



SHUBHRA RANJAN

Always Ahead

25, Pusa Road, Karol Bagh, Delhi 110005. ☎ 011 45612719

Political Science & International Relations

Crash Course & Test Series - 2020

Test 05

Time Allowed: 3 Hours

Max Marks: 250

Name

ARPIT CHAUHAN

Test Date

20/12/2020

Email Address

Mobile

UPSC Roll No

0811573

Instructions:

1. There are EIGHT questions divided in TWO SECTIONS and candidate has to attempt five questions in all.
2. Question Nos. 1 and 5 are compulsory and out of the remaining, any three are to be attempted choosing at least ONE question from each section.
3. Content of the answer is more important than its length.
4. Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of the booklet in the space provided.
5. Content of the answer is more important than its length.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
7. All parts of the question should be written at one place itself.
8. Write the test in exam atmosphere.
9. **Filling all the details in BLOCK LETTERS is mandatory.**

S. No.	a	b	c	d	e	Total
1						
2				X	X	
3				X	X	
4				X	X	
5						
6				X	X	
7				X	X	
8				X	X	
Grand Total						



SHUBHRA RANJAN

Always Ahead

25, Pusa Road, Karol Bagh, Delhi 110005. ☎ 011 45612719

	Poor	Average	Good	Very Good	Excellent
Understanding of Questions					
Structure & Flow					
(a) Introduction					
(b) Conclusion					
(c) Overall					
Subject Knowledge					
Presentation					
(a) Underline					
(b) Paragraph					
(c) Overall					

Overall Remarks:

Dear Student,

All the best for next test..!!!



Section-A

1(a)

Hobbes' Theory of Political obligation.

(10 Marks)

Thomas Hobbes was a scholar of the social contract tradition who provided his notion of political obligation (i.e; relation between state & citizens) in his book Leviathan.

Hobbes considered human nature to be selfish and greedy. For him, state of nature is a "state of war of each against all".

Hobbes pitches for absolute sovereignty with the state i.e; unquestionable obedience and complete political obligation.



According to Hobbes, man would prefer absolute obligation over a state of nature which is state of anarchy. This would at least secure his right to life.

Man has right to revolt only if his right to life is compromised.

According to Hobbes, 'Liberty is where law is silent'.

Popper calls Hobbes an 'enemy of the open society' as his concept was used by Totalitarians to get obedience for states.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



(b)

Deliberative Democracy

(10 Marks.)

Deliberative democracy is the form of polity whereby deliberation / discussion among the participating citizens is the defining feature.

Unbiased & selfless discussions among citizens on matters of public interest to reach at a mutually acceptable & beneficial outcome is the crux of deliberative democracy.

According to Joshua Cohen, deliberative democracy entails:

- ① Respect & acceptance for thoughts of others
- ② Adherence to value pluralism
- ③ Belief in multi-stakeholder discussions
- ④ Non coercive forced upon views.



Benefits of deliberative democracy are that it leads to a better decision arising out of varied discussions; the outcome is widely acceptable, people can develop new thoughts about any issue and social cohesion builds up.

Hannah Arendt also favours deliberative democracy as the 'human condition' which leads to common good & development of a political culture of democracy.

However, representative democracy has today replaced deliberations whose space shall be reclaimed.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



(c)

Saptanga Theory of Kautilya.

(10 Marks).

Kautilya's Arthashastra is considered the 1st work on statecraft. In this, he gives many geopolitical concepts alongwith slew of theories for internal functioning of the state like his "Saptang Theory".

In this, Kautilya defines the 7 arms of a state as follows:

① Nadhi (King): The 'raja' is the 'nadhi' or centre of the state whose strength/weakness determines a strong/weak state. If he's weak, even other 6 elements would be useless.

② Kosha (Treasury): Treasury should be always filled with enough valuables in



order to maintain a huge army & bureaucracy

- ③ Durg (Fort): Forts represent power of the state, both defensive & offensive.
- ④ Mitr (Friendly states): Friends are symbolic & hence state shall have more of them.
- ⑤ Amatyas (Ministers): They shall be kept dependent upon the king to reduce their powers.
- ⑥ Bala (Force): military force shall be enhanced to ensure safety & security

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks:	



(d)

Aristotle's Theory of citizenship.

(10 Marks).

Aristotle was an ancient Greek thinker who is considered as father of political science due to his preoccupations with empiricism.

Aristotle studied 158 constitutions. He also gave a theory of citizenship which extends citizenship to adult males with property.

His notion excludes women, children, old men, slaves. He says women do not have the time, children do not have the maturity, slaves do not have the intellect and old people do not have the strength to contribute towards the state in any fruitful



manner.

According to Aristotle, if one can not contribute positively to the affairs of the state, they shall not be considered citizen.

Also, property of men represents rationality and hence, those without property shall be excluded.

However, his conception of citizenship is considered discriminatory & exclusionary as it excludes a wide sector of people who need empowerment.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



(e)

Marxist perspective of politics as class struggle.

(10 Marks)

Marxist theory based on the ideas of Karl Marx considered class struggle to be an ever present feature of all societies.

Marx said "The history of all hitherto existing societies is a history of class struggles". Politics was also considered as a class struggle.

Marxists considered politics to be an instrument to perpetuate upper class superiority. They say politics gives lower classes ^{right} to periodically choose their oppressors.

Economic determinism of Marxists consider politics as a means to create

and maintain social / class divisions.

Maxists proposed a classless & a stateless communist society with no politics at all. For them, politics is a part of super structure itself and hence, lower classes shall not accept much from it.

However, Lenin framed a 'party' as the vanguard of communism and included intellectuals for politics, all to the detriment of Marx & became a 'Peter that failed Jesus'

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



(a)

What are the differences between participatory and representative democracy? Do you think participatory democracy is possible in contemporary world?

(20 Marks).

Democracy has been defined by Abraham Lincoln as "a form of government for the people, by the people & of the people".

On a wider note, democracy is a form of polity that seeks to associate the masses with the political processes & procedures.

This function is sought to be done by either of the 2 models of participatory democracy or representative democracy.

Participative democracy as developed in ancient Greek city states seeks to



include the people into the decision making directly (i.e; without any intermediary). This is the real essence of any democracy.

It calls for continuous & enlightened involvement of people on a regular basis.

~~Self~~ Representative Democracy is a model whereby people are represented by elected representatives who claim to speak on their behalf.

Although this model seems to be practical, yet there is no guarantee that the representatives would be true to their promises of representativeness.



Representative democracy has 2 types:

① Delegate model: whereby the representative merely speaks what his electors call him to say & does not use his brain in it.

② Enlightened representation model: In this, the representative is thought to be an enlightened & experienced being who uses his own knowledge while making any decisions.

Thinkers like John Locke, Hannah Arendt have favoured direct/participatory democracy for its educative genuineness whereas others favour representative democracy for being more practical.

In a contemporary world,
participatory democracy is not very much

possible because of large size of constituencies with large populations who do neither have the time & resource nor the expertise to participate in govt. functioning.

However, smaller countries as Switzerland have had a successful experiments with direct democracy. In large countries as India, direct democracy in local governance can be a starting point.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



b)

"State is an individual writ large." In light of the above statement, critically examine Plato's theory of justice

(15 Marks).

Plato was an ancient Greek thinker consider as one among the 3 giants of ancient Greek philosophy. He is widely regarded as the father of political philosophy.

He was an idealist thinker with severe undertones of ethical politics. For him "state is an individual writ large" i.e; as the citizens, so shall be the state.

He claims that ethics at individual level & the level of the state do not differ and only an ethical people



Could ensure an ideal state.

In his adherence to morality in politics, he claims that state reflects the people. In a state, we can see not any one man or the other but rather the entire mankind.

Plato's thoughts revolved around the concept of justice which is also the subtitle of his book 'The Republic - concerning justice'.

Plato gave a new & different conception of justice. For Plato, justice consists in 'doing one's duty & doing that only'.



According to other concepts, justice was hitherto understood as 'might is right', 'will of the weak' or 'doing one's duties & paying one's dues'.

Plato called upon individuals to be righteous in their conduct if they wish to have a just state.

Justice, as a normative virtue can not be ensured from above but can be realised only when everybody listens to the voice of their inner self and chooses the right path commensurate with the welfare of the entirety.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



Que.2(c)

Compare the distinctive features of Hindu tradition with the Buddhist tradition of Indian Political thought

(15 Marks).

Indian political thought had been developed as Indian & Buddhist traditions with significant overlaps and distinctions.

The similar features include the centrality of the concept of dharma as the path to be followed.

There had been immense continuity between the 2 traditions and Bhikar Parekh says "Buddhism is the rebel child of Hinduism."



Buddhism sought to improve upon Hindu traditions both in theory & in practice.

The significant points of departure can be summarised as:

Buddhism denounces the concept of Varma & vedas whereas these concepts form the base of Indian ^{Hindu} thought.

Buddhist thought is republican (as claimed by Amartya Sen in his book 'The argumentative Indian'))

whereas ~~the~~ Hindu thought does not give much importance to debates & deliberations.

Buddhist tradition favours non violence & non aggression / expansion.



Buddhist monasteries built upon the tradition of democratic voting and answerable king whereas Hindu king was bound by Raj-dharma & not easily questioned upon.

Buddhist concept comes closer to Plato's concept of Philosopher king.

However, Mahatma Gandhi claimed that Buddhism did not reject Hindu political thought & rather seek to improve upon it.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



ie.4(a)

Rawls theory of justice returned political philosophy to many of its foundational questions since the times of Plato and Aristotle. Discuss.

(20 Marks).

John Rawls, as a thinker of the normative tradition of political thought is credited to have revived political philosophy with his work 'A Theory of Justice'.

According to John Rawls, "Justice is the first virtue of social institutions."

Justice is the foundation of Rawls' thoughts in a time when Behaviouralism had ditched political philosophy for political science.

As a liberal egalitarian, Rawls seeks



to bring political philosophy back
to square one where it is concerned
with the 'what ought to be'.

It was indeed Plato who conceived
Justice a central place in his political
thought as he claimed it to
encompass the building of a just &
harmonious, ideal society & state.

This emphasis on Plato's
ideational justice was morphed into
a different theory of justice by
Aristotle whose empiricism decried
Platonic idealism but held on to



justice.

Aristotle wrote much about justice & understood justice in terms of his conception of equality where he says

'nothing can be more unjust than treating equals unequally & unequals equally.'

John Rawls was perhaps the only one to write about justice so exhaustively ever again. In his conception of 'Justice as Fairness', Rawls claims that it is only justice that can lead us to a welfare state.

In this, Rawls gives various concepts like original position whereby impassioned, rational beings sit behind



a veil of ignorance to distribute primary goods in a just manner, aligning to the difference principle.

Rawls changed the entire discourse around justice as he incorporated 'difference principle' in his procedural theory to ensure justice is not compromised.

However these thinkers have had their fair share of criticism with Plato called totalitarian, Aristotle aristocratic & Rawls as a liberal who fails justice

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



4(b)

Critically analyse the relevance of multicultural perspective on human rights

(15 Marks).

Human rights are a set of rights that entered political discourse after end of WW-II as the legacy of natural rights.

Human rights are considered as the inalienable, permanent, non-exclusive & omnipresent entitlements that seek to ensure a life of dignity for 'all humans'.

However, human rights have been termed as Eurocentric & criticised by value pluralists, multiculturalists & also cultural relativists.



Multicultural perspective on Human Rights

Multiculturalists claim that human rights theory falls short on protection of minority rights & indeed asks them to adhere to culture of the majority.

Will Kymlicka calls for equal rights for migrants as part of human rights.

He, however, stops short of full inclusion & asks for rights only for national migrants.

Bhiku Parekh, on the other hand calls for rights to all migrants irrespective of nationality & keeping in mind only the Harm principle,



i.e; any such right shall harm nobody.

Multiculturalists claim that globalization has led to interaction of multiple sig cultures & we shall protect rights of all as conceived by themselves.

However, this view of multiculturalists has been criticised of denying value pluralism in asking same rights for all. Also liberals say that migrants can't be ensured all rights as it might lead to national movements & loss of identity for some.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



Que.4(c)

Define Social inclusion. Suggest the role of affirmative action policies in addressing the social exclusion.

(15 Marks).

Social inclusion is the process whereby all sections of the society are sought to be included in decision making & while availing benefits of public goods irrespective of identity markers.

However, it has been an elusive concept as there has been lack of resources as well as lack of opportunities & also of capabilities.

Social exclusion has degraded many people to the fringes of



society as disempowered masses.

In such paradigm, Social Inclusion is sought to be brought about by Affirmative action policies which are the set of policies that seek to benefit the historically disadvantaged people by means of reverse discrimination.

Affirmative action policies seek to ensure that people are not held responsible for the decisions they make under unchosen circumstances.

In this, various countries have introduced policies as reservation & quotas, as the South African

sports teams quota for blacks or Indian
quota for SCs & STs in admission &
employment.

These policies have worked in bringing
hitherto ignored sections to the fore but
liberals call this as discriminatory &
call for an approach that builds
eq capabilities to ensure equality of
opportunities & not that of outcome.

However, this inclusionary policy
is the best way for India under present
circumstances.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



Section-B

e.5(a)

Judicial Activism.

(10 Marks).

Judicial activism is the phenomenon whereby the judiciary breaks the conventional notions of following judicial precedents & separation of powers in order to secure the rights of the people & ensure justice is done.

Judicial activism is one step ahead of judicial review yet one step behind judicial overreach.

In India, judicial activism arose in the 1970s & 1980s under the shadow of administrative apathy as represented in the institutionalisation of the PILs (Public Interest Litigations) by the



judiciary.

Judicial activism which followed the emergency restored popular faith in the judicial system.

Some instances of judicial activism include the Olga Tellis case, KRK Mishra Jain case (RTE case), Bandhua Mukti Morcha case, Maneka Gandhi case, Vishakha guidelines, etc.

However, in the model of judicial co-governance of India, activism shall not trespass into overreach by judiciary.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	

.5(b)

Basic Structure Doctrine.**(10 Marks).**

Basic structure doctrine is a doctrine of Indian jurisprudence introduced by the supreme court in the Kesavanand Bharati case (1973).

This doctrine states that the Indian constitution has a set of features that make up its 'basic structure' and that basic structure can not be violated even by the parliament via any constitutional amendment (under Article 368).

Though not explicitly defined, basic structure is understood to contain federalism, secularism, rule of law, supremacy of the constitution & other features.



Basic structure doctrine severely limited the legislative & executive powers of the governments.

According to some, it has prevented India from becoming a 'failed democracy'.

However, while propagating it, the SC took the role of constituent assembly & looked not towards the letter but the spirit of the constitution to read the unwritten.

Some also criticise this doctrine as a result of only one vote in a 7-6 context but it is a fabulous Indian innovation.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



ie.5(c)

74th Amendment Act

(10 Marks).

The 74th constitutional amendment act of 1992 gave a constitutional status to the Urban local bodies (ULBs).

It was introduced as the urban counterpart of 73rd amendment. This amendment added part IXA (Municipalities) to the constitution & also the schedule XII.

It defines ULBs variously as Nagar Panchayats, Municipalities & municipal corporations based on their size & population.

The act also gave responsibilities



to the state finance commissions & state election commissions w.r.t.

ULBs finance augmentation & conduct of elections.

Also, 18 matters have been added to the 12th schedule for voluntary devolution to ULBs. There is provision of reservation for SCs/STs & women in ULBs.

However, the 74th amendment failed to conceptualise any body like the Gram Sabha for urban areas. Though not properly executed, the act is a huge step in the right direction.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



5(d)

Article 32.

(10 Marks).

Article 32 of Indian constitution is the "Right to constitutional remedies" as a part of the Fundamental rights.

The substance of the article 32 states that in case of violation of Fundamental rights under part III of the constitution, an individual has the right to directly approach the Supreme court of India which can not deny its writ jurisdiction.

Dr. B.R. Ambedkar called this article as the 'heart & soul of the constitution'.

In absence of this to article, all



other fundamental rights would be at the mercy of the legislature.

This right gives the individuals the right to even demand the invalidation of legislative acts if they do not align to fundamental rights.

This act gives the SC the ability & powers to be truly recognised as the quarantor of Fundamental rights and guardian of the constitution.

The SC has come to the rescue of common man on multiple occasions under A-32.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



Que.5(e)

Unorganized labour in India.

(10 Marks).

India is a labour intensive country.

Labour is categorised as organised & unorganised depending upon the sector and size of the employment and also the presence / absence of social security schemes.

Unorganised labour constitute ~90% of all labour in India. It is found in form of informal labourers, agricultural workers, contract labour, workers in MSMEs, or even self-employed workers.

Unorganised labour is out of social security & insurance nets in India.

Due to their diffused & mobile nature,



They have not been an important vote bank & have therefore remained ignored.

Through some acts as the Unorganised workmen social security act (2008), Inter state migrant workmen act (1979), etc. for this section of workers.

But, as seen during COVID-19 lockdown migrant exodus, much needs to be done for the upliftment of this section of workers who've been hit by globalization driven labour reforms. Steps as insurance, healthcare, education to children, social safety nets, etc - are the need of the hour

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



Que.8(a)

Preamble to the constitution is a reflection of the core constitutional values. Elucidate.

(20 Marks).

The preamble to the constitution is a document that seeks to describe & define about what the constitution entails.

Indian preamble is based on the Objectives resolution of 1946. It goes on to say:

We, the people of India having solemnly resolved to constitute India into a SOVEREIGN, SOCIALIST, SECULAR, DEMOCRATIC REPUBLIC & to ensure to all its people Liberty of thought, belief & worship Equality in matters of public service



Fraternity to ensure brotherhood among people & integrity of the nation.

do hereby enact, adopt & give to ourselves this constitution on the 26th of Nov, 1949.

This preamble incorporates all the major ideals which our leaders had cherished during freedom movement.

The preamble is variously termed as "the horoscope of our republic" or "the 1D card of the constitution".

It is a non justiciable document but values incorporated in it hold value in their individual self.



It is a guiding document as to the broad contours that our policy shall always follow.

These values form the core of the entire text of the constitution incorporating which, the preamble was adopted at the last, after adopting the entire constitution.

As a part of the constitution, it is amendable. The 42nd amendment introduced the words Socialist, Secular & integrity into it, reflecting the changing importance of these values in Indian policymaking & world view.



The preamble is, hence a culmination
of "the idea of India" since the
past many decades & is a shining
example of an opening document
as a peep into the entire crux of
the document that follows - the
Constitution.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	



Que.8(b)

How pressure groups have been impacting the public policy making in India? Explain with suitable examples.

(15 Marks).

Pressure groups are the groups of people that seek to create pressure upon govt. & policymakers in order to get their demands fulfilled.

They perform the important task of interest articulation in a democracy.

Going by classification of Galvin Almond, India's pressure groups have largely been institutional, non-associational & anomic. historically.

The important pressure groups that have impacted public policy, inter-

alia include:

Farmer Groups as Bhartiya Kisan Union, Samyukt Kisan Morcha have successfully altered govt. stance on MSP, subsidies, etc.

Women organizations as SEWA, etc. have called upon the govt. to establish bodies as the National Council for Women (NCW) & also form strict laws on dowry, rape, etc.

Trade Unions as AITUC, Bhartiya Mazdoor Sangh, etc. have sought labor laws to include minimum wages, working standards, etc.



Business Groups have lately become very important as CII, FICCI, ASSOCHAM, etc. They send their members even as part of foreign delegations.

Others as ADR (Association for Democratic Reforms), PUCI (People's Union for Civil Liberties) have been fighting for people's causes. Also, some have led successful movements for RTI, Trans people rights, Human rights (as Amnesty, etc.), Religious rights

Lately, India has seen rise of associational pressure groups too.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	

Que.8(c)

Discuss the role of National Commission for Schedule Caste with reference to curbing violence against Dalit women.

(15 Marks).

National Commission for Scheduled Caste (NCSC) is a constitutionally recognized body formed under provisions of article 338 of Indian constitution.

The NCSC seeks to protect rights of SCs, OBCs & Anglo-Indians.

Role of NCSC :

As the apex body to protect SCs in India, → NCSC can inquire into any matter suo motu.

→ NCSC can look into adherence of constitutional & legal provisions



regarding SCs

- To ensure constitutional rights of SC are not violated
- To advise the govt w.r.t. measures to uplift status of SCs.
- To give annual reports to the president regarding the status of SCs in India.
- To be discussed by the govt. while framing SC relative policies.

In order to fulfil this role, it has got powers of a civil court.

But, in reality, the NCSC has largely remained a 'toothless tiger' as seen in cases regarding violence against Dalit Women like in the recent Hathras



incident. Through NCSC sends its representative teams to the incident spots & takes the matters seriously yet there are certain structural impediments that hinder any fruitful functioning as:

- It is after all an advisory body with no powers to punish anybody.
- Its reports are not periodically tabled in Parliament & discussed.
- Its positions are generally vacant & it is hence run by bureaucrats.
- Its appointment procedures are opaque & go for 'spoils system'.

Understanding of Questions	
Structure and Flow	
Subject Knowledge	
Presentation	
Overall Remarks :	