ID=2139]
4[Option ID=2140]

Sl. No.36
QBID:8452036

'Pure reason and absolute rationality have no place in politics, for society simply does not conform to philosophical abstractions, and it cannot do so without destroying itself'. Whose idea is this?

(1) Immanuel Kant
(2) Niccolo Machiavelli
(3) Edmund Burke
(4) John Locke

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2141]
2[Option ID=2142]
3[Option ID=2143]
4[Option ID=2144]

Sl. No.37
QBID:8452037

Which Indian Institute of Technology (IIT) initially functioned from Hijli Detention Camp?

(1) Guwahati (2) Madras
(3) Kharagpur (4) Bombay

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2145]
2[Option ID=2146]
3[Option ID=2147]
4[Option ID=2148]

Sl. No.38
QBID:8452038

Which Committee/Commission is associated with the Panchayati Raj?

(1) Sarkaria Commission (2) Balwant Rai Mehta Committee
(3) Brij Bhushan Commission (4) Shah Alam Committee

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2149]
2[Option ID=2150]
3[Option ID=2151]
4[Option ID=2152]

Sl. No.39
QBID:8452039

Which was the first regional party to form government in one of the states in India in 1967?

(1) Dravida Munnetra Kazhagam (2) Telugu Desam Party
(3) Biju Janata Dal (4) Assam Gana Parishad

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2153]
2[Option ID=2154]
3[Option ID=2155]
4[Option ID=2156]

Sl. No.40
QBID:8452040

How was the Bahujan Samaj Party involved in forming the government in Uttar Pradesh for the first time in the year 1993?

(1) By winning a majority

(2) In coalition with the Congress Party of India

(3) In coalition with the Samajwadi Party

(4) In coalition with the Bharatiya Janata Party

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2157]
2[Option ID=2158]
3[Option ID=2159]
4[Option ID=2160]

Sl. No.41
QBID:8452041

Which of the following epistemological position is held by a positivist?

(1) There is no substitute for an in-depth, hermeneutic understanding of society.

(2) Scientific research should be based on value-free, empirical observations.

(3) Events and discourses in the social world prevent us from having direct knowledge of the natural order.

(4) It is important to give due weightage to the moral values of a society.

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2161]
2[Option ID=2162]
3[Option ID=2163]
4[Option ID=2164]

Sl. No.42
QBID:8452042

The interpretive view of the social sciences is that

(A) Their subject matter is fundamentally different from that of the natural sciences.

(B) Their subject matter is not fundamentally different from that of the natural sciences.

(C) We should aim to achieve the interpretive understanding of social action.

(D) It is important to study the way people make sense of their everyday worlds.

Which of the following combinations is correct about interpretive social sciences?

(1) (A), (C) and (D) only

(2) (A), (B) and (C) only

(3) (B), (C) and (D) only

(4) (A), (B), (C) and (D)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2165]
2[Option ID=2166]
3[Option ID=2167]
4[Option ID=2168]

Sl. No.43
QBID:8452043

What makes random sampling a preferred method among the survey researchers?

(A) Reasonably accurate

(B) An economical method of data collection

(C) Free from personal biases

(D) Favoured by people surveyed

Which one of the following combinations is correct?

(1) (A) and (B) only

(2) (A), (B) and (C)

(3) (B), (C) and (D)

(4) (A), (B), (C) and (D)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2169]
2[Option ID=2170]
3[Option ID=2171]
4[Option ID=2172]

Sl. No.44
QBID:8452044

Which kind of representation has been adopted for the Rajya Sabha by the Constitution of India?

(1) Territorial representation

(2) Proportional representation

(3) Regional representation

(4) Communal representation

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2173]
2[Option ID=2174]
3[Option ID=2175]
4[Option ID=2176]

Sl. No.45
QBID:8452045

Which one of the following is the most comprehensive source of population data?

(1) National Sample Survey

(2) Census

(3) Demographic health surveys

(4) National economic surveys

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2177]
2[Option ID=2178]
3[Option ID=2179]
4[Option ID=2180]

Sl. No.46
QBID:8452046

Who is the author of *Land, Guns, Caste, Woman*?

(1) Kavita Krishnan
(2) Gita Ramaswamy
(3) Kalpana Kannabiran
(4) Malini Subramanian

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2181]
2[Option ID=2182]
3[Option ID=2183]
4[Option ID=2184]

Sl. No.47
QBID:8452047

What does an empiricist believe?

(1) We should not apply natural science methods to social science research
(2) Social science research should aim to understand the meaning of social action
(3) Knowledge, in the form of facts, is gained through sensory experience
(4) Social research should be fundamentally different from natural science research

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2185]
2[Option ID=2186]
3[Option ID=2187]
4[Option ID=2188]

Sl. No.48
QBID:8452048

The social science research method that involves 'hanging out' with people in order to study them is called?

(1) Hermeneutics
(2) Ethnographic research
(3) Archival research
(4) Empirical research

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2189]
2[Option ID=2190]
3[Option ID=2191]
4[Option ID=2192]

Sl. No.49
QBID:8452049

Which of the following social scientists introduced the concept of 'sociological imagination'?

(1) C. Wright Mills
(2) Max Weber
(3) Louis Dumont
(4) Talcott Parsons

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2193]
2[Option ID=2194]
3[Option ID=2195]
4[Option ID=2196]

Sl. No.50
QBID:8452050

Which of the following is NOT associated with Max Weber's social science method?

(1) Methodological individualism
(2) Elementary forms
(3) Verstehen
(4) Ideal types

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2197]
2[Option ID=2198]
3[Option ID=2199]
4[Option ID=2200]

Sl. No.51
QBID:8452051

Which of the following is NOT one of the tools of data collection?

(1) Research hypothesis
(2) Research questionnaire
(3) Participant observation
(4) Ethnographic field work

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2201]
2[Option ID=2202]
3[Option ID=2203]
4[Option ID=2204]

Sl. No.52
QBID:8452052

A social science research problem is feasible only when

(A) It has utility and relevance

(B) It is new and adds something to the existing knowledge

(C) It is researchable

(D) It can be studied through quantitative method only

Which one of the following is true?

(1) (A), (B), (C) and (D)

(2) (A), (B) and (C)

(3) (B), (C) and (D)

(4) (A), (C) and (D)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2205]
2[Option ID=2206]
3[Option ID=2207]
4[Option ID=2208]

Sl. No.53
QBID:8452053

Who amongst the following would you not associate with the Feminist theory of International Relations?

(1) J Ann Tickner (2) Cynthia Enloe

(3) V. Spike Peterson (4) Mette Frederikson

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2209]
2[Option ID=2210]
3[Option ID=2211]
4[Option ID=2212]

Sl. No.54
QBID:8452054

Who would you not associate with the Marxist theory of international politics?

(1) Andre Gunder Frank (2) Christopher Chase Dunn

(3) Kenneth Waltz (4) Immanuel Wallerstein

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2213]
2[Option ID=2214]

3[Option ID=2215]
4[Option ID=2216]

Sl. No.55
QBID:8452055

Consider the following key features of the new Chilean Constitution that was recently rejected by a referendum:

(A) Provisions for social rights

(B) Direct democracy mechanisms like popular law initiatives and citizen consultations

(C) State responsibility for the protection of the environment

(D) Gender parity

Which of the following combinations of the statements above is true?

(1) (A), (B), (C) and (D)

(2) (A), (B) and (C)

(3) (B) and (D)

(4) (A), (B) and (D)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2217]
2[Option ID=2218]
3[Option ID=2219]
4[Option ID=2220]

Sl. No.56
QBID:8452056

The Constitution of Ecuador recognizes Pachamama as a legal entity with rights. Pachamama refers in the Quechua and Aymara Indigenous languages to

(1) The Indigenous people of Ecuador

(2) The animal species that are becoming extinct

(3) The forests that are being decimated

(4) All of nature itself

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2221]
2[Option ID=2222]
3[Option ID=2223]
4[Option ID=2224]

Sl. No.57
QBID:8452057

What is a Non Fungible Token?

(1) A singular and unique unit of data, stored on a type of digital ledger, which can be sold and traded

(2) A unique identifying marker for every citizen

(3) A unique token that ensures access to social security in a welfare state

(4) A unique piece of digital art that the owner has sole copyright over

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2225]
2[Option ID=2226]
3[Option ID=2227]
4[Option ID=2228]

Sl. No.58
QBID:8452058

Recent protest actions in Europe, of flinging mashed potatoes and soup at famous works of art (such as Van Gogh's and Monet's), claim to be intended to draw attention to which phenomenon?

(1) The exploitation of artists by commercial galleries

(2) The urgency of the need to stop fossil fuels in the face of climate change

(3) The plight of refugees in Europe

(4) The rise of the religious right in Europe

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2229]
2[Option ID=2230]
3[Option ID=2231]
4[Option ID=2232]

Sl. No.59
QBID:8452059

Given below are two statements: one is labelled as Assertion A and the other is labelled as Reason R

Assertion (A) : The existence of a hereditary second Chamber of Parliament is against the principle of equality.

Reasons (R) : The concept of political equality includes the absence of special privileges as one of its essential features.

In the light of the above statements, choose the *most appropriate* answer from the options given below

(1) Both (A) and (R) are true and (R) is the correct explanation of (A)

(2) Both (A) and (R) are true but (R) is NOT the correct explanation of (A)

(3) (A) is true but (R) is false

(4) (A) is false but (R) is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2233]
2[Option ID=2234]
3[Option ID=2235]
4[Option ID=2236]

Sl. No.60
QBID:8452060

Who among the following theorists propounded the view that the corporate control over mass media has transformed the press from being a watchdog of democracy to a system of control for duping citizens into conforming to corporatist common sense?

(1) Noam Chomsky (2) Charles Taylor

(3) Antonio Gramsci (4) John Rawls

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2237]
2[Option ID=2238]
3[Option ID=2239]
4[Option ID=2240]

Sl. No.61
QBID:8452061

Given below are two statements: one is labelled as Assertion A and the other is labelled as Reason R

Assertion (A) : Secularization does not necessarily imply that people have become anti-religious or that religion has disappeared from bath the public and private domains.

Reasons (R) : Secularization doesn't affect the role or function of religion in a society in any way.

In the light of the above statements, choose the *most appropriate* answer from the options given below

(1) Both (A) and (R) are true and (R) is the correct explanation of (A)

(2) Both (A) and (R) are true but (R) is NOT the correct explanation of (A)

(3) (A) is true but (R) is false

(4) (A) is false but (R) is true

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2241]
2[Option ID=2242]
3[Option ID=2243]
4[Option ID=2244]

Sl. No.62
QBID:8452062

What is snowball sampling?

(1) Getting referrals for more subjects to interview from the people one is already interviewing

(2) Choosing subjects to interview at random from the populations

(3) Making sure that every demarcated subgroup is represented

(4) Systematically numbering a population set and selecting every odd or even number

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2245]
2[Option ID=2246]
3[Option ID=2247]
4[Option ID=2248]

Sl. No.63
QBID:8452063

Consider the following features:

(A) Presence of titular head of the state

(B) Collective responsibility of the cabinet

(C) Accountability of the executive to the legislature

(D) Judicial supremacy

Which of these are features of a parliamentary form of government

(1) (A), (B) and (C)

(2) (B), (C) and (D)

(3) (A), (B) and (D)

(4) (A), (C) and (D)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2249]
2[Option ID=2250]
3[Option ID=2251]
4[Option ID=2252]

Sl. No.64
QBID:8452064

Which Indian political thinker wrote the following lines:

'Political democracy cannot last unless there lies at the base of it social democracy. What does social democracy mean? It means a way of life which recognizes liberty, equality and fraternity as the principle of life. These principles of liberty, equality and fraternity are not to be treated as separate items in a trinity. They form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy.'

(1) Deen Dayal Upadhyaya

(2) Rabindranath Tagore

(3) B. R. Ambedkar

(4) Jawaharlal Nehru

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2253]
2[Option ID=2254]
3[Option ID=2255]
4[Option ID=2256]

Sl. No.65
QBID:8452065

Which of the following social scientists developed a conceptual distinction between civil society and political society?

(1) Andre Beteille

(2) Partha Chatterjee

(3) Ramchandra Guha

(4) Rajni Kothari

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2257]
2[Option ID=2258]
3[Option ID=2259]
4[Option ID=2260]

Sl. No.66
QBID:8452066

Which of the following is true about the concept of welfare state?

(1) A system that combines private ownership with state intervention for reducing inequality

(2) Abolition of private property

(3) Social ownership of the means of production

(4) State ownership of the means of production

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2261]
2[Option ID=2262]
3[Option ID=2263]
4[Option ID=2264]

Sl. No.67
QBID:8452067

Consider the following statements:

(A) Anatomy of the state is in civil society and that of civil society is in political economy

(B) The state is an instrument of class rule in society

(C) The state is independent of civil society

(D) Relations of production in society in any period of history constitute the base of a society over which arises the superstructure of the state and law

Which of the following combinations of the statements above is true about the Marxist theory of the state?

(1) (A), (B) and (D)

(2) (A), (B) and (C)

(3) (B) and (D)

(4) (A) and (D)

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2265]
2[Option ID=2266]
3[Option ID=2267]
4[Option ID=2268]

Sl. No.68
QBID:8452068

Who, among the following was not a member of the Constituent Assembly of India?

(1) Jayaprakash Narayan
(2) Hansa Mehta
(3) Dr. Rajendra Prasad
(4) K. M. Munshi

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2269]
2[Option ID=2270]
3[Option ID=2271]
4[Option ID=2272]

Sl. No.69
QBID:8452069

Who among the following political thinkers authored *The Subjection of Women*?

(1) John Stuart Mill
(2) Mary Wollstonecroft
(3) Simone De Bouveau
(4) Michael Walzer

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2273]
2[Option ID=2274]
3[Option ID=2275]
4[Option ID=2276]

Sl. No.70
QBID:8452070

Match List I with List II

	List I		List II
(A)	Francesca Orsini	(I)	Politics of the Governed
(B)	Partha Chatterjee	(II)	Hindi Public Sphere
(C)	Nicholas Dirks	(III)	India After Gandhi
(D)	Ramchandra Guha	(IV)	Caste of Mind

Choose the correct answer from the options given below:

(1) (A)-(III), (B)-(II), (C)-(IV), (D)-(I)
(2) (A)-(I), (B)-(II), (C)-(IV), (D)-(III)
(3) (A)-(III), (B)-(I), (C)-(IV), (D)-(II)
(4) (A)-(II), (B)-(I), (C)-(IV), (D)-(III)

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2277]
2[Option ID=2278]
3[Option ID=2279]
4[Option ID=2280]

Sl. No.71
QBID:8452071

Match List I with List II

	List I		List II
(A)	Pandita Ramabai	(I)	Gulamgiri
(B)	Tarabai Shinde	(II)	A Comparison Between Women and Men
(C)	Lakshmi Narasu	(III)	Stri Dharma Niti
(D)	Jyotiba Phule	(IV)	A Study of Caste

Choose the correct answer from the options given below:

(1) (A)-(III), (B)-(II), (C)-(IV), (D)-(I)
(2) (A)-(II), (B)-(III), (C)-(IV), (D)-(I)
(3) (A)-(I), (B)-(II), (C)-(III), (D)-(IV)
(4) (A)-(III), (B)-(I), (C)-(IV), (D)-(II)

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2281]
2[Option ID=2282]
3[Option ID=2283]
4[Option ID=2284]

Sl. No.72
QBID:8452072

Match List I with List II

	List I		List II
(A)	Charles Taylor	(I)	Theory of Moral Sentiments
(B)	Adam Smith	(II)	The Sexual Contract
(C)	Carol Pateman	(III)	The Secular Age
(D)	Talal Asad	(IV)	Formations of the Secular

Choose the correct answer from the options given below:

(1) (A)-(IV), (B)-(III), (C)-(II), (D)-(I)
(2) (A)-(II), (B)-(III), (C)-(IV), (D)-(I)
(3) (A)-(III), (B)-(I), (C)-(II), (D)-(IV)
(4) (A)-(I), (B)-(II), (C)-(III), (D)-(IV)

(1) 1
(2) 2
(3) 3

(4) 4

1[Option ID=2285]
2[Option ID=2286]
3[Option ID=2287]
4[Option ID=2288]

Sl. No.73
QBID:8452073

Match List I with List II

	List I		List II
(A)	Political Liberalism	(I)	Michael Walzer
(B)	Discipline and Punish	(II)	Charles Taylor
(C)	Spheres of Justice	(III)	John Rawls
(D)	The Secular Age	(IV)	Michel Foucault

Choose the correct answer from the options given below:

(1) (A)-(III), (B)-(II), (C)-(IV), (D)-(I)
(2) (A)-(I), (B)-(II), (C)-(IV), (D)-(III)
(3) (A)-(III), (B)-(I), (C)-(IV), (D)-(II)
(4) (A)-(III), (B)-(IV), (C)-(I), (D)-(II)

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2289]
2[Option ID=2290]
3[Option ID=2291]
4[Option ID=2292]

Sl. No.74
QBID:8452074

Match List I with List II

	List I		List II
(A)	Truth and Method	(I)	Hans Georg Gadamer
(B)	Nuts and Bolts for Social Sciences	(II)	Jon Elster
(C)	Against Method	(III)	Juergen Habermas
(D)	Knowledge and Human Interest	(IV)	Paul Feyerabend

Choose the correct answer from the options given below:

(1) (A)-(III), (B)-(II), (C)-(IV), (D)-(I)
(2) (A)-(I), (B)-(II), (C)-(IV), (D)-(III)
(3) (A)-(III), (B)-(I), (C)-(IV), (D)-(II)
(4) (A)-(III), (B)-(IV), (C)-(I), (D)-(II)

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2293]
2[Option ID=2294]
3[Option ID=2295]
4[Option ID=2296]

Sl. No.75
QBID:8452075

Which one of the following is NOT one of the characteristics of a hypothesis in social science research?

(1) A hypothesis should be simple, specific and conceptually clear

(2) A hypothesis has no connection to the existing body of knowledge in a given area of research

(3) Hypothesis should be capable of verification

(4) A hypothesis should be operationalisable

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2297]
2[Option ID=2298]
3[Option ID=2299]
4[Option ID=2300]

Sl. No.76
QBID:8452076

In social science research, which of the following is associated with Max Weber?

(1) Hegemony (2) Ideal-types

(3) Governmentality (4) Habitus

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2301]
2[Option ID=2302]
3[Option ID=2303]
4[Option ID=2304]

Sl. No.77
QBID:8452077

Which one of the following political thinkers introduced the concept of ideological state apparatus?

(1) Louis Althusser (2) Hannah Arendt

(3) Theodore Adorno (4) Antonio Gramsci

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2305]
2[Option ID=2306]

3[Option ID=2307]
4[Option ID=2308]

Sl. No.78
QBID:8452078

Match List I with List II

List I		List II	
(A)	Relations of Production	(I)	Gramsci
(B)	Biopolitics	(II)	Michel Foucault
(C)	Hegemony	(III)	Karl Marx
(D)	Habitus	(IV)	Pierre Bourdieu

Choose the correct answer from the options given below:

(1) (A)-(III), (B)-(II), (C)-(IV), (D)-(I)
(2) (A)-(I), (B)-(II), (C)-(IV), (D)-(III)
(3) (A)-(III), (B)-(II), (C)-(I), (D)-(IV)
(4) (A)-(IV), (B)-(III), (C)-(II), (D)-(I)

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2309]
2[Option ID=2310]
3[Option ID=2311]
4[Option ID=2312]

Sl. No.79
QBID:8452079

Feminist standpoint theory refers to

(1) Socialist feminist analytical framework
(2) Attention to economic factors
(3) Attention to reality from women's experience
(4) Deep empirical research

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2313]
2[Option ID=2314]
3[Option ID=2315]
4[Option ID=2316]

Sl. No.80
QBID:8452080

Which of the following authors is associated with hermeneutics?

(1) Hans Georg Gadamer
(2) Karl Popper
(3) Hannah Arendt
(4) Richard Dworkin

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2317]
2[Option ID=2318]
3[Option ID=2319]
4[Option ID=2320]

Sl. No.81
QBID:8452081

With Which of the following social science theoreticians is the concept of 'paradigm shift' associated?

(1) Richard Rorty
(2) Paul Feyerabend
(3) Thomas Kuhn
(4) Rudolph Carnap

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2321]
2[Option ID=2322]
3[Option ID=2323]
4[Option ID=2324]

Sl. No.82
QBID:8452082

With Which of the following Marxist theoreticians is the concept of 'epistemic break' associated?

(1) Rosa Luxemburg
(2) Paul Sweezy
(3) Louis Althusser
(4) Lukacs

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2325]
2[Option ID=2326]
3[Option ID=2327]
4[Option ID=2328]

Sl. No.83
QBID:8452083

Which of the following theoreticians uses the structuralist method of social science research?

(1) Hannah Arendt
(2) E. P. Thompson
(3) Levi Strauss
(4) Juergen Habermas

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2329]
2[Option ID=2330]
3[Option ID=2331]
4[Option ID=2332]

Sl. No.84
QBID:8452084

With which 20th century school of thought the concept of 'dialectic of enlightenment' is associated?

(1) Frankfurt School
(2) Structuralism
(3) Hermeneutics
(4) Logical Positivism

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2333]
2[Option ID=2334]
3[Option ID=2335]
4[Option ID=2336]

Sl. No.85
QBID:8452085

The "structure agency debate" refers to

(1) The agency of individuals to act as against the power of structural constraints
(2) The limitations posed by individual talents and capacities
(3) The power of the economy and society to prevent individual action
(4) The bringing about of social transformation

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2337]
2[Option ID=2338]
3[Option ID=2339]
4[Option ID=2340]

Sl. No.86
QBID:8452086

Which one of the following statements is NOT correct about positivism in social science research?

(1) Emphasis on taking into account human subiective feelings
(2) Emphasis on objective and value-free research
(3) Building theory about the social world through the systematic analysis of empirical data
(4) Emphasis on the quantitative method in social sciences

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2341]
2[Option ID=2342]
3[Option ID=2343]
4[Option ID=2344]

Sl. No.87
QBID:8452087

The lines cited below have been taken from the speech of which of the following leaders of Indian freedom struggle?

'Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom. A moment comes, which comes but rarely in history, when we step out from the old to the new, when an age ends, and when the soul of a nation, log suppressed, finds utterance. It is fitting that at this solemn moment we take the pledge of dedication to the service of India and her people and to the still larger cause of humanity.'

(1) Jawaharlal Nehru
(2) Dr. Bhimrao Ambedkar
(3) Madan Mohan Malaviya
(4) Shri Aurobindo

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2345]
2[Option ID=2346]
3[Option ID=2347]
4[Option ID=2348]

Sl. No.88
QBID:8452088

Read the passage and answer the question that follow:

Mahmood Mamdani argues in the context of Africa that the notion of citizens' rights as attached to place of birth has increasingly anti-democratic consequences because of the history of large scale migration on the continent, which means that any given time, hundreds of thousands of people are not living in the land of their birth. They thus have no rights for the large part of their lifetime. Mamdani rejects the post-colonial assumption that cultural and political boundaries should coincide, and that the natural boundaries of a state are those of a common cultural community. Mamdani argues, contrary to nationalist wisdom, that cultural communities rooted in a common past do not necessarily have a common future. He believes therefore, that citizens' rights should be attached to place of labour, not place of birth.

Mahmood Mamdani argues that

(1) Citizenship should be based on a shared history and shared culture in the land of one's birth
(2) Citizenship should be the basis of all rights available to people of a state
(3) Citizenship should be based on place of labour and a notion of a shared future
(4) Cultural communities rooted in a common past should be the basis of nationhood

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2349]
2[Option ID=2350]
3[Option ID=2351]
4[Option ID=2352]

Sl. No.89
QBID:8452089

Read the passage and answer the question that follow:

Mahmood Mamdani argues in the context of Africa that the notion of citizens' rights as attached to place of birth has increasingly anti-democratic consequences because of the history of large scale migration on the continent, which means that any given time, hundreds of thousands of people are not living in the land of their birth. They thus have no rights for the large part of their lifetime. Mamdani rejects the post-colonial assumption that cultural and political boundaries should coincide, and that the natural boundaries of a state are those of a common cultural community. Mamdani argues, contrary to nationalist wisdom, that cultural communities rooted in a common past do not necessarily have a common future. He believes therefore, that citizens' rights should be attached to place of labour, not place of birth.

According to Mahmood Mamdani, citizenship based on the past and on birth is undemocratic because

(1) Migration for work is a widespread and common phenomenon and large numbers of people no longer live in the country of their birth

(2) Nationalist wisdom holds that birth is the basis of national identity

(3) A shared culture and shared loyalty to the motherland is essential for citizenship rights

(4) Only people of the majority ethnic group should be considered citizens of a nation

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2353]
2[Option ID=2354]
3[Option ID=2355]
4[Option ID=2356]

Sl. No.90
QBID:8452090

Read the passage and answer the question that follow:

Mahmood Mamdani argues in the context of Africa that the notion of citizens' rights as attached to place of birth has increasingly anti-democratic consequences because of the history of large scale migration on the continent, which means that any given time, hundreds of thousands of people are not living in the land of their birth. They thus have no rights for the large part of their lifetime. Mamdani rejects the post-colonial assumption that cultural and political boundaries should coincide, and that the natural boundaries of a state are those of a common cultural community. Mamdani argues, contrary to nationalist wisdom, that cultural communities rooted in a common past do not necessarily have a common future. He believes therefore, that citizens' rights should be attached to place of labour, not place of birth.

Which of the following is not questioned in Mamdani's arguments in the passage above?

(1) The assumption about the coinciding of the cultural and political boundaries

(2) That the migrating populations deserve citizenship rights on the basis of the place of labour

(3) That migration does not frequently leads to loss of rights for the migrating populations

(4) That the communities with common past necessarily have common future

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2357]
2[Option ID=2358]
3[Option ID=2359]
4[Option ID=2360]

Sl. No.91
QBID:8452091

Read the passage and answer the question that follow:

Another way of putting it is this. The enjoyment of free speech presupposes not merely the physical ability to speak but to *be heard*, a condition without which speaking to some effect is not possible. If one's speech has no effect whatever it can hardly be said to be in the public sphere, no matter how loudly one shouts. *To make others listen* even if they would prefer not to hear, to speak to some consequence so that something in the political world is affected, to come to a conclusion – these are all presupposed in the idea of free public debate as a liberal virtue. But these performatives are not open equally to everyone because the domain of free speech always shaped by pre-established limits. These include formal legal limitations of free speech in liberal democracies (libel, slander, copyright, patent and so forth), as well as conventional practices of secrecy (confidentiality) without which politics, business, and morality would collapse in any society. But these examples do not exhaust the limits I have in mind. The limits to free speech aren't merely those imposed by law and convention – that is, by an external power. They are also intrinsic to the time and space it takes to build and demonstrate a particular argument, to understand a particular experience — and more broadly, to become particular speaking and listening subjects. The investment people have in particular argument is not simply a matter of abstract, timeless logic. It relates to the kind of person one has become, and wants to continue to be. In other words, there is no public sphere of free speech at an instant.

Three issues follow. First, given that historical forces shape elements of "the public" differently, particular appeals can be made successfully only to some sections of the public and not to others. If the performance of free speech is dependent on free listening, its effectiveness depends on the kind of listener who can engage appropriately with what is said, as well as the time and space he or she has to live in. How have different conceptions and practices of religion helped to form the ability of listeners to be publicly responsive? This last question applies not only to persons who consider themselves religious but to those for whom religion is distasteful or dangerous. For the experience of religion in the "private" spaces of home and school is crucial to the formation of subjects who will eventually inhabit a particular public culture, It determines not only the "background" by which shared principles of that culture are interpreted, but also what is to count as interpretive "background" as against "foreground" political principles.

Which of the following is NOT included in the presuppositions of free speech?

(1) Ability to speak freely
(2) Duty to speak in public
(3) Ability to be heard
(4) Legal freedom to speak

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2361]
2[Option ID=2362]
3[Option ID=2363]
4[Option ID=2364]

Sl. No.92
QBID:8452092

Read the passage and answer the question that follow:

Another way of putting it is this. The enjoyment of free speech presupposes not merely the physical ability to speak but to *be heard*, a condition without which speaking to some effect is not possible. If one's speech has no effect whatever it can hardly be said to be in the public sphere, no matter how loudly one shouts. *To make others listen* even if they would prefer not to hear, to speak to some consequence so that something in the political world is affected, to come to a conclusion – these are all presupposed in the idea of free public debate as a liberal virtue. But these performatives are not open equally to everyone because the domain of free speech always shaped by pre-established limits. These include formal legal limitations of free speech in liberal democracies (libel, slander, copyright, patent and so forth), as well as conventional practices of secrecy (confidentiality) without which politics, business, and morality would collapse in any society. But these examples do not exhaust the limits I have in mind. The limits to free speech aren't merely those imposed by law and convention – that is, by an external power. They are also intrinsic to the time and space it takes to build and demonstrate a particular argument, to understand a particular experience — and more broadly, to become particular speaking and listening subjects. The investment people have in particular argument is not simply a matter of abstract, timeless logic. It relates to the kind of person one has become, and wants to continue to be. In other words, there is no public sphere of free speech at an instant.

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Which one of the following is included in the 'pre-established limits' of free speech?

(1) Abolition of the right to free speech

(2) Promotion of free speech

(3) Legal limitations on free speech

(4) Abolition of privacy

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2365]
2[Option ID=2366]
3[Option ID=2367]
4[Option ID=2368]

Sl. No.93
QBID:8452093

Read the passage and answer the question that follow:

Another way of putting it is this. The enjoyment of free speech presupposes not merely the physical ability to speak but to *be heard*, a condition without which speaking to some effect is not possible. If one's speech has no effect whatever it can hardly be said to be in the public sphere, no matter how loudly one shouts. *To make others listen* even if they would prefer not to hear, to speak to some consequence so that something in the political world is affected, to come to a conclusion – these are all presupposed in the idea of free public debate as a liberal virtue. But these performatives are not open equally to everyone because the domain of free speech always shaped by pre-established limits. These include formal legal limitations of free speech in liberal democracies (libel, slander, copyright, patent and so forth), as well as conventional practices of secrecy (confidentiality) without which politics, business, and morality would collapse in any society. But these examples do not exhaust the limits I have in mind. The limits to free speech aren't merely those imposed by law and convention – that is, by an external power. They are also intrinsic to the time and space it takes to build and demonstrate a particular argument, to understand a particular experience — and more broadly, to become particular speaking and listening subjects. The investment people have in particular argument is not simply a matter of abstract, timeless logic. It relates to the kind of person one has become, and wants to continue to be. In other words, there is no public sphere of free speech at an instant.

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Which of the following is NOT part of the formal legal limitations on free speech?

(1) Libel laws
(2) Inability to be heard
(3) Prohibition of slandering
(4) Copyright laws

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2369]
2[Option ID=2370]
3[Option ID=2371]
4[Option ID=2372]

Sl. No.94
QBID:8452094

Read the passage and answer the question that follow:

Another way of putting it is this. The enjoyment of free speech presupposes not merely the physical ability to speak but to *be heard*, a condition without which speaking to some effect is not possible. If one's speech has no effect whatever it can hardly be said to be in the public sphere, no matter how loudly one shouts. *To make others listen* even if they would prefer not to hear, to speak to some consequence so that something in the political world is affected, to come to a conclusion – these are all presupposed in the idea of free public debate as a liberal virtue. But these performatives are not open equally to everyone because the domain of free speech always shaped by pre-established limits. These include formal legal limitations of free speech in liberal democracies (libel, slander, copyright, patent and so forth), as well as conventional practices of secrecy (confidentiality) without which politics, business, and morality would collapse in any society. But these examples do not exhaust the limits I have in mind. The limits to free speech aren't merely those imposed by law and convention – that is, by an external power. They are also intrinsic to the time and space it takes to build and demonstrate a particular argument, to understand a particular experience — and more broadly, to become particular speaking and listening subjects. The investment people have in particular argument is not simply a matter of abstract, timeless logic. It relates to the kind of person one has become, and wants to continue to be. In other words, there is no public sphere of free speech at an instant.

Three issues follow. First, given that historical forces shape elements of "the public" differently, particular appeals can be made successfully only to some sections of the public and not to others. If the performance of free speech is dependent on free listening, its effectiveness depends on the kind of listener who can engage appropriately with what is said, as well as the time and space he or she has to live in. How have different conceptions and practices of religion helped to form the ability of listeners to be publicly responsive? This last question applies not only to persons who consider themselves religious but to those for whom religion is distasteful or dangerous. For the experience of religion in the "private" spaces of home and school is crucial to the formation of subjects who will eventually inhabit a particular public culture, It determines not only the "background" by which shared principles of that culture are interpreted, but also what is to count as interpretive "background" as against "foreground" political principles.

According to the author, why is there 'no public sphere of free speech at an instant'?

(1) Because of the delay in media reporting

(2) Because people make investments over time in making specific arguments

(3) Because people do not have right to be heard

(4) Because public sphere depends on external power

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2373]
2[Option ID=2374]
3[Option ID=2375]
4[Option ID=2376]

Sl. No.95
QBID:8452095

Read the passage and answer the question that follow:

Another way of putting it is this. The enjoyment of free speech presupposes not merely the physical ability to speak but to *be heard*, a condition without which speaking to some effect is not possible. If one's speech has no effect whatever it can hardly be said to be in the public sphere, no matter how loudly one shouts. *To make others listen* even if they would prefer not to hear, to speak to some consequence so that something in the political world is affected, to come to a conclusion – these are all presupposed in the idea of free public debate as a liberal virtue. But these performatives are not open equally to everyone because the domain of free speech always shaped by pre-established limits. These include formal legal limitations of free speech in liberal democracies (libel, slander, copyright, patent and so forth), as well as conventional practices of secrecy (confidentiality) without which politics, business, and morality would collapse in any society. But these examples do not exhaust the limits I have in mind. The limits to free speech aren't merely those imposed by law and convention – that is, by an external power. They are also intrinsic to the time and space it takes to build and demonstrate a particular argument, to understand a particular experience — and more broadly, to become particular speaking and listening subjects. The investment people have in particular argument is not simply a matter of abstract, timeless logic. It relates to the kind of person one has become, and wants to continue to be. In other words, there is no public sphere of free speech at an instant.

Three issues follow. First, given that historical forces shape elements of "the public" differently, particular appeals can be made successfully only to some sections of the public and not to others. If the performance of free speech is dependent on free listening, its effectiveness depends on the kind of listener who can engage appropriately with what is said, as well as the time and space he or she has to live in. How have different conceptions and practices of religion helped to form the ability of listeners to be publicly responsive? This last question applies not only to persons who consider themselves religious but to those for whom religion is distasteful or dangerous. For the experience of religion in the "private" spaces of home and school is crucial to the formation of subjects who will eventually inhabit a particular public culture, It determines not only the "background" by which shared principles of that culture are interpreted, but also what is to count as interpretive "background" as against "foreground" political principles.

According to the passage given above, which of the following is NOT true about inhabiting a public culture?

(1) The private experience of religion is not relevant for inhabiting a public culture

(2) The private experience of religion is relevant for inhabiting a public culture

(3) Understanding of the experience at home is relevant for understanding a public culture

(4) There is a strong connection between religious experience in the privacy of home and the nature of public culture.

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2377]
2[Option ID=2378]
3[Option ID=2379]
4[Option ID=2380]

Sl. No.96
QBID:8452096

Read the passage and answer the question that follow:

Feeding is everywhere perceived as an expression of love. The giving and sharing of food can do more to foster friendship and affection than the most eloquent religious sermons. This is well conveyed in the film *Babette's Feast*, where members of a village community who despise each other in spite of going to church every Sunday become friends as they eat and drink together at a wild banquet. One argument for the provision of cooked midday meals in primary schools is that they make the school environment less hostile for the child. For Indian children, the school is often stifling and unfriendly. Verbal humiliation and physical brutality are common, and children rarely enjoy gestures of appreciation or encouragement from their teachers. In this situation, midday meals can help make children feel at ease in school. We have already noted the many ways in which midday meals can serve useful purposes, such as boosting attendance, reducing the gender gap in education, protecting children from classroom hunger, fostering a sense of social equality, generating employment for poor women, and imparting nutrition education to schoolchildren. All these, of course, depend on ensuring that midday meal schemes meet adequate quality standards.

What fosters better friendship?

(1) Watching films together
(2) Eating together
(3) Religious sermons
(4) None of the above

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2381]
2[Option ID=2382]
3[Option ID=2383]
4[Option ID=2384]

Sl. No.97
QBID:8452097

Read the passage and answer the question that follow:

Feeding is everywhere perceived as an expression of love. The giving and sharing of food can do more to foster friendship and affection than the most eloquent religious sermons. This is well conveyed in the film *Babette's Feast*, where members of a village community who despise each other in spite of going to church every Sunday become friends as they eat and drink together at a wild banquet. One argument for the provision of cooked midday meals in primary schools is that they make the school environment less hostile for the child. For Indian children, the school is often stifling and unfriendly. Verbal humiliation and physical brutality are common, and children rarely enjoy gestures of appreciation or encouragement from their teachers. In this situation, midday meals can help make children feel at ease in school. We have already noted the many ways in which midday meals can serve useful purposes, such as boosting attendance, reducing the gender gap in education, protecting children from classroom hunger, fostering a sense of social equality, generating employment for poor women, and imparting nutrition education to schoolchildren. All these, of course, depend on ensuring that midday meal schemes meet adequate quality standards.

What is the passage about?

(1) *Babette's* Feast
(2) Village community
(3) Police brutality
(4) Nutrition for school going children

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2385]
2[Option ID=2386]
3[Option ID=2387]
4[Option ID=2388]

Sl. No.98
QBID:8452098

Read the passage and answer the question that follow:

Feeding is everywhere perceived as an expression of love. The giving and sharing of food can do more to foster friendship and affection than the most eloquent religious sermons. This is well conveyed in the film *Babette's Feast*, where members of a village community who despise each other in spite of going to church every Sunday become friends as they eat and drink together at a wild banquet. One argument for the provision of cooked midday meals in primary schools is that they make the school environment less hostile for the child. For Indian children, the school is often stifling and unfriendly. Verbal humiliation and physical brutality are common, and children rarely enjoy gestures of appreciation or encouragement from their teachers. In this situation, midday meals can help make children feel at ease in school. We have already noted the many ways in which midday meals can serve useful purposes, such as boosting attendance, reducing the gender gap in education, protecting children from classroom hunger, fostering a sense of social equality, generating employment for poor women, and imparting nutrition education to schoolchildren. All these, of course, depend on ensuring that midday meal schemes meet adequate quality standards.

Which purpose does the midday meal not serve?

(1) Addressing malnourishment
(2) Fostering social inequality
(3) Promoting gender equity
(4) Providing poor women with employment

(1) 1
(2) 2
(3) 3
(4) 4

1[Option ID=2389]
2[Option ID=2390]
3[Option ID=2391]
4[Option ID=2392]

Sl. No.99
QBID:8452099

Read the passage and answer the question that follow:

Feeding is everywhere perceived as an expression of love. The giving and sharing of food can do more to foster friendship and affection than the most eloquent religious sermons. This is well conveyed in the film *Babette's Feast*, where members of a village community who despise each other in spite of going to church every Sunday become friends as they eat and drink together at a wild banquet. One argument for the provision of cooked midday meals in primary schools is that they make the school environment less hostile for the child. For Indian children, the school is often stifling and unfriendly. Verbal humiliation and physical brutality are common, and children rarely enjoy gestures of appreciation or encouragement from their teachers. In this situation, midday meals can help make children feel at ease in school. We have already noted the many ways in which midday meals can serve useful purposes, such as boosting attendance, reducing the gender gap in education, protecting children from classroom hunger, fostering a sense of social equality, generating employment for poor women, and imparting nutrition education to schoolchildren. All these, of course, depend on ensuring that midday meal schemes meet adequate quality standards.

In India the school environment is generally NOT

(1) Motivating
(2) Hostile
(3) Insulting
(4) Unfriendly

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2393]
2[Option ID=2394]
3[Option ID=2395]
4[Option ID=2396]

Sl. No.100
QBID:8452100

Read the passage and answer the question that follow:

Feeding is everywhere perceived as an expression of love. The giving and sharing of food can do more to foster friendship and affection than the most eloquent religious sermons. This is well conveyed in the film *Babette's Feast*, where members of a village community who despise each other in spite of going to church every Sunday become friends as they eat and drink together at a wild banquet. One argument for the provision of cooked midday meals in primary schools is that they make the school environment less hostile for the child. For Indian children, the school is often stifling and unfriendly. Verbal humiliation and physical brutality are common, and children rarely enjoy gestures of appreciation or encouragement from their teachers. In this situation, midday meals can help make children feel at ease in school. We have already noted the many ways in which midday meals can serve useful purposes, such as boosting attendance, reducing the gender gap in education, protecting children from classroom hunger, fostering a sense of social equality, generating employment for poor women, and imparting nutrition education to schoolchildren. All these, of course, depend on ensuring that midday meal schemes meet adequate quality standards.

What, according to the passage, will ensure the intended working of midday meals?

(1) Gender equity
(2) Friendly environment
(3) Caste equality
(4) Quality standards

(1) 1

(2) 2

(3) 3

(4) 4

1[Option ID=2397]
2[Option ID=2398]
3[Option ID=2399]
4[Option ID=2400]