

**ENTRANCE EXAMINATION, 2015**

**MA**

**Development and Labour Studies**

[ Field of Study Code : DLSM (231) ]

*Time Allowed : 3 hours*

*Maximum Marks : 100*

**INSTRUCTIONS FOR CANDIDATES**

- Answers are to be attempted in the question paper itself. Please read the instructions carefully. No extra sheet will be provided for writing answers.
- The Question Paper is divided into four parts. All parts are compulsory.
  1. Part—I consists of thirty (30) multiple-choice questions of one (01) mark each. There are four alternatives for the answer to every question. Write your answer (A/B/C/D) inside the box provided for each question. There is no negative marking for wrong answers. If a candidate writes more than one answer in one question, it will be treated as a wrong answer even if one of the answers happens to be correct. **All questions in this part are compulsory.**
  2. Part—II consists of twelve (12) descriptive-type questions. **Write short notes on any six (06)** in not more than 150 words in the space provided below. Each carries five (05) marks.
  3. Part—III consists of two (02) comprehension passages of ten (10) marks each. There are three questions on each passage and their marks are indicated against each of them. Please write in the space provided below each question. **All questions in this section are compulsory.**
  4. Part—IV consists of ten (10) essay-type questions. **Answer any one (01)** in not more than 500 words carrying 20 marks.
- For any rough work, candidate should use the last page of this answer sheet marked as 'SPACE FOR ROUGH WORK'.
- Use of calculator is strictly prohibited.

**ENTRANCE EXAMINATION, 2015**

**MA**

**Development and Labour Studies**

SUBJECT .....  
(Field of Study/Language)

FIELD OF STUDY CODE .....

NAME OF THE CANDIDATE .....

REGISTRATION NO.

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CENTRE OF EXAMINATION .....

DATE .....

.....  
*(Signature of Candidate)*

.....  
*(Signature of Invigilator)*

.....  
*(Signature and Seal of  
Presiding Officer)*



**Not to be filled in by the candidate**

Total of Part—I	
Total of Part—II	
Total of Part—III	
Total of Part—IV	
Grand Total	



**Answer table for Part—I**

Q. No.	Answer	FOR OFFICIAL USE ONLY	Q. No.	Answer	FOR OFFICIAL USE ONLY
1.			16.		
2.			17.		
3.			18.		
4.			19.		
5.			20.		
6.			21.		
7.			22.		
8.			23.		
9.			24.		
10.			25.		
11.			26.		
12.			27.		
13.			28.		
14.			29.		
15.			30.		
			Total Marks (out of 30 )		

**Grading Table for Part—II  
FOR OFFICIAL USE ONLY  
(Any six)**

Q. No.	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	11.	12.	Total Marks (out of 30)
FOR OFFICIAL USE ONLY													

**Grading Table for Part—III  
FOR OFFICIAL USE ONLY**

Q. No.	1.	2.	3.	1.	2.	3.	Total Marks (out of 20)
FOR OFFICIAL USE ONLY							

**Grading Table for Part—IV  
FOR OFFICIAL USE ONLY  
(Any one)**

Q. No.	1.	2.	3.	4.	5.	6.	7.	8.	9.	10.	Total Marks (out of 20)
FOR OFFICIAL USE ONLY											

**PART—I**

***This part consists of thirty (30) multiple-choice questions of one (01) mark each. There are four alternatives for the answer to every question. Write your answer (A/B/C/D) inside the box provided for each question. There is no negative marking for wrong answers. If a candidate writes more than one answer in a box, it will be treated as a wrong answer even if one of the answers happens to be correct. All questions in this part are compulsory.***

**Multiple-choice type :**

1×30=30

1. Suppose the labour value of one working day of labour is 0.6 working day of labour power. If the labour power used in the production of a commodity is 30 days and the labour value of the means of production used up in the production of the commodity is 65 working days of labour power, then the labour value of the commodity (in working days of labour power) is equal to

- (A) 18
- (B) 48
- (C) 83
- (D) 95

2. Consider the following statements about the human development indices of countries A and B, and state which one of the options is correct :

- 1. 'HDI of country A is 2 and HDI of country B is 1' means that A is more developed than B.
- 2. 'HDI of country A is 0.75 and HDI of country B is 0.25' means that A is thrice as developed as B.

- (A) 1 is true and 2 is false
- (B) 1 is false and 2 is true
- (C) Both 1 and 2 are true
- (D) Both 1 and 2 are false

3. The materialist theory of history is attributed to which of the following thinkers?

- (A) Hegel
- (B) Karl Marx
- (C) Max Weber
- (D) Herbert Spencer

4. The liberal concept of civil society is first found in the work of

- (A) Jean Jacques Rousseau
- (B) Jeremy Bentham
- (C) Friedrich Hegel
- (D) John Locke

5. By 'hegemony', the Italian Marxist Antonio Gramsci refers to

- (A) the legitimization of the ruling classes by mass of people
- (B) the demonstration of racial superiority by the capitalists
- (C) the use of the State by ruling classes to rule by consent
- (D) All of the above

6. Indian agriculture is typically characterized as

- (A) land surplus, labour scarce economy
- (B) land surplus, labour surplus economy
- (C) land scarce, labour surplus economy
- (D) land scarce, labour scarce economy



7. Which of the following is the oldest trade union organization in India?

- (A) Indian National Trade Union Congress (INTUC)
- (B) Centre of Indian Trade Unions (CITU)
- (C) All India Trade Union Congress (AITUC)
- (D) Bharatiya Mazdoor Sangh (BMS)

8. What distinguishes the State from other associations?

- (A) Membership
- (B) Land under control
- (C) The binding nature of its rules and regulations
- (D) The monopoly over coercion

9. The contribution of India's agricultural sector to its national income is

- (A) 5%–10%
- (B) 10%–20%
- (C) 20%–50%
- (D) 50%–70%

10. Under the Mahatma Gandhi National Rural Employment Guarantee Scheme

- (A) rural people can get employment at a specified wage rate for one hundred days a year
- (B) machines are used whenever required
- (C) rural people are given vocational training so that they can get employed
- (D) one-third of employment is reserved for women

11. The Five-Year Plan currently underway is

- (A) 9th
- (B) 11th
- (C) 6th
- (D) 12th

12. P. C. Mahalanobis is associated with which Five-Year Plan?

- (A) 1st
- (B) 2nd
- (C) 3rd
- (D) 4th

13. The sex ratio among the tribal communities as compared to the overall population according to the Census 2011 is

- (A) higher
- (B) same
- (C) lower
- (D) There is no clear trend

14. Which among the following South Asian countries has the best human development index?

- (A) Nepal
- (B) India
- (C) Sri Lanka
- (D) Myanmar

15. After 1991, economic inequality in India has

- (A) declined
- (B) remained the same
- (C) gone up
- (D) No calculation has been made yet

16. Match *List-I* with *List-II* and select the correct answer using the codes given below the Lists :

*List-I*

*List-II*

- |                                     |                   |
|-------------------------------------|-------------------|
| a. <i>Class, Caste and Power</i>    | 1. B. R. Ambedkar |
| b. <i>Homo Hierarchicus</i>         | 2. Max Weber      |
| c. <i>The Annihilation of Caste</i> | 3. Andre Beteille |
| d. <i>Economy and Society</i>       | 4. Louis Dumont   |

Codes :

- |     |   |   |   |   |
|-----|---|---|---|---|
| (A) | a | b | c | d |
|     | 1 | 2 | 3 | 4 |
| (B) | a | b | c | d |
|     | 3 | 4 | 1 | 2 |
| (C) | a | b | c | d |
|     | 2 | 3 | 4 | 1 |
| (D) | a | b | c | d |
|     | 4 | 3 | 2 | 1 |

17. Who is the author of the book, *The Social Origins of Dictatorship and Democracy*?

- (A) Plato
- (B) Aristotle
- (C) Samuel Huntington
- (D) Barrington Moore, Jr.

18. The Constitution declares India a Secular State. This means that
- (A) religious worship is not allowed
  - (B) religions are patronized by the State
  - (C) the State will not discriminate on the basis of religion
  - (D) None of the above



19. The Fundamental Duties of Indian citizens were
- (A) added to the Constitution by the 42nd Amendment
  - (B) added to the Constitution by the 44th Amendment
  - (C) described in the original Constitution
  - (D) None of the above



20. Match *List-I* with *List-II* and select the correct answer using the code given below the Lists :

*List-I*

- a. From each according to his ability to each according to his needs
- b. Greatest happiness of greatest number
- c. Rights are the conditions of social life without which no man can seek in general to be himself at his best
- d. The only stable State is the one in which all men are equal before the law

*List-II*

- 1. Jeremy Bentham
- 2. Aristotle
- 3. Karl Marx
- 4. Harold Laski

*Codes :*

- (A) a    b    c    d  
      2    3    4    1
- (B) a    b    c    d  
      3    1    4    2
- (C) a    b    c    d  
      2    4    1    3
- (D) a    b    c    d  
      4    1    3    2



21. Antonio Gramsci in his work talks about which of the following links?

- (A) Ideology–Leadership–Domination–Passive Revolution
- (B) Ideology–Leadership–War of Manoeuvre–Domination
- (C) Ideology–Leadership–Domination–Intellectuals
- (D) Ideology–Leadership–Domination–Religion

22. Which of the following books is/are not authored by Karl Marx?

1. *The Paris Commune*
2. *Grundrisse : Foundations of the Critique of Political Economy*
3. *State and Revolution*
4. *Das Kapital*

- (A) 3 only
- (B) 1 and 2
- (C) 1 and 3
- (D) 2 and 4

23. The variable that changes due to the action of another variable is known as

- (A) independent variable
- (B) extraneous variable
- (C) dependent variable
- (D) complex variable

24. With respect to National Commission on Enterprises in the Unorganised Sector (NCEUS), which of the following statements is/are correct?

1. It was created by the UPA in 2004.
2. It was chaired by late Arjun Sengupta.
3. It was created by the NDA in 2004.

- (A) 1 and 3  
(B) 2 only  
(C) 1 and 2  
(D) None of the above

25. If the equation  $y = 23 + 12x$  was graphed, the

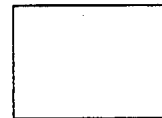
- (A) slope would be  $-23$   
(B) slope would be  $+23$   
(C) slope would be  $+12$   
(D) vertical intercept would be  $-12$

26. If an increase in the price of good  $A$  causes the demand curve for good  $B$  to shift to the left, then

- (A)  $A$  and  $B$  are substitutes in consumption  
(B)  $A$  and  $B$  are complements in consumption  
(C)  $A$  and  $B$  are complements in production  
(D)  $B$  is an inferior good

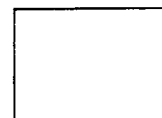
27. The graph of the relationship between two variables that are in fact unrelated is

- (A) vertical
- (B) horizontal
- (C) uncertain
- (D) parabola



28. If two variables are independent, their correlation coefficient will always be

- (A) -1
- (B) +1
- (C) 0
- (D) 0.5



29. If a production process uses two inputs of labour and capital, then with constant output, an increase in the wage rate will cause a firm to

- (A) increase its use of capital
- (B) decrease its use of capital
- (C) keep use of capital constant
- (D) stop production



30. A statement of the expected relationship between two or more variables is known as

- (A) concept definition
- (B) hypothesis
- (C) problem statement
- (D) research question



**PART—II**

**Write on any six (06) of the following in not more than 150 words in the space provided below each. Each carries five (05) marks.**

**Descriptive type :**

5×6=30

1. Reserve Army of Labour

2. Secularism and Development



**3. Causes of Farmers' Suicides in India**

**4. Impact of Globalization on Caste, Kinship and Family**

**5. Subsidy versus Investment**

**6. Growth versus Development**

7. The Right to Fair Compensation and Transparency in Land Acquisition, Rehabilitation and Resettlement Act, 2013

8. Annihilation of Caste

**9. Cultural Relativism**

**10. Surplus Value**

**11. Feminization of Labour in the Informal Sector in India**

**12. Hunger and Malnutrition in India**

### PART—III

***This part consists of two (02) comprehension passages of ten (10) marks each. There are three questions on each passage and their marks are indicated against each of them. Please write in the space provided below each question. All questions in this Part are compulsory.***

#### **Comprehension Passage 1 :**

(Karl Marx, 'The Buying and Selling of Labour Power', *Capital*, Volume 1, pp. 117-118)

By labour-power or capacity for labour is to be understood the aggregate of those mental and physical capabilities existing in a human being, which he exercises whenever he produces a use-value of any description. But in order that our owner of money may be able to find labour-power offered for sale as a commodity, various conditions must first be fulfilled. The exchange of commodities of itself implies no other relations of dependence than those which, result from its own nature. On this assumption, labour-power can appear upon the market as a commodity, only if, and so far as, its possessor, the individual whose labour-power it is, offers it for sale, or sells it, as a commodity. In order that he may be able to do this, he must have it at his disposal, must be the untrammelled owner of his capacity for labour, i.e., of his person. He and the owner of money meet in the market, and deal with each other as on the basis of equal rights, with this difference alone, that one is buyer, the other seller; both, therefore, equal in the eyes of the law. The continuance of this relation demands that the owner of the labour-power should sell it only for a definite period, for if he were to sell it rump and stump, once for all, he would be selling himself, converting himself from a free man into a slave, from an owner of a commodity into a commodity. He must constantly look upon his labour-power as his own property, his own commodity, and this he can only do by placing it at the disposal of the buyer temporarily, for a definite period of time. By this means alone can he avoid renouncing his rights of ownership over it. The second essential condition to the owner of money finding labour-power in the market as a commodity is this—that the labourer instead of being in the position to sell commodities in which his labour is incorporated, must be obliged to offer for sale as a commodity that very labour-power, which exists only in his living self. In order that a man may be able to sell commodities other than labour-power, he must of course have the means of production, as raw material, implements, &c. No boots can be made without leather. He requires also the means of subsistence. Nobody—not even—a musician of the future—can live upon future products, or upon use-values in an unfinished state; and ever since the first moment of his appearance on the world's stage, man always has been, and must still be a consumer, both before and while he is producing. In a society where all products assume the form of commodities, these commodities must be sold after they have been produced, it is only after their sale that they can serve in satisfying the requirements of their producer. The time necessary for their sale is superadded to that necessary for their production.

For the conversion of his money into capital, therefore, the owner of money must meet in the market with the free labourer, free in the double sense, that as a free man he can dispose of his labour-power as his own commodity, and that on the other hand he has no

other commodity for sale, is short of everything necessary for the realization of his labour-power. The question why this free labourer confronts him in the market, has no interest for the owner of money, who regards the labour-market as a branch of the general market for commodities. And for the present it interests us just as little. We cling to the fact theoretically, as he does practically. One thing, however, is clear—Nature does not produce on the one side owners of money or commodities, and on the other men possessing nothing but their own labour-power. This relation has no natural basis, neither is its social basis one that is common to all historical periods. It is clearly the result of a past historical development, the product of many economic revolutions, of the extinction of a whole series of older forms of social production... Definite historical conditions are necessary that a product may become a commodity. It must not be produced as the immediate means of subsistence of the producer himself. Had we gone further, and inquired under what circumstances all, or even the majority of products take the form of commodities, we should have found that this can only happen with production of a very specific kind, capitalist production.

**Based on the passage above, answer the following questions :**

1. How does Marx define labour-power? How does he distinguish between the owners of money and the owners of labour-power?

3

2. What is the special character of the capitalist labour market as described in the passage above by Karl Marx? How does Marx distinguish between the labour market and the commodity market?

4

3. What does Marx mean when he says that the difference between owners of capital and owners of labour-power is not a natural process, but a result of historical development?

3



## Comprehension passage 2 :

(Leo Huberman, *Man's Worldly Goods : The Story of the Wealth of Nations*, Monthly Review Press, 2008, Excerpts from pp. 148–153)

As time went on, they [workers] did look for 'that gradual and progressive improvement' which he promised was 'the natural fruit of successful industry'. It didn't come. So they fought for it. For example, they fought for shorter hours of labour. And they were joined in that fight by some of the rich who were humane enough to agree with them that a fourteen- or sixteen-hour day was too long. Some of these rich people carried the fight into Parliament. They made speeches in favour of limiting the hours of work to ten a day... The Gloucestershire manufacturers justly characterised the proposal as 'worthy of the darkest ages'. The manufacturers who advanced it (curiously enough, the workmen themselves didn't mind having their natural rights in this respect disregarded) got it from that great economist, Adam Smith, the apostle of *laissez-faire*. It was true, as we have seen that Smith, the arch-opponent of the restrictive policies of mercantilism, came out strongly against such interference.

What could the workers do to improve their lot? What would you have done? Suppose you had made a decent living as a knitter of hosiery by hand. Suppose you witnessed the erection of a mill, into which went machines which soon turned out so much hosiery at such cheap prices that the living you could make became less and less decent until you were on the verge of starvation. You would look back to the days before the machine had come and what had been barely a decent living would appear in your day-dream as a luxurious living. Then you would look about you and shudder at the poverty you were in. You would ask yourself the cause, as you had already done a thousand times, and you would come to the same conclusion—the machine. It was the machine which threw men out of work and lowered the price of goods. The machine—there was the enemy. The machine-wreckers, called Luddites, fighting against machinery felt they were fighting for a standard of life. The men who owned the machines acted quickly. They appealed to the law. And the law was not slow in answering their appeal. In 1812, Parliament passed a Bill to make machine-wrecking punishable by death. The workers soon learned that the destruction of machinery was no way out for them. Some workers tried other methods. Petitions were sent not to employers—that was soon given up as useless—but to Parliament. Now more laws were passed as a result of these petitions, and as a result, too, of investigations by committees of the law-makers which proved beyond a doubt that conditions were as horrible as the workers said they were. But laws on the statute-books are one thing, and laws put into effect are another. The workers found that out. They found out, too, that the same law could be applied in one way to them and in quite another way to the employing class. This truth the workers learned from bitter experience. What could they do about it? A seemingly obvious remedy suggested itself. If they won for themselves the right to vote, then they could bring pressure to bear on the law-makers to make government a government of and for the many instead of and for the few.

The right to vote, for all citizens, both in America and in European countries, was not granted willingly—it came as the result of struggle. In England the working class lined up behind the Chartist Movement. The Chartists had fought for political democracy because they felt it was a weapon in the struggle for better conditions. The working class won its fight for political democracy, but the good things that he predicted would result from it did not come.

**On the basis of the passage above, answer the following questions :**

1. Do the Chartists and the Luddites represent two different strands of the workers' rights movement? What are their main ideological differences?

4

2. How does Huberman explain the failure of the Luddite Movement?

3

3. In Huberman's analysis, why did he find it necessary to fight parliamentary elections?

3

**PART—IV**

**Essay type :**

**Answer any one (01) question in not more than 500 words :**

20

1. "Work in capitalism is reduced to mere labour in which the individual does not develop freely his physical and mental energy but mortifies his body and ruins his mind." Critically discuss the assertion.
2. What are the key debates regarding the National Food Security Act proposed by the Government? What, according to you, should be essential components of a strategy of fighting hunger and malnutrition? Given a choice between in-kind transfers and equivalent cash transfer, which one would you prefer and why?
3. Do you agree that the last decade has seen a trend towards informalization and casualization of the workforce? Explain with special reference to female employment.
4. Indian society is governed by hierarchical relations that limit the prospects of social mobility of a caste/community. Explain how.
5. The discourse of globalization has legitimized a development with exploitation of and violence on the indigenous. Comment.
6. Should right to employment be declared a fundamental right? How far does MGNREGA qualify in being a right to employment? Discuss in the light of the need for employment planning in the short run and long run.
7. How is the informal sector defined in India? Do you agree that the non-agricultural sector acts as a sponge for the informal sector labour force in India?
8. How is poverty measured in India? Explain the key conceptual and methodological changes suggested by the Tendulkar Committee.
9. Speaking in the Constituent Assembly on November 29, 1949, B. R. Ambedkar said, "Minorities in India have agreed to place their existence in the hands of the majority... They have loyally accepted the rule of the majority which is basically a communal majority and not a political majority. It is for the majority to realise its duty not to discriminate against minorities." Discuss the statement in view of the recent controversy surrounding the words 'Socialist' and 'Secular' in the Preamble of the Constitution of India.
10. What do you understand by gender justice? Discuss the problems of women empowerment in India.







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SPACE FOR ROUGH WORK

/103-A

32

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