

Political Science & International Relations Crash Course & Test Series - 2023

Test 1

Time Allowed: 3 Hours

Max Marks: 250

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Test Date 28-06-2023
Email Address _____
UPSC Roll No 2201788

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				X	X	
2				X	X	
3				X	X	
4						
5				X	X	
6				X	X	
7				X	X	
8						
Grand Total						

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	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...!!!



Que.1 (a)

"There is no science of politics any more than there is a science of aesthetics-for the line of politics are not the lines of mathematics". (Burke)
Comment. (10 Marks)

"Politics is a bottomless and a borderless sea"

- Oakeshott

Earliest philosophers like Plato had a tendency to present their theories as scientific. To them, science meant "episteme" i.e. that which can be proved using dialectics (logic).

Aristotle called his theories of political philosophy as "phronesis" - applied science. Both of them did not separate politics from ethics.

Marx called his theory as scientific praxis (action oriented theory).

Thomas Hobbes is known as Newton of politics. He applied the principles of mechanics to his theory of



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human nature.

Karl Popper rejected the ideas of Plato and Marx as totalitarian. According to him, their theories are deductive because they lack falsification.

Similarly post-modernists asserted that there is no scientific knowledge. Nietzsche These are all discourses (Foucault)

Therefore, we can see that there has been a tradition of associating science with politics. However, there has also been a rejection of this tradition. Each scholar tried to project his own ideas as scientific and objective while calling the opponent's theories, ideas. This, like all other issues in politics, continues to be a matter of debate.



Que.1(b)

Critically Evaluate the significance of Rawls concept of veil of ignorance. (10 Marks)

John Rawls' theory of justice holds a prominent place in political philosophy.

His concept of "veil of ignorance" projects people in their "original position". They are not aware of the particular details of the kind of life they will have. This enables them to think like rational people in "lexical order".

Acc. to John Rawls, the veil of ignorance is used to ensure that people are not biased while deliberating about the principles of justice. When all think rationally, they can arrive at "fair", "just", "universal", and "transcendental" principles of justice.

However, communitarians like Michael Walzer and Charles Taylor



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have criticised this concept. According to them, man is a "situated self". His ideas of justice will be influenced by his culture and community values.

Amartya Sen rejects Rawls' idea of rational choice. He instead calls for social choice.

Feminists like Susan Moller Okin reject Rawls' veil of ignorance because it only involves deliberation ~~of~~ among heads of family who are mostly male. She demands consideration of family sphere as well.

However, Rawls' idea is one of the most significant in inaugurating what is called as "golden age of theorising about justice".



1(c)

Analyse Kymlicka's theory of multicultural citizenship. (10 Marks)

Multiculturalism is a theory that aims to protect the rights of minorities.

This concept gained momentum in the 1990s when cross cultural exchanges increased due to globalisation and countries like Australia & Canada introduced multicultural policies to de-securitise ethnic relations.

Will Kymlicka's theory of multicultural citizenship is known as liberal multiculturalism. He suggests that rights of minorities should be protected only to the extent that they do not violate the fundamental assumptions of liberty like "autonomy of self". He also recommends that this special gesture should only be for national minorities and not for

refugees or immigrants.

However, Kymlicka has been criticised by Bhikhu Parekh. He questions Kymlicka's segregation of national minorities from immigrants and refugees.

Michael Walzer criticises Kymlicka for giving priority to liberal principles over cultural rights.

According to Bhikhu Parekh, there should be dialogical multiculturalism. This means all communities should engage in dialogue to arrive at certain minimum rights for minorities.

M.N Roy conceived of humanism as scientific, integral and a radically new worldview. Comment. (10 Marks)

M.N. Roy was a prominent philosopher and founder of Mexican and Indian Communist Party.

He gave the theory of radical humanism. He claimed it to be the most suitable for new age because it neither submerged the individual under collective (like nationalism or communism) nor led to conflict between individual and society.

His humanism is scientific because it is not based on any religion or abstract idea. It is based on human rationality. He says man's rationality is derived from his struggle for survival. Therefore it belongs to the material world - the world of humans.



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His theories encourages all to intellectually liberate themselves.

He promotes grassroots democracy.
He believes that when rational intellectual human beings would deliberate, they would realise the common humanity of all.

This would mark the beginning of a cosmopolitan world based on the idea of "integral humanism".

This is similar to Aurobindo Ghosh's concept of unity of humanity.

This shows the richness of Indian political thought and thus, counters the ethnocentric claims that Indian political ideas are "empty".

Critically Analyze Hannah Arendt's view on ideology. (10 Marks)

Antonio d Tracy defined ideology as science of ideas. Ideology basically means a set of ideas that a group of people believe in as true without further examination.

Hannah Arendt presents a phenomenological view of totalitarianism in her book 'Origins of Totalitarianism'. She asserts that totalitarian leaders seek to achieve world domination. And until they achieve their aim, they use both ideology as well as terror. Once the domination is achieved, it becomes a rule of pure terror and violence. She calls ideology as "principle of action".

It means the ideology is what homogenises the masses. As more and more people are "interpellated" (Althusser) with the



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ideology, totalitarianism moves forward.

Marx has rejected the use of ideology. According to him ideology is nothing but false consciousness.

However, Hannah Arendt's view is similar to Gramsci and Althusser. They emphasise upon the role of ideology in building of hegemony. They define ideology as the means to "manufacture consent" among the people.

The role of ideology in promoting mass culture is still prevalent - eg. Coca-Colisation, Macdonaldisation promoted through advertisements, media, etc.

ue. 2(a)

How does the debate around the Rawlsian notion of justice have made justice a pluralistic concept? (20 Marks)

Justice is one of the central principles of normative political theory.

Rawlsian notion of justice is based on the idea of "justice as fairness". Rawls theorises about the coming together of people under "veil of ignorance" to determine certain universal and transcendental principles of justice.

He suggests that people act as rational, moral, mutually disinterested individuals in deliberating upon justice. They think in a lexical order. Each person first thinks of maximising his liberty and then of minimising the disadvantage (maximin principle).

Rawls theory gives following

principles of justice -

- ① Maximum equal liberty for all
- ② Difference principle - Maximum possible advantage to the disadvantaged. (Eg. Progressive taxation, welfare policies, etc.)

This view of justice triggered a debate among various scholars and made justice a plural concept.

Communitarians like Michael Walzer, and Michael Sandel reject Rawlsian notion of universal principles of justice. They emphasise that man is a "situated self". Hence, one's notion of justice is influenced by one's culture.

Isaiah Berlin talks about value pluralism. According to



him, there cannot be any single formula for anything because values themselves are incommensurable and plural.

~~Feminists~~ Feminists have also given their own view of justice in response to Rawlsian idea.

Nell Noddinger seeks to replace "ethics of justice" with "ethics of care". According to her, ethics is not about creating principles and rules of justice but it is about love and care for each other. It is not "me and you", it is "us".

According to Dworkin, equality of resources is more preferable to achieve justice. He suggests that people should ~~have~~ be compensated only for their "brute luck" (e.g. natural disability)

and not for option luck (i.e. career choices). This is in contrast to Rawlsian notion of regular compensation.

Neo liberals have criticised Rawlsian notion. Nozick says Rawls is putting unnecessary burden on the talented for the sake of poor. Hyack asserts that the notion of social justice itself is a "mirage".

It is evident that Rawlsian conception of justice has pluralised the concept of justice itself. Rawls himself acknowledged the fact of reasonable plurality in his book "political Liberalism" and gave the political conception of justice which takes into account people's beliefs in diverse "comprehensive" ¹⁴ doctrines".

ue.2(b)

Human rights are those political parameters which act as a guide for governments and institutions as to how to treat people. Critically examine the given statement. (15 Marks)

Human rights are those inalienable rights which are inherent to all human beings irrespective of their race, caste, sex, nationality, etc.

The concept of human rights gained prominence in the aftermath of second world war. Absolute sovereignty, hyper-nationalism and fascism had led to horrors of Holocaust.

The genocide of millions of Jews caused the international community to realise that there should be certain minimum rights available to all people across the globe.

The origin of human rights is located in nature or reason. Unlike all other rights which

are given by the state, human rights are natural.

Many critics argue that this erodes the sovereignty of state.

The concept of human rights guides governments and institutions regarding the basic minimum which should be ensured for each human being. This is based on liberal notion that man is rational (Locke) and since man has reason, he must have rights.

The concept of human rights is particularly important in the context of refugees and immigrants. It ensures that their human dignity is not violated despite not belonging to ~~any~~ the state in which they live.

However, this concept has been challenged by leaders of Asia. Lee Kuan Yew and Mahatma Mohanmad have rejected human rights as "western imperialism" and called for Asian values. According to them Asian values of solidarity and unity call for authoritarian regimes rather than democracy and rights.

Amartya Sen has countered the Asian values notion as nothing but a justification of soft authoritarianism.

Communitarians like Michael Walzer and Charles Taylor suggest that human rights cannot be universal and transcendental. Man's culture is a part of his personality, therefore, cultural rights are more important.

However, human rights continue to be relevant in protecting human dignity and safeguarding humans from tyranny of state.

Que.2(c)

"Nationalism is immortal; Nationalism cannot die, because it is no human thing." (Aurobindo). Discuss Aurobindo's theory of nationalism in the light of above statement. (15 Marks)

"Nation lives in the minds of people"
- Benedict Anderson

Aurobindo ghosh was one of the most influential leaders of Indian freedom struggle. this theory of nationalism is widely read and acknowledged.

Colonisers said that India is not a nation but merely a geographical expression.

Liberal moderate leaders said India is "nation in making" (Surenranath Banerjee). According to them nationalism was emerging due to British introduction of modern forces in India.

However, Aurobindo ghosh gave a stronger theory of nationalism.



His theory was inspired by Herder's theory of cultural nationalism. Tagore asserted that India has always been a nation and Indian nationalism is not dependent on British modernity or congress sessions.

He said nation is a spirit. It never dies. According to him, each nation represents a different dimension of the universal spirit. Britain represented spirit of "Tamas" (Darkness) and India represented the spirit of spiritualism. He asserted that

India's freedom was to benefit not just Indians but the entire humanity. Only after defeating (Tamas), India would give the message of spiritualism to the world.

He used Bankim Chandra Chatterjee's idea of India as goddess Shakti. He appealed to the youth to make



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patriotism their religion and thus make efforts to free their 'mother goddess' of all bondages.

His theory of nationalism energised Indians to work for Indian freedom. Ghosh was the first person to ~~give~~ demand pure swaraj. He gave the concept of passive resistance (boycott, swadeshi, etc) to oppose the British and attack at their roots.

Therefore Rabindranath Tagore rightly said that the "world will listen to the idea of India in the voice of Aurobindo Ghosh"



Que. 4(a)

"Aristotle differs from his master Plato, much more in the form and method than in the substance of his thought" (Dunning). Critically examine. (20 Marks)

"The entire western political thought is nothing but footnotes to Plato and Aristotle"

- Whitehead

Plato is known as the father of political philosophy. Aristotle, the father of political science is not only his greatest disciple but also his greatest critic.

Although they both rely on the use of logic and reason to theorise about their ideas, there are stark differences in their beliefs.

Plato is an idealist. He considers only idea as real. According to him reality is nothing but illusion. However, Aristotle believes in "golden mean". He asserts that



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both idea and matter are real.
Infact idea is the potentiality
and matter is the actuality and
there is interdependence between
the two.

Plato ~~gives~~ asserts that the scope
of state is all-comprehensive. But
Aristotle believes this is not
practical. He suggests only "public"
is political.

Plato gives absolute powers to his
philosopher king. According to him,
no law or ordinance is mightier
than king's knowledge. But
Aristotle suggests it is better to
rely on law which represents
collective reason instead of
one person's knowledge.

Therefore, scholars trace the
roots of totalitarianism to

Plato and those of rule of law
and constitutionalism to
Aristotle.

Plato believes in communism of
family and property as the
ultimate guarantee of philosopher
king's honesty. But Aristotle avoids
extremes. He calls for ~~comm~~
private ownership of property
but common use.

Plato calls for radical wholesale
changes. But Aristotle is
conservative. He emphasises on
minimising changes.

Plato relies completely on ideas.
However, Aristotle's method is
empirical. He bases his theory
on the actual study of
158 constitutions.



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However, the grand similarity between the two is that they both promote Socratic tradition. Both are critics of Sophists. Both treat politics and ethics as one.

This shows that western political thought is a critical tradition. It is about change, continuity and debate.



With reference to Foucault's concept of Governmentality, explain why Foucault says "Power is everywhere"? (15 Marks)

Michel Foucault is a postmodernist thinker. Postmodernism is a critique of modernity. It promotes plurality, decentralisation and particularism.

Foucault rejects the juridico-legal view of power. According to him, there is no one source of power. He suggests a sociological view of power. Therefore, he says power is like "blood flowing in capillaries". It is everywhere.

Modernist notion of power is that power is concentrated in a centralised sovereign authority (Austin). But Foucault says, power operates through multiple means. He explains



his idea by giving the "Archaeology of power". He suggests that previously state used to exercise "power ^{to kill} over life" i.e. state used to assert its sovereignty by punishing people through physical harm (e.g. Execution) But now the state exercises "power over life". This means state regulates all aspects of individual's life.

He uses Jeremy Bentham's concept of panopticon to suggest that there are diverse sources of power. One is always conscious of being under surveillance. This consciousness creates "bio-power". This means by being conscious of being watched, people "discipline" their behaviour as per the demands

of state. Their minds as well as bodies experience the power of state, but indirectly.

This micro-view of power is similar to Althusser's concept of Repressive State Apparatus and Ideological State Apparatus. He suggests how the state rules not just through coercion but also through "interpellation". The state promotes its hegemonic ideas through church, schools, media, etc. This is the way it manufactures consent for itself.

This is similar to what Foucault calls as "governmentality". People believe in the state's propaganda and give consent to it. This enables the state to avoid the "legitimation crisis" (Habermas)

Que. 4(c)

The Ambedkar-Gandhi debate although has a special place in the academic discourse has become a redundant debate. Discuss (15 Marks)

B.R. Ambedkar and Mahatma Gandhi are two of the most remarkable figures in Indian history.

Their debate has been one of the most widely read in the academic discourse.

We can understand Gandhi and Ambedkar through Gramsci's concept of traditional intellectual and organic intellectual respectively.

The prime concern of their debate was the question of Dalits and their identity. Gandhi asserted that Dalits are a part of Hindu community but Ambedkar rejected this and demanded separate electorates.

Gandhi's first priority was freedom from British. But Ambedkar

believed that even British rule was preferable than the rule of Hindu majority in India.

Gandhi's vision of swaraj entailed village republics. He believed villages should be the units of self-governance. But Ambedkar viewed villages as "dens of casteism". He instead called for a strong centre.

Gandhi resorted to extra-constitutional struggle against British but Ambedkar emphasised the use of lawful means.

Gandhi was a staunch critic of modernity and industrialisation. But Ambedkar embraced the gift of modernity and western culture.

Gandhi accepted varna divisions as division of labour. But according to Ambedkar, it was evil system of division of labourers.



While ~~one~~ Gandhi has been credited with the title of father of nation. Many right wing scholars like Arum Sharma have called Ambedkar the leader of only a community.

The debate between the two tallest leaders of the country continues to be relevant because even today the Indian society struggles with caste system, violence against dalits, and debates of decentralisation of power.

We need to bring to reality Gandhi's vision of sarvodaya and Ambedkar's ideal of "justice - social, economic and political", as enshrined in the constitution.

"History repeats itself, first as tragedy, second as farce". (Marx)
Comment. (10 Marks)

Marxism refers to the social economic and political ideas of renowned german philosopher, Karl Marx

The concept of historical materialism is one of the most important in Marxism. Marx believed that

"history of all hitherto societies has been history of class struggle"

He takes a materialist view of history and suggests that the contradictions in the material sphere i.e. economic base is what keeps the history moving. In ancient times, it was struggle b/w masters and slaves, in modern times, it is b/w capitalist and proletariat.

History repeats first as "tragedy" because initially the struggle between the classes continues.

One section is the exploiter and the other is exploited.

It repeats second as force because the structure alters. Marx predicts communism as end of history. According to him, in the final stage of history, there would be a bloody revolution against the capitalists.

This would eventually establish a communist state - classless and stateless. It would be a force upon the erstwhile power-holders.

Karl Popper has outrightly criticised Marx's view of history as teleological and totalitarian.

Write a short note on 'Overlapping Consensus'. (10 Marks)

Justice is one of the architectonic principles of political theory.

Rawls' theory of justice involves the concept of "overlapping consensus".

Rawls, in his book, 'Theory of Justice' (1971) gives the concept of overlapping consensus. This means he presents justice as a moral principle and expects all people to subscribe to it.

However communitarians like Michael Walzer, Charles Taylor suggest that man is not an unencumbered self, he is an "embedded self". One cannot think independently of one's cultural consciousness. So, Rawls alters his theory, in his book 'Political Liberalism'. He says that in a multicultural society, people



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should develop overlapping consensus on principles of justice. This means they can continue to adhere to their "comprehensive doctrines" in their personal spheres and develop "public reason" to agree over just the political conception of justice.

Feminists have criticised Rawls' segregation of public and private reason as a "disorder" (Carole Pateman).

However, the concept of overlapping consensus is significant in terms of its recognition of cultural plurality and minority rights.

What do you understand by 'Differentiated citizenship'? (10 Marks)

Citizenship is a right. It is granted by the state ~~as~~ as a recognition of its duty towards the citizen.

According to Hannah Arendt, the most important right is the "right to have rights" i.e. citizenship.

Differentiated citizenship is a concept which suggests that universal citizenship is not enough. This concept is promoted by feminists and multiculturalists.

Will Kymlicka says universal citizenship is "colour blindness". It means it does not respect diversity of cultures. Instead it imposes same rights and status on all.

Jois manon young calls for differentiated equality for women. She asserts that women's struggles are different from men so their citizenship and rights should be sensitive to these differences.

However, according to liberals. All human beings are equal by the virtue of being humans and so one set of rights is enough for all. E.g. UDHR (1948)

Cosmopolitans like Jeremy Waldron call for universal citizenship as a means to establish ~~the~~ cosmopolitan world.

Post colonial writers like Bhikhu Parekh suggest that there should be a dialogue among all groups to arrive at a common notion of citizenship.



Compare Austin's theory of Sovereignty with that of Pluralists (10 Marks)

Sovereignty is defined as the supreme authority to make and enforce laws. It is a modern concept. Prior to modern age, sovereignty remained divided between church and state.

Austin's theory of sovereignty is similar to Hobbes' Leviathan.

Austin suggests state is the single and absolute source of law.

As Hobbes also suggested that in a particular territory, there cannot be more than one sovereign.

This is monistic view of power.

However, this sole sovereignty of state had culminated into hyper-nationalism, nazism, fascism, holocaust and genocide.

Therefore, Pluralists gave pluralist theory of sovereignty to limit the powers of state. Pluralists like Laski suggest that sovereignty of state is a "legal fiction". Man has diverse needs and therefore needs diverse institutions to fulfill his needs. "If the society is federal, the authority is also federal". MacIver is of the view that state is simply one of the many "associations" created ~~for~~ for man like religion, family, etc.

Postmodernists like Foucault say sovereignty is exercised through multiple ways.

The concept continues to be a "contested" one like all other political concepts.

Write a short note on 'Legitimation crisis'. (10 Marks)

The concept of "Legitimation crisis" was given by Jurgen Habermas.

Legitimacy is defined as a combined product of power and consent. It is said that power becomes legitimate with the consent of governed. And in the absence of legitimacy, there is legitimation crisis. E.g. protests, not paying taxes, disrespecting national symbols, etc.

Hannah Arendt suggests power is legitimate because it springs from the people. She supports deliberative democracy as the means to establish legitimacy of power.

Habermas also advocates deliberation in public sphere.

He calls it "communicative action" in ideal speech situation.

Ideal situation is when no one fears to express his/her views.

Deliberation and debate continue to be the most important pillars of democracy and freedom.

According to Pericles, debate and discussion are not obstacles but pre-requisites for sound decision making.

(a) Freedom is both the primary end and the principal means of development. In context of the given statement, discuss how Amartya Sen makes a philosophical case that freedom-centered development can create a better society and economy? (20 Marks)

Nietzsche said, any concept that has a ~~to~~ history is difficult to define. So is the case with "freedom".

Historically, the concept of freedom emerged in modern age. Modernity marked the end of religious dominance and theory of divine rights of King. Classical liberals called for freedom of man from clutches of tradition as well as state.

According to classical liberals like Locke, freedom means equality of opportunity. They assume that all people are moral rational individuals and thereby deserve equal freedom. Neo liberals like Nozick and Tyebk say man is

an atomistic self and therefore, should be free from interference of state. They advocated a minimal night watchman state.

Modern liberals like Laski and T.H. Green take a positive view of freedom. According to them freedom is not just absence of interference but also the capacity to do something worth doing. ~~##~~ They present state, not as necessary evil but as "partnership in virtue".

Amartya Sen also belongs to similar tradition. According to him, "development is freedom". He looks at man not as means but an end in himself (Kantian). Therefore, he calls for equality of capabilities. According to him, simply providing equal opportunities

and "equal resources" (or work) is not enough. People should be equal in terms of their capabilities to use those opportunities and resources. Hence, state should invest in capacity building, education, health, skill development, etc.

He calls for a realisation-focused approach. This makes his view of freedom substantive.

The modern concept of Human Development Index is an evidence of Amartya Sen's approach. It has helped in holistic development of individuals in terms of their health, education, standard of living, etc.

Amartya Sen's contribution is remarkable in ~~making~~ redefining the concept of development as human centric progress.

"One is not born, but rather becomes, a woman." (Simone de Beauvoir). Comment. (15 Marks)

Simone de Beauvoir was an existentialist and radical feminist. In the above statement, she conveys her notion of womanhood.

Beauvoir asserted that "womanhood" is a social construct. Like other radical feminists, she differentiates between sex and gender. Sex is a biological fact while gender is a social construct. She suggests how women are always treated as the "second sex". They are always defined in terms of the "other". ~~Man~~ Man is self and woman is the other.

She uses the existentialist philosophy of Jean Paul Sartre to suggest that "existence precedes essence". what society calls as womanhood



is all "essence". Woman's existence as a being is more important. She encourages women to come out of this essentialism which keeps them in "immanence" and achieve "transcendence".

Post-modern feminists like Judith Butler have questioned Beauvoir's sex-gender dichotomy. Butler asserts that there is no sex which is not already gendered. She gives the eg. of intersex children and how sex is imposed upon them through surgeries. According to her, both sex and gender are constructs. She lays the foundation of Queer theory and calls for undoing the gender. She says multiply the genders and reject the

"heteronormative grid"

Postcolonial feminists like Gayatri Spivak and Chandee Mohanty have challenged feminism of the west on grounds of ethnocentrism. According to them, women in post-colonial societies suffer due to overlapping axes of poverty, hunger, patriarchy and under-development.

Black feminists have also called for recognition of their struggles with racism and patriarchy.

Kimberle Crenshaw has defined this as intersectionality - multiple forms of oppression suffered by women.

The debate on feminism still continues to be relevant given their subordination and oppression by patriarchal structures.



Que. 7(c)

"Right is prior to good". Critically examine. (15 Marks)

"Right is prior to good" is a concept given by Rawls in his theory of justice.

It suggests that in drawing the social contract, people in their "original position" only determine the allocation of primary goods like liberty, equality, etc. Secondary goods are their "rational plans" and each person should have the autonomy to decide this for himself/herself.

This is a liberal notion which is based on the idea that man is prior to society.

Communitarians like Michael Walzer criticise this idea.

According to them, right is not ~~&~~ prior to good, instead,



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right is constituted by good.
This means man is ~~a~~ not an
atomistic self but a "situated
self" (Charles Taylor) his rights
and goals are determined by his
culture and and in accordance
with the larger/collective good.
This is based on the idea that
Society is prior to individual.

Feminists reject communitarian view
because almost every culture
assigns a subordinate position to
women. They call for liberal
notion of individual rights to
assert autonomy.

Utilitarians have a different view.
According to them utility is the ultimate
objective. Utilitarians like Bentham
call for greatest ~~good~~ happiness

of greatest number. According to them social utility should be prioritised over individual rights.

~~But~~ However, according to neo-liberals like Hayek and Nozick, prioritising society over individual is violation of human dignity.

This debate has made the concept of "right" and "good" itself relative and plural.