

Entrance Examination – June 2019

Ph.D. (Political Science)

**V-81**

**Time: 2 Hrs.**

**Marks: 70**

Hall Ticket No.

**General Instructions:**

1. Write your Hall Ticket Number in the OMR Answer Sheet given to you. Also write the Hall Ticket number in the space provided above.
2. This question paper consists of 70 objective type questions carrying 70 marks. Questions in Part A relate to Research Methodology and questions in Part B relate to different areas of Political Science.
3. There will be negative marking of 0.33 mark for every wrong answer of 1 mark question.
4. Answers are to be marked on the OMR Answer Sheet following instructions there upon.
5. Handover the OMR Answer Sheet at the end of the examination to the invigilator.
6. No additional sheet(s) will be provided. Rough work can be done on the question paper itself or in the space provided at the end of the booklet.

## Part A

1. Functionalism is the modern successor to:
  - A. Existentialism
  - B. Marxism
  - C. Behaviourism
  - D. Phenomenology
2. Match the following methods with their meanings and choose the correct answer:

List I	List II
a. Rationalism	1. Knowledge based on interpretation
b. Empiricism	2. Knowledge based on scientifically verifiable laws
c. Positivism	3. Reason rather than experience is the source of knowledge
d. Hermeneutics	4. Knowledge is the sum of human experience

	a	b	c	d
A.	3	4	1	2
B.	3	4	2	1
C.	2	4	3	1
D.	4	2	1	3

3. The term 'elenchus' used to describe Socrates' method means:
  - A. Eclectic inquiry
  - B. Cross examination and refutation
  - C. Interpretive technique
  - D. Deductive technique
4. Gadamer's 'hermeneutic circle' refers to the process of:
  - A. Recovering the original intent of the author
  - B. Understanding a part in relation to the whole
  - C. Impossibility of understanding
  - D. Literary analysis
5. The notion of *aufheben* or sublation is a moment of:
  - A. Dialectical method
  - B. Historical method
  - C. Feminist method
  - D. Empirical method
6. Longitudinal studies are done to understand:
  - A. Change by studying a cross-section of people at a specific point of time
  - B. Change over time by tracking the same individuals
  - C. Change across generations of people
  - D. A set of characteristics across different individuals

7. The problem of 'individual fallacy' indicates the following situation:
  - A. A few cases of study and over-generalisation
  - B. Many cases of study and data confusion
  - C. Individual subjectivity and inaccurate results
  - D. Not enough time for individual testing of data
8. Methodological individualism implies:
  - A. Explanations of social phenomena need not look at what happens at the level of individuals
  - B. Cultures are making and remaking themselves
  - C. Individuals do not follow their cultural values while making decisions
  - D. Collective entities have no reality beyond individual members
9. Separation of 'Facts and Values' and 'Subject and Object' are the core concerns of:
  - A. Positivism
  - B. Interpretivism
  - C. Normativism
  - D. Rationalism
10. Which of the following can best be methodologically associated with attempts to consider Indian democracy as a case of *false exceptionalism*?
  - A. Attempts to consider India not as an established democracy on a par with western democracies despite prevalence of poverty in India
  - B. Attempts to consider India as a unique case which is incomparable with other democratic states
  - C. Attempts to place India on a par with other democratic states in developing societies
  - D. Attempts to fit the democratic experience of India within the global theorizations on democracy
11. Controlled comparisons of subnational policy outcomes are made when the policy under study is:
  - A. Spread in subnational units across national states with disparate political regimes
  - B. Spread across subnational units within the same national political regime
  - C. Concerned with a subnational unit within the same national political regime
  - D. All of the above
12. What is the meaning of the Law of inertia of large numbers?
  - A. Larger the sample size the more dependable are the results
  - B. Larger the sample size the more likely that the results go wrong
  - C. Small sample is more reflective of the reality than large sample
  - D. The difference between the means of small and large samples is not significant

13. A systematic sample is:
- A. Generated by selecting elements from a list of the population at a predetermined interval
  - B. Drawn from a population that has been subdivided into two or more strata based on a single characteristic
  - C. Drawn from increasingly narrow groups (assembly segments, polling stations) until the final sample of elements is drawn from the smallest group (individuals in a locality)
  - D. One in which elements are chosen for inclusion in a nonprobabilistic manner (usually in a purposive or convenient manner) in proportion to their representation in the population
14. In social science research, the term triangulation refers to:
- A. Connecting dependent, independent and intervening variables to explain the phenomena of interest
  - B. Establishing the validity of qualitative data by cross-checking with quantitative data
  - C. Investigating relationships between one dependent and two or more variables
  - D. Using multiple sources of data and research methods to understand phenomena
15. When you formulate a hypothesis for the sole purpose of rejecting it is called:
- A. Alternative hypothesis
  - B. Null hypothesis
  - C. Testable hypothesis
  - D. Common sense hypothesis
16. What test would you use to find out association or independence of attributes?
- A. t-test
  - B. F-test
  - C. Test based on correlation coefficient
  - D. Chi-square test
17. "Does social capital provide a means for advancing economic development, promoting ethnic peace, and strengthening democratic governance?" (Anirudh Krishna). Identify the independent variable in this research question.
- A. Economic development
  - B. Ethnic peace
  - C. Democratic governance
  - D. Social capital

18. A closed-ended question is one which:
- A. Provides respondents with a list of responses from which to choose
  - B. Contains a well-defined and operationalized concept that is crucial for the study
  - C. Encourages respondents to choose a particular answer preferred by the researcher
  - D. Provides respondents only Yes or No response to the question with no possibility of expressing different shades of opinion
19. Procedures that enable us to decide whether to reject or accept hypothesis are called:
- A. Sampling error
  - B. Correlation analysis
  - C. Tests of significance
  - D. Probability distributions
20. Median is:
- A. The value that deviates least from the mean
  - B. The statistical average of a set of numerical values regardless of its position
  - C. The value that appears most often in a set of data
  - D. The middle value that divides all the values in a data set into two equal halves
21. A variable Y is determined from a variable X according to the equation  $Y = 2X - 3$ . Find Y when X = -2, -1, 0, 1, 2, 3, 4.
- A. -7, -5, -3, -1, 1, 3, 5
  - B. 7, 5, 3, 1, -1, -3, -5
  - C. 1, -1, -3, -1, 1, 3, 5
  - D. -7, -5, -3, 0, 1, 3, 5
22. Qualitative data is collected using the methods of:
- A. Observation
  - B. Focus group discussion
  - C. Face-to-face interview
  - D. All of the above
23. Specifying the meaning of a concept and stating the terms by which it will be measured is known as:
- A. Quantification
  - B. Conceptualization
  - C. Operationalization
  - D. Hypothesis formulation

Read the passages given below and answer the questions that follow each of the passages.

Passage 1:

European civilization seeks to create unity by keeping differences at bay, or by destroying difference and bringing about homogeneity. On the other hand, Indian civilization does not deny differences, but, by recognizing them and demarcating the relation of each group with all the others, tries to find a place for all in society. "That the bringing together of the diverse into one, of making the stranger into one's own, is not the same as turning everything into a homogeneous mass – do we, in this country, have to shout this truth from the rooftops?"

The arrangement by which social unity was sought, even as differences were also recognized, is the Indian caste system. In the Swadeshi period, Tagore even claimed that had the ancient makers of the *śāstra* known of the Muslim and Christian inhabitants of the country, they would not have restricted their rules to only the Hindu castes but "would have defined the claims of all of these alien groups with the Hindu *samāj* in such a way that there would not have been frequent conflicts between them." In 1911-12, when he was thoroughly disillusioned by the politics of the Swadeshi movement, Tagore was still writing, in the context of the history of caste conflicts in India: "It is not in India's nature to scatter itself among the many. India seeks unity, which is why it strives to contain diversity within the bounds of unity."

Later, in his *Nationalism* lectures, he says much the same thing about the caste system in India, and reminds his American audience that unlike the European conquerors of the Americas, the Aryans did not try to annihilate the non-Aryan peoples of India but instead sought to include them within society while recognizing their differences. Of course, by 1917 Tagore was far more conscious and articulate than before about the rigidity, and consequent injustices, of the caste system: "...In her caste regulations, India recognized differences, but not the mutability which is the law of life. In trying to avoid collisions she set up boundaries of immovable walls, thus giving to her numerous races the negative benefit of peace and order but not the positive opportunity of expansion and movement."

Yet Tagore insisted at the same time that "India tolerated difference of races from the first, and that spirit of toleration has acted all through her history. Her caste system is the outcome of this spirit of toleration." He had no doubt at this time that India's ideal was "neither the colourless vagueness of cosmopolitanism, nor the fierce self-idolatry of nation-worship," but social unity through recognition of the mutual differences of races and communities.

[Partha Chatterjee, "The Indian Non-Nation: Imagining with Tagore"]

24. Indian civilization:

- A. Denies differences
- B. Recognises differences
- C. Magnifies differences
- D. Catalogues differences

25. By 1917, Tagore was:
- A. Conscious of the rigidity and injustices of the caste system
  - B. Entirely wedded to the principles of the caste system
  - C. Partially in favour of the caste system
  - D. Rejected the caste system
26. Tagore felt that India sought unity because:
- A. It hated diversity
  - B. It found diversity chaotic.
  - C. It liked authoritarian rulers
  - D. It contains diversity within unity
27. According to Tagore, the Indian ideal was:
- A. Colourless vagueness of cosmopolitanism
  - B. Self-idolatry of nation-worship
  - C. Social unity through recognising differences
  - D. Finding the enemy and annihilating him

Passage 2

A commitment to equality is in many respects the defining feature of socialist ideology, equality being the political value that most clearly distinguishes socialism from its rivals, notably liberalism and conservatism. Conservatives believe society to be naturally hierarchic, and therefore reject the idea of social equality as simply absurd. Liberals, however, are committed to equality, but on the grounds that all individuals are of equal moral worth and are therefore entitled to equal rights and respect. They are nevertheless born with very different talents and skills and are entitled to be rewarded accordingly: those who work hard and possess abilities deserve to be wealthier than those who do not. Liberals therefore favour equality of opportunity, but see no reason why this should, or will, lead to social and economic equality. Socialism is characterized by its belief in social equality, or equality of outcome. Socialists have advanced at least three arguments in favour of this form of equality.

First, social equality upholds justice or fairness. Socialists are reluctant to explain the inequality of wealth in terms of innate differences of ability amongst individuals. Socialists believe that just as capitalism has fostered competitive and selfish behaviour, human inequality very largely reflects the unequal structure of society. They do not hold the naive belief that all people are born identical, possessing precisely the same capacities and skills. An egalitarian society would not, for instance, be one in which all students gain the same mark in their mathematics examinations. Nevertheless, socialists believe that the most significant forms of human inequality are a result of unequal treatment by society, rather than unequal endowment by nature. Justice, from a socialist perspective, therefore demands that people are treated equally, or at least more equally, by society in terms of their rewards and material circumstances. Formal equality, in its legal and political senses, is clearly inadequate because it disregards the structural inequalities of the capitalist system. Equality of opportunity, for its part, legitimizes inequality by perpetuating the myth of innate inequality.

Second, social equality underpins community and cooperation. If people live in equal social circumstances, they will be more likely to identify with one another and work together for common benefit. Equal outcomes therefore strengthen social solidarity. Social inequality, by the same token, leads to conflict and instability. This is most clearly reflected in socialist theories about class conflict, or even 'class war'. It also explains why socialists have criticized equality of opportunity for breeding a 'survival of the fittest' mentality. R. H. Tawney, for example, dismissed it as a 'tadpole philosophy'.

Third, socialists support social equality because they hold that need-satisfaction is the basis for human fulfilment and self-realization. A 'need' is a necessity: it demands satisfaction; it is not simply a frivolous wish or a passing fancy. Basic needs, such as the need for food, water, shelter, companionship and so on, are fundamental to the human condition, which means that, for socialists, their satisfaction is the very stuff of freedom. Since all people have broadly similar needs, distributing wealth on the basis of need-satisfaction has clearly egalitarian implications. Unlike liberals, socialists therefore believe that freedom and equality are compatible principles. Nevertheless, need-satisfaction can also have inequalitarian implications, as in the case of so-called 'special' needs, arising, for instance, from physical or mental disability.

[Andrew Heywood, *Political Ideologies*, 2012]

28. According to the author the Liberals:

- A. Believe that all individuals are born equal in all respects
- B. Individuals are entitled to be rewarded according to their talents
- C. Individuals are entitled to equal rewards regardless of their skills
- D. Believe in equality of outcomes although individuals are born with different talents

29. What does 'tadpole' philosophy stand for?

- A. Unequal treatment
- B. Social solidarity
- C. Survival of the fittest
- D. None of the above

30. How do socialists criticise equality of opportunity?

- A. It is formal equality only
- B. It ignores structural inequalities
- C. It perpetuates the myth of innate inequality
- D. All of the above

31. What does equal outcome achieve?

- A. Individual autonomy
- B. Market competition
- C. Community
- D. None of the above



Passage 3:

So far I have been describing the damage done by persistent and endemic poverty as a kind of violence on the poor. However, what justification is there for the use of the term violence to describe the injuries caused by poverty? Further, why describe it as structural violence? Even if we accept this term, there remains the question of why the state should be linked to it. One way to further a careful and critical appreciation of the term structural violence is to ask what kind of limitation it imposes on one's analysis and imagination. I shall argue below that structural violence is both necessary and problematic as an analytical category.

When Max Weber defined the state as the institution that has "the monopoly of violence within a given territory," he was not thinking about structural violence. Rather, he employed violence in the usual sense of a direct act of force that causes physical harm to another person. I take the term structural violence from a germinal article published by Johan Galtung in the *Journal of Peace Research* in 1969. Galtung's definition of violence takes one far afield from a narrow focus on the somatic. He identifies violence to be any situation in which there is a difference between the potential and actual somatic and mental achievements of people. Put another way, violence occurs in any situation in which people are unable to achieve their capacities or capabilities to their full potential and almost certainly if they are unable to do so to the same extent as others.

The reason such violence is considered to be structural is that it is impossible to identify a single actor who commits the violence. Instead the violence is impersonal, built into the structure of power. Far from being intended, violence in this sense does not even have to be caused by a particular agent. What one finds here is a classically structuralist social theory wedded to consequentialism. Galtung's interest is in outcomes, not in processes. Whenever outcomes are unequal, violence is present. In fact, in this way of thinking, any system with less than full equality displays evidence of violence. The absence of violence is an ideal state that is not likely to be achieved in any given social formation. This interest in outcomes, however, has a broad scope, not limited to questions of food, livelihood, and income. Structural violence is a capacious term that encompasses not only the exclusion from entitlements such as food and water, but also the exclusion of certain groups from particular forms of recognition (citizenship rights, equal rights before law, right to education, representation and so on)...

The difference between structural violence and direct violence goes even further. In its ordinary meaning, violence requires a perpetrator who commits the violent act and a victim who is injured by it. In the case of structural violence, although there is a victim—someone who is injured by the inequities of social arrangements, it is hard to identify a perpetrator. It is not a victimless crime but its opposite: a crime without a criminal. This particular fact raises the question of what makes it different from the destructiveness of natural disaster—the devastation that a hurricane or an earthquake can cause in the lives of the poor. One does not identify natural disasters as violence except perhaps when one speaks metaphorically of the violence of nature...

Why should the ill effects of structural inequities be termed violence at all? Is there not a danger of conflating two very different phenomena by the use of such a term? I believe the analytical perils are very real. However, there is one compelling—perhaps overwhelming reason to retain a focus on violence; it keeps one's attention on its

impact on mortality. Structural violence results in the premature and untimely deaths of people.... What distinguishes such violence from the destruction caused by acts of nature is that these unfortunate outcomes result from the deliberate actions of social agents. One must keep in mind that certain classes of people have a stake in perpetuating a social order in which such extreme suffering is not only tolerated but also taken as normal. All those who benefit from the status quo and do not wish to see it changed then become complicit in this violence against the poor. In a country like India, the perpetrators of violence include not only the elites but also the fast-growing middle class whose increasing number and greater consumer power are being celebrated by an aggressive global capitalism.

[Akhil Gupta, *Red Tape: Bureaucracy, Structural Violence, and Poverty in India*, 2012]

32. This passage expands the notion of violence to include:
- A. Physical harm
  - B. Physical harm and mental harm
  - C. Physical harm and mental harm caused by specific agents
  - D. Physical and mental harm caused by structures
33. A structuralist theory is interested in:
- A. Outcomes
  - B. Intentions of agents
  - C. Processes and outcomes
  - D. Full equality
34. A crime without a criminal in this passage refers to:
- A. The state which has the monopoly of violence within a given territory
  - B. The consumer power of the middle classes celebrated by an aggressive global capitalism
  - C. The destruction caused by hurricanes and earthquakes in the lives of the poor
  - D. The violence imposed on people due to inequities of social arrangements
35. For this author, poverty is NOT limited to:
- A. Lack of rights
  - B. Lack of food, water and livelihood
  - C. Lack of recognition
  - D. Lack of self esteem

## Part B

36. The idea that castes form a graded system of sovereignties is proposed by:
- Jotirao Phule
  - Mahadev Govind Ranade
  - E.V. Ramasamy Naicker
  - Bhimrao Ramji Ambedkar
37. Thinkers like Hobbes and Locke are:
- Utopians
  - Existentialists
  - Utilitarians
  - Contractarians
38. Tacit consent is an idea proposed by:
- John Stuart Mill
  - John Rawls
  - Robert Filmer
  - John Locke
39. False consciousness is:
- Losing one's mind for good
  - Consciously telling a lie and not admitting it
  - Being in a state of incoherence because of the effects of intoxicants or medicines
  - An inability to see things, especially social relations, as they really are
40. Gramsci's concept of hegemony refers to:
- Rule of consent
  - Rule of consent plus domination
  - Rule of domination
  - Rule of surveillance
41. The concept of over-determination as used by Althusser means:
- When a single effect is caused by a single factor
  - When a single effect is caused by multiple factors
  - When a single effect is caused by dual factors
  - None of the above

42. Who among the following thinkers makes a distinction between antagonistic and non-antagonistic contradictions?
- A. Frederick Engels
  - B. V.I. Lenin
  - C. Leon Trotsky
  - D. Mao Zedong
43. "Reason has always existed but not in a reasonable form". Who says this?
- A. Immanuel Kant
  - B. G.W.F. Hegel
  - C. Karl Marx
  - D. Antonio Gramsci
44. Who says, "Lokniti is the child of Rajniti"?
- A. Acharya Narendra Deva
  - B. Ram Manohar Lohia
  - C. Jayaprakash Narayan
  - D. B. R. Ambedkar
45. According to Michael Walzer, complex equality refers to:
- A. Reducing monopolies
  - B. Reducing the dominance of one good across spheres
  - C. Reducing competition
  - D. Shared understandings about equality
46. According to Socrates, justice, as a curative practice, is comparable to:
- A. Gymnastics
  - B. Medicine
  - C. Music
  - D. Arithmetic
47. The first work by Hegel which discusses the master-slave dialectic is:
- A. Phenomenology
  - B. Logic
  - C. Philosophy of Right
  - D. Lectures on the History of Philosophy
48. Which one of the following belongs to Max Weber's three-fold scheme of the classification of political regimes
- A. Legal-rational authority
  - B. Grass-roots authority
  - C. Use of violence
  - D. Divine sanction

49. Which among the following, according to Almond and Powell, is an output function of political systems?
- A. Interest aggregation
  - B. Rule adjudication
  - C. Political socialization
  - D. Political communication
50. Which country follows the system of collective presidency constituted by a Federal Council?
- A. France
  - B. Germany
  - C. Belgium
  - D. Switzerland
51. David Apter speaks of four stages of political modernisation. Identify the fourth stage from the ones given below:
- A. Stage of contact and control
  - B. Stage of Reaction
  - C. Stage of contradiction
  - D. Stage of a New Generative Solution
52. In comparative political studies, classification of regimes and countries is done through grouping them according to:
- A. Size of the country by land area
  - B. Size of the country by population
  - C. Geographical proximity
  - D. According to shared characteristics
53. Prediction in Comparative Politics is made in:
- A. Definitive terms
  - B. Probabilistic terms
  - C. Experimental terms
  - D. Scientific terms
54. 'System of States' and 'Society of States' differ on the question of:
- A. The role of leadership
  - B. Norms and order
  - C. Significance of national boundaries
  - D. Principle of sovereignty

55. One of the following is not part of Traditional Realism:
- A. Pessimistic view of human nature
  - B. Balance of power
  - C. Universal moral principles
  - D. Autonomy of politics
56. The United States recently withdrew from the membership of:
- A. United Nations
  - B. North Atlantic Treaty Organization
  - C. Trans Pacific Partnership
  - D. North America Free Trade Agreement
57. Consider the following statements about India's federal polity:
- i. It is considered as a 'holding-together' polity
  - ii. It is a 'demos-constraining' and not 'demos-enabling' polity
  - iii. It is a centralized polity where the centre has preponderant powers over the states
- Which of the statements made above are true?
- A. i, ii, iii
  - B. i, ii
  - C. ii, iii
  - D. i, iii
58. Consider the distinction between civil society and political society in India:
- i. Civil society and political society are essentially the same albeit with a different nomenclature
  - ii. While civil society is a democratic space where the educated middle class negotiate their rights within constitutional norms and rules, political society is an unruly space where the marginalized and poor negotiate their rights by resorting to violent and extra-constitutional means
  - iii. While the question of redistribution is a paramount consideration in political society, it is not the case in civil society

Which of the statements given above are true?

- A. i, ii, iii
- B. i, ii
- C. ii, iii
- D. i, iii

59. In the literature on political economy of India's economic reforms, which of the following best represents the idea of a 'divided leviathan'?
- The Indian state is a divided entity in terms of its form and substance
  - States are divided in terms of their economic policy orientation and pace of reforms
  - States have divided loyalties and diverse ideological orientations
  - The states have become too powerful in the era of economic reforms
60. Consider the following statements about the 'regulating' nature of the Indian state:
- The Presidency, Courts and the Election Commission are the key drivers of the 'regulating' state
  - The transformation of India's economy from a 'command economy' to a 'federal market' economy facilitates the 'regulating' role of the Indian state
  - The Indian state sheds its hitherto interventionist role and regulates competition *between* and *across* states for attracting capital and investment
- Which of the statements given above are true?
- i, ii, iii
  - i, ii
  - i, iii
  - Only ii
61. Consider the following statements about Armed Forces Special Powers Act (AFSPA):
- The BP Jeevan Reddy Committee recommended its repeal and replacement by Unlawful Activities Prevention Act
  - It warrants only a junior commissioned officer to search, ransack, and shoot to kill merely on the ground of suspicion
  - Army in the line of duty enjoys full immunity under AFSPA
- Which of the statements given above are true?
- i, ii, iii
  - ii, iii
  - i, ii
  - i, iii
62. According to Guy Peters, as a result of synthesis of the nature of political system and typology of policies, the consociational democracy produces:
- Regulatory Policies
  - Distributive Policies
  - Redistributive Policies
  - Self-Regulatory Policies

63. When there is a conflict of interest between two groups representing development for profit vs equal social distribution of resources, then which of the following models provides conceptual framework to understand the phenomenon?
- A. Interest group theory
  - B. Minimax mixed strategy
  - C. Punctuated equilibrium model
  - D. Advocacy Coalition Framework
64. 124<sup>th</sup> Amendment to the Constitution of India is related to:
- A. Providing constitutional status to National Commission for Backward Classes
  - B. Providing reservations to economically weaker sections
  - C. Introducing Goods and Services Tax
  - D. Providing National Judicial Appointment Commission
65. Who among the following is credited with the Incrementalism model of decision-making?
- A. Amitai Etzioni
  - B. Chester Barnard
  - C. Charles Lindblom
  - D. John Dewey
66. Paul Appleby's statement that "all administration today is political since it must be responsive to the public interest" challenges the principle of:
- A. Impersonality
  - B. Anonymity
  - C. Integrity
  - D. Neutrality
67. The process by which former subjects are recruited as active participants in organizational and electoral activities for influencing political decision making is referred to as:
- A. Political Socialisation
  - B. Political Mobilisation
  - C. Political Communication
  - D. Political modernisation



68. The Industrial Revolution produced two lines of conflict between:
- i. Rural landed interests and the emerging classes of commercial and industrial entrepreneurs
  - ii. Church and the State
  - iii. Owning classes and the tenants and workers
  - iv. Educated and the Uneducated

Which of the statements made above are true?

- A. i and iii
  - B. i and ii
  - C. ii and iv
  - D. ii and iii
69. Who, among the following, has contributed to the study of culture and politics and is known for his original ideas about how subaltern groups, especially peasants in developing countries, resist domination?
- A. Barrington Moore
  - B. Eric Hobsbawm
  - C. James C. Scott
  - D. Ted Robert Gurr

70. In his book *Who Governs?*, Robert Dahl shows that:
- A. The ordinary citizens are powerless and subjected to the manipulation of the elites
  - B. The local voluntary communities play an important role in bringing about social transformation
  - C. The State alone has the authority to allocate values for a society
  - D. The government is not run by business elites but is pluralistic in nature

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Course and Subject: Ph.D. (Political Science)


Key to Question paper: V-81

Question Number	Answer
1	C
2	B
3	B
4	B
5	A
6	B
7	A
8	D
9	A
10	B
11	B
12	A
13	A
14	D
15	B
16	D
17	D
18	A
19	C
20	D
21	A
22	D
23	C
24	B

Question Number	Answer
25	A
26	D
27	C
28	B
29	C
30	D
31	C
32	D
33	A
34	D
35	B
36	D
37	D
38	D
39	D
40	B
41	B
42	D
43	C
44	C
45	B
46	B
47	A
48	A

Question Number	Answer
49	B
50	D
51	D
52	D
53	B
54	B
55	C
56	C
57	A
58	C
59	B
60	A
61	C
62	A
63	D
64	B
65	C
66	D
67	B
68	A
69	C
70	D

Date: 6<sup>th</sup> June 2019

  
Signature  
Head of the Department