#### राजनीति विज्ञान कन्यव — II

नोट: इस प्रश्नफा में पचास (50) बहु-विकल्पीय प्रश्न हैं । प्रत्येक प्रश्न के दो (2) अंक हैं । सभी प्रश्न अनिवार्य हैं ।

- अरस्तु द्वारा प्रतिपादित सामाजिक ढीचे/संरचना में से कौन सा वर्ग औसत (मीन) निर्मित करता है ?
  - (A) धनी वर्ग
  - (B) गरीब नागरिक
  - (C) मध्य वर्ग
  - (D) कारोगर वर्ग
- इटलों के नैतिक अपकर्ष के लिए मैकियावली ने किसे दोप दिया ?
  - (A) राजकुमार
  - (B) चर्च
  - (C) अभिजात तंत्र
  - (D) પ्रष्ट लोग
- होगेल के लिए निम्नलिखित में से फौन सा सही है: ?
  - (A) परिचार वाद है, चुनुंआ समाज प्रतिवाद है और राज्य संवाद है ।
  - (B) जो मुक्तिमृतक है वह वास्तविक है तथा
    जो वास्तविक है वह मुक्तिमृतक है ।
  - (C) अंतर्विरोध सत्य की प्राप्ति में वाधा उत्पन्न नहीं करते ।
  - (D) उपर्वृक्त सभी ।
- निम्नलिखित में से किसने वेंधम के दर्शन की आलोचना "पिंग फिलॉसफो" कह कर की है ?
  - (A) लेख्ली स्टीफेन (B) कार्ल माक्सं
  - (C) कारलाइल (D) जे.एस.मिल
- जॉन रॉल को कृतियों के संबंध में निम्नलिखित में से कौन सा सही है ?
  - (A) दि थियरो ऑफ जस्टिस
  - (B) पॉलिटिकल लिबरिलज्म
  - (C) दिला ऑफ पोपुल
  - (D) उपवंका सभी

- निम्नलिखित में से कौन सा कथन माओ का नहीं है ?
  - (A) राजनीतिक शक्ति संदुक को नली से उपज्ञती है ।
  - (B) कटोर परिश्रम के तीन वर्ष : खुशियों के दस हजार वर्ष ।
  - (C) अण वम वास्तविक शेर है ।
  - (D) ऋति एक रात्रिभोज आयोजन नहीं है ।
- निम्नलिखित में से कौन सा कथन सही है ?
  - (A) विहेक्क्यियर्गलङ्ग उद्धीषक-अनुक्रिया रूपावली पर आधारित है ।
  - (B) पोस्ट किहेंबियर्रालङ्ग के सात सिद्धांत हैं।
  - (C) पोस्ट विहेक्कियरिलज्ञा, विहेक्कियरिलज्ञा का पूर्णतया खण्डन करता है ।
  - (D) विहेक्कियरिंग्य लक्षा विहेक्कियरिंलज्ञम में कोई अंतर नहीं है ।
- नीचे दो वक्तव्य दिए गए हैं, एक को अभिकथन
  (A) तथा इसरे को कारण (R) कहा गया है :
  - अभिकथन (A) : कार्ल मावसं ने आरंभिक समाजवादियों को कल्पनालोको समाजवादी कहा है ।
  - कारण (R) : उन्होंने पूँजीवादी व्यवस्था को हो आलोचना की ।

#### कृत्द :

- (A) (A) तथा (R) दोनों सही हैं तथा (R),(A) का सही स्पष्टीकरण है ।
- (B) (A) तथा (R) दोनों सही हैं, परंतु (R),(A) का सही स्पष्टीकरण नहीं है ।
- (C) (A) सही है, परन्तु (R) गलत है ।
- (D) (A) गलत है, परन्तु (R) सही है ।

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