

MCQS OF CORE PAPER – XIV
MODERN INDIAN POLITICAL THOUGHT

1. Chicago Parliament or the Parliament of the World Religions held in the year
 - (a) 1890
 - (b) 1891
 - (c) 1892
 - (d) 1893
2. Chicago parliament prepared the ground for the propagation of in America and Europe.
 - (a) Hinduism
 - (b) Atheism
 - (c) Christianity
 - (d) None
3. The Brahma Samaj is based on a synthesis of stern monotheism, intellectual rationalism, the monism of the Upanishad and the religious principles of
 - (a) Hinduism
 - (b) Islam
 - (c) Christianity
 - (d) None
4. Arya Samaj, founded by Dayananda Saraswathi, has been another powerful religious and social movement successfully fought for:
 - (a) Indian logic
 - (b) Indian independence
 - (c) Indian renaissance
 - (d) Indian political reforms
5. In 1816, Raja Mohan Roy started a spiritual society known as for religious and social purposes which were later extended to other fields of activity.
 - (a) Aikya sabha

- (b) Atmiya sabha
- (c) Bodhatma sabha
- (d) None

6., Lord William Bentinck, the then Governor General of India made Sati illegal by Regulation XVII.

- (a) On December 10, 1829
- (b) On December 15, 1829
- (c) On December 4, 1828
- (d) On December 4, 1829

7. According to, national unity could not be fostered by caste conflict but it would be secured by raising the lower to the level of higher classes and not by bringing the upper to the lower level.

- (a) Gandhi
- (b) Motilal Nehru
- (c) Swami Vivekananda
- (d) None

8. Vivekananda connected freedom and equality with India's ancient Vedantic spirituality and the philosophy of:

- (a) Manusmriti
- (b) Gita
- (c) Bible
- (d) Advaita

9. Ramabai founded the Arya Mahila Sabha in:

- a) 1883
- (b) 1878
- (c) 1882
- (d) 1881

10. Ramabai entered the feminist discourse of those times through her first Marathi book titled, which was published in 1882.

- (a) Stri Dharma-Niti

Stri Niti

(c) Stri Dharma

(d) None

11. In 1887, Ramabai published, India's First feminist manifesto with an agenda for women's emancipation and empowerment.

(a) The High Caste Women

(b) The High Caste Hindu Women

(c) The Women

(d) None

12. During her last days, Ramabai's newsletter titled contained writings showing increasing frustration and resentment.

(a) Mukti Prayer Bell

(b) The Bell

(c) Prayer Bell

(d) None

13. Ramabai's most popular academic venture contained a critical account of miseries that were faced by girls and women in the domain of a high-caste Hindu joint family system.

(a) The High Caste Women

(b) The High Caste Hindu Women

(c) The Women

(d) None

14. gave a systematic articulation to the opinions held by many people in the country that the true resurgence of India as a distinguished part of the comity of nations could be facilitated only by rooting Indian nationalism in the cultural ethos of the Hindu religion.

(a) Savarkar

(b) Deen Dayal Updhyaya

(c) S P Mukherji

(d) None

15. VD Savarkar wrote a book called in 1924 to explain the basic principles of Hindu nationalism.

(a) Hindu

(b) The Emancipation of Hindu

(c) Hindutva

(d) None

16. Savarkar's nationalist activities earned him the ire of the British and he was expelled from

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(a) Fergusson College

(b) St. Stephens College

(c) Kirorimal College

(d) Miranda College

17. Instead of joining the rank and file of the Congress party to fight for the independence of the country, Savarkar joined the:

(a) Socialist party

(b) Tilakite Democratic Swaraj party

(c) Swaraj party

(d) Radical party

18. Who was the first systematic exponent of the Hindu nationalism?

(a) MN Roy

(b) Gandhi

(c) Savarkar

(d) Gokhale

19. Who among the given was a supporter of cultural nationalism?

(a) MN Roy

(b) Gandhi

(c) Savarkar

(d) Gokhale

20. has rightly pointed out, Savarkar politicised religion and introduced religious metaphors into politics.

(a) Ambedkar

(b) Joshi

(c) AK Gopalan

(d) Jyotirmaya Sharma

21. Who said that Gokhale was “a great political rishi, a master of the finance of India and the great champion of education and sanitation”?

(a) Mohammad Ali Jinnah

(b) Gandhi

(c) Nehru

(d) None

22. Two Nation Theory based Hindu Muslim differences has become the official narrative for the creation of:

(a) India

(b) Pakistan

(c) Bangladesh

(d) None

23. Who argued that the process of evolution of nationalism in Europe for political and economic purposes inherently carried within it the characteristics of morally unacceptable, politically aggressive and economically insatiable form of nationalism whose impact on the world would invariably be inimical to the larger interests of humanity?

(a) Ambedkar

(b) Gandhi

(c) Tagore

(d) None

24. was appreciative of what he calls the ‘spirit of the West’.

(a) MN Roy

(b) S Sinha

(c) Tagore

(d) None

25. Like the notion of true freedom, who found the idea of nationalism equally deceptive and counter-productive to the realization of true freedom by individuals all over the world?

(a) Ambedkar

(b) Gandhi

26. Disapproving of the Gandhian strategic moves in the forms of boycott, non-cooperation and civil disobedience to compel the British to leave India, who castigated the Indian leaders, including Gandhi, for falling prey to the temptations of nationalism by taking unusually discordant steps in their fight for the independence of the country?

- (a) Tagore
- (b) JP
- (c) Patel
- (d) Savarkar

27. prescription for the nationalist leaders was to wage a moral and spiritual struggle against the British by trying to convince them of the dehumanising, debasing and morally unacceptable nature of their rule in India.

- (a) Gandhi
- (b) S Sinha
- (c) Tilak
- (d) Tagore

28. What was common between Tagore and Gandhi was the idea that nation was absolutely inapplicable to Indian people. Both of them regarded nationalism as a by-product of the and of the forces of homogenization let loose by the western world view.

- (a) Western nation–state system
- (b) Eastern nation–state system
- (c) Indian nation states system
- (d) None

29. To Tagore and Gandhi, is a product of the uprootedness and deculturation brought about by British colonialism in India.

- (a) Cultural pluralism
- (b) Universalism
- (c) Homogenized universalism
- (d) None

30. As a firm believer of civilisational unity of India, who provided a powerful critique of Indian nationalist movement that tended to gloss over India's well-entrenched diversity to construct a nation?

- (a) Tagore
- (b) JP
- (c) Patel
- (d) Savarkar

31. Rabindranath Tagore is known for:

- (a) Homogeneity
- (b) Unity
- (c) Cosmopolitanism
- (d) None

32. Who was evident in independence struggles through satyagraha movements in remote areas of Champaran, Kheda and Ahmadabad (Gujarat)?

- (a) Tagore
- (b) Nehru
- (c) Gandhi
- (d) None

33. Champaran is in the state of:

- (a) Bihar
- (b) UP
- (c) MP
- (d) None

34. Who said that self-realisation required self-purification as its ethical foundation?

- (a) Ambedkar
- (b) Gandhi
- (c) Tagore
- (d) None

35. Non- cooperation, civil disobedience, Hijrat, fasting, strike are several techniques of:

- (a) Cooperation
- (b) Non violence
- (c) Satyagraha
- (d) None

36. Whose socialism always remained humanism in action by which the creative energy of

man seeks liberation from the forces of insecurity of tomorrow and are utilized for creative purposes?

- (a) Lenin
- (b) Nehru
- (c) Mao
- (d) None

37. Nehru's socialism was in fact enriched by three different streams of thought:

- (a) Fabianism, Gandhism and Capitalism
- (b) Fabianism, Mechantalism and Marxism.
- (c) Fabianism, Gandhism and Marxism.
- (d) None

38. In the words of "... Nehru neither propounded nor conformed to any single socialist theory or doctrine. His conception of socialism was synthetic to the point of being elected, it is best to characterise it...as a vision which is as much socialist as humanist."

- (a) Ayesha Jalal
- (b) SD Muni
- (c) P.C. Joshi
- (d) None

39. Who wrote: Religion as I saw it practised, and accepted even by thinking minds, whether it was Hinduism or Islam or Buddhism or Christianity, did not attract me."

- (a) Gandhi
- (b) Nehru
- (c) Jinnah
- (d) None

40. Nehru's biggest contribution to economic strategy was in committing the nation to a policy of:

- (a) Economic development
- (b) Planned economic development
- (c) Development
- (d) None

41. Nehru's concept of was not the abolition of private property, but the replacement of the present profit system by the higher ideal of cooperative service.

- (a) Socialism
- (b) Capitalism
- (c) Cooperative model
- (d) None

42. "For we have to build India on a scientific foundation to develop her industries, to change that feudal character of her land system and bring her agriculture in time with modern methods to develop the social services which she lacks so utterly today." Who wrote this?

- (a) Granville Austin
- (b) Nehru
- (c) Patel
- (d) None

43. adopted a resolution insisting on state ownership of 'key industries and services, mineral resources, railways, waterways, shipping and other means of public transport'.

- (a) Karachi Congress
- (b) Lahore Congress
- (c) Round Table Conference
- (d) None

44. MN Roy had the unique distinction of working with:

- (a) Lenin, Stalin and Trotsky
- (b) Lenin and Stalin
- (c) Lenin and Trotsky
- (d) Nehru and Gandhi

45. MN Roy began his political life as a and ended a radical humanist.

- (a) Nationalist
- (b) Militant nationalist
- (c) Idealist
- (d) None

46. In 1937, MN Roy founded his weekly which was later renamed Radical Humanist in 1949.

- (a) The India
- (b) Independent India
- (c) Independent Bharat
- (d) Swaraj

47. MN Roy regarded the Gandhian concept of Non-violence as subtitle intellectual device for concealing the:

- (a) Socialist exploitation of the country
- (b) Exploitation of the country
- (c) Capitalist exploitation of the country
- (d) None

48. . MN Roy's work is a significant contribution to the history of western thought.

- (a) Reason, Romanticism and Revolution
- (b) Romanticism and Revolution
- (c) Reason
- (d) None

49. Dr. Ram Manohar Lohia advocated the significance of a decentralised economy based upon the resuscitation of:

- (a) Cottage industries.
- (b) Village industries.
- (c) Industries.
- (d) None

50. Contemplating the process of history, Dr. Ram Manohar Lohia tells in his famous work titled that history appears to move in an inexorable cyclical order and that it moves without emotion.

- (a) The India
- (b) India before Independence
- (c) Wheel of Ages
- (d) Wheel of History

51. Dr. Ram Manohar Lohia's theory of new socialism had basic elements.

- (a) Six
- (b) Five

(c) Four

(d) None

52. Lohia was an exponent of:

(a) Socialism

(b) Decentralisation

(c) Decentralised socialism

(d) None

53. Lohia advocated in the form of a new civilisation which could be referred to as socialist humanism.

(a) Socialism

(b) Capitalism

(c) Marxism

(d) None

54. In his 'New socialism', Lohia states that today revolution's are taking place everywhere in the world.

(a) Seven

(b) Five

(c) Four

(d) None

55. Dr. Ram Manohar Lohia urged all the socialist parties of the world to think in terms of an effective world union through:

(a) Local government

(b) State government

(c) World government

(d) None

56. Who joined the national movement with the intention of practising socialism in India?

(a) Jayaprakash Narayan

(b) Gandhi

(c) Nehru

(d) MN Roy

57. Jayaprakash Narayan imprisonment in the wake of the civil disobedience movement at

Nasik jail brought him close to the other like-minded nationalists which later on culminated in the formation of the in April 1934.

- (a) Socialist Party
- (b) Congress Socialist Party
- (c) Congress Party
- (d) None

58. However, his passion for Marxism was so strong that in 1936, J.P. published a booklet arguing that today more than ever before it is possible to say that there is only one type, one theory of socialism – Marxism.

- (a) Socialism
- (b) Why not Socialism
- (c) Why Capitalism
- (d) Why Socialism

58. What was the last intellectual intervention of Jayaprakash Narayan?

- (a) Revolution
- (b) Total Revolution
- (c) Socialist Revolution
- (d) None

60. The concept of total revolution was for the first time evolved by during the 1960's.

- (a) JP
- (b) Vinoba Bhave
- (c) Nehru

(d) MN Roy

61. The context of JP calling for the total revolution was provided by the growing authoritarianism in the functioning of the government machinery headed by:

- (a) Patel
- (b) L. Shastri

- (c) Nehru
- (d) Indira Gandhi

62. Who demanded from the British a separate electorate for the untouchables?

- (a) Nehru
- (b) B. R. Ambedkar.
- (c) Gandhi
- (d) None

63. Ambedkar established an organization known as the replacing the Independent Labour party.

- (a) Forward Castes Federation
- (b) Lower Castes Federation
- (c) Scheduled Castes Federation
- (d) None

64. aimed at explaining the exploitative nature of caste and calling for its annihilation in order to secure a social order based on equal status and dignity for all.

- (a) Annihilation of Caste Problems
- (b) Annihilation of Hierarchy
- (c) Annihilation of Caste
- (d) None

65. Who was convinced that without social emancipation of the depressed classes, political emancipation had no meaning?

- (a) Sardar Patel
- (b) Rajendra Prasad
- (c) Ambedkar
- (d) None

