

Entrance Examinations – 2016
M.A. Political Science

K-26

Maximum marks: 100

Time: 2 hours

Hall Ticket No.

INSTRUCTIONS TO CANDIDATES

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 two parts—Part A and Part B.** Answers are to be marked on the OMR answer sheet following the instructions provided thereupon.
3. Part A of the question paper consists of 60 objective type questions of **one mark each** for a total of 60 marks.
4. Part B has comprehension tests with 5 passages. Read carefully each passage followed by eight questions each and answer the respective questions in OMR answer sheets. Each question in Part B carries **one mark** for a total of **40 marks**.
5. **There is negative marking. Each wrong answer in Part A and Part B carries -0.33 mark.**
6. Hand over the OMR answer sheet at the end of the examination to the invigilator.
7. 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
(Objective Type)

Answer all questions.

1. Economic justice as one of the objectives of the Indian Constitution has been provided in the
 - a. Preamble and Fundamental Rights
 - b. Preamble and Directive Principles
 - c. Fundamental Rights and Directive Principles
 - d. Preamble, Fundamental Rights and Fundamental Duties.
2. Criminal Law (Amendment) Act 2013, popularly known as *Nirbhaya Act* deals with
 - a. robbery in night trains
 - b. job security of migrant workers
 - c. sexual crimes
 - d. dowry and child marriage
3. The Parliament can legislate on a subject in the State List, if
 - a. the Rajya Sabha passes a resolution that Parliament should make laws with respect to any matter enumerated in the State List
 - b. the Lok Sabha passes a resolution that Parliament should make laws with respect to any matter enumerated in the State List
 - c. the Governors of two or more states recommend to the Parliament to legislate to that effect
 - d. the President of India desires that Parliament pass such a legislation
4. Economic liberalisation in India involved
 - a. dismantling state planning and control over the economy
 - b. Public Private Partnerships
 - c. disinvestment in public sector companies and undertakings
 - d. All of the above
5. Which one of the following statements about a Money Bill is not correct?
 - a. The Speaker of Lok Sabha is the final authority to decide whether the bill is a Money Bill or not.
 - b. A Money Bill can be tabled either in the Lok Sabha or the Rajya Sabha.
 - c. The President cannot return a Money Bill to the Lok Sabha for reconsideration.
 - d. Rajya Sabha can make recommendations on Money Bill, but cannot reject it.

6. In 2015, the judgment of Supreme Court in *Shreya Singhal vs. Union of India* extended freedom of speech to
- films and documentaries
 - internet users
 - newspapers
 - satellite televisions
7. The Mahagathbandhan (Grand alliance) in the Assembly Elections held in Bihar in 2015 consisted of the following political parties:
- Bharatiya Janata Party and Lok Janshakti Party
 - Bharatiya Janata Party, Lok Janshakti Party and Hindustani Awam Morcha
 - Janata Dal (United), Rashtriya Janata Dal and Indian National Congress
 - Janata Dal (United), Rashtriya Janata Dal and Communist Party of India
8. In the Indian legal system, *personal laws* refer to the rules and regulations concerning
- selection of friends
 - food habits
 - marriage
 - dress code
9. Who were the signatories to Poona Pact, 1932?
- B. R. Ambedkar and J. B. Kripalani
 - B. R. Ambedkar and Madan Mohan Malaviya
 - B. R. Ambedkar and C. R. Rajagopalachari
 - B. R. Ambedkar and M.K. Gandhi
10. Match the following political leaders with their respective states and choose the answer from the code.

A.	Babulal Marandi	1.	Maharashtra
B.	Raj Thackeray	2.	Bihar
C.	Vaiko	3.	Jharkhand
D.	Ram Vilas Paswan	4.	Tamil Nadu

Code:

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

11. Match the following protest movements/organizations with their respective leaders and choose the answer from the code.

- | | | |
|-----------------------------------|---|--------------|
| A. Narmada Bachao Andolan | 1 | Trupti Desai |
| B. Mazdoor Kisan Shakti Sangathan | 2 | Medha Patkar |
| C. India Against Corruption | 3 | Aruna Roy |
| D. Bhumata Ranragini Brigade | 4 | Anna Hazare |

Code:

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

12. Consider the following about the powers and functions of the President of India.

- I. to summon the Parliament and preside over its meeting
- II. to dissolve both houses of the Parliament
- III. to prorogue the session of both houses of the Parliament
- IV. to proclaim Emergency under relevant provisions of the Constitution

In light of the above statements, which of the following is right answer?

- a. I, II, III and IV are true
- b. II, III and IV are true
- c. III and IV are true
- d. Only IV is true

13. The term 'failed states' is used for states where

- a. annual economic growth rate is falling
- b. legitimate authority has crumbled
- c. public sector enterprises are in losses
- d. crime rate has increased over the years

14. Constitutionalism limits

- a. effective rule
- b. rule of law
- c. democratic rule
- d. arbitrary rule

15. For Max Weber, modern bureaucracy is based on

- a. fusion of roles and tasks
- b. carefully defined division of tasks
- c. personal loyalty to the ruler
- d. finishing tasks before scheduled time

16. Presidential system of government is characterized by

- a. same personnel for the executive and legislature
- b. separate popular election of the executive and legislature
- c. principle of collective responsibility
- d. President's power to dismiss the legislature

17. 'State capitalism' implies:

- a. Free provision of material benefits to the poor by the state
- b. The coming together of economic market and group interests
- c. The convergence of economic market and authoritarian control
- d. The convergence of public institutions and civil society

18. 'SYRIZA' is a political party in

- a. Syria
- b. Greece
- c. Turkey
- d. Libya

19. Green activism supports:

- a. Rights of consumers to spend
- b. Sustainable development
- c. Creating awareness about traffic signals
- d. Rights of owners of industry

20. 'Gerrymandering' stands for

- a. changing the electoral system design
- b. tampering with fundamental rights
- c. manipulating constituency boundaries
- d. altering international boundaries

21. Behaviouralism emphasizes

- a. in-depth study
- b. verifiable facts
- c. normative study
- d. norms of appropriate behaviour

22. 'Roll back of the state' implies

- a. cut down in police funding
- b. nationalization of industries
- c. encouragement to privatization
- d. taking back citizens' rights

23. Authoritarian regimes are characterized by

- a. affirmation of rights of the people
- b. denial of political freedoms to citizens
- c. support to freedom of expression
- d. absence of market activity

24. 'Kitchen cabinet' means

- a. unofficial advisers to the Prime Minister
- b. ministers without a portfolio
- c. key ministers in agro industry
- d. Prime Minister and Minister for Food and Civil Supplies

25. Who is the Chairman of the National Institution for Transforming India (NITI Aayog)?

- a. Arvind Panagariya
- b. Narendra Modi
- c. Nandan Nilekani
- d. Raghuram Rajan

26. Who is closely associated with Ecological Approach in Public Administration?

- a. L. D. White
- b. F. W. Riggs
- c. Elton Mayo
- d. Woodrow Wilson

27. 'Rule of Thumb' as a mode of administration is rejected by
- Ecological Approach
 - Scientific Management
 - Human Relations approach
 - Bureaucratic approach
28. Which of the following is not true regarding civil servants in India?
- They should not engage in any other job for remuneration.
 - They are barred from contesting general elections.
 - Their recruitment is based on spoils system.
 - Their promotion is based on seniority.
29. Cybernetics is the science of
- decision-making
 - organizations
 - ecology
 - communication
30. The role of informal groups is emphasised by
- Systems theory
 - Human Relations approach
 - Behavioral approach
 - Classical approach
31. Who is the author of 'The Functions of the Executive'?
- Chester I. Barnard
 - Herbert Simon
 - Elton Mayo
 - Marx Weber
32. Hawthorne experiment is associated with
- Theory X and Y
 - Human Relations Approach
 - New Public Management
 - Developmental Administration
33. Span of control is
- a law of political parties
 - a principle of organization
 - an instrument of MNCs
 - a strategy of market

34. Mani Shankar Aiyar Committee is related to reforms in

- a. centre-state relations
- b. foreign relations
- c. local governance
- d. Information Technology

35. Pradhan Mantri Jan-Dhan Yojana (PMJDY)

- a. intends to give money as per the need of the poor
- b. ensures availability of banking services to every citizen
- c. procures consumer durables at cheaper price
- d. provides free healthcare for all citizens

36. Lal Bahadur Shastri National Academy imparts training for

- a. civil servants
- b. cabinet ministers
- c. MLAs and MPs
- d. the executives of private firms

37. One of the following was not a pioneer of the Non-Alignment Movement (NAM):

- a. Tito
- b. Nasser
- c. Sukarno
- d. Nehru

38. India's External Affairs Minister is

- a. Smriti Irani
- b. Sushma Swaraj
- c. Arun Jaitley
- d. Manohar Parrikar

39. Durand Line separates

- a. India and Sri Lanka
- b. Afghanistan and Pakistan
- c. China and Myanmar
- d. Mongolia and Russia

40. Farakka Dispute is between

- a. India and Nepal
- b. India and Bhutan
- c. India and Bangladesh
- d. India and Pakistan

41. Munich Agreement was signed between

- a. Chamberlain and Hitler
- b. Hitler and Stalin
- c. Chamberlain and Roosevelt
- d. De Gaulle and Stalin

42. Paris Conference (2015) was on

- a. climate
- b. terrorism
- c. global migration
- d. nuclear proliferation

43. Treaty of Westphalia (1648) formalized

- a. modern nation-state system
- b. establishment of League of Nations
- c. a peace treaty between Russia and Japan
- d. de-colonization of Africa

44. One of the following played no role in the unification of Italy:

- a. Garibaldi
- b. Cavour
- c. Mazzini
- d. Bismarck

45. Which one of the following leaders was associated with economic reforms in China known as 'Four Modernizations'?

- a. Deng Xiaoping
- b. Hu Jintao
- c. Chiang Kai-shek
- d. Li Peng

46. The Versailles Treaty signed in 1919 led to
- Reduced power of the Ottoman Empire
 - Disarmament of Germany
 - Affirmation of the principle of national self-determination
 - All of the above
47. The 'Maritime Silk Route' is associated with
- China
 - USA
 - Japan
 - Maldives
48. 'Bandung Conference' is also known as
- First Commonwealth Meeting
 - First Afro-Asian Conference
 - First Disarmament Conference
 - First Earth Summit
49. The *bhoodan* movement was started by
- Mahatma Gandhi
 - Jayaprakash Narayan
 - Vinoba Bhave
 - Periyar Ramasamy
50. The Buddha is said to have supported the republic of
- Vajjians
 - Kosalas
 - Magadhas
 - Mlecchas
51. *Shanti Parva* in the Mahabharata includes
- Bhishma's instruction of Rajadharma
 - the game of dice
 - Bhagavadgita
 - the Eighteen Days war
52. The thinker who defined justice as treating equals equally was
- J. S. Mill
 - James Mill
 - Bentham
 - Aristotle

53. The social contract theory holds that

- a. the State is natural
- b. the collective is more valuable than the individual
- c. the right to property is inviolable
- d. human history has a goal

54. A society in which one can "hunt in the morning, fish in the afternoon, rear cattle in the evening, criticize after dinner...", was visualized by

- a. Tolstoy
- b. Nietzsche
- c. Marx and Engels
- d. Sorokin

55. One of the following is not an elite theorist:

- a. Mosca
- b. Pareto
- c. Michels
- d. Kropotkin

56. Natural rights mean

- a. rights other than human rights
- b. rights recognized in all societies
- c. rights believed to be valid independent of actual legal systems
- d. None of the above

57. Edmund Burke criticized the excesses of

- a. the American revolution
- b. the Glorious revolution
- c. the industrial revolution
- d. the French revolution

58. *Reason, Romanticism and Revolution* was written by

- a. Ram Manohar Lohia
- b. Subhash Chandra Bose
- c. M. N. Roy
- d. E. M. S. Namboodiripad

59. The distinction between the City of God and the City of Man was made by

- a. Aquinas
- b. Augustine
- c. Cicero
- d. Seneca

60. Match the following and choose the correct answer from the code.

- | | |
|--------------------|---|
| A. democracy | 1. exclusionary nationalism |
| B. dictatorship | 2. free and fair elections |
| C. fascism | 3. government control over all spheres of public and private life |
| D. totalitarianism | 4. absence of legal limits on the rulers' powers |

Code:

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

Part B**(Comprehension tests)**

Part B has comprehension tests with 5 passages. Read carefully each passage followed by eight questions each and answer the respective questions in OMR answer sheets. Each question in Part B carries **one mark** for a total of **40 marks**.

Passage 1

After fighting a losing battle with the growing tide of municipal waste, the Ministry of Environment and Forests has notified the New Solid Waste Management Rules with clear responsibilities assigned to various classes of consumers. For these rules to have any significant impact, however, the local bodies in charge of implementation should appeal to the rational impulses of communities – a small effort at segregating trash at source would be a good thing for their household budgets. Cities and towns would then have to provide the logistical chain to evacuate waste, with a cash compensation system in place for the consumer. In the absence of such a system, the rules issued 16 years ago failed miserably. Urban municipal bodies found it convenient to merely transport waste to the suburbs, sometimes through private agencies that secured lucrative long-term contracts. Policy failure is all too evident when Minister for Environment and Forest says that the estimated 62 million tons of waste a year is not fully collected or treated. Worryingly, it will go up to some 165 million tons in 2030, and increasing air and water pollution from mountains of garbage as seen in Mumbai and Bengaluru in recent times could be witnessed in more places.

A productive start to containing the problem could be made if urban governments show the political will to rein in bulk generators of municipal solid waste. For instance, the provisions in the new rules for hotels and restaurants to support composting, or biomethanation, and for large housing societies, commercial establishments and other bulk producers to segregate waste, need to be rigorously enforced. Cess funds collected for the Swachh Bharat programme could be deployed to scale up infrastructure for composting, biomethanation and recycling, which the minister admits are grossly inadequate. Evidently, the Centre and the State governments have not so far taken the existing rules seriously: less than a third of the collected waste is being processed. Even where environmentally conscious citizens segregate at source, the chain of management dumps it all in landfills. The central monitoring committee under the Ministry should ensure that local bodies do not continue functioning in business-as-usual mode. They should align their operations, including waste management contracts, with the new rules under the annual operating plan. The Ministry should also enlist the services of rag pickers under formal systems such as cooperatives. Although there are provisions for fines for littering and non-segregation, this should be a second-order priority for municipalities, which should focus principally on creating reliable systems to handle different waste streams. If India could start with the separation of its 'wet' waste from the rest and produce good compost that could transform cities and towns into clean and green havens filled with

trees, gardens, lakes and rivers. It would also salvage millions of tons of recyclable plastic, precious metals and other materials. Studies on waste management confirm that landfills swallow precious wealth every day. The time has come to recover it.

(Source: Editorial, *The Hindu*, April 9, 2016)

Answer questions nos. 61-68 based on the passage above

61. In a year, how much of the waste remains not fully collected or treated?
 - a. 2030 million tons
 - b. 165 million tons
 - c. 62 million tons
 - d. An average between 165 and 62 million tons
62. Increasing air and water pollution in Indian cities is from
 - a. mountains
 - b. composting
 - c. garbage
 - d. rag pickers
63. The environmentally conscious citizens are
 - a. dumping waste in landfills
 - b. living in business-as-usual mode
 - c. segregating waste at source
 - d. swallowing precious wealth every day
64. Cess fund is collected for
 - a. Minister for Environment and Forests
 - b. Swachh Bharat programme
 - c. local bodies
 - d. rag pickers
65. Urban governments must show a political will to
 - a. segregate the waste
 - b. tame the bulk generators of waste
 - c. study the waste management
 - d. monitor the contractors
66. Segregation of waste at source would be rational for the households, if there is a
 - a. dumping yard
 - b. river
 - c. cash compensation
 - d. fine

67. Imposition of fines on violators is the responsibility of
- rag pickers
 - central government
 - Minister for Environment and Forests
 - Municipalities
68. After reading the passage, which of the following remarks is right?
- Waste management in India is very efficient.
 - There were no waste management rules in India before 2016.
 - Some rules were issued for waste management 16 years before, but failed.
 - India must stop studies on waste management.

Passage 2

The understanding of the concept of representation has changed considerably throughout the modern era. An early modern meaning of representation is most usually associated with theatrical characterisation in the sense of how one person depicts another. This is an activity which involves interpretation, a certain amount of licence and embodies a good deal of 'personal opinion' on the part of the actor. From the 17th century, representation came to incorporate the idea of a person acting legally 'on behalf of another', a view that reflects Hobbes' (1691) *Leviathan*. During the 18th century this developed more overtly political connotations. In parallel with the growth of democratic ideas, representation came increasingly to be associated with the notion representing the wishes of citizens, whether directly or indirectly, through mediators or unmediated (Weale, 1999).

Representation can, according to a Rousseauian, unmediated and direct conception of democracy, be carried out by the citizen body as a whole, in the manner we believe to have been practiced in classical Athens. Athenian democracy, while it might have been representative of the citizen body, was completely unrepresentative of the majority of inhabitants (since the citizen body was defined very narrowly, omitting women and other categories of resident). Such a model, even if it were constituted inclusively, would in any case be appropriate only for relatively small units of population. This became less and less feasible with the growth of modern society, particularly after the establishment of industrial capitalism. So ideas of indirect democracy, where small groups of people represent the views of the citizen body as a whole came to prevail.

(Source: Judith Bara and Mark Pennington (eds.) (2009): *Comparative Politics*, London, Thousand Oaks, New Delhi, Singapore: Sage, p. 230.)

Answer question nos. 69-76 based on the passage above.

69. The understanding of the concept of representation has
- undergone transformation
 - not changed much
 - been distorted
 - undergone legal scrutiny
70. An early modern meaning of representation involves
- government action
 - institutional activism
 - a legal opinion
 - a person's opinion
71. During the 18th century, the concept of representation developed
- an indirect regional angle
 - a clear political meaning
 - a direct meaning
 - a clear economic meaning
72. Representation can mean
- citizens transforming their preferences
 - citizens collectively representing themselves
 - citizens collectively shunning political activity
 - citizens being apolitical temporarily as a collective body
73. Representation is closely associated with the
- growth of democratic ideas
 - abandoning of democratic ideas
 - belief in monarchy
 - growth of anarchic ideas
74. Athenian democracy left out the
- ruling class
 - elite
 - sectional interests
 - majority
75. There have been instances in history, when representation has been designed
- to exclude residents' welfare associations
 - to exclude propertied citizens
 - to exclude women
 - to exclude the presidential candidate

76. Representation as unmediated and direct conception of democracy has become
- very important today
 - market unfriendly
 - less and less feasible today
 - the model that outshines others

Passage 3

The Clinton administration's early emphasis on the promotion of human rights, non-proliferation and preventive diplomacy fused into activism on Kashmir. Just when the two sides needed to build trust and confidence in each other, US diplomacy on Kashmir and nuclear non-proliferation stirred deep anxieties in India about American intentions and motivations. What from the American viewpoint appeared as an attempt to address the problems of stability in the subcontinent was seen in India as inimical to two of India's core national security interests- its territorial integrity and the preservation of the nuclear option. The US forays in Kashmir appeared to India as an intervention on behalf of Pakistan when Islamabad was determined to take advantage of New Delhi's political troubles in the Kashmir valley; the American refusal to countenance the brazen Pakistani support of terrorism added insult to Indian injury. Furthermore, the relentless American pressure in the 1990s on India's nuclear and missile programmes and its attempts to cap, reduce and eliminate over a period of time India's strategic programmes suggested that Washington had no desire to accommodate India's political aspirations on the world stage. All the political energies in India-US relations were expended in dealing with these two problems but with no real movement forward. It was only at the end of 1990s, when India first defied the United States on the CTBT and then tested nuclear weapons, that Washington was forced to take more pragmatic approach to India. Although President Clinton's visit dramatically changed the tone and tenor of American attitude towards India, it was the Bush administration that opened the doors for a long-term strategic relationship between New Delhi and Washington.

(Source: C. Raja Mohan (2003): *Crossing the Rubicon: The Shaping of India's New Foreign Policy by New Delhi: Viking, pp-88-89.*)

Answer question nos. 77-84 based on the passage above

77. According to the passage, under whose Presidency was India-US relations taken forward most dynamically?
- Clinton
 - Bush
 - Obama
 - None of the above

78. Which were the two issues acted as impediments in Indo-US ties before the end of 1990s?
- economy and terrorism
 - Kashmir and nuclear issue
 - environmental issues and terrorism
 - democracy and human rights
79. Which of the following titles would be appropriate for this passage?
- India and Kashmir
 - Pakistan and Kashmir
 - Security Policy in 1990s
 - India-US relations since 1990s
80. US foreign policy towards India aimed at supporting
- India's interest
 - regional stability
 - Pakistan's interest
 - None of the above
81. American foreign policy towards India changed due to
- India's economic reforms
 - the attack from Pakistan
 - India's nuclear test
 - America's application of soft power
82. On whose behalf, according to Indian perception, US intervened on Kashmir issue?
- On its own behalf
 - On behalf of NATO
 - On behalf of Pakistan
 - On behalf of G8
83. According to the passage, US attitude to India till the end of 1990s was somewhat
- hostile and negative
 - positive and supportive
 - neutral
 - None of the above
84. What did America want to do with India's nuclear and missile programmes?
- Control and end it
 - Increase and strengthen it
 - Maintain the same level
 - Decrease it

Passage 4

When the caste association turned to the state for furthering their purposes, their initial claims were aimed at raising caste status in terms of the values and structure of the caste order. But as liberal and democratic ideas penetrated to wider sections of the population, the aims of the caste association began to shift accordingly. Instead of demanding temple entry and prestigious caste names and histories in the census, the associations began to press for places in the new administrative and educational institutions, and for political representation. Independence and the realization of political democracy intensified these new concerns. Caste associations attempted to have their members nominated for elective office, working through existing parties or forming their own; to maximize caste representation and influence in state cabinets and lesser governing bodies; and to use ministerial, legislative, and administrative channels to press for action on caste objectives in the welfare, educational, and economic realms. Perhaps the most significant aspect of the caste association in the contemporary era, however, is its capacity to organize the politically illiterate mass electorate, thus making possible in some measure the realization of its aspirations, and educating large sections of it in the methods and values of its aspirations, and educating large sections of it in the methods and values of political democracy.

The caste association is no longer a natural association in the sense in which caste was and is. It is beginning to take on features of the voluntary association. Membership in caste association is not purely ascriptive; birth in the caste is a necessary, but not a sufficient, condition for membership. One must also 'join' the (Rajput) Kshatriya Mahasabha or the (Jat) Kisan Sabha through some conscious act involving various degrees of identification ranging from attendance at caste association meetings or voting for candidates supported by caste association leaders, to paying membership dues. The caste association has generally both a potential and an actual membership; when it speaks, it often claims to speak for the potential represented in the full caste membership. While the purpose of caste are wide-ranging and diffuse, affecting every aspect of members' life paths, the caste association has come to specialize in politics. The traditional authority and functions of the sub caste are declining, but the caste association's concern with politics and its rewards serve to sustain caste loyalty and identification. This loyalty and sense of identification tend to retain the exclusive quality of the natural association; the caste association seems to have a more complete and intense command of its members' commitments than is usually the case with voluntary associations.

Since modern means of transportation and communication have had the effect of broadening caste, binding together local sub-castes which had been relatively autonomous in to geographically extended associations, caste associations today usually parallel administrative and political units – states, districts, sub-districts, and towns – whose offices and powers of legislation or decision-making are the object of the caste associations' efforts.

(Source: Rudolph and Rudolph (2014): *Explaining Indian Democracy: A Fifty Year Perspective, 1956 -2006 The Realm of the Public Sphere, Identity and Policy*, New Delhi: OUP, pp. 6-7)

Answer question nos. 85-92 based on the passage above

85. Caste association is playing the role of
- natural association
 - voluntary association
 - economic association
 - religious association
86. What is the reason behind the shift in the aims of caste associations?
- State
 - Population
 - Structure of the caste
 - Liberal democracy
87. What are the demands of caste associations?
- Administrative, educational and political
 - Administrative, educational and economic
 - Educational, economic and cultural
 - Economic, political and cultural
88. Caste association specializes in
- politics
 - traditional authority
 - conflicts
 - cultural activities
89. What is the requirement to get membership in the caste association?
- Birth
 - Economic status
 - Sub-caste identity
 - Paying for membership
90. The modern means of transportation and communication have contributed to
- broadening the caste associations
 - disappearance of caste
 - intensification of caste conflicts
 - harmony among caste groups
91. According to the passage caste associations are parallel to
- employees' association
 - administrative and political units
 - political parties
 - pressure groups

92. What is the suitable title for the above passage?

- a. Caste and Communication
- b. Caste and Employment
- c. Caste and Globalization
- d. Political Role of Caste Associations

Passage 5

To coerce a man is to deprive him of freedom – freedom from what? [...] I do not propose to discuss either the history or the more than two hundred senses of the word. I propose to examine no more than two of these senses.... The first of these political senses of freedom or liberty (I shall use both words to mean the same), which (following much precedent) I shall call the ‘negative’ sense, is involved in the answer to the question ‘What is the area within which a subject – a person or a group of persons – is or should be left to do or be what he is able to do or be, without interference by other persons?’ The second, which I shall call the positive sense, is involved in the answer to the question ‘What, or who, is the source of control or interference, that can determine someone to do, or be, one thing rather than another?’ The two questions are clearly different, even though the answers to them may overlap.

I am normally said to be free to the degree to which no human being interferes with my activity. Political liberty in this sense is simply the area within which a man can act unobstructed by others. If I am prevented by other persons from doing what I could otherwise do, I am to that degree unfree; and if this area is contracted by other men beyond a certain minimum, I can be described as being enslaved or...coerced.

Coercion is not, however, a term that covers every form of inability. If I say that I am unable to jump more than 10 feet in the air...it would be eccentric to say that I am to that degree enslaved or coerced. Coercion implies deliberate interference of other human beings within the area in which I could otherwise act. You lack political liberty only if you are prevented from attaining a goal by other human beings. Mere incapacity to attain a goal is not lack of political freedom. This is brought out by such modern expressions as ‘economic freedom’ and its counterpart, ‘economic slavery’. It is argued, very plausibly, that if a man is too poor to afford something on which there is no legal ban...he is as little free to have it as he would be if it were forbidden him by law. If my poverty were a kind of disease, which prevented me from buying bread...as lameness prevents me from running, this inability would not naturally be described as a lack of freedom, least of all political freedom. It is only because I believe that my inability to get a given thing is due to the fact that other human beings have made arrangements whereby I am, whereas others are not, prevented from having enough money with which to pay for it, that I think of myself a victim of coercion or slavery. In other words, this use of the term depends on a particular social and economic theory about the cause of my poverty or weakness.[...] The criterion of oppression is the part that I believe to be played by other human beings, directly or indirectly, with or without the intention of doing so, in frustrating my wishes. By being free in this

sense I mean not being interfered with by others. The wider the area of non-interference the wider my freedom.

(Source: Isaiah Berlin, *Two Concepts of Liberty*)

Answer question nos. 93-100 based on the passage above

93. What does the author say about 'freedom' and 'liberty'?
 - a. That they are related but distinct terms
 - b. That their meanings are different but he will treat them as the same
 - c. That he will take them to mean the same
 - d. That 'freedom' has a negative sense while 'liberty' has a positive sense
94. Calling one of the two senses of freedom 'negative' is
 - a. uncommon
 - b. eccentric
 - c. pessimistic
 - d. something that has often been done before
95. Which of the following statements is correct?
 - a. 'Positive' liberty is good, 'negative' liberty is bad.
 - b. 'Positive' liberty and 'negative' liberty are complementary to each other.
 - c. 'Positive' liberty and 'negative' liberty are opposed to each other.
 - d. 'Positive' liberty and 'negative' liberty are two distinct senses of freedom.
96. Liberty in the negative sense is
 - a. self-mastery
 - b. non-interference
 - c. unlimited freedom
 - d. None of the above
97. The difference between 'negative' liberty and 'positive' liberty is
 - a. that of degree
 - b. that of source of control
 - c. 'negative' liberty is a matter of degree of interference, whereas 'positive' liberty is a matter of source of interference
 - d. 'positive' liberty is a matter of degree, whereas 'negative' liberty is about the source of interference
98. We can complain of lack of political freedom
 - a. whenever we are unable to act according to our wish
 - b. whenever others do not help us carry out our plans
 - c. whenever others prevent us from acting the way we wish
 - d. whenever a person's incapacity is responsible for his inability to act

99. The difference between coercion and oppression is
- a. coercion is mild, oppression is severe
 - b. coercion is frequent, oppression is rare
 - c. coercion is deliberate, oppression may not be deliberate
 - d. coercion is temporary, oppression is long-term
100. Poverty amounts to a lack of freedom, if
- a. there are legal restrictions on what people can buy
 - b. I believe that the social arrangements made by others are responsible for my poverty
 - c. the poor are responsible for their poverty
 - d. poverty is not a disease