AUD PG ENTRANCE TEST 2020

DESCRIPTION OF TEST
(To be put up on University website)

School: **School of Law, Governance and Citizenship (SLGC)**

Programme: MA in Law, Politics and Society

Duration of test (max 2 hours 30 minutes):

Description of test:

Question pattern: 75 Marks Paper, MCQ

3 Sections:

1. Section 1: Analytical MCQ
2. Section 2: MCQs based on Comprehension Passage
3. Section 3: GK and Discipline specific MCQs

Suggested Reading list:

- Anupama Roy and Michael Becker, 2020, Dimensions of Constitutional Democracy: India and Germany, Springer

- B R Ambedkar, (originally published 1936), *Annhilation of Caste*, (*http://ccnmtl.columbia.edu/projects/mmt/ambedkar/web/readings/aoc_print_2004.pdf*)

- Bipan Chandra, 1988, *India's Struggle for Independence*, New Delhi. Penguin

- C. Mckinnon (ed.), 2008, *Issues in Political Theory*, New York: Oxford University

- The Constitution of India, Bare Act.

- E H Carr, 1961, *What is History*, (paperback) Penguin.

- Granville Austin, 2000, *Working a Democratic Constitution*, New Delhi: Oxford University Press

- Granville Austin, 2010, *The Indian Constitution: Cornerstone of a Nation*, New Delhi: Oxford University Press

- H L A Hart, 1961, *Concept of Law*, Clarendon Press

- Kamala Sankaran and Ujjwal K Singh, 2008, *Towards Legal Literacy*. New Delhi: Oxford University Press

- Nivedita Menon, 2012, *Seeing Like a Feminist*, Penguin

- Pratap Mehta and Nirja Jayal (eds.), 2010, *The Oxford Companion to Politics in India*, New Delhi: Oxford University Press

- Rajeev Bhargava, 2008, *Politics and Ethics of the Indian Constitution*, New Delhi: Oxford University Press

- Ramchandra Guha, 2007, *India After Gandhi*, Macmillan: New Delhi.

- SAHRDC, 2006, *Introducing Human Rights*, New Delhi: Oxford University Press.

- Sujit Choudhry et al, 2016, *The Oxford Handbook of the Indian Constitution*, New Delhi: OUP

- Sumit Sarkar, 1983, *Modern India (1885-1947),* New Delhi: Macmillan

- Veena Das, 2004, *Oxford Handbook of Indian sociology*, Oxford

- W. Kolmar & F. Bartkowski (eds), 2005, *Feminist Theory: A Reader*, McGraw-Hill

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Sample questions:

<mark>SAMPLE: Section 1</mark>

1. **Which of these statements <u>comprehensively</u> describes the nature of Directive Principles of State Policy enshrined in the Constitution of India?**
   a) They are principles that the courts are barred from considering, while deciding cases
   b) They are non-justiciable but are positive and fundamental instructions to the government to work for the attainment of a set of objectives
   c) They are negative injunctions to the government to refrain from violating the basic rights of the people
   d) They are directives to the state as to the 'dos' and 'don'ts' in law and policy-making

2. **Which of the following statements is incorrect?**
   a) The World Conference on Human Rights held in Vienna affirmed the indivisibility of human rights
   b) Environmental protection is a pre-requisite to the enjoyment of human rights, and the right to a safe and healthy environment is a human right in itself
   c) Each state and its people have a separate set of human rights to observe
   d) International humanitarian law is inspired by considerations of humanity and mitigation of human suffering

3. **Which of the following Schedules of Indian Constitution pertain to the administration of the Scheduled Areas and Tribal Areas in India**
   i. Twelfth Schedule
   ii. Fifth Schedule
   iii. Sixth Schedule

iv.   All the Above

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

Comprehension Section

Please read the passage below carefully and answer the multiple choice questions based on it.

Democracy seldom has a seamless journey- it is full of multiple possibilities. Democracy brings out excitements and passions that may lead in different directions. India's democracy is no exception. In fact, the historical setting in which democracy first emerged in India and the many contextual problems that it faced have made Indian democracy a somewhat inconsistent phenomenon. It is inconsistent in the sense that groups and individuals steadfastly upholding democracy in one context or situation extend only weak support to it in some other situation; people express their full support to democracy and yet settle for sub-democratic options. Thus, citizen support to democracy has contextual variation… It is useful to locate the key paradoxes that mark the functioning of India's democracy.

Paradox 1: India has a strong democratic framework- its Constitution is founded on robust democratic thinking, and its civil and military bureaucracies are trained and expected to function within broader democratic framework under the political masters. The institutional arrangement is supposed to protect individual liberties and also balance the diverse sectional interests in society through negotiation and compromise. More importantly, the Constitution seeks to address the issue of empowering the state and, at the same time, ensures a humane and democratic state. This is indeed a tall order because, by nature, the state is inclined to restrict freedoms, resort to regulative powers, and become a repository of repressive urges that prevail in society. Democracy is an ongoing struggle to tame the state, make it amendable to reason, and reduce its craving for regulation and repression. The efforts in this direction are quite evident in the Constitution. But the Indian state, over the past seven decades, has often defied the democratic logic and underscored its repressive stateness at the cost of freedoms. The undemocratic and repressive recesses in India's institutional practices are sometimes not only worrying, but also fearsome. This defiance of the Constitutional spirit of democracy takes two forms. One emanates from state practices adopted by bureaucracy, police, armed forces, and others. These institutions often behave in an anti people manner. Thus one keeps hearing of 'excesses' and 'encounters' besides plain misbehaviour and unlawful actions.

But perhaps more seriously, the formal choices of the states, in terms of laws and regulations, often transgress the democratic spirit. Form preventive detentions to anti-terror laws to use of anti-sedition law to laws pertaining to organized crime to special powers accorded to police, paramilitary, or armed forces in 'disturbed' areas- the paraphernalia of repressive legislation has kept expanding and receiving judicial approval in most cases. The thin line between security and law and order, on the one hand, and trigger–happy repressive instincts of the state apparatus, on the other, is always deceptively blurred.

Thus, we often come across the paradox: India has a long history of struggle against colonial state which sought to restrict the realm of individual liberties; it has a robust democratic culture of popular mobilization and assertion and a constitutional document that flows from the logic of limited government. And yet, experience of the last seven decades shows that the state has acquired many undemocratic powers, and its practice too routinely smacks of contempt for people and their rights.

Paradox 2: Diversity is the most celebrated feature of Indian society. The creation of national sentiment within the context of this diversity has been a fascinating process. After independence, conscious efforts were made both constitutionally and in political practice to live happily with this diversity. It is of course not the case that India is so unique that no other nation state has much diversity, but there are two aspects of

India's diversity that still require attention. On the one hand, India's diversity is by far the most complex and overlapping social phenomenon, and besides scale and size, what distinguishes India is the overlapping pattern of diversity. For instance, just as there is 'religious' diversity between Hindus and Muslims, there is linguistic diversity among both these communities. So, it is not easy to privilege any one basis of diversity over all others. Secondly, in the post-independence period, the overall emphasis has been to let these diverse social groups retain their separate cultural existences. This has given certain sanctity to the idea of diversity- so much so that India's nationalism and India's democratic practice cannot be imagined without their varied diversities. Diversity, thus, is not merely a social given, an empirical fact willy-nilly accepted; it is a foundational principle of both nationalism and democracy in India. To put it provocatively, no community has to give up its identity in order to be, or to 'prove' being, Indian.

While it is expected that democracy and nationalism would thus privilege diversity, both also intervene in the process of shaping the fate of diverse groups and the fate of intergroup relations. Nationalism puts a premium on homogeneity, and though nationalism in India seeks to respect diversity, a natural side effect of nationalist rhetoric always produces unease as far as diversities are concerned. Democracy has a more complex impact on diversity. It facilities and even encourages the assertion of separate identity of various diverse social grouping. At the same time, the democratic requirement of constructing a larger public leads to homogenization. By nature, parties seek to build not only instrumental political coalitions, they also contribute to the building of cross- sectional groups that acquire homogenized identities. Electoral democracy, in particular, is famous for this contradictory relationship with diversity. Parties based on ethnic appeal do have space in electoral politics (particularly when politics become more competitive), but such parties then get imprisoned by their following and hence cannot grow beyond those communities. This encourages parties and competitive politics to evolve common platforms, common vocabularies, common imaginaries, and even common vices, gradually undercutting the diversity of existences. While a typical complaint about 'politics' is often that it fragments, that it sharpens differences, that it juxtaposes one community against the others, politics in reality produces and amazing amount of homogenization of ideas and practices, penetrating the cultural defences of most communities.

This brings us to the deeper paradox: the urge for underscoring separate existence and the push towards homogenization constitute the cusp at which India's diversities exist today. One would hope democracy to strengthen diversities and also make them not only coexist, but also prepare them to negotiate and compromise. However, democracy also tends to obliterate diversities and fundamentally change the meaning of diversity. So, the paradox is that India's democracy is expected to be the protector of diversities, but its practice has often tended to strengthen forces of homogenization.

Attempt <u>all</u> questions:

1. **Why does Indian democracy appear to be inconsistent?**

   a. There is no uniform resolute uploading of democracy
   b. Sub-democratic options are not found preferable
   c. Groups extend full support to democracy, but individuals do not
   d. All of the above

2. **The 'repressive stateness' in India is revealed in which of the following?**

   a. Civil and military bureaucracies working under political masters
   b. State being made amenable to reason
   c. Judicial approval to legislations transgressing democracy
   d. Democratic logic underscoring regulation and repression

3. **'Democracy seldom has a seamless journey'- what would a seamless journey look like?**
   a. Democratic possibilities would be context dependent
   b. Democracy follows a linear continuous path
   c. The path of democracy is marked by disjunctions

d. There are limits to the multiple possibilities of democracy

4. **The constitutional spirit of democracy in India is reflected in**

a. A humane state giving way to repressive recesses
b. The logic of a limited government
c. State resorting to regulative powers to become democratic
d. None of the above

5. **What is meant by the following statement?**
'The thin line between security and law and order, on the one hand, and trigger–happy repressive instincts of the state apparatus, on the other, is always deceptively blurred'.

a. Security functions of the state should not be separated from the use of repression
b. Security functions make state repressive
c. State is always repressive while performing security functions
d. The use of repression by state passes in the name of performing security functions

6. **The overlapping pattern of diversity in India is best described by**

a. Hindus and Muslims coexisting as two diverse religious groups
b. Linguistic diversity among Hindus and Muslims
c. Linguistic diversities within Hindus and Muslims coexist with religious diversities between them
d. Religious diversity between Hindus and Muslims is also the linguistic diversity between them

7. **What is the paradox of electoral democracy in India?**

a. Political coalitions are built for instrumental gains
b. Parties based on ethnic identities participate in elections
c. Competitive politics promotes diversity of existence
d. Cross-sectional groups forming a coalition go on to acquire a homogenized identity

8. **Political parties evolving 'common platforms, common vocabularies and common imageries' results in**

a. Uniform identity with diverse existence
b. Fragmented political scene
c. Undercutting of the cultural defences of communities
d. Juxtaposition of communities

9. **What is meant by nationalism putting a premium on homogeneity?**

a. Coexistence of religious and linguistic groups
b. Strengthening the forces of homogenization
c. Coexistence of diversity with homogenization
d. Communities being able to retain their cultural identities

10. **Based on your understanding of the passage above, what do you think is the democratic framework of India founded on?**

    a. A balance between diverse sectional interests and individual liberties
    b. Coexistence of nationalism and diversity
    c. A culture of popular mobilization
    d. All of the above

1. **According to the Constitution of India, which of the following fundamental rights cannot be suspended during emergency?**
   a) Right to freedom of movement
   b) Right to speech and expression
   c) Right to contest elections
   d) Right to life

2. **The National Sample Survey Organisation (NSSO) data have been in the news for the controversy regarding which of the following:**
   a) Gross Domestic Product (GDP)
   b) Poverty Line
   c) Unemployment rate
   d) Inflation rate

3. **When the announcement was made to demonetize currency notes of Rs.500 and Rs.1000 in India, who was the Governor of the Reserve Bank of India?**
   a) Y.V. Reddy
   b) Urjit Patel
   c) Shatikanta Das
   d) Raghuram Rajan

4. **Which retail chain was directed to pay a compensation of Rs.9000 by a Chandigarh Consumer Court for charging Rs.3 for carry bags?**
   a) Reebok
   b) Westside
   c) Bata
   d) Fabindia

5. **The PM-KISAN scheme initiated by the Central Government which will disburse Rs.6000 per annum to small and marginal farmers with land holding less than**
   a) 2 hectares
   b) 10 hectares
   c) 5 hectares

d) 2 acres

6. **What was the name of the organization founded by Mahatma Gandhi to fight against the Bill aimed at disenfranchising the Indians in South Africa?**
   A. Durban Durbar
   B. The Natal Indian Congress
   C. Pretoria Convention for the rights of Indians
   D. The Johannesburg Indian Congress.

7. **When was the Citizenship Act of post-Independence India first enacted?**
   A. 1950
   B. 1952
   C. 1955
   D. 1956

8. **Who was the winner of the World Chess Championship 2018?**
   A. Fabiano Caruana
   B. Viswanathan Anand
   C. Sergey Karjakin
   D. Magnus Carlsen

9. **Which of the following philosophers stated, 'Cogito, Ergo Sum (I think, therefore I am)'?**
   A. Rene Descartes
   B. Immanuel Kant
   C. Jean-Jacques Rousseau
   D. Friedrich Nietzsche

10. **Who was the recipient of the Jnanpith Award 2018?**
    A. Amitav Ghosh
    B. Arundhati Roy
    C. Jhumpa Lahiri
    D. Chetan Bhagat

11. **Who is popularly associated with the concept of hegemony?**
    A. Antonio Gramsci
    B. Karl Marx
    C. Max Weber
    D. Emile Durkheim

12. **What was the name of the party founded by Subhas Chandra Bose?**
    A. India's Liberation Party
    B. Radical Democratic Front

C. The Forward Bloc
D. Revolutionary Party of India

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