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**Comparative Politics And Political Theory 845**

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**SECTION 1**

**Section Id :** 12820645  
**Section Number :** 1  
**Section type :** online  
**Mandatory or Optional:** Mandatory  
**Number of Questions:** 2  
**Number of Questions to be attempted:** 2  
**Section Marks:** 40  
**Display Number Panel:** Yes  
**Group All Questions:** No

**Sub-Section Number:** 1  
**Sub-Section Id:** 12820665  
**Question Shuffling Allowed :** Yes

**Question Id :** 1282061450 **Question Type :** COMPREHENSION **Sub Question Shuffling Allowed :** Yes **Group Comprehension Questions :** No

**Question Numbers :** (1 to 5)

**Question Label :** Comprehension

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

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

#### Sub questions

Question Number : 1 Question Id : 1282061451 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical  
Correct Marks : 4 Wrong Marks : 0

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

- a. Ability to speak freely
- b. Duty to speak in public
- c. Ability to be heard
- d. Legal freedom to speak

Options :

- 1282065733. A
- 1282065734. B
- 1282065735. C
- 1282065736. D

Question Number : 2 Question Id : 1282061452 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical  
Correct Marks : 4 Wrong Marks : 0

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

- a. Abolition of the right to free speech
- b. Promotion of free speech
- c. Legal limitations on free speech
- d. Abolition of privacy

Options :

- 1282065737. A
- 1282065738. B
- 1282065739. C
- 1282065740. D

Question Number : 3 Question Id : 1282061453 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical  
Correct Marks : 4 Wrong Marks : 0

Which of the following is NOT part of the formal-legal limitation on free speech:

- a. Libel laws
- b. Inability to be heard
- c. Prohibition of slandering
- d. Copyright laws

Options :

- 1282065741. A
- 1282065742. B
- 1282065743. C
- 1282065744. D



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

- a. Because of the delay in media reporting
- b. Because people make investments over time in making specific arguments
- c. Because people do not have right to be heard
- d. Because public sphere depends on external power

Options :

1282065745. A

1282065746. B

1282065747. C

1282065748. D

Question Number : 5 Question Id : 1282061455 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical  
Correct Marks : 4 Wrong Marks : 0

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

- a. The private experience of religion is not relevant for inhabiting a public culture
- b. The private experience of religion is relevant for inhabiting a public culture
- c. Understanding of the experience at home is relevant for understanding a particular public culture
- d. There is a strong connection between religious experience in the privacy of home and the nature of public culture.

Options :

1282065749. A

1282065750. B

1282065751. C

1282065752. D

Question Id : 1282061456 Question Type : COMPREHENSION Sub Question Shuffling Allowed : Yes Group Comprehension Questions : No

Question Numbers : (6 to 10)

Question Label : Comprehension

The thorniest, most fought-over question in Indian history is slowly but surely getting answered: did Indo-European language speakers, who called themselves Aryans, stream into India sometime around 2,000 BC – 1,500 BC when the Indus Valley civilisation came to an end, bringing with them Sanskrit and a distinctive set of cultural practices? Genetic research based on an avalanche of new DNA evidence is making scientists around the world converge on an unambiguous answer: yes, they did.

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

Until recently, only data on mtDNA (or matrilineal DNA, transmitted only from mother to daughter) were available and that seemed to suggest there was little external infusion into the Indian gene pool over the last 12,500 years or so. New Y-DNA data has turned that conclusion upside down, with strong evidence of external infusion of genes into the Indian male lineage during the period in question.

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

#### Sub questions

Question Number : 6 Question Id : 1282061457 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical  
Correct Marks : 4 Wrong Marks : 0

New data on the Y-DNA shows

- That Indians are genetically homogeneous
- That the Indian gene pool shows superior genetic characteristics
- That there was external infusion into the Indian gene pool
- That the closed caste system was beneficial to the Indian gene pool

Options :

1282065753. A

1282065754. B



Question Number : 7 Question Id : 1282061458 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 4 Wrong Marks : 0

The reason for the difference in mtDNA and Y-DNA data is

- a. Female DNA is weaker than male DNA
- b. The data available on mtDNA was more plentiful than the data available on Y-DNA
- c. Migration was largely by males and so male gene flows are not evident in mtDNA data
- d. A significant proportion of Indian male lineage shows single line of descent.

Options :

- 1282065757. A
- 1282065758. B
- 1282065759. C
- 1282065760. D

Question Number : 8 Question Id : 1282061459 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 4 Wrong Marks : 0

Genetics research has proven that

- a. Aryans brought Sanskrit into India
- b. Aryan migration into the Indian subcontinent is a fact
- c. Aryans were the original inhabitants of India
- d. There were strong cultural relations between the people of the Indus Valley and the Aryans

Options :

- 1282065761. A
- 1282065762. B
- 1282065763. C
- 1282065764. D

Question Number : 9 Question Id : 1282061460 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 4 Wrong Marks : 0

- a. Yes, there is a complete shift in position
- b. No, there is continuity between the earlier position and the new one
- c. The shift cannot be attributed to research on genetics
- d. Not much can be said on the basis of available evidence

Options :

- 1282065765. A
- 1282065766. B
- 1282065767. C
- 1282065768. D

Question Number : 10 Question Id : 1282061461 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 4 Wrong Marks : 0

What according to the passage is the thorniest question in Indian history?

- a. Whether the Aryans are indigenous to India or migrated here at the time that the Indus Valley civilization came to an end
- b. Whether Sanskrit is an Indo-European language
- c. Whether the Aryans destroyed the Indus Valley civilization
- d. Whether genetics research can have political implications.

Options :

- 1282065769. A
- 1282065770. B
- 1282065771. C
- 1282065772. D

## SECTION 2

Section Id :	12820644
Section Number :	2
Section type :	Online
Mandatory or Optional:	Mandatory
Number of Questions:	15
Number of Questions to be attempted:	15
Section Marks:	60
Display Number Panel:	Yes
Group All Questions:	No

Question Number : 11 Question Id : 1282061462 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical  
Correct Marks : 4 Wrong Marks : 0

Which of the following Schedules of the Indian Constitution has Panchayats as its subject matter?

- a. Seventh Schedule
- b. Fifth Schedule
- c. Eleventh Schedule
- d. First Schedule

Options :

1282065773. A

1282065774. B

1282065775. C

1282065776. D

Question Number : 12 Question Id : 1282061463 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical  
Correct Marks : 4 Wrong Marks : 0

Select the name of the scholar who critiqued *Subaltern Studies* by making a distinction between its early and late phases.

- a. Sumit Sarkar
- b. Aijaz Ahmed
- c. David Arnold
- d. Shail Mayaram

Options :

1282065777. A

1282065778. B

1282065779. C

1282065780. D

Question Number : 13 Question Id : 1282061464 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical  
Correct Marks : 4 Wrong Marks : 0



A political scientist would most likely employ modernization theory in a study examining which of the following topics?

- a. the influence of the media and special interest groups on the foreign policy process in a given country
- b. the structure, functions, and objectives of a major international organization
- c. the relationship between economic development and the process of democratization in a given country
- d. the risks and uncertainties of a national security policy based on deterrence

Options :

- 1282065781. A
- 1282065782. B
- 1282065783. C
- 1282065784. D

Question Number : 14 Question Id : 1282061465 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 4 Wrong Marks : 0

Which of the following statements best characterizes liberalism as a political doctrine?

- a. It supports anarchy
- b. It was developed as a hostile response to the emergence of industrial capitalism.
- c. It is a compromise between Marxism and conservatism.
- d. It is a long-established creed which focuses on individual freedom.

Options :

- 1282065785. A
- 1282065786. B
- 1282065787. C
- 1282065788. D

Question Number : 15 Question Id : 1282061466 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 4 Wrong Marks : 0

Which of the following themes is Gandhi's *Hind Swaraj* centrally concerned with?

- a. State of nature
- b. Liberty and Equality
- c. Civilization
- d. Constitutionalism

Options :

- 1282065789. A
- 1282065790. B
- 1282065791. C
- 1282065792. D

Select the option that does not belong to Foucault's concept of genealogy:

- a. Emergence of a play of forces.
- b. Intersection of particulars
- c. The past as the play of dominations.
- d. Myth as a popular conception of the past.

Options :

- 1282065793. A
- 1282065794. B
- 1282065795. C
- 1282065796. D

Question Number : 17 Question Id : 1282061468 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 4 Wrong Marks : 0

The concepts of hybridity and mimicry in postcolonial theory are formulated by

- a. Homi Bhabha
- b. Gayatri Chakrabarty Spivak
- c. Sudipta Kaviraj
- d. Gynanendra Pandey

Options :

- 1282065797. A
- 1282065798. B
- 1282065799. C
- 1282065800. D

Question Number : 18 Question Id : 1282061469 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 4 Wrong Marks : 0

Select the idea that belongs to Sudipta Kaviraj's revisionist theory of modernity

- a. Tradition is reconciled with modernity in Third World countries.
- b. Modernity is differentiated.
- c. Modernity is unevenly developed.
- d. Modernity is unable to overcome tradition in the non-West.

Options :

1282065802. B  
1282065803. C  
1282065804. D

Question Number : 19 Question Id : 1282061470 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 4 Wrong Marks : 0

Which one of the following analysts of the Indian economy pointed out that while India's GDP was highest amongst 16 poorest countries outside of sub-Saharan Africa, it ranked 10<sup>th</sup> amongst them in terms of human capability.

- a. Deepak Nayyar
- b. Amit Bhaduri
- c. Aditya Nigam and Nivedita Menon
- d. Amartya Sen and Jean Dreze

Options :

1282065805. A  
1282065806. B  
1282065807. C  
1282065808. D

Question Number : 20 Question Id : 1282061471 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 4 Wrong Marks : 0



Which theorist of secularism has proposed the idea of principled distance

- a. Walter Mignolo
- b. Rajeev Bhargava
- c. T.N.Madan
- d. Talal Asad

Options :

1282065809. A  
1282065810. B  
1282065811. C  
1282065812. D

Question Number : 21 Question Id : 1282061472 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 4 Wrong Marks : 0



- a. Ho Chi Minh
- b. D D Kosambi
- c. Dipesh Chakrabarty
- d. Ranajit Guha

Options :

- 1282065813. A
- 1282065814. B
- 1282065815. C
- 1282065816. D

Question Number : 22 Question Id : 1282061473 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 4 Wrong Marks : 0

The 'early modern' in India is associated with the following

- a. The early nineteenth century
- b. The entire nineteenth century
- c. The centuries immediately prior to colonialism
- d. The entire colonial period prior to independence.

Options :

- 1282065817. A
- 1282065818. B
- 1282065819. C
- 1282065820. D

Question Number : 23 Question Id : 1282061474 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical

Correct Marks : 4 Wrong Marks : 0

For Ambedkar, the caste system is based on the following

- a. Division of labour
- b. Division of labourers
- c. Division of races
- d. Division between Northern conquerors and natives of the country.

Options :

- 1282065821. A
- 1282065822. B
- 1282065823. C

Question Number : 24 Question Id : 1282061475 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical  
Correct Marks : 4 Wrong Marks : 0

Which of the following thinkers was critical of nationalism?

- a. Maulana Hussain Madani
- b. Mohammed Iqbal
- c. MK Gandhi
- d. Pandita Ramabai

Options :

- 1282065825. A
- 1282065826. B
- 1282065827. C
- 1282065828. D

Question Number : 25 Question Id : 1282061476 Question Type : MCQ Option Shuffling : No Display Question Number : Yes  
Single Line Question Option : No Option Orientation : Vertical  
Correct Marks : 4 Wrong Marks : 0

**Please read the following passage carefully and answer the question**

"As someone from the post-colonial world introduced from a very young age to the normative verities of Western political theory, I must confess that I have found all this quiet baffling. How was it possible, I have asked myself that all the bitter and bloody struggles over colonial exploitation, racial discrimination, class conflict, the suppression of women, the marginalization of minority cultures etc that have dominated the real history of the modern world in the last hundred years or so, have managed not to displace in even the slightest way the stable location of modern political theory within the abstract discursive space of normative reasoning? How is it that normative political theory was never pushed into constructing a theory of the nation, or of gender, or of race, or indeed of class, except by marginal figures whose efforts were greeted at best with bare courtesy, and more often with open hostility? How could those contentious topics have been relegated to the empirical domains of sociology or history?"

The author is baffled by western political theory because of its

- a. Lack of interest in explaining class conflict, suppression of women, and marginalization of minority cultures.
- b. The firm location of normative reasoning.
- c. Close connection with the real history of the modern world.
- d. The deep interest in empirical domains of sociology and history.

1282065829. A  
1282065830. B  
1282065831. C  
1282065832. D

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