

D-16

POLITICAL SCIENCE

Max. Marks: 250

Time Allowed: 3 hr.

112

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.

Mehar, it is clear that you have a good understanding of some concepts & you have been able to address those questions in a well-structured manner. Certain topics need to be revisited for better clarity but over all your answers can truly stand out if complemented with critical analysis & commentaries.

2-July-2019

1. Invigilator's Signature _____
2. Invigilator's Signature _____

Name MEHAR PANWAR
Mobile No. _____
Date _____
Signature Mehar Panwar

REMARKS

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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.

1.(a)

Aristotle gave an account of origin of the state. He argued that the origin is intrinsically linked to human nature.

Man is, by nature, a social animal. He enters into associations for fulfilling various needs:

FAMILY (association of man and woman; and master and slaves)

⇓

VILLAGE (association of families)

⇓

STATE (association of villages large enough to be self-sufficient)

Moreover, man is also a political animal. He carries the gift of speech and consequently, the ability to lead a just life. Therefore, all human endeavours aim at some just/good end. The state, being the largest community, aims at the greatest good.

Remarks

You have to mention the natural evolution of state along with the organic theory where Aristotle compares state with human body.

Thus, economic needs are fulfilled within the household and state exists for the pursuit of the good life. Andrew Lockyer criticises the "privation" of women and slaves entailed in Aristotle's account.

(A) State, for Aristotle, was natural and organic contrary to the Soplists' claim that was merely conventional.

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

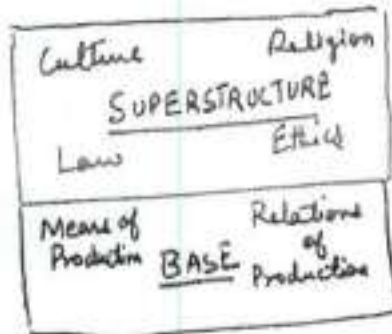
Today Communism is regarded as a synonym for Marxism. But Communist / Socialist thought existed even before Marx.

The grave inequalities created by industrialisation elicited criticisms and calls for alternatives. Communal living was promoted by Charles Fourier and Robert Owen. Henri de Saint Simon suggested forcing the 'industrial class' (producers) over the 'idling class'. Trade Unionism and parties took up the workers' cause as well.

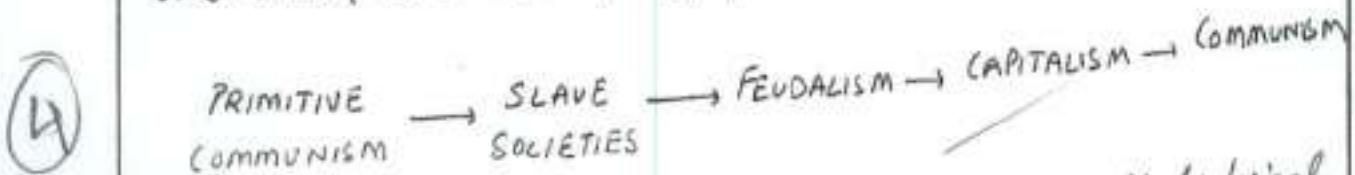
Marx and Engels dismissed the early-Socialists as "utopians", with ~~ideas~~ unfounded ~~on reality~~ ideas. They claimed their own views as "scientific"! Key ideas are discussed below:

Remarks

① ECONOMIC DETERMINISM: The prevalent mode of production determines every other aspect of life within society



② HISTORICAL MATERIALISM: History progresses with changes in the economic base, when contradictions arise between the means and relations of production.



③ CLASS CONFLICT: Barring primitive communism, all historical societies are divided between - haves and have nots. The two classes are essentially antagonistic.

④ REVOLUTION: Marx and Engels claimed that a revolution by the proletariat is inherent in the logic of history. Within capitalism, exploitation of workers and hence, class conflict reaches its peak, necessitating its overthrow.

Thus, Marx, along with Engels, systematised Communism and imbued it with revolutionary force.

Remarks

You have not mentioned Dialectical Materialism, the two classes Proletariat & Bourgeoisie, theory of alienation, revolution etc + critical commentaries. You have to mention that the comment was made by Laski or how Marx worked to make it a movement instead of a class.

2(c)

Political theorists tend to emphasise on one of the two aspects of the state -- will and force.

Social-contract theorists emphasise on "consent" of subjects as a necessary condition for state's legitimacy. John Locke argued that state is justified so long as it upholds the individuals' rights to life, liberty and property. Rousseau argued that it must reflect the "General Will".

On the other hand, Weber identified state with monopoly over violence. Hobbes also viewed the "power to punish" of the state to be necessary for upholding order. Marrists view the state as exploitative. Lenin called it an instrument of oppression of one class by another.

TH Green favours the former set of theorists. Emphasis on 'will' over 'force' will create conducive conditions for individual for the growth of individuals.

Thus, will, and not force, ought to be the basis of state's authority.

You have written only one line on Green. You have to explain why he thinks will to be the basis of state. Mention his concept of morality of individuals and people as the best judge of common good, political obligation etc.

Remarks

2.(d)

John Stuart Mill inherited the legacy of Utilitarianism from his father James Mill. He attempted to address major criticisms against the theory.

Utilitarianism of Bentham and J. Mill can be summed up with the dictum: "Greatest happiness of the greatest number". It views individuals as pleasure-maximisers and reducers of pain. Thomas Carlyle and Samuel T. Coleridge criticised it by calling it a philosophy for swine.

J.S. Mill argues that pleasures of equal intensity cannot be equated. For instance, poetry is more valuable than pushpin. He distinguishes between higher and lower pleasures. A "moral expert", having experienced both kinds of pleasures, would always pursue higher pleasures.

Jonathan Riley and John Gray call Mill's Utilitarianism, qualitative hedonism. It runs into difficulty when it comes to adding qualitatively different pleasures. Moreover, reliance on moral experts leaves the classification open to interpretations.

Mill's revised Utilitarianism could accommodate his defence of liberty and his appeal for women's emancipation.

Remarks

You have not explained the statement & in what context it was made.

1.(e)

Ancient Indian political thought is contained within the Hindu traditions of Arthashastra and Dharmashastra and the Sramanic traditions.

Features of the Hindu traditions include:

① Centrality of Dharma and Danda

Dharma refers to adherence to one's duty prescribed under one's 'varna', stage in life ('ashrama'), social position (husband, daughter etc.). Danda refers to the punitive power of the state for ensuring adherence to Dharma.

② Emphasis on order

When Dharma is followed, society reflects the natural order or 'rita'. Violation of Dharma, on the other hand, causes chaos or 'arajakta', 'varnasankara' (mixing of castes), 'matsyanyaya' (big fish eats small fish).

③ Types of Writings

Niti is a study of policies, eg: Dandaniti, and Shashtra lays down principles for human activity, eg: Dharmashastra, Arthashastra, Natyashastra.

④ According to Bhikhu Parekh, it is inegalitarian, but pluralistic and debates were an important feature of society.

Mention how there was no distinction

Remarks

between state & society, monarchy was the norm. The answer is well-structured.

Sramanic traditions challenged the Hindu traditions, their features are:

① Challenge to Vedic authority

Buddhists, Jains, Carvaks, Sjivikas were united in their rejection of Vedic knowledge and consequently, authority of Brahmins.

② Challenge to Varna systems

They claimed that varna shall be based on actions rather than birth. One who is knowledgeable is there a Brahmana irrespective of her/his place in society.

③ Asticism

Renunciation of worldly possessions was central to them. G.C. Pandey argues that the fourth Ashrama of Hinduism, 'Sanyasa', was inspired by Sramanics.

④ Ideal polity is sometimes presented as a Republic as opposed to emphasis on monarchy in Hindu tradition.

The ancient traditions continue to inform our present condition.

Remarks		

Remarks

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)

3(0) Hannah Arendt, in "The Human Condition", presents her understanding of human activities.

According to Arendt, "vita activa" (Active life) is constituted by:

- i) Labour which caters to biological needs,
- ii) Work which is necessary for building and maintaining the world, and
- iii) Action which enables us to express our self-identity and actualise our capacity for freedom. It is, for Arendt, The essence of human beings (zoon politikon).

Power is an outcome of action. Action cannot be performed in isolation. It requires articulation of one's position and eliciting consent of others. Power comes into existence when people act in concert; it disappears as soon as people disperse. Thus, its source is the common convictions of the people.

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Power of people acting together is exemplified by revolutions. Arendt gives the examples of the American and French Revolutions, the Paris Commune, French resistance of Hitler and the Hungarian Revolt. They showcase the capacity of humans to begin again. ✓

9

Arendt values "vita activa" over "vita contemplativa" (contemplative life) contrary to various philosophers. ✓

Share points that mention sharing different perspectives is the lifeblood of politics. Mention her example of civil disobedience & critical commentaries.

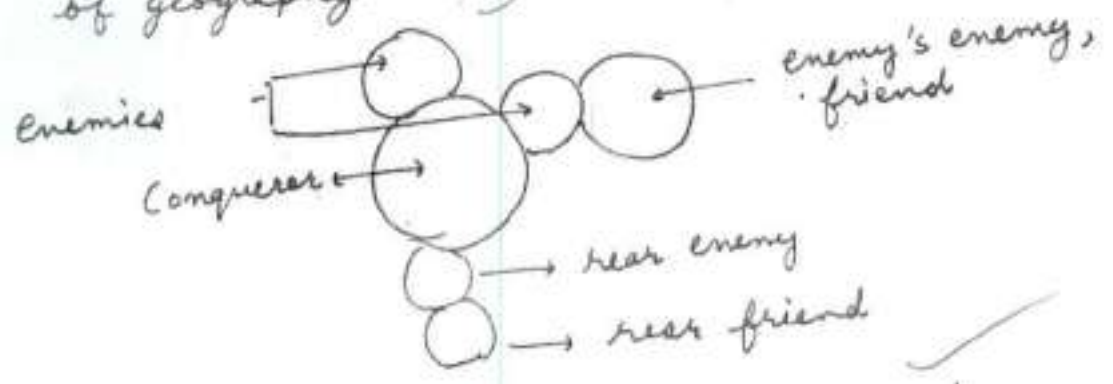
2(b)

Kautilya belonged to the age of Mahajanapadas. War between the janapadas was a common feature. Thus, foreign policy is an important component of Kautilya's statecraft.

According to Kautilya, war is the natural order of things as no state is satisfied with their possessions. He advocated an expansionist and offensive foreign policy. He further argued that a good foreign policy is a mix of resources (army and treasury), good counsel ("Manta Shakti") and rulers' own qualities ("Utsah Shakti").

Kautilya evolved the theory of Mandala based on geopolitics. States can be divided into:

- i) Natural friend: friendship continuing from previous generations; constant and noble
- ii) Natural enemy: neighbour
- iii) Artificial friend: helped on an occasion
- iv) Artificial enemy: causing trouble irrespective of geography



Remarks You have to mention the terms as mentioned by Kautilya.

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Shadgun
Siddhant

Kautilya listed six policy choices available to a ruler — i) Peace ('sandhi'), ii) War (Vigraha), iii) Neutrality (Asana), iv) Preparedness for War (sana), v) Alliance (Samsarga), vi) Double Dealing (Dvaidhibhava).

Upay

He also lists four policy tools — i) Conciliation (sama), ii) Gifts (Dana), iii) Punishment (Danda), and iv) Sowing dissention in enemy's army (Bheda).

(X)

Kautilya's ideas continue to intrigue foreign policy scholars and diplomats alike. Recently, Shyam Saran authored a book entitled: "How India Sees the World: Kautilya to the 21st Century".

It is important that you mention the terms. Include critical commentaries.

Remarks

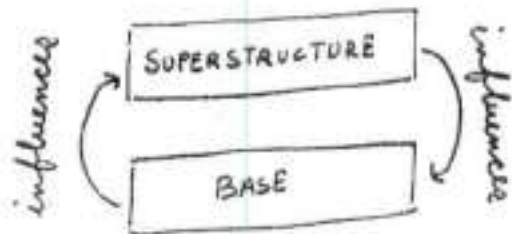
Q(c)

Antonio Gramsci was an activist participant in Communist struggles, he founded the Italian Communist Party.

Gramsci's writings in the "Prison Notebooks" were primarily concerned with the question: Why has a revolutionary ^{overthrow} of Capitalism failed to occur in Western Europe? Despite the claims of Marxist theory that it is ~~an~~ inevitable.

He found his answer by re-interpreting base-superstructure relationship of Classical Marxism. The superstructure does not simply reflect the economic base but exerts power of its own.

Where is civil society?
What change did he bring in the base-superstructure relationship?



Gramsci calls this power hegemony. It refers to the dominance of ideas of the ruling class in society. All members of the society come to hold them as "common sense". Thus, hegemony is an "internalised form of domination". Its exercise does not require coercion.

Remarks

Hegemony operates within the civil society
Thus, in societies where civil society is fragile
(like in Russia), a revolutionary coup or
"war of manoeuvres" would suffice. However,
where civil society is well developed (like in
Europe), change requires a protracted "war of position."

⑥ "Organic intellectuals" from the working
class would position themselves within the civil
society. They would generate a counter-hegemony.
He, thus, challenged the epiphenomenalism (ideas
have physical basis) of Marxism.

Gramsci inspired generation of critical
theorists, notably the Frankfurt school, bringing
superstructure under focus.

You have to explain the changes Gramsci
made to the base & superstructure rela-
tionship as propounded by Marx, economic
determinism, political society, war of position,
war of manoeuvre, organic intellectuals,
counter-hegemony. Briefly explain these
concepts in a line along with critical
analysis + commentaries.

Remarks

Remarks

3 Answer the following questions

- (a) Examine the modifications made by JS Mill on Bentham's Utilitarianism
(200 Words) (15)
- (b) "A wise prince then seeks advice continually but when it suits him and not when it suits somebody else" (Machiavelli)
(200 Words) (15)
- (c) Provide a detailed scholarly and critical examination of Leviathan and its ideas.
(250 Words) (20)

Remarks

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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)

Remarks

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SECTION-B

Attempt all questions.

5. Comment on the following into 150 words:

(10 × 5 = 50)

- (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."

5(a)

Political obligation, that is, the duty to obey, stems from a social contract in Hobbesian political theory.

Individuals enter into the contract to escape the state of nature. They submit their wills and judgments to a sovereign. And agree to be governed by it. Thus, individuals "consent" to obey in exchange for protection.

Moreover, the contract is irrevocable. The "Leviathan" once created cannot be wished away. Further, politics of the sovereign cannot be questioned since it would amount to self-accusation. Thus, individuals renunciate their right of resistance. → What happens if sovereign wants to take your life? Refer to Levine's comment.

Remarks

Briefly mention Hobbes' view on human nature, state of nature, perpetual fear and in that context explain unconditional allegiance & political obligation.

Locke criticised Hobbes by arguing that men are, in his account, careful of pole-cats and foxes but are ^{not} to be devoured by lions".

He has been criticised for being an apologist for absolutist monarchy.

Despite the criticism, Hobbes holds the distinction of giving the first account of state legitimacy derived from consent.

5(b)

Political Science is distinguishable from political theory or political philosophy. It was first described by Aristotle as the study of the tasks of statesmen.

However, it emerged as an academic discipline in the American Universities. Post-WW II, America found itself in the position of a superpower, compelled to break out of its isolationism. Thus, initially the subject's scope was limited to comparative studies, trying to understand other societies.

The behavioral revolution of 1960s put emphasis on empirical studies and discovering laws of politics akin to laws of physics.

Remarks

You have not touched upon the scope of Political Science, you have not discussed the areas the subject is concerned with. You have to mention definitions & quotes.

Rendering human behaviour predictable become the prime concern for scholars like Robert Dahl, David Easton, etc.

The discipline's scope was broadened by when it concerned itself with the study of power inherent in all relations. Other key concepts include state, democracy, rights, justice, etc.

It finds practical application in law, policy-making, diplomacy etc.

5(c)

Niccolo Machiavelli's conception of human nature is derived from his realist views on politics. It forms the premise for his advice for Princes.

He argues that the gulf between "how one should live" and "how one does live" is huge. He rejects Christian theology and other metaphysical doctrines which try to create an ideal man. Rejection of man's reality, for Machiavelli, is "the way of self-destruction".

In "Discourses on Livy", Machiavelli proclaims: "All men are bad". In "The Prince", he called them "ungrateful, fickle, liars and deceivers". And that

Remarks

"They shun danger and are greedy for profit." He goes on to state that men possess limited capacity for self-governing. Thus, Machiavelli's views on human nature rival those of Hobbes.

Therefore, his advice for Princes is: to be feared more than loved; to be a "great liar and deceiver"; and to possess the cunning of a fox. According to him, politics becomes a gladiatorial arena due to human nature.

(5) However, in "Discourses", Machiavelli also argued that people as a collectivity exhibit better judgement than Princes. He likens "the voice of the people" to "that of God." This led scholars such as Rousseau and Skinner to argue that Machiavelli was a defender of Republican values.

For his empiricist views on human nature and politics Ernst Lessing calls Machiavelli the "Galileo of politics".

You have not mentioned moral indifference - individual egoism - universal egoism, double standards of morality etc.

S(d)

"Law of nature is the dictate to right reason"

Hobbes was first among the trio of social contract theorists who used the device of the state of nature.

The Hobbesian state of nature is characterised by absence of -- i) a coercive authority, and ii) a civil society. It is a state of war of "every man against every man." Life, in it, is "solitary, poor, nasty, brutish and short."

5

In "Leviathan", Hobbes identifies three reasons for discord -- i) Competition for resources, ii) Difference or fear of death, and iii) desire for Glory. The law of nature exists in the state dictating -- "Do not do unto others what you would not have them do unto you." followed due to fear of God.

However, its obedience is uncertain. This compells individuals to exit the state of nature by means of a social contract. They are dictated by their self-interest in their preservation.

Differentiate between laws of nature & natural laws, discuss the three of the most important laws among the nineteen

Remarks given by him.

5(e)

In his book "Republic," Plato gives his account of an ideal state - "The Kallipolis." It is a state where everyone does what they are best suited for resulting in maximal happiness and justice.

Plato laid emphasis on education and nurture as the means of achieving the ideal state. He devised a system of education suitable for three categories of people: i) money-lovers, ii) honour-lovers, and iii) wisdom-lovers. Physical-education, reading, writing would help money-lovers master their baser appetites. Mathematics would help honour-lovers in becoming guardians. And, Knowledge of dialectics would assist the wisdom seekers in becoming Philosopher Kings and Queens.

6

Further, Plato argued that the Guardians must be freed of family life and private property. He came up with a scheme of Eugenics wherein Guardians would mate with a randomly allotted female in "the community of wives." The care of children would be state's responsibility. All children would be inducted in the education system with equal opportunities for proceeding through its various stages. Thus, the Republic fulfills the role of a family.

Finally, the rule of Philosopher-King/Queen would ensure that the Sea of wisdom shines upon the Republic. Like a Church, the ruler

Remarks

would lay down norms of society based on his/her knowledge of the forms.

Thus, Plato's Republic was a University, a Family, and a Church besides being the state.

You have addressed the answer well. The answer could improve considerably with the inclusion of critical analysis & critical commentaries.

Remarks

Remarks

b. 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)

6(a)

Marx and Engels were staunch critiques of private property. They viewed it as a means of exploitation. → critique

On the basis of ownership of property, or lack thereof, people get divided into haves and have-nots. The owners of property make others work for them and keep the surplus generated with themselves.

Within Capitalism, the owners of capital extract "surplus value" by making labour work for more than what is paid to them. The profit-making motive leads to ceaseless exploitation of the workers.

Moreover, the institution of private property prevents cooperation among people. Their relations are defined by competition and antagonism.

Remarks

Furthermore, production for sale undermines man's essence of being a creative producer i.e. "homo faber". Man becomes alienated from the product of his labour, the production process, from "species being" and from himself.

Therefore; private property would cease to exist in a Communist society. Production would be in accordance to the principle: "From each according to his ability, to each according to his need."

Mention Marx defines communism as abolition of Bourgeoisie property - mention how Marx defines personal property & private property, you can use the keywords like Bourgeoisie, Proletariat, Theory of surplus value, private appropriation, of social production, social needs replace profit motives

Remarks

6(b)

John Rawls's account of "justice as fairness" is the subject of his magnum opus, "A Theory of Justice". Rawls uses the heuristic device of "the original position" to arrive at it.

In the original position, participants wear a "veil of ignorance" which makes them unaware of their social position. Rawls argues that they will follow the maximin principle, maximising the gains for the worst-off. Because they can find themselves in the worst-off position when the veil is lifted.

(behind a veil of ignorance)

The conception of justice which the participants would arrive at is described by Rawls as follows:

1. Everyone shall have equal political liberties, compatible with the ability to provide the same set to all;
2. Inequalities are justified so long as:
 - a. They are attached to public offices open to all under conditions of equality of opportunity.
 - b. They are to the benefit of the worst-off.

Communitarians critique Rawls by arguing that notions of justice are formed within the community. Michael Walzer argues that distributive criterion shall vary across communities as well as across different spheres. Amartya Sen argues that different people need different primary goods. Martha Nussbaum argues that

Remarks

Rawls ignores injustice within family

In "Political Liberalism", Rawls tried to address many of these criticisms. He argued that people can cooperate, despite a diversity of comprehensive doctrines, with an "overlapping consensus" over a political conception of justice.

Ques. demands diversity of criticism — mention Michael Sandel, Robert Nozick, Robert Paul Wolff, and mention separate schools & thinkers within them like Communitarian, Collectivists, Egalitarian etc.

(2c) Sw. Anandhi provided early leadership to the Indian freedom struggle, especially during the Bengal Satyagrah. He was also a steadfast supporter of individual liberty.

Anandhi was critical of Western "external" notion of freedom. He argued that it privileged material needs over the spiritual. Moreover, it pitted an individual against other individuals and the society.

He gave an alternative notion of "inner" freedom. It means following the law of one's own being i.e. "Swadharmas" and fulfilling one's potential. External laws are liable to break-down; if carried too far, they "devitalise individuality" and inhibit progress.

In "the Human Cycle", Anandhi argued that nations are an important stage in human progress. By realising their own potential, they illuminate an aspect of the cosmic reality. The Greeks perfected beauty, the Romans perfected ethics, and it is upon India to lead humanity in spiritualism.

Anandhi argued that the British rule is unsuitable for the Indian mind. Swaraj for India was thus important for India's progress but also the progress of humanity itself.

Remarks

Inner freedom or Swaraj for the individual and the nation can be realised by cultivating "tapasya" (discipline), "buddhi" (a harmonised intellect), and "shakti" through Integral Yoga.

You have not addressed the question properly. You have to mention points like 3 stages of development of human society, spiritual society, concept of nationalism as unity of humankind, Swaraj as political & spiritual sense etc. + critical commentaries.

Remarks

7. Answer the following questions:

- (a) Elaborate on Ambedkar's views on Democracy and Constitutional methods. (200 Words) (15)
- (b) Significance of scientific thinking in the views of Syed Ahmed Khan. (200 Words) (15)
- (c) Elaborate on why Bhikhu Parekh describes the Gandhian vision of ideal social order as "Enlightened" or "Ordered" Anarchy? (250 Words) (20)

7(a)

Dr. BR Ambedkar, the father of Indian Constitution, sought to embed democracy in the polity, the economy, and most importantly in the society.

He argued for a representative form of democracy as it allows the best individuals and best policies to be competitively chosen. He also spoke of safeguards for the marginalised in the form of first separate electorate, later reservation. Moreover, he preferred parliamentary form as Indians had an experience for it.

Democracy requires the trinity of rights - liberty, equality and fraternity to be upheld. Without equality, liberty would create rule of a few; without liberty, equality would kill individual endeavours; and without fraternity, the two would not become the natural course of things.

Within the social sphere, democracy meant, first and foremost, the annihilation of caste system. Ambedkar argued for reform within the Hindu society by denying the sacredness of caste (burning Manusmriti) and

Remarks

promoting inter-caste marriages. In later years, he favoured a break-off of untouchables from caste Hindus. He himself converted to Buddhism.

Economically, a system of state-socialism with government control over key industries and agriculture would prevent wide inequalities of wealth.

9

Finally, adoption of Constitutional meant giving up all extra-constitutional methods such as dharnas, fasts, violence etc. The success of a Constitution lies in its ability to resolve all conflicts and grievances within its mechanisms. *Good*

Thus, Ambedkar envisaged a complete overhaul of the political, economic and social life through the Constitution.

Mention how he called unconstitutional methods the 'grammar of anarchy', and the 3 devices he mentioned were crucial in maintaining democracy. + 7 conditions for successful democracy.

Remarks

7(b)

Sir Syed Ahmed Khan played a significant role in educating Muslims and modernising Islam. He embraced the ideas of modern science brought by British rule to India.

He proclaimed that: "All good things, spiritual and worldly, which should be found in man, have been bestowed by the Almighty on Europe, and especially on England." He identified education as the reason behind England's impressive progress. India, according to Sir Syed, had much to learn from the West.

9 Sir Syed founded a "scientific society" and opened the Mohammedan Anglo-Oriental College at Aligarh. Both were aimed at promoting Western education, especially among Muslims.

He interpreted the text of Quran in light of scientific knowledge. He came to the conclusion that nothing in Quran contradicted the laws of nature. To his opponents among Muslim orthodoxy, he asked the question: "How can we remain true Muslims or serve Islam, if we sink into ignorance?"

Through his steadfast efforts, he opened up Islam to a scientific inquiry.

Mention how he stressed on science as

Remarks

a subject & scientific knowledge as a key to progress & development. You have addressed the question well. Try to add critical commentaries to make your answer more analytical.

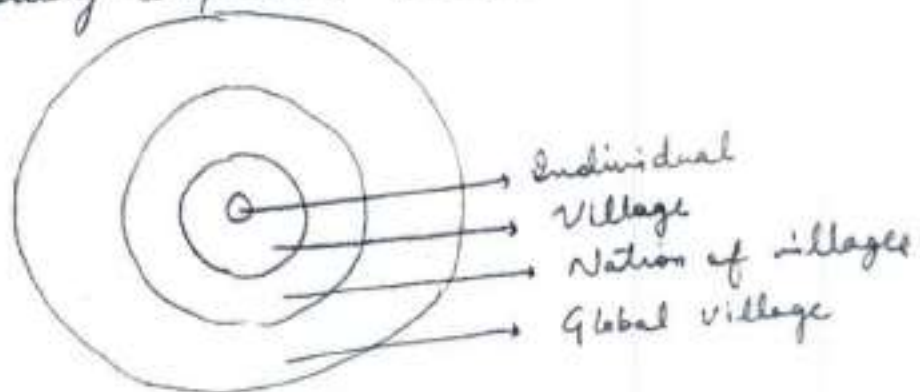
7(c)

Mahatma Gandhi was averse to all forms of external control. The state, according to him, represented "violence in a concentrated form".

It is so because the state undermines a person's capacity for self-rule or "Swaraj". He argued that "no society can possibly be built on a denial of individual freedom." In an ideal society, national life would be self-regulated or a condition of enlightened anarchy.

Since, this ideal is hard to achieve, the next best thing for Gandhi was democracy based on non-violence. He was also against centralisation of power. In Gandhi's scheme, the state would be a loose federation of self-sufficient village republics.

According to Gandhi, Ramrajya was its personification.



OCEANIC CIRCLES

Remarks

He was critical of Western political power calling it "brute force." He glorified the ancient Indian society where "kings and swords were inferior to the sword of ethics."

According to VR Mehta, establishing his ideal state meant: politically, freedom from British; economically, freedom from capitalists; and morally, freedom from armed forces.

You have to mention points like everyone is own ruler, Gandhi's commitment to civil disobedience, Gandhi's theory of revolution, Satyagraha - surgery of the soul - Ahimsa, the 3 central principles the theory is grounded in. — then address the order & anarchy in Gandhi's theory.

Remarks

Remarks

Remarks

8. Answer the following questions:

- (a) Sarvodaya and Socialism. Compare. (200 Words) (15)
- (b) Do you think Popper's critique of Plato was justified? Provide arguments. (200 Words) (15)
- (c) Rawls discovered a method for making procedural justice an instrument of meeting the requirements of substantive justice. (250 Words) (20)

Remarks

Remarks