



MAINS TEST SERIES 2025

TEST-5

SOCIOPOLITICAL PHILOSOPHY

Question Paper Specific Instructions

1. There are **FIVE** Questions printed in **ENGLISH**.
2. All Questions are **Compulsory**.
3. The number of marks carried by a question/ part is indicated against it.
4. Word limit in questions, wherever specified, should be adhered to.
5. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

QNo.	Marks Obtained	QNo.	Marks Obtained	QNo.	Marks Obtained	QNo.	Marks Obtained	
1(a)		2(d)		5(a)				
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1(c)		3(a)		5(c)				
1(d)		3(b)						
1(e)		3(c)						
2(a)		4(a)						
2(b)		4(b)						
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Signature			TOTAL					

Name DIMPLE CHOUHAN
Subject PHILOSOPHY - SOCIO-POLITICAL
Module MAINS 2025 TEST SERIES

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Date

checked



ENLITE IAS

Enlightening minds. Lightening journeys

FEEDBACK

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1(a) How far the ideal of equality can act as a limitation upon the ideal of liberty?

(10 Marks)

Equality and liberty are considered contradictory meta-ideologies with socialists championing equality while libertarians supporting liberty.

Equality as a limitation on liberty

(i) Negative libertarians

- To achieve equality, role of state increases which threatens liberty.

(ii) Nozick's support of night watchman state as state in the name of progressive taxation forces bonded labour.

(iii) Hayek criticizes welfarism as a mirage as social justice by way of increasing equality breeds inefficiency.

(iv) Friedman considers freedom supported by capitalism as foremost as it is threatened by pushing drab.

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uniforimity .

- (v) Berlin opposes state's role in creating conditions of freedom as it damages liberty.

Other side

- (i) Complimentary relation as per positive libertarians like Laske, Barker
- (ii) Laske - equality essential for realizing personal development - epitome of freedom.
- (iii) Amartya Sen (egalitarian) counters Berlin as conditions of freedom are required for developing capabilities which can synthesize equality with liberty.
- (iv) Rawls in his 'justice as fairness' tried synthesizing equality by way of Capitalism based on maximum rule, chain principle.

Thus liberty is best realized with equality, else the "freedom of few" becomes "my freedom of others" as per trill

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1(b) Discuss the relevance of the concept of sovereignty in an era of globalization and multilateralism. (10 Marks)

Sovereignty is the supreme power in both internal and external sphere.

Relevance in era of globalization and multilateralism

(i) Globalization

- seeks bridging boundaries between nations. It seems contradictory to sovereignty.
- Interconnectedness and dependencies render decision-making contingent on international forces.

eg Independent decision on climate change requires international support as well.

(ii) Multilateralism

- Forums like WTO, WB, IMF dilute sovereignty.
- Forcing austerity measures

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(eg) Sri Lanka - IMF support.

- Strategic autonomy suffers

(eg) BRICS v/s India - China LAC standoff.

- Donor dependency on international aid - hurts both internal and external sovereignty.

- HA humanitarian Aid by UNSC may lead to protracted wars

(eg) Israel - US's presence

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Counter-argument

State sovereignty doesn't get hurt as its voluntary decision of a country to join a multilateral forum.

- International support required to counter forces threatening sovereignty. (eg) - UNSC - sanctions against terrorism.

This required multilateralism is required to uphold sovereignty.

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1(c) Briefly discuss about the Sarvodaya model of development.

(10 Marks)

Sarvodaya is Gandhian philosophy of development focusing on "upliftment of all sections of society".

Sarvodaya model of development

(i) Basis - Ruskin's Unto the Last inspired Gandhian model.

(ii) Focus - upliftment of all including the weakest sections of society.

(iii) Daridranarayan - marginalized sections to be lifted materially by covering basic needs.

(iv) Upliftment of all - as all are "fallen"
↳ Rich are fallen spiritually
↳ Poor are fallen materially

Hence upliftment of rich by way of morality and of poor by covering material needs in Sarvodaya

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(v) Concept of bread labour - value of physical labor by encouraging all to do some physical labor to earn their living

(vi) Antyodaya by Sarwodaya - not only weaker sections but all sections to be focused upon.

(vii) Gandhian Talisman - basing all action on whether it can help a marginalized person.

(viii) Constructive work - to gain dignity of life

(ix) Village - economy - focus as maximum discrimination happens here. And efficiency can lead to Atmanirbharta and Swaraj of individual

Overall its an idealistic notion of development based on Gandhian teachings which are relevant today as seen in sustainable development goals.

Contrast with the weaker

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can bring out



1(d) Reflect upon the concept of social contract in the context of Indian democratic System. (10 Marks)

Social contract is an agreement between individuals and state to arrive at a mechanism of state distributing goods, justice and ensuring individual's rights.

Indian democratic system :-

(i) Framing of Constitution - Social contract as envisaged by Constituent Assembly, provinces and princely states.

(ii) Rousseau :- General will is the reflection of real will of people. It is reflected in Preamble's ideals of equality, liberty, justice.

(iii) Rawlsian social contract - reflected in framing of procedures such as election

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system, Parliamentary procedures, government to disburse social public goods, affirmative actions etc.

(iv) Hobbesian social contract - reflected as State comes into being to arrest the 'brutish' nature of human being. Democracy of India highlights Secularism which counters fundamentalism.

(v) Rights and duties - Rights upheld by State while citizens performing duties by way of social contract of Fundamental Rights and Fundamental Duties.

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Criticism

- (i) Emergency provisions hurt this by arresting rights
- (ii) Growing vote-bank politics, corruption threaten Democracy.

Thus it's imperative that Constitutional morality be upheld to uphold the Social Contract envisaged by fathers of Constitution.



1(e) Analyse how the Right to Information Act has redefined the concept of good governance. (10 Marks)

Right to Information Act has heralded a new "era of information symmetry" - a vital component of good governance.

Redefining good governance

(i) Right to Information - empowers the public to seek answerability from government.

(ii) Accountability - Government by way of RTI becomes directly accountable to the masses.

(iii) Upholds Fundamental Rights under Article-19 as information is prior to Right of Freedom of Speech and Expression.

(iv) Efficiency - makes governance efficient by meeting objectives. else may be questioned under RTI.

Obligation of State

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Reinvented
Soci
Alternative
Responsibilities



(v) Responsiveness - RTI makes government responsive to citizens' needs.

(vi) Information Asymmetry corrected by RTI. It leads to increase in participation → Participatory Governance

(vii) Tackles corruption
(eg) Adarsh Housing Society scam unearthed

Challenges

(i) Conflict with other laws - Official Secrets Act

(ii) These "procedural justice" - as substantive justice still not achieved. (eg) - non-appointment of public Information Officers etc.

(iii) Bulky records in response hinders effective realization of information.

Reforms as suggested by 2nd ARC are to be implemented to attain good governance.



2(a) To what extent class struggle is visible in the contemporary world? (10 Marks)

Class struggle doctrine was given by Karl Marx who talked of transformation of 'class-for-others' into 'class-in-itself' by way of class struggle and revolution.

Contemporary world

(i) Workers' protests - by way of trade unions to demand better work conditions.

(ii) Demand for reforms in labour codes -

A new labour codes being framed with certain issues are being demanded to be reformed by workers.

(iii) Agrarian protests - as seen during 3 Farm bills - agitation.

Class struggle by way of class consciousness led to

Can say between class & class owners

Rich & poor

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more words

withdrawal of the bills.

(i) Government championing workers' cause - by recognizing class struggle

eg Advocacy for agricultural subsidy solution at WTO.

(ii) Middle East - workers protesting against discriminatory work-conditions.

(iii) Developed World - industrialists and workers demanding for protection against imports.

eg MAAQA movement in US.

Criticism

(i) Class-struggle is a historical concept. New class-cooperation is followed.

(ii) Bureaucratic setups - help dissipate class-grievances.

(iii) Countries like USSR, China have also given up on these outdated concepts.

Class struggle was thus a novel way by Marx to highlight Capitalism's drawbacks and it has less significance today.

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element of
voluntarism
capitalism
class struggle



2(b) Will you support disproportionate, harsh punitive measures to public servants who involve in corruption? (10 Marks)

Corruption is the misuse of public office for private gains. Public servants engaging in corruption hurt governance, distributive role and erosion of rights of public.

Disproportionate, harsh punitive measures:

- (i) Deterrent Theory - to deter corrupt public servants and general public to prevent both collusive and coercive corruption
- (ii) Preventive Theory - to prevent corruption by setting example of harsh punishments. "Punishment is not for stealing horses, but that horses may not be stolen"
- (iii) goes against individual's rights
 - Rights over basic needs like PDS - hurt due to corruption

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- Infrastructure collapse @ Morbi Bridge - Gujarat → hurt taxpayers' money. → demands harsh punishment
- (iv) Form of mass violence - as masses denied of welfare which causes mental distress. May cause loss of lives as well as Black money from corruption feeds terrorism.

o Thus disproportionate punishment required. However this may backfire as :-

(i) Kills morale - of bonafide public servants as well

(ii) Reform is sidelined - instead of reforming bureaucratic structure, punishing individual public servants is doing away with state's responsibility.

A multi-pronged legal approach combined with institutional measures, social values are needed to tackle corruption.

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2(c) Discuss the relevance of Rawlsian ideas in the context of climate justice. (10 Marks)

Rawlsian idea of justice is procedural, distributive and legal. It is based on proper distribution of public social goods to attain "Justice as fairness".

Relevance in climate justice

(i) Focus on distribution - may arrest improper division of energy resources as 'energy-haves' will have to part with some of it for 'have-nots'

(eg) Developed world like US vs developing countries of south Asia.

(ii) Distribution based on principles like Difference Principle - least advantaged sections prioritized

(eg) Small Island Developing States like Tobago, Trinidad receiving climate-aid.

(iii) Maximum rule - application via

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SDGs to maximize available resources like renewable energy to support growth.

(iv) minorities rights - Climate refugees to be focused based on Chain Principle.

(v) Veil of ignorance - in multilateral forums like UNFCCC to arrive at impartial rules.

Criticism

(i) Ananya Sur holds Rawlsian approach as transcendentalism. Instead Impartialist approach is required.

(ii) A "continuum" of climate response strategies required instead of Right-wrong dichotomy.

(iii) Amelioration of few may not lead to security justice of all.

(iv) Impartial spectator is required to attain climate justice.

Rawlsian idea is significant in synthesizing liberty with equality in climate justice.

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2(d) Analyse the various reasons for gender discrimination in India. (10 Marks)

Gender discrimination is indiscriminate treatment on the basis of biological differences leading to socio-cultural construct that hinders women's "agency", life-chances and her capabilities".

Reasons for gender discrimination in India

(i) Society :- Patriarchal notions of patrilineality and patrilocality valuing boys over girls

(ii) Economic :- low ~~to~~ economic value given to women's role

eg - care-giving role.

- deep attitudes of discrimination entrenched on the basis that women lack reason, logic.

(iii) Psychological - seeing women only as emotional, sensitive, weak vis-a-vis strong, strong men.

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- (iv) Land and property rights → Only 10% of south Asian women.
- It leads to dependency on males in family hurting women's agency.
- (v) Social evils - dowry, crimes etc. lead to seeing women as "liability in the balance sheet of life".
- (vi) Technology - PNDT allowing sex determination → female feticide.
- (vii) Political - questioning women's leadership → (e) Panchayat Pati syndrome.

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Solution lies in seeing equal work of women by way of

- (i) Philosophies - Sankhya - Prakriti and Purusa both required for evolution.
- (ii) Women empowerment - Radical Feminists' support for challenging patriarchy.
- (iii) Equity - by way of affirmative action.
- As Gita suggests, "yatra naryastu puhyante, samante tatra devatah", it is imperative that women be empowered.



2(e) Discuss the relevance of freedom of speech and expression in sustaining a healthy Democracy. (10 Marks)

Freedom of speech and expression (FoSE) as guaranteed under Article - 19(1)(a) is one of the rights in the "trinity of rights" paramount to sustain democracy.

Relevance of FoSE in sustaining a healthy democracy

(i) Democracy's basis → Dialogue, debate and dissent can only be secured based on FoSE. [3Ds]

(ii) J.S. Mill's support to Freedom of Thought as required for democracy → as true ideas need not be restricted and false ideas may get rectified after getting aired. Hence unlimited FoSE is required.

(iii) Supports free and fair elections as citizens can criticize and seek answers from political

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Popular Group rights

parties

(iv) FOSE in Parliament - healthy debates and constructive criticism leading to enrichment of democracy via accountability (eg) - Question Hour debates

(v) Libertarians - promote freedom of thought and expression as conducive to market forces, natural rights of citizens.

Criticism

(i) Unlimited FOSE - may threaten democracy

(eg) - Hate speech - fundamentalist propagating news → terrorism, etc

(ii) Propaganda - by demagogues, outside forces to derail democracy

(eg) - Greenpeace India v/s development

(iii) Threat to Secularism, Multiculturalism based on unlimited FOSE.

However, "reasonable restrictions" as mentioned in Constitution balance FOSE to foster democratic ideals

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3(a) Examine why Dr Ambedkar was critical of Mahatma Gandhi's approach towards elimination of caste discrimination. (20 Marks)

Gandhiji's approach was moral and spiritual while Ambedkar's approach was legal and constitutional to eliminate caste discrimination.

Criticism of Gandhi's approach by Ambedkar

(i) Gandhi didn't reject varna-system and accepted it on the basis of
→ functional specialization
→ transfer of skills
→ harmony in society

Ambedkar held varna-system as highly discriminative, equal to a multi-storey building with no staircase

(ii) Gandhi accepted birth caste as the basis of varna while Ambedkar denied it altogether

(iii) Jati - Gandhi wanted reform

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within caste system. While Ambedkar wanted rejection via Annihilation of caste as it can't be reformed.

(iv) Untouchability as a sin in the words of Gandhi. He introduced the concepts like Harijan to bring a spiritual side to human being.

Ambedkar prescribed constitutional terms like SC depressed classes to highlight the plight.

(v) Concept of "Bread-labour" to impart value to physical labour.

Ambedkar supported gaining higher skills, better education and end menial labour.

(vi) Decentralization by way of village-economy by Gandhi criticized by Ambedkar as villages are most backward with strong caste-hierarchies.

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(vii) Gandhi supported religion reform but Ambedkar supported conversion to religions like Buddhism if caste discrimination doesn't end.

(viii) Ambedkar held Gandhian solution as too idealistic and hence suggested pragmatic approach

⊕ Inter-dining, inter-caste marriages

(ix) Ambedkar supported introducing examinations for religious functionaries so as to make it open for all. However Gandhi supported everyone following own dharma - Suadharma

(xi) Ambedkar criticized Gandhian view that "caste is the natural order of society" as caste is "Internal Colonialism"

Thus Ambedkar's views were in line with his encyclopaedic genius of being a Constitutionalist and thus suggested pragmatic ways while Gandhi being a spiritualist based his arguments on 'Change of Heart'.

Ambedkar held "caste as a monster that crosses your path in every direction" and thus suggested its "crushing" instead of "cleansing".

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3(b) How far can the ideology of anarchism be treated as a practically viable one?

(15 Marks)

Anarchism is the belief in non-existence of a state. Like entity as it treats individuals as rational beings naturally loving peace and order.

Practical Viability

(i) State is based on violence - as per anarchists like Gandhi who treats individuals as non-violent and having 'swaraj'

(ii) State - class instrument as per Marrists - where capitalist class by way of private property subjugates working class. In 'Ideal Communist Society' is thus 'withering away of state'

(iii) Authority vs Autonomy
Robert Paul Wolfe holds these

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as contradictory as state commands and forces 'right to be obeyed' while individual autonomy is 'Right not to be obey'

(iv) Totalitarianism - states like North Korea threaten individual liberties. Anarchy is thus desirable in such states.

(v) Anarcho-capitalists like Bakunin Tucker value 'individualism' above state's threat to freedom.

(vi) Anarcho-socialists - Proudhon, Bakunin favor mutualism and mutual-aid behind evolution; state is against this as it divides the public

(vii) Religion as instrument Marx held it as 'opium of the masses' to befuddle public, to suppress class-conscience.

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Alternatives suggested by them



Criticism

- (i) Non-viability in modern democracies
Liberty, equality, justice can be there only by way of preserving rights via social-contract.
- (ii) Popular sovereignty - Rousseau supports 'general will' as reflection of real will of people
- (iii) Anarchy or normlessness breeds dangers to sovereignty, security.
- (iv) Countries like USSR, China have also given up on Marxist-anarchist dream of I.C.R. and have adopted market-socialism.
- (v) Contradictions - no consensus on private property, religion and means to achieve anarchy render it insignificant.

Anarchy has limited viability in modern-nation-states today which are built on the basis of ideas of democracy, liberty, equality and justice.



3(c) Examine the grounds on which Plato advocates for a monarchy over democracy.

(15 Marks)

Plato advocated for monarchy over democracy in line with Socratic thought of democracy as a "ship" with a crew having no knowledge of sailing.

Grounds for advocating monarchy over democracy

(i) Plato held that Philosopher King only is fit to rule while others like traders, warriors are not.

(ii) Justice is when each class is based on dominant trait and thus Philosopher King is desirable to rule based on wisdom.

Class	Traits	Value
King	Knowledge	Wisdom
Warriors	Bravery	Courage
Traders	Appetite	Temperance
Society		Justice

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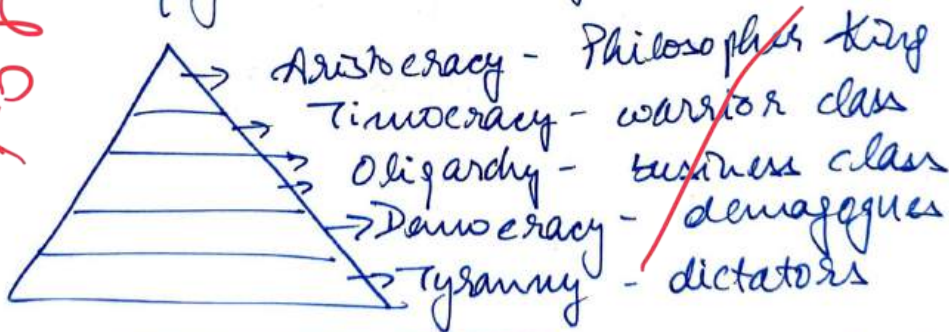


(iii) Democracy - Rule of 'numbers'
on the basis of majority while majority people are lacking wisdom

(iv) Demagogues - People skilled in oration and eloquent speeches may get elected. This is against merit.

(v) Meritocracy - People fit to rule must only be ruling, rather than non-educated people

(vi) Ranked only above tyranny in pyramidal system.



(vii) Myth of metals - metaphysical analogy of souls being made of metals to prove higher desirability of ruling class
(e.g) rulers' soul - gold

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warrior class - silver
trader class - bronze.

This was supported by Aristotle
about with mix of aristocracy and
democracy.

Issues

(i) Against modern liberal democracies
- best suited to represent diversity
and protect rights.

(ii) Demagoguery may be checked with
repetitive - periodical elections whose
outcomes are analyzed by public

(iii) Meritocracy in democracy - by
way of bureaucracy can be
maintained

(iv) Totalitarianism may result out
of Platonic thought as king
may not be benevolent
(eg) North Korea, Nazism, Fascism.

Plato's thought of supporting monarchy
may be partially correct if its
Constitutional monarchy like UK. Else
Democracy is, better away
worse institutions" - Churchill.

Focus on types of democracy

liberalism

Popper

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4 (a) Analyse why ecological humanism can be treated as the most relevant one in the stream of humanistic thoughts. (20 Marks)

Ecological humanism values environment along with human beings as opposed to humanist thought of holding human beings as the centre of everything.

Most relevant humanist thought as :-

(i) Greek Humanism - Protagoras held [HOMO MENSURA] - man as the measure of everything.
- god doesn't exist as per this.
- It can't be widely accepted as it becomes materialistic and egocentric thought.

(ii) Renaissance Humanism - held god as bestowing human rationality. It becomes self-contradictory as goes against human's rationality as premost.

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(iii) Modern Humanism

- M.N. Roy supported it on the basis of "Darwinian" theory of evolution that →
- human beings are the epitome of evolution
 - rationality arises in order to ascertain human relationships
 - morality is also a by-product of human evolution as it ~~is~~ comes out to justify creation of society.
 - freedom also defined an evolutionary basis.

However issues like consumerism, human's tendency towards materialism, ecological neglect hints at issues in this theory

eg - Deforestation in the name of resource extraction in Jharkhand, Chattisgarh area.

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Wide neglect of ecology leads to Ecological Humanism advocacy.

It is the most relevant stream as :-

- (i) Treats human beings as part of ecology - thus restoring ecological balance
- (ii) Champions environmental rights along with human rights
- (iii) This highlights the 3rd wave of Human Rights as first two waves focused only on civil liberties (1st wave) and socio-economic liberties (2nd wave).
- (iv) Right to Clean Environment is also a part of Fundamental Right to life and liberty under Article-21 as per Supreme Court.

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(v) Balances ecology and development

eg recent construction of animal pathway as part of Delhi - Mumbai expressway in Ranthambhore.

eg Narmada - Bachao Andolan.

(vi) Aligned with Sustainable Development Goals like Climate Justice under SDG-13.

(vii) Aligned with Gandhian ideals of fulfilling everyone's needs as opposed to everyone's greed.

Critiques however suggest it being opposed to human-centric philosophy. However, it is the most relevant as evident in Indian

Panchangit goals as well as Gita's teachings of Nasadhava

Kutumbakan.

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4(b) Discuss the relationship between Multiculturalism and Social Progress. (15 Marks)

Multiculturalism is a dynamic concept which is both descriptive and normative and holds culture as central to describe human rationality, relations and world-view.

Relationship with Social Progress

Social Progress being positive, desired change which is moral has a close relation with multiculturalism.

(i) Cultural diversity - when upheld preserves unity via mutual respect, love and tolerance. This leads to various cultures thriving simultaneously.

(ii) Melting Pot model of USA.
Salad Bowl model of India

(iii) Promotes brotherhood enshrined

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in Constitution which is instrumental to social progress

(iii) Tackles dividing forces which threaten social progress

↳ (eg) Fundamentalism, communitarianism based on superiority of cultures

(eg) - Black Lives Matter movement.

(iv) Beneficial to Gender Empowerment

As cultures get reformed via intermingling

(eg) Hindu Succession Act gave coparcenary rights to Jains, Sikhs as well.

(v) Humanism - multiculturalism supports humanist ideals like respecting freedom, liberties of others.

(vi) Bhikhu Parekh's views of no culture being superior or inferior harks at Secularist thought as well.

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(vii) It values identity politics, culture-based justice and recognition of differences as opposed to uniformity in the name of equality as central to social progress.

Criticism

(i) Too much emphasis may lead to breaking up of nation-states
eg Yugoslavia breaking into Bosnia-Herzegovina etc.

(ii) Division in the name of culture may lead to fundamentalism, secession etc.

eg Khalistan movement

(iii) All cultural practices may not be progressive - eg - Sati, child marriage, apartheid etc.

Multiculturalism is a unifying concept and promotes unity in diversity while preserving diversity in unity.

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4(c) "The term "utopian socialism" itself is a misnomer; it is very much realistic in the contemporary world" Analyse. (15 Marks)

Utopian Socialism terminology was given by Marx and Engels to the philosophy of Charles Fourier, Owen as opposed to their scientific socialism.

Utopian & Socialism - realistic today and not a misnomer

- Utopian Socialism championed social ownership of means of production.

It relied on call to conscience of capitalists to bring about a change of heart and part with ownership to benefit the society.

- Marx criticized it as it seemed too idealistic as in practicality, Capitalism believes in appropriating surplus value based on private property. Thus it is a misnomer.

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- Marx supported violent means to bring about revolution to establish Socialism.

However, today its realistic as \rightarrow

(i) Socialism today is based on "social contract" between state and capitalist class to champion the cause of equality while securing equality of liberty to all, by way of public ownership.

(ii) Countries like India where Democratic Socialism is practised, is not based on violence, but on peaceful mechanism of Constitutionalism.

(iii) - Shudhan movement of Vinoba Bhave highlights peaceful transfer of property by landed class in order to benefit society as a whole.

Elaborate on voluntary
fighter will of
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(iv) Countries like USSR, China have also adopted market socialism after USSR dismantling and Mao Zedong's revolution.

(v) Socialism today is different from communism prescribed by Marx and multiple classes benefit by it - including middle class, agrarian class, industrialist class, worker-class etc.

Utopian Socialism in origin although focused on benevolence of Capitalist class. But today state-based welfare along with market-economy is a better means to promote equality, liberty and justice.

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Can be strengthened by
citing cons like
egs like
SSR



no private property, religion, state exists and worker class' rights are restored.

Criticism

- ① ta-N. Roy criticized it on multiple grounds such as
 - (i) historical materialism can't explain the evolution of everything on the basis of economic mode
 - (ii) Dictatorship of Proletariat becomes "Dictatorship over Proletariat" where workers face threat to liberty.
 - (iii) Evolutionary means rather than revolutionary means are more long-lasting as violence gets justified in states where revolution leads to overthrow of regimes.
 - (iv) Ideal Communist Society is a "utopia" as nowhere in

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③ Economic basis as sub-structure while everything else is based on it → super-structure of society, culture, religion as per the prevailing economic means of production.

④ Modes of Production
Means of Production + Relations of Production
When these two are contradicted, class struggle begins and this leads to class consciousness amongst 'class-for-others' to become 'class-in-itself'

⑤ Dictatorship of Proletariat
As a temporary stage where means of production are under workers

⑥ Means - Violent revolution
supported

⑦ Ideal Communist Society - where

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the world. Can we see such an example. Even countries like China have adopted market-socialism now

② Libertarians oppose it as freedom can best be realized under Capitalism - Milton Friedman

③ Egalitarians like Aruna Sen supports Development as capabilities as opposed to mere control over certain means of production.

④ Feminists critique it as Marx did not talk about family which is the most discriminating institute.

Most criticisms by M.W. Roy are seen as revisionism of Bernstein's criticism. Scientific Socialism today remains of less importance with its only importance being exploring exploitations by Capitalist Societies.

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5(b) Rights or Duties - Which is more vital for the growth of a nation?

(15 Marks)

Rights are claims which an individual makes as per law while duties are obligations to be performed. Thus they appear contradictory.

Growth of a nation - Importance of rights v/s Duties

Rights

(i) Necessary for Liberty
of Freedom of Speech and Expression under Article 19

(ii) Libertarians support rights on this basis as rights are foremost for atomized individual who is rational.

(iii) Equality - Right to equality under Article 14 important for rule of law and checking discriminations - imperative for growth of nation.

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(iv) Secures Justice

Rights as per law gives access to social public goods leading to growth.

Amartya Sen also champion rights to convert resources into functions - Capability approach

Duties

(i) Necessary to preserve harmony

eg Fundamental Duties like promoting brotherhood under Article 31A(a).

(ii) Sovereignty, Unity, Integrity of nation → by way of citizens' duty to honor ideals of fundam freedom fighters.

(iii) Gender Justice

by empowering women as duty to up denance practices derogatory to women.

(iv) Overall growth - by way of performing duty towards environment,



heritage, culture of nation.

They seem contradictory as

- rights give 'freedom to' while duty obliges a person and puts restrictions on them.

However both are complimentary as two sides of the same coin and both are needed as

(-i-) without duties, rights can't be secured.

(e) "Freedom of one becomes unfreedom of others" as per Mill

(ii) "When duties are performed, rights are automatically restored" - Gandhi

(e) Duty to not to pollute = Right to clean environment.

Thus both are instrumental and "only in the world of duties, do we have rights."

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5(c) Discuss the major ethical grounds of Indian secularism. (15 marks)

Indian secularism is "panth-nirpekshita" based on neutrality of religion impartiality and "sarva-dharm-sambhav".

Ethical grounds

(i) Impartiality - State is not neutral, but impartial as per [S Radhakrishna] i.e., state supports all religions equally. @ Article - 27

(ii) Sarva-dharm-sambhav - equality of religions as championed under Fundamental rights like Article - 25

(iii) State is not irreligious but deeply religious as state

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helps promote religious practice, propagation.

eg) Kailash yatra

Kumbh-mela

Waqf management

(iv) Humanist thought - human beings as central to the idea of secularism as individual rights are preserved.

(v) Pluralistic stream - multiplicity of religions existing as different interpretations of ultimate reality

eg) Gandhi's "Ethical monotheism" champions that all religions are touched by one divine light. equally.

(vi) Liberty, equality, fraternity in religion promoted via Constitutionalism, judiciary.

eg) Nikah Halala verdict to

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champion women's rights.

Indian version is thus different from western notion as described by George Jacob Holyoke of state's neutrality. Indian secularism holds impartiality in public sphere while promoter practice of religion in personal sphere. ~~as well as public sphere~~

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