UPSC MAINS TEST SERIES-2018

Candidate Name: [Redacted] Contact No: [Redacted]

Name Of Examination: PSIR Test

Medium Of The Exam: English

CSE Prelims-2018 Roll No: 6610836

Online Login ID for Unique Portal

Political Science
Comprehensive Test-I
Paper-I
(Political Theory and Indian Government and Politics)

Time Allowed: Three Hours

अधिकारित अंक: 250
Maximum Marks: 250

अनुदेश/GENERAL INSTRUCTIONS

इस प्रश्न-पत्र के अंत में संग्रहालय है और इसे अलग किया जा सकता है। यह प्रश्न-पत्र उम्मीदवार, सीमित समय के बाद अपने साथ ले जा सकते हैं।

Question Paper in detachable form is available at the end of the (QCA) booklet and can be removed and taken by the candidates conclusion of the exam.

(उम्मीदवार द्वारा भरे जाने के लिए/To be filled by candidate)

अनुक्रमांक ----------------- उत्तर पत्रिका क्रम संख्या
Roll No. Answer Book Serial No.

Name Of Examination
Q1 = 13\frac{1}{2} = 14
Q5 = 22
Q2 = 23\frac{1}{2} = 24
Q4 = 20\frac{1}{2} = 21
Q6 = 22\frac{1}{2} = 23

\[\text{Total} = 104\]

- Aim at completing the entire paper
- Short notes need attention
- Stay focused on the core topic, deal with all its dimensions
- Be careful while referring to fundamental ideas such as real, actual will
Q. 1 (a)

**John Rawls**, father of liberalism has defended individual rights in his works 'Treatise on Government'.

According to him, every individual possess natural rights - Rights of life, liberty and property. These rights are so inherent to the personality of individual that even state or civil society can not override these rights.

John Rawls was ardent believer of individual reason and his moral worth. This morality induce the sense of justice in everyone which led them to respect the similar rights of others.
Rawls establishes the political obligation in this context. According to him, if state attempts to deprive the inviolable natural rights, the people have rights to resist the unjust laws or such executive action.

Thus, Rawls establishes 'due process of law' as a foundation of legal-political justice.

The inviolability of natural rights is reflected in human rights conception of present time which underline the primacy of individual dignity over common good.

1) Rewrite / read question carefully; it is on Rawls not Locke.
2) Question expects to explain how & why Rawls criticized Benthamite Utilitarian principle.
Plato does not subscribe to democratic polity as a prescription to political stability. Moreover, he criticised as anti-democratic or even an enemy of open society (Karl Popper).

Plato had witnessed the chaotic situation due to democracy of Athens. He did not believe in rationality of masses. Hence he prescribes the public education, communism of family and property and rule of philosopher king. His suggestions are different than democratic rule based upon wisdom of people.

Karl Popper, while criticising Plato, opines that the rule of philosophical king is chimera. The it may lead
to tyranny of one person over all.

Plato considers the masses as ignorant and selfish, hence avert to Democracy. However, the modern political thought believes in 'reason of man' and hence, democracy as a suitable form of government.

Plato while suggesting alternatives to democracy subscribes to the world of ideas and limits the ideals based upon collective wisdom.

However, though he expresses his anguish against democracy, it should be considered that his views seem to be reasonable in the context of unstable polity of Athens.

Bring out all important limitations of his views on democracy. E.g. he neglected the significance of democratic participation & its educative value, etc.
Rousseau, a critique of Enlightenment, has given alternative thought for the political system. According to him, the rule of general will should be supreme in political sphere leading to establishment of popular sovereignty.

Rousseau clarifies the general will as denominator of actual will among all people which adheres to common good. He points out the reason of man which helps to sacrifice his real will to be self interested for the sake of actual will.

Sabine criticise this view as subordination of individual to whole for sake of welfare of all. Sabine
criticize the view of Rousseau that General will would realize the actual freedom.

Sabine questions how by dishonouring own interests and aspirations, one can be free and enjoy the freedom for future development.

Sabine points out that this suppression of will would in practice lays the ground for totalitarianism which denies basic freedom, liberties to individual. Hence, he calls the theory of General will as paradox of freedom.

But do not confuse both actual & real will.
(d) Contemplative Theory
John Locke has given the basic tenets of liberalism in treatise on government. He gives the primacy to liberty of individual and gives the rights of life along with right of property as equally of importance.

His theory of property supports the capitalism. According to him every person has right of property to the extent that it would qualify the conditions of spoilage, self-sufficiency, and labour included in it.

His views has influenced the neo-liberal Robert Nozick's theory of entitlement which champions the economic rights in free-market economy.
John Locke propounds that the property should be gained in such a way that it would be self-sufficient and left the other part for others in society. It is just only when it is product of his own labour.

Nozick subscribing this view gives 3 modes of acquisition - Initial Acquisition, Voluntary Transfer and Regulation by State. He puts his views on justice that the acquisition would be just only if it is acquired naturally (Initial) or with use of labour or combination of both.

Nozick suggests the interference of state only when there is acquisition through unjust means. Thus John Locke and Nozick support the free-market economy based on capitalism.
Marxism is a political thought system which emerged in the context of capitalist exploitation over workers in western industrial societies. However, its influence seemed to be diminished after the failed socialist experience of the USSR in 1990s.

Yet, in the 21st century, the neo-Marxist has revitalized the school of thought by analyzing the nature of finance capitalism which led to the financial crisis of 2007-08. The dependency school also world system theory put the Marxist notion in global context showing exploitation of peripheral countries by core states leading to unequal development.

Hence, the Marxist school comes into the picture wherever there is a certain form of exploitation, oppression.
Feminist school of thought envisages the emancipation of women from the exploitative nature of patriarchy. The tenets of Marxism can bring about the systematic study in the field. The intellectual precursor can be found in the works of Engels who asserted that the overthrow of mother-right as greatest defeat of women. The dialectical nature, gender conflict, can be employed for the theorization of feminism which is struggling due to difference of various substrains. The Marxist analysis may put insights and bring out the solution for the emancipation of women in 21st century.

The environmental crisis is another problem being faced by humanity. The roots are in the
6. a new tool of analysis for the new era of Marx can be employed - alienation. Thus, revitalized Marxism can be employed to employ the social system. This type of exploitation can be explained by the post-colonial societies. The post-colonial societies are characterized as the overdeveloped state of resources in economy and expanded by the world system theory. The conceptions of colonial masters have already initiated the post-colonial identities. The Marxist analysis - even the post-colonial society, human exploitation, and alienation. The Marxist analysis is not about the theory of critical school. There is not sound theory of green ideology. There is not sound theory of green ideology. There is not sound theory of green ideology.

By Marx is a class paradigm. It has a huge impact. But to be comprehensive, it will have to look into these projections of exploitation, such as gender, ecology, post-colonial question, and more.
Consociational democracy is a model of democracy which can be applied in the heterogeneous societies, to give them voice for their legitimate political claims.

It includes the multi-party coalition in the executive and proportional representation in the legislature according to their numerical strength.

It helps bring more representative polity and thus more democratic procedural justice in the political sphere.

In the world, there are examples like Switzerland, Belgium, etc which have come up with their models of consociational democracy.
Switzerland is a heterogeneous society comprising nationalities of French, Italian and German Origin. The representation to all nationalities has been offered through proportional representation.

Thus, diverse national entities can put their specific demands as well as exercise a rightful say in overall public policy domain.

In the backdrop of rising awareness over group rights and cultural rights, the consociational democracy becomes the reasonable alternative for the rights of minorities in political sphere.

There is rising xenophobic attitude in the West as well as anti-m as well as persecution in the non-West (Myanmar).
which threaten the basic human rights of minorities.

According to cultural relativist thoughts, if the self-representation rights are given, then it would check the extremist, fundamentalist tendency among minorities.

Thus, Consociational Model of Democracy can become a means to accommodate minorities for social cohesion and stable politics.

The various streams of feminisms have different perspectives of state and prescribe various roles, form and scope, nature of roles of state to bring about the gender justice.

Second wave feminism, also known as radical feminism, gives partial view towards the state. They differ from first wave feminists who demand
the equal legal-political and economic rights to be ensured by the state.

Radical feminists view the state as a paternalistic institution. They adhere to the view of 'personal is political'. They hold that the state should not differentiate the public and private realm in demarcating political liabilities for itself. The state should assist the female race to overthrow patriarchy. They suggest that child caring can be vested upon the state through state-funded creche etc.

Radical feminists while differing in attributing 'sex' and 'gender' suggest the gender-neutral role to be employed by the state.

The 3rd wave feminism holds non-traditional views under the influence of various streams - postcolonial feminism, black feminism, postfeminism.
The third wave Feminist differ in their degree in conception of state, its role, due to their different philosophical foundation.

Postcolonial Feminist such as Chandra Mohanty Talpade while arguing the Western eurocentrism of feminism, also assert the eurocentric nature of postcolonial state, which hold the gender-blind policies.

Black Feminists like Angela Davis calls for Affirmative action for dual discrimination on account of color and gender.

The new feminism which gives society-centric opinion does not account for effective role of state. This kind of difference feminism rather suggest to celebrate womenhood and underline complementality between men and women.
Equality, according to Dworkin, is a sovereign virtue. According to him, we need to equalize the difference among people to realize justice in society.

However, the ancient Indian Hindu tradition and ancient Greek thoughts give different conceptions of equality than modern notion of equal moral worth. Both political thoughts believe in the innate inequality among the people. These ancient scholars even uphold the inequality as precondition of justice (Aristotle) or Dharma (Manu).

Both tradition freeze the lowest strata into their identities - Shudras and (India) and slaves (Greece); and do not give any option for mobility. They even...