GS SCORE

TEST - 01

POLITICAL SCIENCE

Time Allowed: 3 *hr.* *Max. Marks:* 250

Instructions to Candidate

- There are EIGHT questions. Candidate has to attempt FIVE questions in all.
- Question no. 1 and 5 are compulsory and out of the remaining, THREE are to be attempted.
- Answers must be written in the medium authorized in the Admission certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) booklet in the space provided. No marks will be given for answers written in medium other than the authorized one.
- Word limit in questions, wherever specified, should be adhered to.
- Attempts of questions shall be counted in chronological order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the answer book must be clearly struck off.

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Content ✓ Understanding both are very good. You have given good examples & analysis. For now, I am not suggesting any major changes

Name PREM SAGAR.K

Mobile No. _____

Date _____

Signature K. Premsagar

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SECTION-A

Attempt all questions:

1. **Answer the following questions in about 100 words each:** (10 × 5 = 50)

   (a) "State is a natural and organic compound." (Aristotle)

   (b) "Karl Marx found Communism a chaos and left it a movement."

   (c) "Will not force is the basis of the State." (T.H. Green)

   (d) "It is better to be Socrates dissatisfied than a fool satisfied" (J.S. Mill)

   (e) Features of ancient Indian Political Thought.

a) Aristotle, who is considered to be father of political science was one of the pioneer to give detailed view of state. Inheriting primacy of role of state from plato, Aristotle reformed the Ideal state of plato to organic or natural state that is intended for the benefit of individual.

It is in this context, Aristotle says, "State came into existence for the sake of human life and continues to exist for good life". State is nothing but individual unit at large i.e., the aggregation of associations of humans towards common good. Aristotle's conception of state as natural or organic compound also depends on his analysis of human nature.

He says human is a social animal and so is natural

Remarks

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to be in community of polity. He says. Man who is not in society is either beast or god is manifestation of his view of how important and natural state was for individual.

Also he explain state as organic with his knowledge of biology where every individual is element of state and state has different organs to perform different functions. So, state is an comprehensive being that is composed of different organs like human body.

Aristotle also said state not only for benefits of individual but also for achieving moral development of the individual through participation. So, he says. "chronologically man might be prior to state. but logically state is prior to man". But few critics like Karl popper because of this primacy of state says Aristotle advocated totalitarianism.

Thus. to conclude for Aristotle, state not only provides civic & political life but also is natural for man to come together and participate to achieve common development.

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Remarks

Very good elaboration
No further changes needed

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b) Karl Heinrich Marx is greatest German political philosopher, who was revered as god by half of humanity and as devil by other half of humanity. But his contributions to political theory in analysis of critique of Capitalism hold relevance even for today.

Karl Marx advocated scientific socialism through the methods of dialectic materialism that forms philosophical basis and historical basis that forms empirical basis to bring the flaws of Capitalism as exploitation of proleterait, class antagonism etc.,

It is here after this analysis, many critics argue that Karl Marx failed to provide a clear blue print for communism or the final epoch of ending class antagonism. This is because in his works "Communist manifesto", he advocated for violent revolution of capitalist economic relations of production. Then suggested the socialism stage of 'dictatorship of proleterait" and leading to final stage of communism of "Each according to his ability and each according to need".

Remarks

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He Suggested the outcomes and results but did not elaborated on the ideas of how this needs to be achieved and how it looks. for instance, he never intended to make 'dictate dictatorship of proleterait" as permanent dictatorship and instead recommended a temporary stage.

But many who inspired by this made it permanent. Eg. USSR. It is in this sense Marx said if this is Maxism, then I'm not Marxist".

So, Marx who visualised Communism as Realm of human freedom was actually realized by him that would result in chaos of domination of proleterait. so, it is in this sense Marx found Communism as chaos of and left it as movement and said can be worked on by future generations whose wisdom, he respected.

good understanding

But you should have elaborated more on how he transformed utopian marxism into scientific socialism by introduction of new ideas

6

Remarks

c) T. H Green fundamentally altered the basis of political obligation of individuals to state from still then prevailing notion of absolute sovereignty and rationality of individual to the notion of moral worth and willingness of individual.

T.H Green criticised hobbes and others concept of absolute sovereignty and corresponding political obligation of individual on the basis that it is through coercion and analyses of human nature as pshycological Egoism rather than based on human dignity and moral worth.

So, he argues that such conception would deprive humans the rights that are based on moral worth and resultant development of individual would also be incapacitated. So, he proposes that will of individuals should be the basis for political obligation and content for the formation of the state.

T.H Green bases his argument on the principle that human beings are to be treated as moral ends rather than

Remarks

What kind of obligation or expectations will be from the citizen of such state

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means and their rights donot derive from either laws or from nature but from their moral worth.

So, he says that humans should be willingly corporate and this will should form the basis of state rather than the force.

d) J.S Mill who is pupil of Jeremy Bentham, founder of Utilitar-ianism and son of James mill, supporter of utilitarianism was largely influenced by it. But yet, he fundamentally altered and defended the core maxides of it. It is in this sense, he even accepted that he is "peter who defied Master".

John stuart Mill in his work 'defense of utilitarianism' argues that Bentham's idea of utilitarianism is based on "Maximum pleasure and minimum pain". for Bentham, it is quantity of pleasure that matters not the quality of pleasure. so, he proposed felific calculus to measure the pleasure.

-for Bentham, "Pushpin is as good as poetry" i.e., there is

Remarks

no difference between higher kind of pleasure and lower kind and he treats every individual pleasure as same. For example, Romans viewing slaves being eaten by animals is gladiator pit pleasure is as same as shakesphere's poetry. v good

But J.S Mill on other hand says there are pleasures which are qualitatively different apart from quantity difference. He argues that we cannot equate plato's philosophic pleasure with that of a fool who gets pleasure from pushpin game. It is in this sense he says, "It is better to be Socrates dissatisfied than a fool satisfied; it is better to be a human disattisfied than a pig satisfied" because it is Socrates and human who knows both sides of pleasure and is qualitavely higher than satisfaction pleasure of fool or pig". 5

e) The Indian ancient political thought is the most comprehensive political thought that covers all aspects of human life ranging from personal, social, civic, moral and spiritual dimensions.

It is often subjected to criticism by Western political thinkers that it is one-dimensional and dominated by religion

Remarks

Content missing
How does he differentiate b/w happiness & pleasure
what role will society & community eventually play in it?

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and Spiritualism but a careful analysis of Arthashastra, a real politik study of science of polity and Buddhist traditions prove it as wrong. The prominent features are.

i) It conceives human as interdependent on society and larger laws of nature of cosmos, so it doesnot seperate individual as west does

ii) Eventhough it advocates a organic contract form of state theory, it is a hybrid of divine theory and social contract where matsyanya (anarchy) compels for contract but king as form of god but not with absolute power

iii) The Sovereign power (dandaneti) or king's power is subjected to Dharma or Dhamma (buddhist) so, king is not absolute but bound to it.

iv) It has a wide diversity of thought ranging from Dharmashastra's representing philosophical basis to Arthashastra's representing material basis to Buddhist thought based on interdependence and attainment of enlightenment.

v) So, ancient Indian political thought has huge prominence in the development of individual in all aspects and society as whole but the ways to approach are different in individual thoughts

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Remarks

Good content
But this answer will not be complete unless you mention critical analysis of scholars specially [illegible] Bhikhu Parekh

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2. **Answer the following questions:**

(a) Examine the notion of Vita Activa by Arendt? Why does she emphasize so much on "Acting in concert"? (200 Words) (15)

(b) Comment on the overall nature of Foreign policy as advocated by Kautilya. (200 Words) (15)

(c) Analyze how Gramsci's observation of Superstructure is not only an extension of Marxist viewpoint but also an improvement of the same. (250 Words) (20)

a) Hannah Arendt is the most versatile political thinker of 20th century who placed primacy for role of individual in public sphere and public action. This might be due to her experiences and analysis of modernity, totalitarian regimes and trial of Eichhman. So, in her work "ON HUMAN CONDITION", she discusses in detail about the vita activa of human. vita activa here represents the different form of action of human and she differentiates it from vita Contemplativa (thinking part).

Why does she prefer action over Contemplation

Hannah says vita activa i.e., action is core part of human beings nature and it is composed of three parts

i) Labour as Animal labourons

ii) Work as Homo fabier

iii) Action as Zoon politican.

She argues that in vita activa of labour denotes the

Remarks

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essential functions necessary for human existence like drinking, eating, sleeping etc., It is similar to animal's labour, so, not much human freedom is involved. In Work as homo fabier, there is an element of human freedom where we work for earning based on needs, abilities, wants and skills.

It is Action as zoon politicon, that is participating in political activities in public sphere is what differentiates humans from animals and is greatest representation of human freedom. so, she places highest importance for this.

Primacy for Acting in Consent.

Arendt explains that human action and plurality are interdependent. She argues that without audience, there is no appreciation for performance of artist. Similarly without people acting in Consent in public sphere, there is no meaning or relevance for human action.

That is she intends that only by people coming together in public sphere, and engage in debate, discuss

Remarks

and act on politics, the human action and consequent human freedom is realized.

She also says that constructive view of power is also dependent on people acting in consert i.e., power is present not in individual in singular sense but with people or community when they come together in plural sense. So, this power of people in public sphere can resist authoritarainism and violence of state on people. She gives example of Nazi germany rise due to lack of vita activa of public in consert and public action.

Thus for Arendt, vita activa is important part of human condition that helps in realizing human freedom and acts as bulkwork for authoritarianism. This forms the basis for her advocation of participative and deliberative democracy that holds relevance in present times of ultranationalism and authoritarainism.

(10) very good content & understanding

(Elaborate more on how absence of acting in consert eventually leads to the rise of totalitarian tendencies in the society

Remarks

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b) Kautilya was regarded as the pioneer and first political thinker who linked the role of foreign policy (Mitra) as one of the element of state in Saptamrakrita theory. This is in contrast to Western notion of state which consists of only 4 elements of sovereignity, territory, government and population. This manifests the contribution of Kautilya's Arthashastra.

He explains the role of Mitra (foreign state) as basic element as it is crucial for any new state to get recognition after formation and for sustenance with respect to external security. Eg: Bangladesh being recognized by India just after liberation explains.

Kautilya's Satguna theory of 6 fold policies of Sandhi, Vigraha, Yana, Samsraya, Asana and Dvaidabhava holds huge relevance in international diplomacy and politics. for instance. Morgenthau's work on balance of power also has similar components of conciliation, alliance, divide and Rule etc, is manifestation of deeper and wider thought of Arthashastra.

Remarks

Kautilya's 4 Upayas of Sama (conciliation), Dhana (Gifts), Bheda (divide, rupture) and Dhanda (force) are not just useful in foreign policy but in making any being submissive in all aspects.

Kautilya's detailed discreption of Yuddha's (ways of war) of DharmaYuddha, IchchaYuddha, AsuraYuddha) and actual wars types of KutilaYuddha, prabhavanjaya and Tusnamjaya represents different ways of ensuring submission of enemy is also a significant contribution to diplomacy.

One of the modern instance of Kautilya's diplomacy is explanation of Britain's victory in WW II. i.e., Britain as Island fortress resisted superior german invasion and gained strength through anti alliances can be very well explained through Kautilya's Saptanga and Mandala theories.

However, critics like Marx Weber made Statement that "Kautilya is more machiavellian and it appears

Remarks

(12)

Brilliant example based analysis

maintain such approach for other question also

Comment briefly on how Kautilya's foreign policy although realist is still under purview of Dharma

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machiavelli as less harmful than kautilya". This understanding is mainly because of kautilya's use of screw methods like spies, night war, bheda (divide and Rule) in foreign policy and continous want of expansion of power.

But we need to acknowledge that the 'Realist school of International relations" is can be traced in this realpolitik assumptions and methods.

Thus, the nature of foreign policy of kautilya from above analysis can be concluded that it is based on realpolitik analysis and to fulfill objective of expansion of Maurya Empire. Yet, the end purpose is to secure the lifes of people and happiness that drive this nature of foreign policy

c) Antonio Gramsci, Italian Marxist represent the marking point of trend of emergence of structuralist school and considered as Neo-marxist from the instrumentalist school or classical Marxist school of thought.

However Gramsci's thought foundations and basic

Remarks

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assumptions are derived from Marx. Karl Marx and Engels in their works "Communist manifesto" and "Das Kapital" established that base Superstructure that includes social, political structure relations is a mere reflection of base structure that represents economic relations of productions. According to Marx, the forces of production that is base structure determines the social relations and conciousness of human society, so inturn the political structure that is represented by Superstructure. In other words, Marx analysis shows that Superstructure has no relative autonomy and any change in base will change Super structure as well.

Marx however in analysis of french society explains bonapartism state may get some relative autonomy which is not predominant feature of all societies. Gramsci's thought is extention of this analysis where he says that 'Bolshevik revolution of Russia is will of people but that doesn't occurs in western capitalist societies".

He explains the reason for this through the concept of

good

Remarks

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CULTURAL HEGEMONY. He argues that in these societies, state gained relative autonomy because of structures of legitimi-
-ation such as church, school, family etc., and structures of coercion such as police, law, courts etc., He explains that dominant class propagate their values as common sense and common value. This result in rule of state with apparent consent of individuals and not on the basis of economic relations of production purely.

So, Gramsci proposes position of war, Manuevere and counter hegemony through organic intellectuals to make dent in value system. So, revolution in superstructure is also needed as the revolution in base structure in developed western Capitalist societies.

So, from above analysis, it is clear that Gramsci's white superstructure analysis is rooted in Marxist assumptions of base, superstructure division and bonapartism, yet he fundamentally altered it to show the autonomy of superstructure. So, he rescued from Marxism from Economic determinism

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Remarks

Analyse how he explains or why changed Marxist view did not lead to revolution

More use of keywords

Talk about Historic Bloc & Praxis as well

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4. Answer the following questions:

(a) Examine Locke's concept of an individual's rights and sovereignty. (200 Words) (15)

(b) Discuss the major aspects of Buddhist political thought with special emphasis on its distinction from Dharmshastra tradition. (200 Words) (15)

(c) What arguments counter the accusation that Plato subordinates the individual to the state? Analyze the basic features of his scheme of justice. (250 Words) (20)

a) John locke's representation as father of liberalism is primarily based on his contribution of individual rights, the basis of human nature and need, structure of sovereign to realize this rights.

Every political thinker including john locke were product of the circumstances of their time. Similarly John locke based on English anthogism of monarchy & parliament made analysis of human nature. He found that humans are basically good, act on reason and in his state of nature, Peace & good will prevailed unlike Hobbe's jungle justice. locke explains that every individual gets natural rights from nature but this results in inconvinenance due to absence of sovereign authority to arbitrate disputes.

It is this context, locke says humans are pre political

Remarks

You should start with the analysis of Rights quickly

but not pre social and contemplates a two stage social contract along with granting individual rights of life, liberty and property.

He clearly explains in "Two treatises of government", why this individual rights are paramount as they result in development of individual and in pursuit of his choices. He explains the Right to life is basic right of human being, which cannot be subjected to arbitrary decisions of Sovereign or any authority, so, he leaves this right with individual.

He argues that right to liberty is most important right that helps in realisation of human potential, that is utilisation of his freedom for achieving his choices. This formed the basis of future political & civil rights of US Constitution, french rights etc.,

The Right to property, according to John locke is the basis for realisation of other two rights. He argues that it is through property, final realisation of human being is

Remarks

possible and protection of life and liberty is possible only because of property. property can be acquired by mixing human's labour with nature and thus by existing it helps in realisation of other two rights.

John locke proposes limited Sovereignty based on this individual rights, analysis of human nature based on reason and to reduce arbitrariness of Sovereign. He proposes constitutional monarchy as limited sovereignty and subjected it to law. He justifies this based on social contract which is a two stage contract where first civil society and then Sovereign is formed. He explains that here Sovereign is party to contract not product of contract (as explained by Hobbes).

So, the contract is a trust reposed by Sovereign on by civil society. If Sovereign breaks trust or violates individual rights of liberty, life and property. people can revolt or change Sovereign. and this doesnot result in state of nature as intermediary society is present. It is this context, locke says, "Sovereign should lay on the bedrock of constitution".

Remarks

You also need to elaborate on how he differentiates natural & Potential sovereignty

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So, it is evident that individual rights, Sovereignity and analysis of human nature share intricate reationship in Locke's conception and their resultant structure.

b) The Buddhist political thought is based on the philosophy of totalised ontology that is interdependence and interconnectedness of nature including human beings. This particularly rose to prominence in recent times due to its comprehensiveness of political thought.

As David Cummisky explains in Comparitive reflections work, buddhist political thought can be explained through two models - Ashokan Model and Sambhalq Model. The ashokan model represents enlightened ruler who knows the truth, can control senses can rule the people of his society as a parental authority. Here, there is a hispartiate relationship between Ruler, Sangha (Community, society) and lay-Buddhist or people.

Sangha acts as legitimiser of ruler and guides ruler and society towards enlightenment that is achieving greater

Remarks

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good. so, ruler is benovalent despotism and people obey rules because of inherent goodness of rulers and virtue of Ruler.

In Sambhala Model is the republican model where People are already enlightened and so they elect one among them as enforcer of Common good. Buddhist political thought here actually says there is no need of Sovereign once people enlightened become Cooperative. If at all needed, it is only for guidance towards enlightenment. The monastic Sanghas are Perfect manifestation of this. Vaishali kingdom is another experiment tried in this model.

The Buddhist political thought plays both reformist and revolutionary relationship with Hindu political thought of Dharmashastra. Dharmashastra' emphasises on social organization of hierarchy's through Varnaashram model to seek balance with Cosmo's laws. on other hand, buddhist is egalitarian and places key role for interdependence with nature.

Dharmashastra envisions "king appointed by divine"

Remarks

to escape anarchy (matsyanyaya)" and this forms origin of state. King here is bound by "Danda or Dharma" (Rhighteousness). He is not absolute.

Buddhist thought proposes an Social contract theory based on their analysis of human nature that is humans got corrupted with unwise virtues of lust, greed and anger resulting in hoarding of Rice, property and conflicts. So, they form Sovereign to restore civil peace and order. But they emphasise that ultimate inner peace can be achieved only through enlightenment.

Similarly, Dharmashastra emphasises on obligations and duties by both people and king for harmonious conduct of society. Budahist places importance on avoidance of Superior pleasure and control of senses for harmonious society and development.

Thus buddhist political thought and Dharmashstra have prominent similarities but careful analysis show the differences. The buddhist thought is more totalised philosophy of thought

Remarks

Good Content
Include the Commentaries
from Lal Omreddi
& Bhikhu Parekh

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and is based on guidance towards finding truth and in cooperation tolerance and general will.

c) It is no surprise why plato's philosophy is of prominence is explained by stating "that every political thought is either platonic or anti-platonic but non platonic". This signifies his contribution to political theory and his conception of state.

Plato placed state at the heart of his political philosophy and proposed philosopher king to secure the good state. He even proposed Education, Communism of wives and property to ensure succesful state. It is this huge prominence that made many scholars suggest that plato subordinates the individual to the state.

But careful analysis explains the otherside view against this argument. plato proposes state as the means of good life to individual but not as the end of individual. He explains this in book "THE REPUBLIC" through Socratic discussion by questioning what is life? life is a one that is good life?

Remarks

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what is good life? .. Good life is one of Good state? Good state is state ruled by philosopher King. So he brings state to realize the good for human.

His proposal of Communism of property & wives is not for all classes but only for ruling and warrior class to ensure that they are not corrupted. This shows that not everyone is subordinated to individual. His conception of Education is also for improving reason of individual there by better pursuance of development.

Basic features of Plato's Justice

i) It is based on the division of humans based on reason, apetite and capacity. He proposes functionalization, differentiation and harmony as components of justice for peaceful coexistence and rewards to society.

Plato criticised existing conceptions of justice as artificial and based on 'might is right' and there by proposed division of labour as main component of theory of justice.

Thus from above analysis, Plato has not contributed to complete subordination of individual to state is evident.

10

Remarks

Content is good but at the start of answer first mention all the points of Popper & attack by Popper then do a point wise defence

SECTION-B

Attempt all questions: (10 × 5 = 50)

5. Comment on the following into 150 words:

(a) Political Obligation as per Hobbes

(b) Nature and Scope of Political Science.

(c) Machiavelli's views on human nature.

(d) "Law of nature is the dictate to right reason." (Hobbes)

(e) "Plato's republic is a university, a family and a church."

a) The political obligation here refers to the need of cooperation of people or obedience to the command of political authority. Hobbes explains his political obligation on the basis of moral equal worth of individual and need for self-preservation.

Hobbes explains through his scientific analysis of human nature of motion (vital & voluntary motion) drive them for desires. The tool of power for this desire results in conflicts, and lack of peace.

So, to fulfill the ultimate objective of self-preservation that is right to life, humans subject all rights to the sovereign and agree to obey the absolute sovereignty. He justifies this by stating that "alternate to absolutism is Anarchy". Hobbes also treats all individuals as equal

Remarks

(No need to write how the state comes into existence, focus on the absolute nature of obligation which is played on individual once state is created)

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moral beings where some are physically strong and other mentally, resulting in equal physical moral worth.

So, based on this, the individuals as equal moral beings come together to form the Social Contract with the purpose of protecting right to self-preservation. Their subjects political obligation is also based on the fact that Sovereign is not party to the contract but product of contract. So, they have no right to revolt or change unless arbitrary violation to right to life happens.

The Sovereign thus resulted is absolute, inviolable and inalienable. So, the moral equal worth, right to self preservation human nature, and structure of Social Contract forms the basis of political obligation.

b) The political science according to Adrew Hacker is the dispassionate study of political modes of authority or decision making with the objective of improving the outcomes and evolving better system. This explains that

Remarks

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political science is the product of complimentary roles of political philosophy and behavioural or normative empirical science. The

Nature of political science.

The nature of political science is dynamic and evolving based on the factors of environment, actors and analysis. Initially, political science was dominated by philosophy & normative component. Eg: Plato & Aristotle's conception of state for sake of good life.

Then by middle of 16th century, role of religion in politics made machiavelli a realist politik analysis and use of historicism. This then taken a scientific nature by contribution of Hobbes, locke, J.S Mill etc., The decline of political theory in 20th century made Easton to propose behaviour revolution to provide scientific basis which again reformulated to post-behavioural revolution to provide conciliation between values & scientific methods. So, nature of political science is fluid & dynamic based on many variables.

Remarks

Dont adopt a chronological or approach based structures. Simply elaborate on the characteristic features & for second part the areas & issues which it covers

(3+1) (4)

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Scope of political science

The scope of political science refers to the boundaries of coverage of political discourse or debate. This primarily depends on methods and approaches employed. for examples the philosophic approach of plato resulted in scope of good state & its elements. The legal constitutional approach focuses on political institutions and procedures

With the advent of behavioural & contemporary approaches, the political process is analyced through systems approach and structural functional approaches etc., similarly the normative and empirical methods broadens or narrows down scope of political science. But broadly scope of political science deals with all the process that involves legitimate exercise of authority

c) Machiavelli is a product of historical and social circumstances of his time where Italy was fragmented and subjected to attacks externally and internally. He saw the deplored

Remarks

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Conditions of human nature. so, his human nature analysis is Pessimistic.

Machiavelli says that humans are born innate selfish and their self-interests is what drives their nature. He says that humans are wicked and opportunists. "Mankind breaks the bonds of love if they find it beneficial" explains this. Humans are primarily driven by love of lust and fear which makes them do anything or any evil acts.

Machiavelli argues that humans places undue prominence to property than to human relations. He says, "people can forgive the killing of his father but not the confiscation of patrimony". That is they are more concerned with property and authority than relations or emotions.

So, Machiavelli in his book "The PRINCE" suggests for strong king and use of coercive force to subject people to submission and order. He also suggests that another screwed methods for control over power and people.

So, Critics of Machiavelli criticise him for

Remarks

Why does machiavelli have such a opinion of human nature & how does it shape his advices to the Prince

5

painting this bad picture of human nature. and he did not appreciate or recognize any good nature of human beings. so, it is important to acknowledge the conditions of his time in his analysis of human nature.

d) Hobbes was one of the prominent political thinker who laid the foundations of modern societies on which locke, J.S Mill etc., constructed the house of liberalism and democracies. He brought the scientific analysis of human nature to foreground in political theory.

Through this scientific approach, he visualizes the State of nature as being pre-political & pre-social to society where he says humans are bound by only laws of nature and natural rights but nothing else.

This laws of nature drive are natural desire among human beings to derive pleasure and avoid pain. so, due to desire of they try to obtain things that fulfil this desire but as other human beings are also subjected to same desire, their rules

Remarks

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a conflict and so humans use power as a tool to overcome conflict.
• This pursual of power to acquire power & maintain power brings "state of nature where life is short, nasty, poor, and brutish".

So, people guided by this conflicts and lack of the laws of nature still have some reason to avoid conflicts. So, humans cometogether he says to form a contract for a sovereign who protects their main right of self-preservation. They give up all rights and form "LEVIATHAN" through this reason of humans.

So, this is who how hobbes explains that laws of nature is dictate to right reason which finally results in absolute sovereign for peace, order and self preservation.

3

e) Plato's work "REPUBLIC" is considered to be foundational book of political philosophy that not only deals with political aspects but social, spiritual and personal aspects of human life.

He further extends this discussion through "THE LAWS" as well. Plato's republic as university refers to the Socratic

Remarks

vague you need to specifically mention the three laws of reason (most imp) which led to eventual creation of state

discussion which eventually evolved into dialectic Idealism by Hegel and dialectic materialism by Marx. Plato's "theory of Education in Republic is regarded as finest treatise on education" by Rousseau.

Plato's Republic contribution to family is also significant. He explained how family is a factor is corrupting kings and Ruling class from pursuing justice. So, he proposes Communism of family and property to avoid any distractions for Ruling class.

Similarly Plato's Republic also plays a similar role of church prescribing what is good and right and how it can be achieved. He explains the intricate relationship between Community life and State and how State should guide the virtues of Community of people that is society.

However Plato himself realized by fag end of life and proposed 2nd best state in book "Laws" due to frailty of human nature. So, Plato's Republic is a comprehensive work that covers all aspects of human life.

4

Remarks

Follow this framework

Family – community wives (state is one big family)

University – scheme of education

Church – the whole state is an institution created to promote virtue among citizens

6. Answer the following questions:

(a) Elaborate on the detailed arguments given by Marx and Engels in support of the abolition of Private property? (200 Words) (15)

(b) Provide a scholarly and critical analysis of Rawlsian scheme of justice. (200 Words) (15)

(c) Discuss the various dimensions of freedom as advocated by Shri Aurobindo? How does he link India's struggle for Independence with the overall spiritual evolution of whole humanity? (250 Words) (20)

a) Karl Marx and Engels in their work 'Communist manifesto' and "Critique of Gotha programme" figured out that class struggle is primarily due to the position of individual with respect to place in control of forces of production that inturn depends on private property. So, Marx-Engels argue that private property is the primary and key factor for classdivisions of have's and havenot's and resultant class antagonism.

He explains this abolition by Historical materialism approach where they analyse history of classstrugle is the history of society. that is it is dependent on economic relations. so, resulting in Slave-master during Ancient epoch, Serf-Baron during feudalism and Bourgoisie-proletorait during Capitalism. So, the primary factor for this class struggle is control and ownership of private property.

Remarks

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Marx-Engels also in their early work 'of' philosophy of Economic manuscripts" explains theory of alienation where private property not only dehumanises proleterait but also bourgoisie. He says by reducing the human needs of expression, artistic freedom etc, bourgoeisie focus on accumulation of profits in form of private property and thinks it is highest realization of human freedom. But in this process they "human among them become animals & animal becomes human".

So, only by abolition of private property, the realm of human freedom can be brought back which is beneficial to both. He also argues abolition of private property would result in classless society not the dominant class of Com proleterait. In this Communism, humans of each according to his ability and each according to need "can truly realize humanity.

So, KarlMarx-Engels proposes abolition of private property as end of class antogonism (struggle), exploitation, all forms of hierarchy relations and towards

9

Remarks

Good elaboration

Give more example, if possible to prove how it is private property which is responsible for all crisis in Capitalist Society

realizing actual human purpose.

b) John Rawls made a seminal contribution through his works "Theory of justice" and "political liberalism" where he not only revived political theory but also developed procedural conception of justice. He said "justice as fairness" is the first virtue of any social structure of the society. Utilising creative 'original position' proposed 3 principles of justice that would be agreed by any abstracted rational agents from social circumstances.

But his theory is subjected to intense scholarly analyses his three principles are

i) Liberty to all as available to others
ii) Equality of opportunity
iii) Any discrimination that favours least advantaged.

The first critical analyses of this theory comes from communitarians who object to procedure of extracting individual from society. Michael Sandel in his work 'Liberalism and limits of justice' argues that there is no isolated self and every individual is product of social circumstances. Alas MacIntyre and others

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also object to the way how right is prioritized over good'.

Michael Walzer in 'Spheres of Justice' argues that there are complex and simple inequalities and one Sphere of justice in one domain cannot transcend to other.

The other major scholar analysis comes from Neo-liber-atarians like Robert Nozick who argues that by bringing equality & discrimination, rawls actually subjected individual to do forced labour that is progressive taxation which is against the liberty and persual of talents and freedom.

feminist like Susan okin also explains how even though individual abstraction improved role of women but at same time, she argues that Rawls subjected women to family domination & preferences there by justifying hierarchy relations

Marxists also critically analysed Rawls theory of justice and said rawls primarity intended to legitimise Capitalism by placing equality at the lowest priority..

functionalist like Amartyasen says Rawls placed

Remarks

(10) good structure & content
No major changes needed

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primacy to procedure over outcome that is Niti over Nyay but what is needed is Nyay (outcome).

However rawls realizing some of these criticism and analyses, acknowledged and reformed his theory by subjecting his political theory of justice based on overlapping consensus.

9) Aurobindo had rejuvinated Indian nationalism by bringing in the concept of spiritual nationalism and made it a mass appeal. This spiritual nationalism for aurobindo is not just a mere one dimensional political freedom or nationalism in political sphere.

Various dimensions of Nationalism

Aurobindo explains this by stating that nation is not in making as suggested by moderates but is nation from pre-historic times. He says nation is a spirit of people and is presently sleeping and is subjected to oppression by foreign rule.

He also argues that nation is also not mere geo-

Remarks

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-graphic expression or expression of intent or political speeches words on paper but is the reality of million spirits of this land.

He says nationalism is like religion. It is way of life that is derived from divine. Nation is a maha shakti composed of million shakti's of its children. So, it is not the responsibility but duty of its children to awaken it and freeing from oppressor - British.

Aurobindo also explains that nationalism is a feeling where the patriots who suffer strokes of oppressor don't feel pain because it is shared by million other compatriots and is voluntary.

Aurobindo also explains that nationalism is important to achieve Swaraj - Swaraj here doesn't mean only political freedom but the spiritual and cultural freedom of nation to achieve its intended purpose.

He argues the purpose of Indian nation is to revive

Remarks

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the Spiritualism of humanity. He considers westernward as the manifestation of materialism and called it Bhogibhumi where as India is land of Spiritualism and called it Karmabhumi,

so, the it is duty of India to bring world out of degenerating materialism and towards Spiritual humanity. He proposes a Cosmopolitan humanity based on unity and shared good where everyone is evolved to their highest human capacity. He did not made nations even then irrelevant but said each nation has Spirit and to maintains its distinctiveness but aspires for Spiritual unity.

However to achieve this, he says India cannot be chained and subjected to foreign rule. He says western institutions, politics will be imposed on Indian Culture and oppresses it. So, the political freedom of India is immediate requirement to fulfill the ultimate purpose of nation.

So, he proposes Indian nationalism should achieve freedom from not only political rule of foreign rule but also

Remarks

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freedom from other influences and bring its members to attain spiritual freedom.

This then can evolve towards bringing entire humanity into spiritual realisation and thereby spiritual evolution of whole humanity.

Add why did he choose spiritualism or religion as a medium to activate the masses? what were the direct benefits & long term negative consequences of it

Good analysis

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Remarks

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