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Political Science & International Relations**PSIR Crash Course– 2025****Test 1****Time Allowed: 3 Hours****Max Marks: 250**

Name	Minal Negi
Test Submission Date	15 th June, 2025
Email Address	
Test Start Time	1:30 pm
Test End Time	4:20 pm

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. Answers must be written in the medium authorised in the admission Certificate, which must be stated clearly on the cover of the booklet in the space provided.
4. Content of the answer is more important than its length.
5. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
6. All parts of the question should be written at one place itself.
7. **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						

For any issue related to PSIR Test Series, write only at psirtestseries@shubhrranjan.com

**Overall Remarks:****1. Contextual understanding****2. Content****3. Structure & Flow****4. Introduction****5. Conclusion****6. Language****7. Presentation**



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Student's Queries: -

Evaluator's Feedback: -

SECTION (A)

Q. 1(a)

Post colonial theory of state emerged as ~~a~~ a response to the eurocentric political theories which tended to overlook the problems and circumstances of third world nations.

Hegemony of western scholars in the discipline of political science give a western bias to state theories. A monochromatic prism through which the third world nations were seen made them neglected from the realm of political science.

Scholars like PW Riggs highlighted that the third world nations are prismatic societies with multicultural, multi-ethnic societies where democracy exists in its own shape and form which might be different from western liberal democracies.

Moreover, Gayatri Spivak ("Can the subaltern speak") brings out lack of vocabulary and language to explain the polity of developing nations. She advocates for a linguistic reform in political science to make it inclusive.

Adding to it Hamza Alvi's concept of overdeveloped state shows the consequences of enforced western values in nascent democracies of the south. Liberalism in political sphere and socialism in economic sphere has led to legitimation crises and eventually collapse of democracy in most third world nations (Habermas).

However, emergence of post colonial theory of state is now delving into uniqueness of developing countries, liberating it from westernisation (eg India's theme of Vasudhaiva Kutumbakam in G20)

Ques 1(b)

Nature of Political Science as a discipline

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Political science is the master science from which all other disciplines take its cue. — Edmund Burke

It is one of the oldest disciplines dealing with ideas of statecraft, power, resource distribution, justice and many more. Plato and Aristotle bring the search of good life as main objective of political science.

Moreover, with evolution, political science has emerged to be an interdisciplinary study with ideas from sociology, psychology, anthropology. Scholars like David Easton and Gabriel Almond have tried to bring it closer to pure sciences.

Getter defines political science as the study of who governs whom and how. Power have forever

been at the centre of this discipline. Elitist scholars like Pareto (Mind and society) and Mosca (The Ruling class) have been countered by pluralists like Robert Dahl and Laski.

Moreover, normative questions of Justice and equality have been dealt in detail by Rawls and Dworkin respectively. Empirical subjects like electoral behaviour and party politics are dealt by scholars like Rajni Kothari.

Hence Political science is a vibrant discipline with expanding frontiers. Once a study of public sphere, however with Carole Hanish's call of "Personal is political" state is also present in personal sphere controlling religion and domestic violence among other issues.

Ques 1(c) End of ideology

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1(c)

Ideology is described as a meta-narrative used for mobilization of masses.

WW Rostow (Book - "Stages of economic growth") highlights the declining relevance of ideology. He posits that irrespective of which ideology a state is following in political sphere, all societies undergo similar stages of development.

In contemporary world, liberalism seems to be the pre-dominant ideology with Fukuyama declaring it as the culmination of intellectual curiosity of man ("End of history and the death of last man"). Hence the very notion of different schools of ideology is not redundant.

However, scholars like Gramsci consider ideology as a tool of mass mobilisation and gaining consent of the governed. It is through the homogenising tendency of ideology that the ruling class maintains its cultural hegemony.

Moreover, structuralists like Althusser, call ideology as the relation between imagined link of oneself with objective reality. In his words, "man is free but everywhere in chains." Ideology is the primary tool of interpellation through which a man is socialised to be non-revolutionary.

All things considered ideology has changed in form and instead of becoming evident and institutionalised, now works in a subtle, pervasive manner.

1(d)

The school of natural rights emanates from renaissance which considers man as a rational being possessing some innate natural rights which are inalienable.

Locke, the father of liberalism is the originator of conception of natural rights. His state of nature is a state of bliss where man possesses all rights over himself and his property.

In his political scheme state is an instrument of utility to protect negative rights of man. Nozick in "Anarchy state and Utopia" continues the tradition of a nightwatchman state considering right as prior to good.

However, Hobbes in his juridico legal view of sovereignty considers natural rights as articles of peace and counsels of advise which merely serve as anarchical fallacies. They limit the power of the sovereign leading to disorder and chaos.

Natural rights have influenced modern day human rights regime. UDHR (1948), UNCRC, ICCPR are some of the brainchilds of the scholars of natural rights.

Though facing ~~the~~ threats from state sovereignty, terrorism and global interference, natural rights are the yardsticks of dignified human existence.

Ques (16)

Characteristics of Early Indian Political Thought

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Indian Political Thought (IPT)

defines India's rich cultural tapestry delving into questions of governance, morality and Dharma.

Ancient IPT is largely didactic in nature enlisting the principles of human conduct and guidelines for a rightful king. It is rooted in the notion of Dharma serving as a compass of ethical behaviour.

Moreover, IPT largely aims to uphold order in the society by maintaining varnadharma, ashram dharma. It seeks to devise temporal as well as spatial guidelines for a citizen to hold his/her rightful duties at priority.

IPT is based to Dharmashastras laying down guidelines for governance and citizen centricity and dandashastras with systems of punishment, taxation and rules of conduct.

Moreover, IPT is seen as pessimistic in nature. According to it human history has been continually degrading from satyug, dwapar, seta and finally Kalyug where there is no place for ethics and morality.

Scholars like George Tanham consider IPT as extremely king centric giving way to Totalitarian tendencies. However, it should be noted and Mahabharat, Ramayan and Puranas lay principles of ethical kingship as well as moral citizenship.

Que. 4(a)

2(a)

Equality and freedom have been represented as conflicting values but the idea of freedom has clear egalitarian implications. Critically examine

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Natural historical disadvantages and principle of redress make equality and freedom seem antithetical to each other. However, each of them inherently re-inforce one another.

Negative liberals like Locke and Hayek oppose the idea of coexistence of equality and liberty. The idea of social justice through enforced equality is called a mirage by Hayek.

Nozick in his book "Anarchy, State and Utopia" calls differences in talents, skills and possessions as natural. Removal of the same would be coercion. Hence ~~justice~~ ^{inequality} in the name of justice is nothing but reverse discrimination.

Conversely, positive liberals like TH Green advocate for active state interference for just resource distribution. In his words, state is to "hinder the hindrances". Any hitherto historically disadvantaged societies deserve state intervention.

Dworkin, calls equality as a sovereign virtue. According to him no other value has been under threat due to liberty as equality. Just initial distribution through a fictional auction with state compensating for brute luck is justice in his political scheme.

Even in today's circumstances reservations generating more heat than light (RC Guha) highlight the contradictions between equality and liberty.

State's affirmative actions and ever-expanding nature of such schemes bring the debate of race to the bottom instead of seeing it as a liberating force.

For instance, Mandal case in India and domino demands of reservations thereafter show that liberty does not come inherently with equity and fair distribution.

However, scholars like Isaiah Berlin show complementary instead of competing nature of both values. According to him equality is not a hindrance, rather a pre-condition for liberty. Without equal footing, no individual can enjoy liberty to its fullest.

Welfare states like India trying to balance the liberal values of right to life, work, education and non discrimination with redressal for historical disadvantages.

To balance both equally foundational values, Amartya sen's capability approach is a guiding light. Every individual shall be able to realise functionality of a resource so that the initial distribution (Dworkin) is fairer.

Elizabeth Anderson's democratic equality through individual redressal rather than group based compensation can make inequality seem just. 50% ~~see~~ ceiling In Kandall case shows harmonious construction of equality and liberty by Indian Supreme court.

Que. 4(b)

Perspective in Political Science

| 15 |

2(b)

"Political science is the master science from which all other disciplines take their cue".
— Edmund Burke.

Since ancient times, scholars like Plato and Aristotle have delved into questions of ethics, meta-physics, epistemology and ontology within the framework of political science. The very nature of state as an all encompassing institution makes it compulsory for political science to be interdisciplinary.

Political science has always sought the answers to normative questions of power, justice and statecraft in other disciplines. The beginning of this ~~the~~ practice can be traced to Machiavelli's historicism and his study of human psychology to give a realist notion of power.

Hobbes began the tradition of contractualism by taking cues from sociology and ideas of a pre-social society. Locke followed with his economic ideas of right to property.

However, institutionalization of interdisciplinary nature began with behavioural revolution in 1960s. Positivists like Catlin, Heral Lasswell advocated bringing political science closer to anthropology, psychology and other pure sciences.

But due to decline of the discipline for overdeterminism towards technique, Rawls revived the subject's normativism with his theory of justice. Later interpretive approach in comparative politics took cues from public administration and sociology.

This vibrant nature of political science has helped in maintaining its relevance in a growing scientific and technology driven world. The science of state and power is backed with pure positivist disciplines as well as humanities.

Conversely, overt legal positivism and shifting focus away from state is highlighted by Theda Skocpol in "Bringing the state back in".

Political science shall keep its windows open to let enriching values from all disciplines inside.

However, the doors shall remain closed to prevent winds from swaying away its feet from its core aims

Ques. 2(c)

Concerning Gandhi's theory and practice of satyagraha, several critics maintain that non-violence and self-suffering are impractical methods against violent oppression. Critically examine.

15

Gandhi's theory of satyagrah rooted in his ideas of truth, self sufficiency and non violence are given in the seminal work "Hind Swaraj".

Satyagrah as given by Gandhiji is a unique tool to fight oppression without violent resistance.

His emphasis on enduring suffering for the right cause and appealing to conscience of the oppressor through spiritual force ~~from the~~ attract appreciation as well as criticism.

PV Bapat highlights that extreme philosophical foundations of satyagrah make it irrelevant in practical circumstances.

However, the success of Gandhi's Kheda satyagrah, Ahmedabad satyagrah and non cooperation as well as civil disobedience movement highlight the power of satyagrah as a unifying force as well as strong opposition to unjust repression.

Gopal Guru advocate for Gandhian satyagrah calling it a unique blend of truth, spiritualism and moral appeal. In today's war stricken world, satyagrah is the guiding light to resolve conflicts.

Moreover, in the face of violent repression, Gandhi proposes formation of human chains. According to him, it is difficult to use force on such chains.

Though gandhian ideas seem to be mere intellectual pastime to some critics, their historical success in Indian national movement as proved their effectiveness even against violent oppression.

In today's post truth society where deepfakes, voyeurism and AI are being used to spread propaganda and misinformation, satyagrah is a tool to seek truth in the realm of virtual reality.

Gandhi's satyagrah shall not be seen as a passive suffering but an active choice to endure hardships without leaving the side of truth, spiritualism and morality.

Que. 4(a)

Plato is concerned about any thought that affects the ruling authority to common individuals. Comment

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4(a)

Plato, the father of political philosophy gives his scheme of ideal state in his celebrated work "Republic Concerning justice".

Ancient Greece and the disorder due to Peloponnesian war where Athens lost at the hands of Sparta, hemlock to Socrates and corruption in ruling class were some of the influences on Plato's monastic theory of state.

According to Plato, the anarchy, corruption and disorder can be brought to an end only with rule of reason. In his words, until philosophers become rulers or rulers learn philosophy, there is no end to human life.

Moreover, his conception of disorder in ancient greece was due to rule of ignorant masses. This developed his aversion towards democracy and led to his theory of philosopher king.

Consequently, he gave his theory of justice where a strictly hierarchical society with gold class ruling over the soldier class and producer class. This is a result of a system of federation through his scheme of education creating a meritocratic society.

Moreover, he perceived human nature driven by reason, courage as well as passion. In common masses, passion tends to dominate reason. Hence they cannot be given authority to rule over others.

Furthermore, common individuals are driven by love for property and family, both of which have a corrupting influence. His philosopher king being an epitome of sacrifice and knowledge does not possess either of them.

His view of democracy is that of anarchy, mobocracy and plebianisation as common individuals live in the world of phenomena with no knowledge of ideas in a transcendental universe.

Such sensory observations leave them ignorant of true, immutable and perfect knowledge making them unfit to rule. On the other hand, men of reason prefer stability over power and disorder.



However, scholars like Sabine criticise Plato for making a strict hierarchy with no scope of social mobility or legal backing. Nettleship criticises him for making an ideal state on the foundation of a lie that is myth of metals.

Modern human right scholars trace the seeds of totalitarianism in Plato's monism. Even Popper calls Plato as an enemy of open society condemning him of historicism, wholesale social engineering, holism and essentialism.

However, as Levenson in his work "In defense of Plato" rightly says, Plato's work shall be seen with historical content and evolution of his ideas over time.



Que 4(b)

Trace the evolution of the feminist political ideology.

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4(b)

Feminism as a ideology seeks to build a set of ideas free from gender biases and examine the structures of political sphere which lead to gender based oppression.

Evolution of feminist ideology is seen in temporal (first, second and third wave) as well as ideological way (liberal, socialist, radical etc.).

liberal feminism, coinciding with the first wave is largely reformist in nature seeking suffrage rights for women and advocacy for civic and political rights. Mary Wollstonecraft (Book "Vindication of rights of women") highlights the need of women presence in political sphere. JS Mill with Harriet Taylor advocated for voting rights. He also examined oppressive marriage laws in England of 16th century.

The liberal feminists coincided with socialist feminists like Juliet Mitchell who consider economic structure as the root cause of women ~~strut~~ oppression. Engels in his book "On gender, justice and private property" shows innately patriarchal nature of bourgeois families due to son meta preference for property ownership.

However, these theories were mainly considered malestream theories with no tangible gains. Radical feminists brought the idea of overthrowing the patriarchal state. Simone de Beauvoir (in The Second Sex) criticises Freud's myth of 'anatomy' is destiny.

Moreover, Wendy Brown in her book (Manhood & Politics) brings out the paradox of women asking rights from a masculinist state

The third wave of feminist brought multiple strands such as eco feminism (Vandana Shiva), black feminism (Angelina Cooper) and the concept of intersectionality which opposed considering women as a homogenous group.

The world is seeing emergence of a fourth wave in the form of cyber feminism (term coined by Sadie Plant). Women are demanding equal rights in digital sphere with laws against voyeurism, cyber bullying and pornography.

Feminism is more of a mental attitude which considers women as equally talented and skillful.

Evolution of feminist political ideology shows the long drawn battle for equal powers. Even Indian Parliament has seen a rise from 3% to 15% women from the first general elections.



Que. 4(c)

lineage?

15

Pluralist theory of state identifies various other institutions apart from state from where power flows in public sphere.

According to pluralists, masses do not directly exercise power but do it through pressure groups and lobbying. Masses with direct power is a myth.

The ideas of pluralist state seem to flow from liberal lineage. Scholars like Robert Dahl and Charles Lindblom are liberals who consider USA as a polyarchy instead of democracy. Apart from state, capitalists, media, church exercise their own share of power over public sphere.



However, ~~a~~ ^{last} ~~laski~~ ^{laski} often considered as a modern liberal with a socialist bent also vouches for a pluralist state. According to him though state is Keystone of political architecture, but other institutions and their influence show federal authority.

MacIver an extreme pluralist in his book "Political Pluralism" considers state as neither superior nor foremost institute wielding power. According to him state is just one of many institutions with authority to control individuals.

On the extreme opposite end of liberalism, ~~socialist~~ ^{guild} socialists like G.D.H. Cole advocate for a functional parliament. Moreover, labour unions shall have complete independence from political parties.



Even Marxists like Gramsci uphold relative autonomy of other structures like culture, religion and schools.

Hence, it can be observed that though pluralist theory is liberal in spirit, it draws cues from other schools of thought. It has some socialist elements with emphasis on cultural institutions and other influential intellectual.

Even in contemporary communist regimes like Russia and China, pluralism manifests in the form of network of elites (James Burnham). Bureaucrats, Military and capitalists hold power by interconnecting each other's spheres of influence.



SECTION 'B'

5.

Write approximately 150 words on each one of the following.

Que. 5(a)

Arendt's Conception of Citizenship

5(a)

10

Hannah Arendt's views on citizenship are rooted in her ideas of freedom, human condition and action, given in her book "on human condition".

Arendt follows Aristotelian tradition of civic republicanism and advocated direct citizen participation in law making and adjudication. In her view, participation in politics is a human condition as man is zoon politikon.

Moreover, Arendt is a strong proponent of freedom of speech. She advocates for deliberative democracy for moral development. In her works when speech and action part ways, speech becomes hollow and actions becomes brutal.



Furthermore, participation in public sphere is the real duty of man. She prefers men of action over contemplative figures. Therefore she criticises Plato for doing philosophy in isolation and ending dialectics in public sphere.

She is also critique of Marx for economic determinism and leaving public sphere free. Even scholars of representative democracy like Locke make formulas for homogenising masses with no evaluative rationality.

Hannah Arendt's views were a milestone in political philosophy which took best points from the schools of idealism, liberalism as well as young Marx.



Que.5(b)

Consociational democracy.

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Democracy is defined as an organisational structure where power of decision making is gained through a competitive struggle for public vote.

Consociational democracy is a response to growing majoritarian tendencies in democracy where democracy has reduced to mere headcount principle neglecting the values of citizen participation and minority rights.

Schemes like first past the post and territorial representation have turned democracy into procedural, elitist systems. Citizens are passive recipients of government decisions and government is ruling like an authoritarian king.



Consociational democracy on the other hand aims to inculcate civic participation through direct democracy at ground level. Indian Panchayati Raj is a shining example of the same.

Puerto Allegro's budget framing where public directly participate in municipal decisions, mock elections in Netherlands are some other examples of the same.

Moreover consociational democracy seeks to include minority views in public decisions through tools like citizen report cards and social audit. 6

All things considered, consociational democracy aims to turn majoritarian systems into organisations of substantive citizen participation.

Power is defined as the ability to influence behaviour of others, course of events or allocation of resources.

Political science is often considered as the study of exercise of power, its institutions, methods and agents. Scholars like Pareto (Book Mind and society) consider power with masses as a myth.

Similarly in ancient times, Plato and Aristotle give their ideal states based on who shall have power to govern. While classical liberals like Hobbes give absolute power to state, modern liberals like TH Green and Laski advocate for a welfare state.



However, not all politics is about power. Political science delves into normative questions of justice, equality, rights and liberty. Rawls through his "theory of Justice" gives principles of resource distribution and distributive justice.

Even empirical aspects of politics like decision making comprise of areas of voting behaviour, human agencies in state and role of religion, culture etc in socialisation (Althusser)

Though Politics considers power distribution as the locus of all study, power itself is multidimensional which makes it obligatory on politics to look other questions of public sphere

(d)

Marxist views on freedom

Freedom in Marxism emanates from class oppression, surplus value and paradox of alienation.

According to Marxists, capitalist society hinders freedom of all classes: haves as well as have nots. It alienates workers on four levels namely work, product, social life and self alienation. Owner on the other hand fall into consumerism and commodity fetishism.

As a solution, Marx proposes revolution to change means, forces as well as relations of production. In a classless, stateless society, man will be free from all chains. He calls for emancipation at global level through international revolution. He quotes, "workers of the world unite --".

UPSC

Answer Questions in NOT MORE THAN the Word Limit specified for each in the parenthesis.
(Specimen Answer Booklet-For Practice Purpose only)

Please do not
Write anything
Except the
question number
in this space

Moreover, scholars like Gramsci define freedom as freedom from cultural hegemony of the ruling class. He advises workers to form coalitions and do war of manoeuvre followed by war of position to gain freedom.

Furthermore, structuralists like Althusser are of pessimistic notion. According to him, "man is free but everywhere in chains" and there is no scope for freedom. Masses have been interpellated into the structures of state..

Marxist conception of freedom is of more relevance in today's world where consumerism has become the sole driver of human life. Two humans meet only as a buyer and seller as proposed by Anthony Downs in his market model of society.

5(e)

The given statement was given by "Carole Hanish" advocating for state intervention in gender based oppression in personal sphere.

Susan Moller Okin, in her book "Gender, Justice and Family" highlights how absence of state from personal sphere has made women's repression worse. In her views, even state intervention won't help as state is masculine.

Adding to it, issues of domestic violence, marital rape, and female infanticide make it mandatory for state to devise laws to govern personal sphere. Although it opens scope for state paternalism but complete negligence make things worse.

According to Julia Annas, absence of women from political sphere and law making subjects them to laws made by men. Men conveniently leave duties of child rearing and household chores to women & themselves engaging in productive employment.

Wendy Brown (Book - manhood and politics) highlights the paradox of women asking rights from a masculinist state. Carole Pateman in her book sexual contract advocates for women voice in law making to make personal sphere humane and inclusive.

Though not yet very substantial, 33% reservation in village panchayats and now in parliament show importance of women in policy making.



Que.8(a)

Discuss how Antonio Gramsci has influenced Marxist theorists of cultural and political domination in developed capitalism.

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8(a)

Gramsci, a Euro marxist known for his ideas of cultural hegemony and its role in political domination has given his theories in "Prison notebooks"

often called as a theorician of superstructure, Gramsci emphasises on the role of consent building in maintaining hegemony of ruling class. Grabbing cultural sphere makes masses lose their evaluative rationality and difficult for them to revolt.

His ideas have influences scholars in developed capitalism to large extent. Ralph Miliband in "State in capitalist society" talks about the ideological influence of capitalists due to which workers now find happiness in commodities.



Similarly, Gallbraith talks about need contentment which has left no incentive for violent revolution in capitalist societies. Workers now want to become capitalists instead of overthrowing capitalism.

Moreover, Theodore Adorno in his work "Authoritarian personality" explores how culture is being produced at mass scale for hailing common masses. He gives examples of music to show how capitalism has commodified art.

On similar lines Herbert Marcuse gives reason for failure of marxist predictions in capitalist societies. Technology has made mass manipulation easier through advertisements making workers a part of the capitalist system.



It is through cultural hegemony that managers and capitalists wield power in the society. Managerial revolution (Crossland) has made capitalism more acceptable as it gives scope of social mobility.

However, Gramsci has also been defined by scholars like Milton Friedman (Book - Capitalism and Freedom). According to Friedman capitalism is an essential pre-condition for freedom and cultural liberation has no significant role.

Conversely, in today's world we can see how brand building and advertisement industry has grown multifold. It rests on the idea of manipulation and building hegemony in cultural sphere.



Even communist nations are building their cultural hegemony. for instance, china holding Buddhist summit and using its ancient civilization to use it to penetrate in new markets across the world.

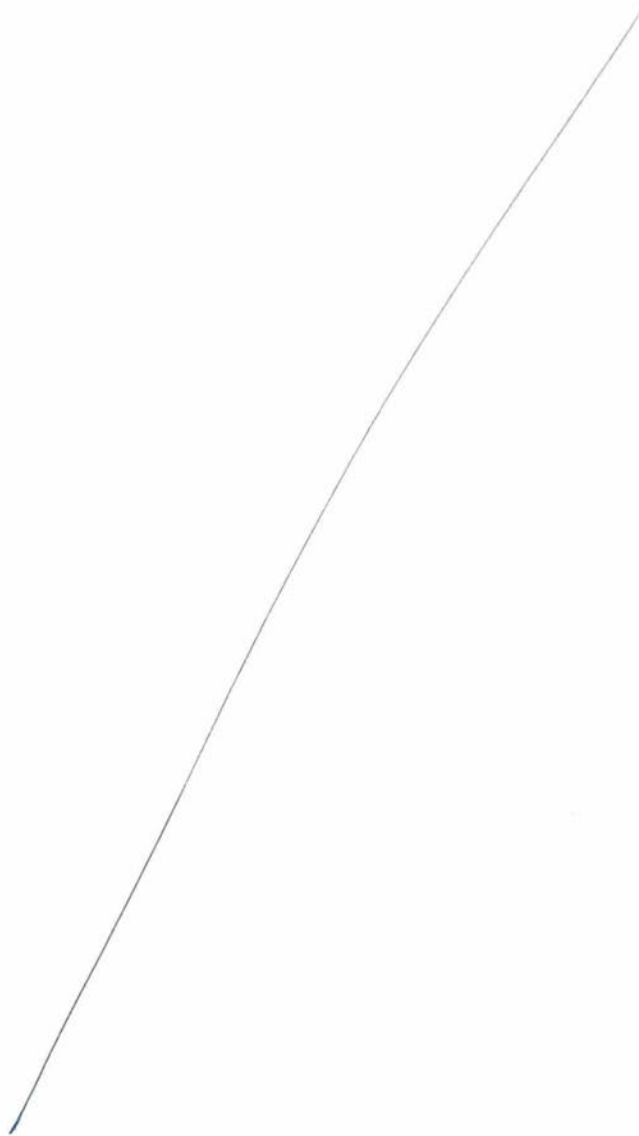
Hence Gramscian views on cultural hegemony and consent building subtly influence the scholarly views in developed capitalism.



Que.8(b)

The central function of Vita Activa is the disclosure of the identity of the agent. Analyse.

15

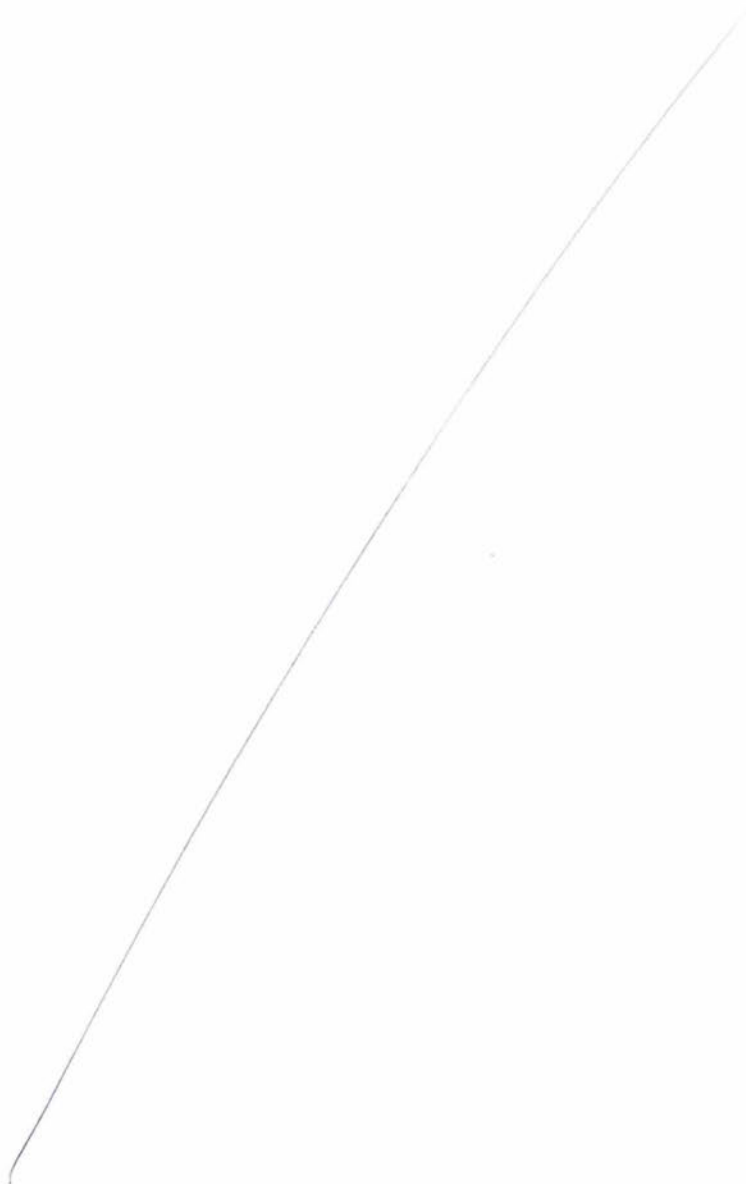




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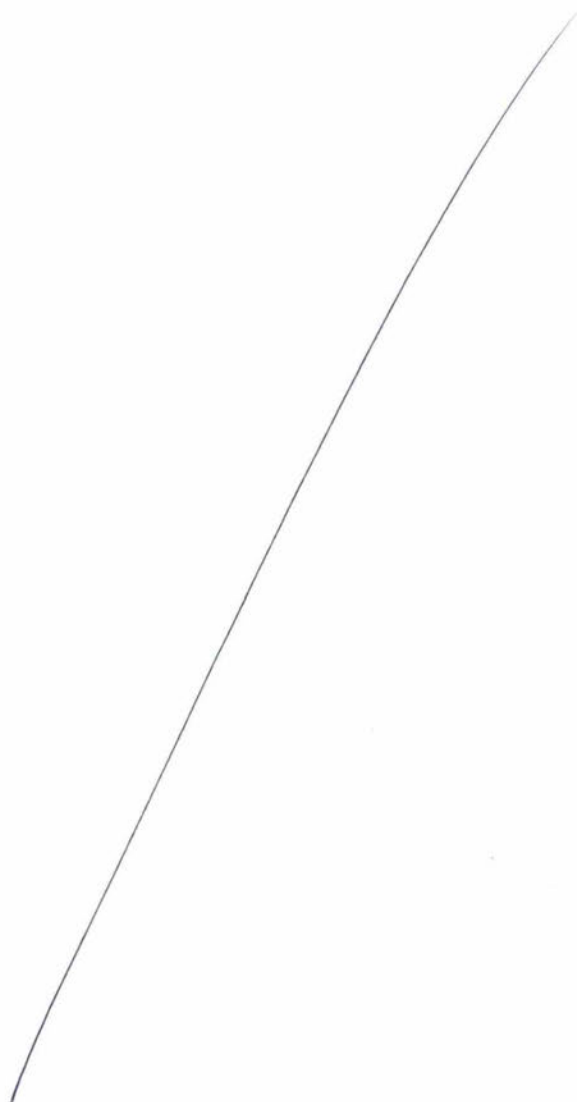




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Que.8(c)

Analyse how Fascism rejected everything and how it has been interpreted in multiple ways.

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Fascism refers to a totalitarian organisation based on single party dictatorship, ultra nationalism and supreme leadership.

Fascism is often referred to as hodge podge of ideologies which takes ideas from everything yet rejects everything at the same time. It did not start as a school of thought but first came into practice and was then codified which leads to this inconsistency.

First of all, fascism is based on ~~ultra~~ anti-rationalism rejecting enlightenment ideas. It treats masses as passive beings who are interpellated with myths and no rationality. As Mussolini quoted "Act, not Talk".



Adding to it fascism rejects the liberal values of individualism, human rights and freedom. It establishes a strict hierarchy with supreme leader on the top followed by warrior elite and masses.

Moreover, authoritarian capitalism or fascism rejects capitalism as well as central planning. It follows a state controlled corporate model of economy with complete control over industries yet driven by market.

It has been interpreted by scholars from time to time in multiple ways. Eric Fromm (Book - "Escape from Freedom") finds seeds of fascism in human nature. Insecurity in man leads him to submit to authoritarianism and destructiveness.