UPSC MAINS TEST SERIES-2018
(To be filled by the candidate)

Candidate Name: Trupti Dhodmise
Contact No.: ________________

Pariksha ka Name/Name Of Examination: PSIR Test II

Pariksha ka Maahim/Medium Of The Exam: ENGLISH

CSE Prelims-2018 Roll No. 6610836

Online Login ID for Unique Portal
TRUPTI

Political Science Test-II
(Western And Indian Political Thought)

निर्देशित समय : तीन घंटे
Time Allowed : Three Hours

सामान्य अनुदेश/GENERAL INSTRUCTIONS

This Question-cum-Answer (QCA) Booklet Contains 56+4 pages. Immediately on receipt of the booklet, please check that this QCA booklet does not have any misprint or torn or missing pages or items, etc. If so, get is replaced by a fresh QCA booklet.

Candidates must read the instructions on this page and the following pages carefully before attempting the paper.

Candidates should attempt all questions strictly in accordance with the specified Instructions and in the space prescribed under each question in the booklet. Any answer written outside the space allotted may not be given credit.

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.

(To be filled by candidate)

अनुदेशक: ________________
Roll No.

उत्तर पुस्तिका क्रम संख्या
Answer Book Serial No.

Name Of Examination
QUESTION PAPER SPECIFIC INSTRUCTIONS

- There are a total of 8 questions in the paper. Questions 1 and 5 are compulsory. Amongst the rest, one needs to attempt any three in such a way that at least one question is attempted from both the sections.

Q 1 - 15 1/2 = 16
Q 5  = 17
Q 2 - 19 1/2 = 20
Q 7  = 20
Q 8 21 1/2 = 22

- Focus is needed in many answers.
- Pay attention to key words of the question.
- Many answers need more substance/points.
- Bring in scholars/commentators.
Q. 1 Answer the following Questions in about 150 words each: (10 X 5=50)

(a) Plato’s idea of the Great Lie

Plato was a great ancient Greek philosopher. He gave prominence to the idea of an ultimate reality.

He justified the theory of philosopher king as a political component of ideal state. According to, wisdom of philosopher king ensures the justice in the society.

The state ruled by philosopher king is the state where subject are under absolute obligation. Hence, they trust the dictum of philosopher king, even if it is beyond the ‘reason’, for welfare of state.

He asserts that philosopher king should not be restricted to the conventional knowledge and allowed allowed allowed rule with practical judgement of aut’ieu.
However, the total obligation to state was criticized by his disciple Aristotle. According to him, passion may dominate in philosophy, leading to corruption in society, and suggest the state to be ruled by average wisdom so that reason can be ensured behind any action of state.

Karl Popper has criticized Plato as an enemy of the open society, for his support to totalitarian state.

However, the thoughts of Plato paved the way for the development of political concepts like state, justice, law according to evolving human consciousness.
Machiavelli was a great political thinker during transition age in Europe. He is known as the father of European secularism as he erected a wall of separation between religion & politics and ethics & politics.

In his work, 'Prince', he advised Italian princes to observe 'Dual Morality' while exercising the administration of statecraft.

According to him, the morality of common man is different than morality of prince. The roles of ethics of common man lie in religious text while state has its own morality.

Prince should justify his action on the basis of its utility for realizing
the national interests.

'Ends justify means' is the view advanced by Machiavelli. When Prince succeeds to realize increase in national wealth or any other his duties, using the means, which are otherwise immoral, they are not tried in reality.

Their means which satisfy the ends are ethical means for the Prince. This approach will help Prince to control negative elements such as fickle-minded people in domestic sphere as well as foreign attacks in external sphere.

His teleological approach influenced the think realist thinkers of international politics.
Bentham was a utilitarian thinker. He argues, 'Natural Rights are nonsense - upon stilts'. According to him, natural rights have no utility in public sphere.

He belongs to Hobbesian school of thought, which asserts that man has no rights in pre-political society.

He criticizes the idea of natural rights drawing from man's reason, as vogue and undesirable.

He says that natural rights led to primacy of individual leading to disobedience of state law, hence affecting the legitimacy of the state.

Bentham subscribes to the 'positive law' as drawn from the authority of the state. According to
positive law comes into existence by confirming the principle of 'greatest happiness of greatest number'.

Thus, utilitarian view of Bentham justifies procedural aspect of law and repudiate the notion of due process of law established Locke's theory of natural law.

He was criticised by the positive liberals for ignoring element of 'reason' from his views.

However, the Bentham is hailed by capitalist for bringing psychological aspect of felt pleasure pain in confirming
Aristotle's idea of law and justice

Aristotle is known as the 'father of political science' for his drafting the empirical account of political phenomenon while refining the normative ideas of such as law and justice.

He developed his idea of law criticising Plato's philosopher king, dominated by reason, as a source of law. Aristotle corrected him that passion may corrupt the philosopher king leading to corruption and instability.

According to him, law should be based upon the average wisdom. It will be the real manifestation of reason observed deliberative polity in state.

He suggests the 'polity' i.e. rule of many working in the interest of few as a golden rule of mean, as a source of law.
He gives conception of justice as a 'just society/state' than 'just-man'.

He gives account of justice in substantive as well as procedural aspect. He says, "It will be unjust to treat equally unequally, it will be equally unjust to treat unequals equally."

He says that distribution of goods in society should be according to the merit and contribution. Then if the state's action will confirm to the principle of justice.

His idea of law & justice largely influenced John Rawls 'Theory of Justice'.

3/2  

Need to be more pointed & dense.
(e) Differentiate between Dialectics of Hegel and Marx.

Dialectics represents the contradiction of conflicts between two entities. Hegel gives a principle - Unity of opposition; Negation of Negation; transformation into qualitative change.

Hegel asserts that the evolution of history is the product of dialectic idea while Marx puts that history moves according contradiction of matter.

Hegel’s idealism pursues for removal of alienation of man from religion while Marx dialectical materialism focused upon the estrangement of man due to capitalism.

Hegel puts 'Idea is real consciousness' while Marx denies it saying 'Ideas are false consciousness'.

Hegel support for the theory of state to realize the transcendental reality of state. Marx calls state as for overthrow of state, call state as an instrument of exploitation.

Hegel calls, 'state as a march of God on earth' as a symbol of diminishing dialectics, while Marx calls for withering away of state by violent revolution to end the dialectics of matter in history.

Thus, Hegel propounds for absolute state for as a result of dialectics and Marx put communism as an end result.
Kautilya in his work 'Arthashastra' gives the views on statecraft adhering to tradition of Dandashatra.

He confirms his views with Manu's Dharmashashtra as Dharma to be followed in socio-political life as prescribed.

His view are drawn from 'Rajdharma' to be followed by state administration as a source of ethics. The text of Hindu religion are also referred to observe the justify to the morality of action of king.

He advises king to be moral in internal sphere of administration to observe legitimacy from subjects for this he should treat subject as children.

"The happiness of king lies in the happiness of subjects..."
He strictly assert that the corruption is the root cause of instability in the state. He says that king should check upon maximum possible to weed out corruption by using spies appointing honest persons, regular review and using spies in the country.

However, in the external sphere, he puts 'ends justify means'. He gives six fold policy of war - Sandhi, Vigrana, Asana, Yana, Samashraya, Dvaidhabhava; and 4 fold policy of Sam/Dam/Dand/Bhed in diplomacy. He even suggest the king send the Espies in the disguise of sadhu, religious monk to check on foreign state.

Thus Kautilya differs from Machiavelli in limiting sphere of political ethics. Yet he is described as Indian Machiavelli, observing teleological ethics in some kind.
(b) Significance of Jain political thinking

Indian political thoughts embraces the views on state and society as a whole. These are reflected in religious texts which give ideal state format and ways of ideal state and ideal society.

Max Muller, "The Indian political thoughts are where human mind deeply enquires about problems of life most."

Jain political thinking also gives thoughts on ideal society established on the principles of peace and compassion.

It subscribes to the value of non-violence in administration of state.
Gandhi was great Indian political philosopher, man of action and admired as a 'father of nation'. His philosophy of satyagraha is way of life as well as tool of mass action. Literally, it means 'Pursuit of Truth'. As a form of action, satyagraha subscribes to the view as an appeal against evil not against the evil doer. Conversely, the action of passive resistance calls for political action against evil doers only.

The concept of satyagraha differs from passive resistance due to its scope in wider application in wider areas such as family, society, institution, politics while passive resistance is only in politics.

The satyagraha believes in strength of indivisible individual and his conviction for truth.
while passive resistance rely mostly upon mass action against exploiter.

The passive resistance consist of resistance to the unjust laws, order made by authority state while St satyagraha act against 'reason' behind injustice through fast, strike, mass action.

The course of passive resistance may turn to path of violence which is strictly inadmissible to principle of satyagraha.

His Gandhian concept of non-violence satyagraha based on truth & non-violence has influenced struggles in colonies in other colonies as well as social movements in later times.
Ambedkar on the question of women

Dr. Ambedkar is praised as a great liberal thinker and champion of social democracy advocating principles of equality. His views on the question of women are based upon the discrimination faced by the 'other' gender hitherto. He criticised Manusmriti & Vedic texts for imposing strict laws, customs, tradition. He was an ardent critic of society as more exploitative than state. He says that women are the largest community of oppressed class.

Though he praised the 19th century social reformers for throwing light on the question of women, he criticized later political leaders for not giving the cause of women its position in nationalist agenda.
He dreams the society to be an egalitarian one realizing the social democracy. The social reforms should precede political reforms. Hence, the women's problem in society should be given prominence.

As a first law minister of independent India, he brought legislations for welfare emancipation of women. However, due to opposition from caste Hindus over Hindu Code Bill, he resigned as a protest for cause of women.

His modern views led Indian women to gain equal civil-political rights on par with men and affirmative action reflected in Constitution of India.