

**Entrance Examination - 2022
Ph.D. (Political Science)**

B – 21

Time: Two Hours

Marks: 70

Hall Ticket No:

General Instructions

1. Write your Hall Ticket Number on the OMR Answer Sheet given to you and in the space provided above.
2. This question paper consists of 70 multiple choice questions and is divided into two parts: Part-A and Part-B. Questions in Part A relate to Research Methodology and questions in Part B relate to different areas of Political Science.
3. There is no negative marking. Each correct answer will carry 01 mark.
4. Answers are to be marked on the OMR Answer Sheet following instructions provided 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 this booklet.

Part A

1. Which of the following statement or statements is/are acceptable?

- a. In deduction we infer particular from general.
- b. In deduction we infer general from particular.
- c. In deductive arguments, conclusion is said to follow from its premisses with necessity.
- d. In deductive arguments, conclusion is said to follow from its premisses contingently.

- A. Only a
- B. a and c
- C. b and d
- D. b and c

2. Read the following arguments and choose the correct option from below:

Argument I	Argument II
All opponents of high corporate taxes are members of the chamber of commerce.	All liberals are proponents of national health insurance.
All members of the chamber of commerce are business executives.	Some members of the administration are proponents of national health insurance.
Therefore, all business executives oppose high corporate taxes.	Therefore, some members of the administration are liberals.

- A. Both I and II are invalid arguments.
- B. Both I and II are valid arguments.
- C. I is valid but II is invalid.
- D. II is valid but I is invalid.

3. "Hermeneutic circle" refers to

- A. A part of a text
- B. The whole of a text
- C. A community which shares an interpretation of a text
- D. A relationship between the parts and the whole of a text

4. Of the three basic functions of language – expressive, directive, and informative – which ones are mainly served by the examples given below?

- i. "If your parents or someone else can claim you as a dependent in their Return form, then check the box on line 33 on page 6."
- ii. "Lawyers are sort of people whose profession it is to disguise matters."
- iii. "The easternmost point of land in the US as well as the northernmost point and the westernmost point is in Alaska."

- A. i-Expressive, ii-Informative, iii-Directive
 - B. i-Directive, ii-Expressive, iii-Informative
 - C. i-Informative, ii-Directive, iii-Expressive
 - D. i-Directive, ii-informative, iii-Expressive
5. One of the following is not associated with positivism
- A. Moritz Schlick
 - B. Auguste Comte
 - C. Isaiah Berlin
 - D. Saint Simon
6. G W F Hegel's philosophical method involved developing Ideas rather than mere concepts because
- A. He was aiming for certitude
 - B. He was aiming at abstract understanding
 - C. He wanted to capture the concept and its actualization
 - D. He wanted to develop law-like generalisations
7. A proposition is knowable a priori when
- A. It is proved false at the outset
 - B. It is proved later
 - C. It is proved with the help of substantive knowledge
 - D. It can be known without experience of the real world
8. Historicism is
- A. The systematic study of history
 - B. The scientific study of history
 - C. A belief that historical processes are governed by laws
 - D. The belief that history is governed by modes of production
9. In Hobbes' method, 'laws of nature' are
- A. Prescriptive statements derived from facts
 - B. Statements based on observations of nature
 - C. Dictates of reason to which we may agree
 - D. Self-evident truths deduced from logic

10. Consider the following statement:

“Drinking a cup of tea, sitting on a mat next to each other, in moments of remembering pain and sadness, holding hands and comforting each other, all played roles in creating a narrative I wanted to bring back to my analysis.”

What does this exemplify on part of the researcher?

- A. Self-reflexivity
- B. Delusion
- C. Self-boasting
- D. Alienation

11. ‘Interpretivism’ and ‘Identities’ figure most prominently in the theoretical debates on

- A. Positivist International Relations Approaches
- B. Behaviouralist International Relations Approaches
- C. Critical International Relations Approaches
- D. Traditional International Relations Approaches

12. Which of the following is involved in archival research

- A. Studying historical documents and records
- B. Conducting interviews with participants in the field
- C. Conducting a statistical analysis of any data collected
- D. Observing and interacting with people in their social setting

13. Discourse analysis can include the following

- A. Closely examining texts to identify predominant themes or patterns
- B. Looking for ‘silences’ in arguments and statements or what is not clearly stated
- C. Using a ‘genealogical’ approach to look at how a political concept or idea has developed over time
- D. All of the above

14. While the ‘old’ institutional approaches focused simply on the formal and structural aspects of institutions, the ‘newer’ institutional approaches consider

- i. The actual behaviour of institutions
- ii. What results from procedures
- iii. Rigorous analysis of institutions
- iv. Individual choices on institutional rule

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

15. One of the following is a system of classification by which states, institutions, processes, political cultures etc are divided into groups with common sets of attributes

- A. Groupism
- B. Typology
- C. Collective Approach
- D. Systematisation

16. Discourse analysis can include the following

- A. Closely examining texts to identify predominant themes or patterns
- B. Looking for 'silences' in arguments and statements or what is not clearly stated
- C. Using a 'genealogical' approach to look at how a political concept or idea has developed over time
- D. All of the above

17. 'Criminality is likely to be lower in constituencies constitutionally reserved for protected minorities and in indirectly elected bodies, where caste divisions are less salient'. What is the dependent variable in this hypothesis?

- A. Minorities
- B. Criminality
- C. Caste divisions
- D. Constituencies

The course on contemporary India allows a maximum enrolment of five students. The results of four batches of students who were given identical quizzes were as follows. Read the table below and answer the questions 18 and 19 that follow.

Contemporary India: Performance over the last 15 years

2007	2012	2017	2021
12	6	11	13
09	8	07	02
11	9	05	12
18	3	12	03
13	4	15	15

18. Which batch scored better on average?

- A. 2007
- B. 2012
- C. 2017
- D. 2021

19. Which batch had more consistent scores?

- A. 2007
- B. 2012
- C. 2017
- D. 2021

20. Data shows that over the past several hundred years there is an inverse relationship between piracy and global temperature. The more the pirates, the lower the temperature and vice versa. Evaluate the two statements given below.

Statement A: The decline of piracy in high seas has caused global warming.

Statement B: The rise and spread of industrialism has increased global warming and reduced the incentives for piracy.

- A. A and B are false
- B. A and B are true
- C. A is true but B is false
- D. A is false but B is true

21. The number of complaints received by a telephone company over 10 days is given in the table below. The average number of complaints per day was 39. What would be the average if the outlier is removed?

Day	Complaints	Day	Complaints
Day 1	25	Day 6	23
Day 2	18	Day 7	21
Day 3	183	Day 8	16
Day 4	23	Day 9	26
Day 5	26	Day 10	29

- A. 40
- B. 41
- C. 23
- D. 25

22. Find the most appropriate conclusions after reading the following statements.

Statement A: Ordinal Data groups information into categories that do not have implicit ranking.

Statement B: Nominal Data groups information into categories with an implicit order.

- A. Both are false
- B. A and B are true
- C. A is true but B is false
- D. A is false but B is true

23. Match the following logical fallacies with their appropriate meaning

Fallacy	Meaning
I False Causality	a. Selecting evidence that fit your claim, while ignoring evidence that contradicts it
II Sampling Bias	b. The belief that because something has happened more frequently than usual, it is now less likely to happen in the future and vice versa
III Gambler's Fallacy	c. Wrongly assuming when two events appear related that one must have caused the other
IV Cherry Picking	d. Drawing conclusions from a data set that is not representative of the population you are trying to understand

- A. I-a, II-c, III-d, IV-b
- B. I-d, II-b, III-c, IV-a
- C. I-d, II-c, III-a, IV-b
- D. I-c, II-d, III-b, IV-a

Read the following passages carefully and answer questions 24-35.

Passage I

The term ecology was coined by the German zoologist Ernst Haeckel in 1866. Derived from the Greek word *oikos*, meaning household or habit, he uses it to refer to 'the investigations of the total relations of the animal both to its organic and its inorganic environment'. Since the early years of the twentieth century, ecology has been recognised as a branch of biology that studies the relationship among living organisms and their environment. It has, however, been converted increasingly into a political term by the use made of it, especially since the 1960s, by the growing green movement.

As a political ideology, ecologism is based on the belief that the nature is an interconnected whole, embracing humans, non-humans, as well as the inanimate world. This has encouraged ecologists to question (but not necessarily reject) the anthropocentric, human-centered, thinking of conventional political ideologies, allowing them to come up with new ideas about, among other things, economics, morality and social organisation. Nevertheless, there are different strains and tendencies within ecologism. Some ecologists are committed to 'shallow' ecology (sometimes viewed as environmentalism, rather than ecologism), which attempts to harness the lessons of ecology to human ends and needs, and embraces a 'modernist' or reformist approach to environment change. 'Deep' ecologists, on the other hand, completely reject any lingering belief that human species is in some way superior to, or more important than, any other species. Moreover, ecologism has drawn from a variety of other ideologies, notably socialism, anarchism and feminism, thereby acknowledging that the relationship between humankind and nature has an important social dimension. Each of these approaches to the environment offers a different model of the ecologically viable society of the future.

(Source: Andrew Heywood, *Political Ideologies*, Palgrave Macmillan, NY, 2017: 251)

24. What does ecologism deal with?
- A. Nature's connection with human beings
 - B. Nature in relation with animals
 - C. Nature's inanimate objects
 - D. A holistic understanding of nature
25. Anthropocentric thinking is about
- A. Animal-centered life
 - B. Human-centered life
 - C. Civil society
 - D. The statecraft
26. What does 'shallow' ecology deal with?
- A. Nature and human ends
 - B. Nature and animal ends
 - C. Nature and physical objects
 - D. Nature's chemistry
27. Which of the following does 'deep ecology' accept?
- A. Humans are superior to non-humans
 - B. Non-humans are superior to humans
 - C. All species are equal
 - D. Inanimate world is superior to animate world

Passage II

The Self-respecters' desire to found a community of rational, fraternal, freedom-loving citizens, equal and coeval with each other in every imaginable way was propelled forward by their conviction in the principle of what they habitually termed samadharma. Samadharma constituted the founding principle of the new republic they imagined and was conceived as a refutation of Manudharma. Samadharma assumed equality amongst men and between men and women as a given but, more important, it required that this equality be realized in and through an affirmation of each individual's self-respect.

The Self-Respecters were aware of the difficulties that stood in their way of achieving a social utopia animated by samadharma. For, the idea of samadharma was not available as a norm or a given towards which one may move; neither was it a pre-defined value that could be assumed at will by those who wished to live by it. It was an ideal that had to be constructed in and through acts of defiance and subversion of caste, religion-and reflections on these acts. In almost every instance, the Self-Respecters had to interpret and re-interpret the significance of these acts, and propose to an eager but bewildered constituency new ideas, new notions, different ways of seeing, hearing and being; in short, they had to cultivate and nurture a veritable new structure of feeling.

The Self-Respecters' ideal of samadharma then may be best understood as an idea-in-process; one that was never entirely grounded, either on the basis of a simple contradiction, such as, for instance, between brahmins and non-brahmins, or in antagonisms between rich and poor, capitalist and labourer, or landlord and worker. However, the fact that the principle of samadharma was left theoretically open-ended does not, of course, mean the application of this principle in practice was vague or ineffectual. The Self-Respecters at different times and contexts identified the ideal of samadharma with a set of clearly defined material attributes which they held ought to characterize the good society. Thus, the achievement of proportional (communal) representation in the services, the evolution of common and shared rights of access—to public and sacral spaces, to property, education, employment—to all sections of the populace and the reorganization of society's social and economic life on the basis of socialist principles came to be acknowledged as valuable and desired material correlates of the principle of samadharma.

It must be noted here that for the Self-Respecters, samadharma was not merely the Tamil, local equivalent of socialism, both as a term of reference and as a concept. On the other hand, though, socialism existed as an aspect, an inalienable aspect of samadharma. The equality and self-worth the Self-Respecters desired to instil and cultivate in countless non-brahmin hearts and minds required not merely the dawning of a new age of economic equality and public ownership of property, but the fulfilment of a millenarian dream, whereby caste society in its entirety and in all its complex ways of being, would be transformed.

The Self-Respecters' deployment of the term 'samadharma' was distinctive and differed, for instance, from M. Singaravelu's use and interpretation of the word. Singaravelu noted that only in the Tamil country had the word 'samadharma' been endowed with a socialist resonance and edge. He pointed out that in the context of Hindu thought, dharma, as defined in the Gita, for example, implied the performance of duties assigned to the caste of one's birth. The Buddha had however used the term to refer to a thing, to sheer materiality (vastu). If one were to understand the present import of the term in the context of the Buddha's use, one would see how it meant the 'ownership of property in common' (Pu 4.3.34). Amongst others who sought out Buddhist origins for samadharma, as a word and as an ideal, was the Buddhist scholar and long-time friend of the non-Brahmin movement, Professor Lakshminarasu. In an address delivered at a meeting of the South Indian Buddhist Association, he noted that the moral-spiritual basis for countering Hinduism 'which is inseparable from the brahmin (and who, in turn, is plagued by untouchability)' can be had only in the creed of the Buddha, which, he declared, was the oldest samadharmic creed in existence. Buddha dharma which, historically, had resisted Hinduism and its brahmin priesthood, would alone enable Self-Respecters attain their ideals of self-respect and samadharma, in this instance socialism (KA 29.3.31).

{Geetha, V., Kītā, V., & Rājaturai, E. V. (1998). Towards a Non-Brahmin Millennium: From Iyothee Thass to Periyar. Bhatkal & Sen. pp. 420-422}

28. The authors argue that historically —

- A. Samadharma has been equivalent to Socialism
- B. Samadharma has been more expansive than Socialism
- C. Samadharma and Socialism are mutually exclusive
- D. Samadharma is born out of ideas of Socialism

29. M. Singaravelu's reading of samadharma as socialism may be called—

- A. Historical
- B. Historical materialist
- C. Interpretative
- D. Religious

30. For the Self Respecters, the realization of the idea of samadharma implied—

- I. Acknowledgement of material co-relates
- II. Interpretation and reinterpretation of the idea
- III. Understanding samadharma as an ideal, rather than a norm or pre-fixed value
- IV. Making samadharma a moral-spiritual basis of countering Hinduism

- A. I, II, III are correct, IV is incorrect
- B. I and IV are correct but II and III are incorrect
- C. I, II and IV are correct, III is incorrect
- D. All statements are correct

31. Samadharma was conceived as a refutation of

- A. Hindu dharma
- B. Manu dharma
- C. Vedic dharma
- D. Sanatana dharma

Passage III

I have two reasons for describing the equal right of all men to be free as a natural right; both of them were always emphasized by the classical theorists of natural rights. (1) This right is one which all men have if they are capable of choice; they have it qua men and not only if they are members of some society or stand in some special relation to each other. (2) This right is not created or conferred by men's voluntary action; other moral rights are. Of course, it is quite obvious that my thesis is not as ambitious as the traditional theories of natural rights; for although on my view all men are equally entitled to be free in the sense explained, no man has an absolute or unconditional right to do or not to do any particular thing or to be treated in any particular way; coercion or restraint of any action may be justified in special conditions consistently with the general principle. So my argument will not show that men have any right (save the equal right of all to be free) which is "absolute," "indefeasible," or "imprescriptible." This may for many reduce the importance of my contention, but I think that the principle that all men have an equal right to be free, meagre as it may seem, is probably all that the political philosophers of the liberal tradition need have claimed to support any program of action even if they have claimed more. But my contention that there is this one natural right may appear unsatisfying in another respect; it is only the conditional assertion that if there are any moral rights then there must be this one natural right. Perhaps few would now deny, as some have, that there are moral rights; for the point of that denial was usually to object to some philosophical claim as to the "ontological status" of rights, and this objection is now expressed not as a denial that there are any moral rights but as a denial of some assumed logical similarity between sentences used to assert the existence of rights and other kinds of sentences. But it is still important to remember that there may be codes of conduct quite properly termed moral codes (though we can of course say they are "imperfect") which do not employ the notion of a right, and there is nothing contradictory or otherwise absurd in a code or morality consisting wholly of prescriptions or in a code which prescribed only what should be done for the realization of happiness or some ideal of personal perfection. Human actions in such systems

would be evaluated or criticised as compliances with prescriptions or as good or bad, right or wrong, wise or foolish, fitting or unfitting, but no one in such a system would have, exercise, or claim rights, or violate or infringe them. So those who lived by such systems could not of course be committed to the recognition of the equal right of all to be free; nor, I think (and this is one respect in which the notion of a right differs from other moral notions), could any parallel argument be constructed to show that, from the bare fact that actions were recognized as ones which ought or ought not to be done, as right, wrong, good or bad, it followed that some specific kind of conduct fell under these categories.

{Hart, H. L. A. (2017). Are There any Natural Rights? In Theories of rights (pp. 61-77). Routledge.}

32. According to the author a right may not be considered a natural right if the person to have this right is-

- A. A member of some society
- B. In a special relation to other members in the society
- C. Incapable of choice
- D. A, B and C are correct

33. Which of the following statements are true in the light of the passage?

- I. Traditional theorists of natural rights argue that natural rights are absolute and indefensible.
- II. Classical theorists of natural rights argue that men have natural rights just by the virtue of the fact that they are men.
- III. The author argues that natural rights may be justifiably coerced or restrained under special conditions.
- IV. The author argues that men have natural rights because they are not created by voluntary action, but possessed by virtue of being men.

- A. All statements are untrue
- B. I, II and III are true but IV is untrue
- C. All statements are true
- D. Only I is true

34. In a prescriptive moral code what would be the status of rights?

- A. There would be imperfect rights
- B. All rights would be claim rights but there would be no legal protections
- C. There would be evaluation of behaviour but no rights
- D. There would be moral rights but no natural rights

35. The relationship between moral rights and necessity of natural rights is-
- A. Conditional
 - B. Relational
 - C. Accidental
 - D. Causal

Part B

36. Historical Materialism is
- A. The history of material objects
 - B. The material found in history
 - C. Economic development of society as the ultimate cause of historical events
 - D. Combination of materialism and dialectic as a historical force
37. Aristotle departs from Plato's thought because of his
- A. Emphasis that true knowledge had a formal and an a priori character
 - B. Stress on observed details of thought, language, and psychology
 - C. Transcendental theories of knowledge and ethics
 - D. Emphasis on otherworldliness
38. What does the word 'artha' in the title Arthashastra denote?
- A. Meaning
 - B. Purpose
 - C. Economy
 - D. Success
39. John Rawls is a
- A. Liberal
 - B. Socialist
 - C. Anarchist
 - D. Communist

40. The doctrine of *Nishkama karma* (desireless action) enunciated in the Mahabharata means

- A. Not caring about the consequences of one's actions
- B. Not caring about the fruits/rewards of one's actions
- C. Not caring about the motivations of one's actions
- D. Caring about the success of one's actions

41. Consider the following statements:

- I. The ring of Gyges occurs in Plato's Republic
- II. Aristotle critiqued Plato's theory of Forms
- III. Marx defended Christianity in the Holy Family
- IV. Hobbes defended the right to civil disobedience

Which of the following statements is/are correct?

- A. I and II
- B. II and III
- C. III and IV
- D. I and IV

42. In *The Prince*, Machiavelli argued that

- A. All of human history is based on Fortuna
- B. Half of human action is governed by Fortuna
- C. None of Human action is governed by Fortuna
- D. All of Human action is based on Free will

43. Ecocentrism is a belief in

- I. Anthropocentric attitude
- II. Nature-centredness
- III. Nature-human egalitarianism
- IV. More interaction among people

- A. i and iv
- B. ii and iii
- C. ii and iv
- D. iii and iv

44. Match the following countries with the type of revolutions

- | | | | |
|-----|---------|----|-------------------------|
| I | China | a. | Bourgeois revolution |
| II | France | b. | Peasant revolution |
| III | Germany | c. | Proletarian revolution |
| IV | Russia | d. | Aristocratic revolution |

- ✓ A. I-b, II-a, III-d, IV-c
B. I-b, II-c, III-d, IV-a
C. I-a, II-c, III-b, IV-d
D. I-d, II-b, III-a, IV-c

45. The term 'Balkanization' means

- A. Division of a state into smaller units
- B. Unification of territories
- C. Consolidation of a federation
- D. Bulk of institutional arrangements

46. Rational choice explanations adhere to the principle of

- A. Orchestrated political action
- B. Invisible hand in movement politics
- C. Normative stances in decision making
- D. Methodological individualism

47. The immediate post-2nd World War reconstruction and development in UK drew on the ideas of

- A. John Maynard Keynes
- B. Adam Smith
- C. Milton Friedman
- D. Paul Krugman

48. Consociationalism is a form of government that emphasizes power-sharing through guaranteed group representation. The concept of consociationalism is best associated with which of the following scholars.

- A. Arend Lijphart
- B. Ronald Watts
- C. Alfred Stepan
- D. Theda Skocpol

49. Match the following authors and their books

- | | | | |
|-----|-----------------|----|------------------------------------|
| I | Ralph Miliband | a. | Bowling Alone |
| II | Robert Putnam | b. | The Man on Horseback |
| III | Ernest Gellner | c. | Nations and Nationalism Since 1780 |
| IV | Samuel E. Finer | d. | The State in Capitalist Society |

- A. I-b, II-c, III-d, IV-a
- B. I-a, II-c, III-b, IV-d
- C. I-d, II-a, III-c, IV-b
- D. I-d, II-b, III-a, IV-c

50. Indeed, political parties in rural West Bengal largely transcended caste, religion or ethnicity-based organisations, which have a greater salience in struggles for social justice in other parts of the country. Consequently, here all types of disputes (familial, social or cultural) took little time to assume partisan forms. This was possible due to the popular acceptance of political parties as moral guardians not only in the public life of the society but also in the private lives of the families...Conditions such as these have produced in rural West Bengal a specific form of sociability of "party-society". Party-society, therefore, is the specific form of political society in West Bengal's countryside. With which of the following scholars is the concept of "Party Society" best associated with?

- A. Partha Chatterjee
- B. Dwaipayana Bhattacharyya
- C. Sudipto Kaviraj
- D. Harihar Bhattacharyya

51. Match the following concepts with the scholars they are best associated with

Concept	Scholar
I Representational Blockage	a. Ashutosh Varshney
II State-in-society approach	b. Kanchan Chandra
III Majoritarian Shift	c. Atul Kohli
IV Elite politics-Mass politics	d. Suhas Palshikar

A. I-a, II-d, III-a, IV-c
 B. I-d, II-a, III-c, IV-b
 C. I-b, II-c, III-d, IV-a
 D. I-c, II-b, III-d, IV-a

52. The party asked the BJP-led central government not to bring the three farm bills in Parliament until "all reservations" expressed by farmers were "duly addressed". When the Centre did not pay heed, the party suggested that the bills be sent to a select committee. This too was not accepted. Thereafter, the minister from the party resigned from the Union Cabinet in protest against the bills in 2020. Which is the party being referred to in this paragraph?

- A. Janata Dal (United)
 B. Shiromani Akali Dal
 C. Haryana Janhit Congress
 D. Haryana Vikas Dal

53. Match the books with their authors.

Book	Author
I Furrows in a Field: The Unexplored Life of H.D. Deve Gowda	a. Debashish Mukerji
II The Disruptor: How Vishwanath Pratap Singh Shook India	b. Nalin Mehta
III The New BJP: Modi and the Making of the World's Largest Political Party	c. Christophe Jaffrelot
IV Modi's India: Hindu Nationalism and the Rise of Ethnic Democracy	d. Sugata Srinivasaraju

- A. I-a, II-c, III-d, IV-b
 B. I-b, II-c, III-a, IV-d
 C. I-a, II-d, III-c, IV-b
 D. I-d, II-a, III-b, IV-c

54. Which of the following set of reasons does Gunnar Myrdal advance in his book *Asian Drama: An Inquiry into the Poverty of Nations* (1968) to call India a “soft state”?

- A. Secularism, Constitutionalism, and Democracy
- B. Social indiscipline, Corruption, and Weak law enforcement
- C. Weak military, Technological backwardness, and Poverty
- D. Landlordism, Capitalism, and Populism

55. According to Rob Jenkins, which of these factors blunted resistance to economic reforms in India in the 1990s?

- A. Increased welfare expenditure
- B. International pressure
- C. Federal political system
- D. Weak civil society

56. Find the most appropriate conclusions after reading the following statements.

Statement A: The Governor may return a bill presented for assent with a message requesting the House/Houses to reconsider the bill or any specific provisions in the bill

Statement B: Bills reserved by the Governor for the assent of the President need to be returned to the state legislature within a period of twenty days.

- A. A and B are false
- B. A and B are true
- C. A is true but B is false
- D. A is false but B is true

57. With reference to the concept of “power” in International Relations, match the following:

Concept	Meaning
I Power as capability	a. Extent of affecting others more than others affect them
II Power as influence	b. Ideas, spread of a state’s values to other states impacting rules of behaviour
III Geopolitical Power	c. Size of the state, levels of income, armed forces
IV Soft power	d. location, strategic trade routes, being landlocked or access to the sea

- A. I-c, II-d, III-a, IV-b
 B. I-b, II-a, III-d, IV-c
 C. I-a, II-d, III-a, IV-c
 D. I-c, II-a, III-d, IV-b
58. Which theorist emphasizes a structural analysis in International Relations?
- A. Kenneth Waltz
 B. Robert Cox
 C. Michael Doyle
 D. Alexander Wendt
59. Which theorist has coined the term 'the development of underdevelopment'?
- A. Samir Amin
 B. Henrique Cardoso
 C. Andre Gunder Frank
 D. Immanuel Wallerstein
60. Nonalignment refers to an approach by Third World countries in international politics that
- A. practiced isolationism in world politics
 B. non-engagement with developed countries in world politics
 C. maintained political independence with active involvement in world politics
 D. maintained political independence with non-involvement in world politics including in organizations such as the United Nations
61. _____ is defined as political orientations and attitudes held by individuals in relation to their political system.
- A. Political Legitimacy
 B. Political Culture
 C. Nationalism
 D. Totalitarianism
62. Match the following books with their authors.
- | Book | Author |
|--------------------------------------|-------------------------|
| I Clash of Civilizations | a. Kenneth Waltz |
| II End of History | b. Cynthia Enloe |
| III Theory of International Politics | c. Samuel P. Huntington |
| IV Banana, Beaches and Bases | d. Francis Fukuyama |

- A. I-d, II-d, III-b, IV-c
- B. I-c, II-d, III-a, IV-b
- C. I-c, II-c, III-d, IV-a
- D. I-a, II-c, III-a, IV-b

63. The Second Great Debates in International Relations was between:

- A. Realists and Liberals
- B. Feminists and Post-modernists
- C. Positivists and Post-Positivists
- D. Realists and Behaviouralists

64. Match the following scholars with the concept they are best associated with

Scholar	Concept
I Yehezkel Dror	a. Contextual-configurative analysis
II Charles E. Lindblom	b. Governance
III Harold D Lasswell	c. Optimal Policy Model
IV Mark Bevir	d. Agents of Impairment

- A. I c, II d, III a, IV b
- B. I d, II a, III c, IV b
- C. I b, II c, III b, IV a
- D. I b, II a, III d, IV c

65. Given below are four public policy frameworks paired with possible key components. Which one of these frameworks is correctly paired with its key components?

- A. New Public Management: Hierarchy, civil society and citizen
- B. Policy Network Theory: Interdependence, coordination and pluralism
- C. Game Theory: Policy sub-groups, coalitions and policy change
- D. Systems Approach: Prisoners' dilemma, multiple institutions and policy

66. Administration is the type of cooperative human effort that has a high degree of rationality. With which of the following scholars would you associate this definition of administration?

- A. James McCanny
- B. Mary Parker Follet
- C. Dwight Waldo
- D. EN Gladden

67. Which of the following innovations are associated with the public employment programme Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA)?

- a. Universal rights-based approach
- b. Well-defined terms and conditions of employment
- c. Focus on Natural Resource Management and shock responsiveness
- d. Decentralised planning and administration

- A. b only
- B. a and b only
- C. a, b and d only
- D. all of the above

68. The theory of veto players is best associated with

- A. Fritz W Scharpf
- B. Barry Ames
- C. George Tsebelis
- D. Kaare Strom

69. Which of these statement/s is/are true?

- I. When it comes to women in legislatures, India is in the bottom group of nations in the world
- II. The share of women in legislative assemblies in India is higher than that of their representation in parliament.
- III. India has higher representation of women in public life as compared to many countries in Africa and Latin America

- A. only I
- B. II and III
- C. I and II
- D. I and III

70. Find the most appropriate conclusions after reading the following statements.

Statement A: Dynastic politics subverts democratic ideals and is a symptom of weak party organisation.

Statement B: Dynastic and family ties have acted as a channel of representation for women, backward castes and Muslims in India.

- A. A and B are false
- B. A and B are true
- C. A is true but B is false
- D. A is false but B is true

University of Hyderabad
PhD Entrance Examinations, 2022

School/Department/Centre: School of Social Sciences/Department of Political Science
Course: **PhD** Subject: **Political Science**

Q.No.	Answer	Q.No.	Answer	Q.No.	Answer
1	B	26	A	51	C
2	A	27	C	52	B
3	D	28	B	53	D
4	B	29	C	54	B
5	C	30	A	55	C
6	C	31	B	56	C
7	D	32	C	57	D
8	C	33	C	58	A
9	C	34	C	59	C
10	A	35	A	60	C
11	C	36	C	61	B
12	A	37	B	62	B
13	D	38	D	63	D
14	D	39	A	64	A
15	B	40	B	65	B
16	D	41	A	66	C
17	B	42	B	67	D
18	A	43	B	68	C
19	B	44	A	69	D
20	D	45	A	70	B
21	C	46	D		
22	A	47	A		
23	D	48	A		
24	D	49	C		
25	B	50	B		

Note/Remarks :



(Kham Khan Suan Hausing)