

PSIR Test Series Test 01

Name : SANSKRITI TRIVEDI

Date : 28-06-2022

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	Poor	Average	Good	V. Good	Excellent
Understanding of Question					
Structured Flow					
Subject Knowledge					
Presentation					

Remarks :

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Q 1(a)

Political Science has often been understood as main of political philosophy in a scientific manner.

Political science is the academic pursuit of questions of political life - governance, rights, political obligation etc.

It is concerned with study of politics or authoritative allocation of values (Easton David) in a very systematic manner.

Aristotle thus calls it the Master Science. By that it means that any master or ruler has to study political science for achieving good governance.

Political science is dynamic and open to changes for example ideas of liberty and its link with State - Nightwatchman state, welfare State etc have evolved because the discipline allows for changes as per changing times. Thus no ~~one~~ ruler/governing body can afford to ignore it.

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It gives varied perspectives
and approaches to pick from as per
our need and subject of inquiry
(Terrence Bell).

Political Science Theories, explains,
and also prescribes.

It gains prominence in
today's changing reality - globalisation vs
deglobalisation debate; question on
political obligation and rights of
minorities (LGBTQ, abortions etc),

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Q 3(b)

'Pol Science begins and ends with states'
- Garner

This shows the centrality of state in all of pol science. State but is of very different types depending on the dominant ideology, ~~the~~ historical context.

In post colonial societies the state is called the Post Colonial State. Hamza Alvi, a post structural Marxist calls it the 'overdeveloped State'.

In western societies, state is organic to come but in post colonial societies it is enforced from above.

These states exhibit strong and overly developed political structure - like systems, institutions, bureaucracies but the level of societal progress doesn't match it.

Hamza Alvi observes in Pakistan that the state is in form of military bureaucracy style with little societal development.

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In India also we see this play out in the form of Inspector Raj. Here the elites, ~~state~~ that run the state command political legitimacy because they had taken part in the independence struggle for ex- INC in India.

The state exhibits soft characteristics as said by Ernst Myrdal and is sceptical of development in these states.

Marxists would suggest post colonial states to have their own autonomous development structure.

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1(c)

Rights are a modern concept that ensure safeguards to people against the power of state as compared to the old concept of citizens having only duties.

Natural right theory is one of the most prominent discourses in this regard. Here the rights are given to us by nature and not by some authority.

Early proponents of this right is Hobbes who says that right to life is a natural right which state must protect. Locke is chief theorist of natural right tradition and says that humans have rights of life, liberty and property.

Natural rights are driven by reason in man and reason ensures that man continues to enjoy rights.

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But this tradition has been appreciated of treating rights autonomously and also laying down foundation of human rights; rights due to every human.

But this theory has been questioned too. Conservatives like Edmund Burke say that only customs and traditions can give sanctions to rights.

Legal theory proponents like Bentham criticise natural rights tradition as 'nonsense upon stilts'. Only state sanctioned Law rights are valid.

Whatever be the tradition of rights, rights are essential for positive and good public life thus rights are to be guaranteed.

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1(a)

"Ideology is a systematic way to understand a thing and often provides a world view."

Ideologies like Liberalism, Marxism, Feminism etc became the pillars of understanding political theory.

In the end of Second world war times - 1950s, it was observed that ideologies have stopped to have any relevance.

The states like USA, USSR had reached to such level that ideologies didn't matter.

The party system and bureaucratic system had gained prominence.

W.W. Rostow had said that the contradiction b/w labor-capital had ended and thus not essential to study.

This was called the end of ideology.

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1(c)

Marx, is a key critical philosopher and gives his theory of scientific socialism through his analysis of capitalism.

Capitalism for him would dig its own grave due to the internal contradictions, it presented; one of them being the Surplus Value.

Whenever a good is produced by a worker in a capitalist system; it exhibits ~~the~~ a value after the production. This value is inclusive of the value of labor of the worker.

But the capitalist structure is such that it denies the surplus value to each worker and rather appropriates all the surplus value.

The worker is just paid the minimum labor and this would

eventually lead to alienation of the worker from the process of production.

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Q 2(c)

Democracy is a key political system exhibited by many countries across the world. But it has roots in Ancient Greek City States. As Amartya Sen points out even Indian system has been deeply democratic since time immemorial.

Democracy for some procedural idea proponents is concerned mainly with very superficial understanding of democracy. C. B. McPherson says that the Dahl Schumpeter crisis as stopped democracy of its values.

His ~~own~~ 'Democratic Theory: Essay in retrieval'; he criticises the elitist model to just perpetuate the existing power relations with no scope of people's 'creative freedom'.

Deliberative Democracy on the other hand is a more substantial idea of democracy that goes beyond elections and voting behaviour to the essence of people's participation.

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Deliberative Democracy is derived from traditions of ancient thought like Pericles who says no debate can be harmful. Aristotle also puts emphasis on the idea of political participation as a duty. Hannah Arendt in modern times puts emphasis on deliberation as essential part of Action (Human Condition).

In contemporary times we see deliberative democracy develops in two strands. First is the tradition by Seyla Benhabib. She is inspired by Jürgen Habermas and his ideal speech condition.

Ideal Speech Condition is when the participating individuals are equal, have equal chance to participate and are equal in deliberation.

The second tradition is developed by Judith Thomson who is inspired by John Rawls' original position.

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Just like Rawls individuals
deliberate to arrive at principles of
justice without bias; When also
puts bias-less deliberation.

In this condition, people can
conceive others of their ideas and
also take from other's ideas.

Thus deliberative democracy
revives the true tradition of democracy
as "democracy by the people and
for the people".

This idea of deliberation
would be called as utopian by
those supporting procedural ideas.

For elitist theorists like
Joseph Schumpeter, Ewald Dahl and
Adam Przeworski; not all are
capable to deliberate. ~~from~~
Deliberation ~~should~~
be among those capable and
should be quick.

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But deliberative democracy is
a tradition that keeps the political
system flexible and also ensures rights
to all. In terms of rising majoritarianism
across the world; deliberative democracy
is needed.

For some proponents of deliberation
like Nancy Fraser we even need to
shift towards Radical Direct Democracy.

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2 (b)

Political theory is a rich intellectual tradition that seeks to address basic concerns of humanity and strive for good life. Political life forms a key area of concern in political theory.

Political life is often concerned with question of core values in life like liberty, equality and justice.

~~Later~~ This trinity forms the basis of enquiry for many political theorists. Justice is a key concern for Plato and continues to modern times in John Rawls.

Equality is discussed by Aristotle for studying causes of revolution to Dworkin who gives substantive idea of equality.

Liberty again forms a key concern as it deals with individuals and its relationship with state and society. It is written by negative liberals like Berlin to positive liberals like I. Kant.

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Political life also is concerned by Government - its types, its working and also reasons for obligation for government. Also it ~~is~~ is concerned with revolution that disturbs the political life.

Idealists like Plato keep state before the individual and consider state very essential. For neo-liberals like Hayek state would be having very small presence in political life.

⊗ Government and its working has been studied by Plato who says single intellectual philosopher King is necessary for good state while Aristotle who pushes for constitutionalism & rule of law.

Political obligation has been dealt by thinkers like Pubbes, Machiavelli and is considered essential for stability and good governance.

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Apart from these political life & its questions have been dealt critically by Marxist thought who questions the Status quo and proposes to bring revolution.

Thus we see the key concern of political theory has been concern of good life. Different traditions — liberal, marxist, conservatism, anarchism understand and explain things differently.

Feminism and Post Modernism provide us with a critical lens to look into things not what they look like and ask for deeper analysis.

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Q 2(C)

Gandhi is a key modern Indian personality who has though not given any systematic political philosophy, but his writings form a rich source of Indian political theory.

Gandhi's concern was love for his motherland and wanted to achieve independence from both external ~~so~~ as well ~~as~~ as internal individual freedom, called the 'Swaraj'.

A key arena of Swaraj was the economic conceptualisation of Swaraj. He ~~reverts to~~ looks at the current Indian economy and criticises its State and blames the British for de-industrialisation of the vibrant village based economy.

He proposes his critique of the modern western economic growth story in his third Swaraj. Modern Industrial society is driven by machines that are like a violence on humans.

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The humans lack employment opportunities ~~and~~ on the ~~at~~ one hand while the industries take jobs. He supports production by masses and not mass production,

He goes to revive the village economy where small scale manufacturing takes place through cooperatives and ashrams. ~~He~~ He takes up the issue of khadi as part of his constructive programme to promote small industries.

He is ardent supporter of Swadeshi and is against imports of British cloth. This self reliance of Indian economy has to be revived for real swaraj.

Even after independence he is critical of Nehruvian economic tradition because it ignores the small industries and favours the large industries.

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This is like a violence or humilia
to him towards the workers in
villages and also towards the
environment that stands degraded
and polluted.

Swadeshi tradition uplifts the
villages and builds a healthy relationship
between city and villages through
demand and supply.

Swadeshi also promotes
decentralisation with more power at the
grassroots as per his idea of
economic circle.

We see his push for
Swadeshi gain importance in
Directive Principle of State Policies as it

~~promotes~~ promoted cooperatives.

The push to MSMEs and
the new Ministry of Cooperation
are also Gandhian Economic
legacy.

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Ques.

"~~Ross~~ All political philosophers should either work
within Rawls or tell why not"
—NOZICK.

This shows the centrality of
Rawls in the modern political philosophy.
It is often said that Modern theory is
a footnote to Rawls. It is due to his
contribution through Theory of Justice.

Theory of Justice is Rawls'
attempt to establish Justice as
fairness at time when society was facing
issues like civil war, rising social
movements.

Rawls tries to bring in universal
theories of justice through the procedural
method. He does this through the
Social Contractual tradition where
individuals at the original position
decide on the principles of Justice.

By original position it
means individuals in abstract sense.
They are removed from the reality

and unaware about their social & economic position. They have a general understanding about Economics and about societal condition but not exactly about their position.

Rawls says that these abstract individuals are without bias and thus produce theories of justice that can be universally acceptable.

His individuals arrive at the theories which are -

- ① Equality of opportunity liberties to all
- ② social and economic inequalities to be arranged so that
 - (b) they are applicable to all offices
 - (a) available to most disadvantage.

But his conception of justice theories have been criticised by communitarians.

Communitarianism is the ideology for which individual is not separate from community but very much part of it.

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The good of individual is possible within the community and not outside it. The good of community is also not simply the sum of goods of individuals but more than that.

Michael Sandel criticises the abstract individual in Rawls and rather suggests having embedded selves deciding on principles of justice.

Alasdair MacIntyre also presses to take view of community for arriving at universally acceptable theories of justice.

Michael Walzer also gives out spheres of justice rather than universal justice in all spheres. He says it is essential to have different conceptions of justice in different spheres of life - political, economic with no intermingling of the spheres.

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But communitarian idea of
justice hasn't been free of criticism.
Feminists like Susan Moller Okin

say that no community respects the
rights of women thus community
based concept of justice won't be
fair.

For social liberals like Amartya
Sen, there is fear of ghettoisation.

~~Multiculturalists~~ Multiculturalists like
Will Kymlicka also says that communitarian
concept of justice will leave behind
minorities thus special safeguards
needed.

Thus Rawls theory of justice has
relevance in giving something to
the least disadvantaged through the
maximin criteria. But communitarian

concept of justice also needs to be
incorporated for respecting the rights of
community.

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Q.4(b)

Modernity in political philosophy has been credited of being a watershed movement in its evolution. It has introduced many new concepts but also clearly defined old concept like sovereignty. Sovereignty is one of the four core characteristics of modern nation state. It denotes the independence and autonomy of state from external and internal interference.

Sovereignty like any other political concept is contested. Some understand it as monist and some understand it as pluralist.

Monist concept of sovereignty is supported by John Austin. It is derived from Hobbesian tradition of sovereignty.

In medieval times when economy was feudal, the sovereignty was divided because there was hereditary at place and no need for strong sovereign to ensure law & order.

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In modern times with Capitalist System at place; there was need for undivided sovereignty at one place so that law and order could be met.

Thus Monist sovereignty creates sovereignty at one place at one State. There is no church or other institutions to command sovereignty. The violence is decided and is in hands of single Sovereign.

Pluralists understand sovereignty as not at one concentrated idea but differentiated idea of sovereignty.

They arise in times ^{after} of second world war when states with ultimate sovereignty have not been taking care of citizens well. Pluralist sovereignty ensures rights of citizens.

It is belief of pluralist sovereignty where state is one of the ^{many} associations but still state has the most influential sovereign role.

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For Pluralists like McZee,
this understanding is more extreme.
Pluralism is essentially divided
among multiple organs of state.

Pluralist theory of sovereignty
is essential today because, sovereignty
is often used to excuse to perpetuate
human rights crimes in states.

In this context, UN has
brought the R2P where
international community can breach
the sovereignty for human rights.
Here humanism takes over any
concerns for sovereignty.

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04(c)

Sri Anandbando is a key philosopher of indigenous theory of Nationalism of India and that is why is called 'Prophet of Indian Nationalism'.

He is an extremist leader and criticises moderate methods of struggle in his lecture series 'New ^{Lamda} ~~Old~~ for the Old'. He criticises the methods of prayer petition before the British and asks for Passive Resistance as the method for independence.

He asks to strike at the root of British rule i.e. the economic sector. Thus he starts the boycott & Swadeshi in response to the Bengal Partition.

He is critical of the British historian who say that India is mere a geographical construct and not a nation; he thus urges to have a nationalism theory of our own.

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He says nation is not a piece of land,
but a fragment of imagination, not a
set of people but it is faith, morality
and religion. He thus deeply
spiritualises the idea of Nation.

He is inspired by the
New Vedantic tradition of Vivekananda
and uses it for his theory of Nationalism.

Nationalism and freedom
of India for him represent the
divine will. The universal spirit
is with India and thus it has
to be free for the ~~freedom~~ benefit
of entire humanity.

Universal spirit has many
parts and India represents the
spiritual part of the spirit. But
India can't be a slave. It needs
to be free to tell the world about
spirituality.

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He urges the youth to take responsibility of India's independence and brings in the concept of Bharat Mata - a mother who is in need of her children.

Aurobindo has been criticised by some as being impractical and also giving sanction to use of violence as seen in Revolutionary Terrorism. He was himself part of Alipore Conspiracy Case.

But he is appreciated for starting the extremist tradition in the national movement. He also is appreciated for putting forward a Bold Theory of Nationalism.

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5(a)

Mannu is the father of Dharmashastra tradition because he was first to lay down certain rules and social conduct for the society through his Mannusmriti.

Earlier there was no Dharmashastra and Matsyanyaya prevailed, thus god created Manu to bring order into the society and protect it from arajakta and pralaya.

Mannusmriti lays down following to bring order.

① Purushartha - he defines Purushartha as Dharma, arth, karm, moksha as the aims that man aims to achieve. The king has to ensure that Purushartha is attained

② Ashrama system - It defines four stages of life to bring serenity into the society ending at Brahmacharya.

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- (3) Sanskara tradition - life is composed of sixteen essential stages, each called the sanskara ex - Upnayan Sanskar (thread ceremony), marriage.
- (4) Varna system - He elaborates on the four varna system deriving from body parts of Virat Purusha. He lays down duties and punishments of each varna. Brahman, Kshatriya, Vaishya and Shudra.
- (5) RajDharma - He defines the characteristics and duties of a king to achieve a good society.

His contribution has come under criticism by Ambedkar who says it brings sanction to untouchability and women's degradation.

S. Radhakrishnan appreciates Manu's wisdom.

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5(b) "Ancient Indian tradition discusses issues of human being not done by any other system of thought" — Max Muller

This shows the centrality of Indian political thought in contributing to political theory's understanding of good life.

Dharmashastras and Sandeshastras are two defining traditions of the Indian thought.

Dharmashastras are those classical works like the Manusmriti, Vedas, Upanishads that list the Dharma of people.

Dharma denotes duty of each person, which has to be ~~be~~ followed so that Matsyanyaya is avoided and pralaya is averted.

for ex - Mahatshakata talks about Rajdharma or the duty of the King / state.

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Dandashastra on the other hand are concerned with the repercussions if Dharma is not followed. for ex - Arthashastra belongs to this tradition.

Though different, there has been large consensus among the political thinkers that both are essentially not different qualitatively.

This is because as V.R. Mehta says Indian tradition of thought is more continuous and not dichotomous.

These form basis of Indian society and need to be revisited for better understanding society and its evils to work for betterment.

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Q 5(c)

Political science is a rich tradition of intellectual kind. To understand it various approaches are used - one of it being Behavioralism.

Behavioralism as promoted by David Easton rose in 1950s in an attempt to make political science relevant and bring in elements of pure science into it.

But soon it came under criticism of being "obsessed with method" and leaving behind the purpose". In order to correct it Post Behavioralism arose.

Post Behavioralism as per David Easton's Credo of Relevance speech was a theory with action and relevance.

It aimed to solve issues of the human society like civil wars, Vietnam war etc. It aimed to

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mix the values of the traditional
political science approach and method
of Behaviouralism.

But this method itself has
limitations. It keeps aside values
and again prominence to method.
For ex - Rawls theory of Justice is
result of Post Behaviouralism though
brings social justice through liberal
egalitarianism.

But it is criticised that its
procedure has been of abstract
individuals and not 'situated beings'.

Thus to study any
issue, method has to be chosen on
the basis of method of inquiry
as Jerrenee Ball suggests. We
shouldn't limit ourselves to one
approach only.

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5(d)

Buddhism is often called the rebel child
of Hinduism and derived from
interpretation of various canonical,
non canonical texts like Mahavagga.

Buddhist thought has been
often contrast with the Hindu thought
for its stress on ethics.

For Buddhism state was
result of a contract between the
people and not divine in nature.
People by their will decide on
a Mahasametta to govern the
society.

In Buddhist thought as Grail Dmiedt
notes we find prominence of
dharma over Danda. It is more
reformatory in nature and doesn't
focus on harsh punishments only.

A S Altkar notes that
Buddhist thought has galitarian
message. It doesn't divide the

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Society into Varnas. Any worthy
person can become the king. Women are
also welcomed into the sanghas.

Ambedkar is highly inspired by
this egalitarian ethic and thus
converts to Buddhism.

Rhys David notes that Buddhist
thought shows democratic ethos as there
is discussion and deliberation in
the sanghas; in the Hindu tradition
decision comes from the divine will.

But often it is said that
Buddhism and Hindu thought are
not very different analytically and
both focus of code of ethics. For
both Dharma and its ~~for~~ acceptance
ensures peace in the society

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Q56)

"Equality is Sovereign Virtue"

Dworkin is a seminal name
in the theorisation of equality.
Equality in itself is a very contested
concept and understood differently by
different perspectives like equality of
welfare, equality of resources etc.

Dworkin gives the equality
of Resource theorisation. He explains
on how resources should be distributed
in the society given the society is
just starting and resource limited.

He takes the case of an
island where people are stuck
and clams have to be used to
distribute ^{resources}. He brings out three
for resource distribution scheme.

At first there are only
natural inequalities and no
social inequalities like disability thus
he brings out Endowment sensitive
scheme to give extra to those who
are physically disabled.

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In the second time resources are auctioned and those who spend most dollars are given ~~the~~ resources as it shows how much a person is committed for a particular resources.

Even after this, he keeps aside some dollars as part of ~~insurance~~ insurance sensitive scheme for any contingency.

Thus Dworkin is a supporter of substantive equality and not just ~~the~~ utilitarian idea of welfare equality.

Dworkin's scheme of equality is very relevant in the societies of today which have deep socio-economic differences.

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06(a)

Liberty is a core ~~not~~ concept of liberalism.

It is linked to freedom of man to
develop oneself to best capacities.

It separates man from the state and
gives importance to man as an
individual being.

Liberty is opposed to utilitarian
concept of utility & that is just
concerned with experiences of pleasure
and pain.

Liberty as a value in
political science is a contested concept.

Isaiah Berlin understands such
pluralism meanings of values through
'Value Pluralism'.

He says that values are
incommensurable and uncomparable.

For some a value can have meaning
very different from others.

He is against value
monist understanding that says that
values are essentially objective.

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For Berlin ~~there~~ liberty is also contested as positive and Negative. He is the supporter of negative liberty.

By negative liberty it means complete freedom of man in his spheres of activity. No state or external force can guide state behaviour. Man is capable of best-development through his own reason.

Berlin supports negative liberty because he says that positive liberty with its scope for state interference has possibilities of turning totalitarian.

He considers rather toleration-as essential heart of liberalism. He says values though plural need to be tolerantly understood. There is no need to choose one over the other.

Apart from Berlin, negative liberty is supported by classical liberals like Locke, Hobbes and Adam Smith.

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Even neo liberal thinkers like
Nozick, Hayek, Friedman are supporters
of absolute negative liberty with
no role of state.

The other concept of liberty is
the positive liberty. This is understood as
liberty where state's role is needed
for full development of individual.

J.S. Mill is seen to have
some elements of positive liberty but
feelist full positive liberal thinker
is T.H. Green.

For T.H. Green state has
essential role to play in ensuring
liberty to people. He says 'liberty is
a task worth doing'.

Positive liberty is also seen
in understanding by I. Kant who
represents the Deontological ethics. He
says that liberty of one person is
to be such that no other is used

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as a means for ends of others. He also expects one to treat others as he expects to ^{be} get treated.

The dominant understanding of liberty is also reflected in the kind of state one sees at a time. If negative liberty is prominent as seen during the Neoliberal state of today, state will have limited welfare role.

on the other hand the positive liberty corresponds to welfare state where state works for socio economic welfare of people.

Thus no particular understanding of liberty can be understood, what is essential that human development should not seize.

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863

"Power for Curtis is the core of political science". It is the way through which one is made to do something that one is not willing to.

This has been the conventional understanding of power i.e. power of one over the other. But Hannah Arendt gives us a flesh perspective on power.

Arendt in her work 'On violence' explains her understanding on power through her phenomenological approach.

For her power is a positive concept that a group exhibits. This is different from violence, force etc. are negative views of power.

her power surfaces when group of people cooperate and make a concerted effort for something.

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This leads to creation of public realm.
On the contrary through violence, a state
is created.

Her power is suigeneris,
arises from the realm and not from
outside. Her power is also not in hold
of some individual but is with
the group as a whole. It can't be
transferred.

Her view of power is a breakthrough
because it pushes for group concerted
action. It inspires people to work
together to fight some evil for an
egalitarianism that she has been
witnessing in many societies.

Her power also revives
political action as important as
people need to deliberate, discuss to
bring the power into reality.

This would lead to
'Action' or highest form of human
condition.

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But her view on power can be
criticised of being utopian and tough
to apply in real societies.

It also is tough to understand and
is abstract to understand.

But definitely her power should
inspire us to revive deliberative
democracy in today's society of
ungrest.

The society needs to leave behind
its division and act together to
tackle challenges like the post-
COVID-19 aftermath.

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Q 6(c)

Political philosophy is the endeavour to understand human life and political life better. The rule of good governance and stability of governance is key in this regard.

For societies to be stable, political obligation is key. Political obligation refers to the acceptance of the ruling regime by the citizens so that is continuity. It is exploration of reasons to determine the question that why would the people oblige to what state expects them to?

For Plato, political obligation lies in his theory of philosopher king. The philosopher king is a result of sacrifice of love for knowledge and represents man of reason thus would be obliged.

For Aristotle, who is essentially a conservative, political obligation is very important. He is

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skeptical of any revolution and asks the state to look into issues of unrest among people like — Inequality, Jealousy, corruption etc.

For Machiavelli political obligation for the Prince has to come from the fear that people have for the Prince. Love as a reason for obligation is weak because it is driven by will. Will of humans shouldn't be trusted.

Hobbes is an absolutist in nature and demands full political obligation to state. This obligation is necessary for humans, as if not followed, life will go back to being nasty, short and brutish. Locke on the other hand gives limited obligation to state as state is just a trustee.

Even in Indian thought, citizens are expected to obey to the king so that they are able to achieve their punishattha.

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Thus political philosophy across
time and space considers political
Obligation necessary for a good life.

But many philosophers have
understood obligation differently.

Marx for example questions the
obligation to the capitalist state and
urges to have a revolution to
establish communism, a state where
no one is obliged to any power from
above.

~~Thus~~ Political Obligation is a key
concern even today and needs to
be revisited in the context of
increasing state surveillance and the
question that why and what type
of state should we oblige to?