



ENLITE IAS

Enlightening minds. Lightening journeys

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)			
1(b)		2(e)		5(b)			
1(c)		3(a)		5(c)			
1(d)		3(b)					
1(e)		3(c)					
2(a)		4(a)					
2(b)		4(b)					
2(c)		4(c)					
Signature				TOTAL			

3h 15m

Name

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Subject

Sociopolitical philosophy

Module

Philosophy MTS

Rollno

Date

20/07/25

Checked



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FEEDBACK

Overall a good attempt except for a few questions. Listen to the discussion for enhanced dimensions. Don't skip the conclusion in answers.

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1(a) How far the ideal of equality can act as a limitation upon the ideal of liberty? (10 Marks)

There is a persistent debate between negative liberals like Nozick & Hayek and positive liberals like Mill & Green regarding primacy to liberty or equality.

Equality limits liberty

- ① Negative liberals argue that humans have intrinsic right to freedom and state intervention to achieve equality violates it.
- ② Berlin says that equality is utopian ideal — "A swan can never fly like an eagle".
- ③ Anarcho capitalists argue that attempts to bring equality distort free market, encroaching upon individuals' liberty to trade.

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④ Equality limits merit & creative agency of individuals.

⑤ Nazick says that taxation to achieve equality is like forced labour.

It doesn't limit liberty

① Mill argues that true liberty is only possible when conditions for freedom are established.

Thinkers can be integrated as examples than making it as a point

② Roth must ensure a level playing field.
② Rawlsian chain principle — to maximize liberties in a society, first the weakest link must be uplifted.

③ Marx says that true liberty is only possible in a classless society.

Democratic socialism attempt to reconcile the seemingly contrasting ideals.

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

Post - WWII rise of global governance through institutions like UN, WTO, WB, and increasing globalization of socioeconomic spheres have redefined sovereignty.

Dilution of concept of sovereignty

→ International treaties and agreements demand compliance by states & thus limit external sovereignty.

(e.g.) Geneva convention, Paris Agreement.

→ Concept of universal human rights leads to universal morality, to which states must comply (e.g.) UN UDHR)

→ Globalization of supply chains limit

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sovereignty in economic spheres.

(e.g.) Tariff wars, WTO regulations.

→ Rise of transnational identities due to diaspora networks and religious identity leads to divided loyalties.

(e.g.) Anti-Israel protests in India.

Concept still relevant

Enlightened self
interest, welfarism

→ Countries like India pursue strategic autonomy and non-alignment, thus retaining sovereign control. (e.g.) neutral stance on Russia-Ukraine)

More points here

→ Lobbying for reform in multilateral institutions and diplomatic outreach can position a nation as a norm shaper.

(e.g.) India's launch of ISA, reform in UNSC, etc.

Conclusion

5



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

(10 Marks)

Gandhiji proposed the ideal of *Sarvodaya* inspired by John Ruskin's "Unto the Last", to realize the vision of "upliftment of all".

Sarvodaya model of development

→ Gandhian Talisman - public policy & decision making must target the most downtrodden & marginalized.
(e.g.) PMGKY, DAY-NRLM, etc.

→ Gram Swaraj - autonomous & self-contained village republics based on voluntary cooperation.

→ Emphasis on Swadeshi - economic self-reliance ⇒ relevant in today's era of fragmented supply chains.

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Dignity of labour

- Rejection of excessive mechanization - focus on cottage industries ⇒ relevant in today's age of AI automation and jobless growth.
- Nai Talim - focus on vocational skills and handicraft ⇒ absolute occupational equity leading to caste equality.
- Ethical capitalism based on the notion of trusteeship ⇒ (e.g.) initiatives like CSR echo this ideal.

Limitations

Can contrast with other models

- It can lead to de-industrialization and unemployment and economic regression.
- Cottage & cooperatives cannot support a growing population.
- Ambedkar regarded villages as hubs of casteism & regression ⇒ urbanization is essential.



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

As per thinkers like Hobbes & Rousseau, social contract enables a balanced social order wherein citizens voluntarily surrender some rights in return to State guarantee of upholding law & order.

Relevance in Indian context

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- ① Reflected in the notion of constitutionally limited State $\Rightarrow$ State cannot encroach on fundamental rights of citizens.
Can be clubbed as a single dimension
- ② Reasonable restrictions on fundamental rights possible to maintain public order, public decency & morality, etc.
- ③ Independent judiciary as the custodian of fundamental rights to ~~ens~~ prevent



arbitrary executive & legislative actions.

④ Separation of powers (Locke) - to prevent concentration & abuse of power by any one organ of government, thus safeguarding individuals' rights.

⑤ Constitutionalisation of welfare - Part IV of constitution as an imperative for State to realise substantive equality.

⇒ (e.g.) Fundamental rights of Article 14 & 19 can be overridden by Article 39(b) & (c).

⑥ Judicial review and concept of basic structure doctrine to ensure that the social contract is not violated & State actions remain constitutional.

Some points on the other side also

Thus, social contract in India is based on Ideals of constitutional morality & democratic socialism.



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

A result of mobilization of pressure groups like MKSS, RTI Act heralded a new era of transparency & accountability in Indian governance.

Redefined good governance in India

- ① Time-bound accountability of the government
⇒ queries must be answered within 48 hours if involving violation of life & liberty.
- ② Proactive & responsive governance — the act mandates proactive disclosure of critical info on websites.
- ③ Accessibility and equity — it enables e-RTI application and waiver of fees for the marginalized sections.

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④ Judicious use of public funds and reduction in corruption, echoing the ideal of trusteeship.

⑤ Whistleblower protection for RTI activists,

Reinventing social contract,
individual and collective

responsibilities, deliberative
democracy, obligation on state

① Weaponization of RTI by politically motivated groups, leading to frivolous applications.

② Hounding of whistleblowers, including murders $\Rightarrow$ undermines its purpose.

③ Excessive exemptions, (e.g.) political parties, DSA, judicial decisions, etc., limit its efficacy.

Despite limitations, it has led to an era of democratic deepening.

4.5



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

Though originating in the industrial context of 19th century Europe, Marxian notion of class struggle still remains relevant.

Visible in contemporary world

- ① Rising disparities in income and wealth, as reflected in Oxfam report $\Rightarrow$ 1% of Indians hold 40% wealth.
- ② Enclaves of prosperity amidst a desert of deprivation — proliferation of ghettos and slums in urban growth hubs.
- ③ Labour exploitation — as seen in Chinese factories and African cocoa plantations $\Rightarrow$ it often culminates in social disharmony.
- ④ Rising crime rates in urban centres motivated

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by socioeconomically weaker sections due to deprivation.

- ⑤ Trade unions and labour forums often organize violent demonstrations to bring attention to their issues (e.g. farmers' protest)

Not relevant today

- ① Rise of ethical & stakeholder capitalism with due regard to workers' health and working conditions.
- ② Protective legislation by States to safeguard workers' rights, (e.g.) labour codes in India.
- ③ Democracies around the world through welfare measures & progressive taxation aim to achieve substantive equality.
- ④ Increased socioeconomic mobility and rise of a large middle class, reducing the distance between "haves" & "have nots".

Conclusion



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

As per World Bank, corruption is the misuse or misappropriation of public funds in form of bribery, favoursitism, etc.

Harsh punitive measures are justified

→ In line with principle of retributive justice

⇒ It sets a precedent and acts as a deterrence against future misdeeds.

⇒ Chanakya says that "justice must not only be done, but also seen to be done".

→ It upholds public trust in institutions and reflects the general will of the society.

→ Corruption is often internalized ⇒ termination of corrupt officials is often the best

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solution, in line with utilitarianism, as it ensures maximum good.

It may not be justified

→ Non-addressal of structural issues - corruption is often a reflection of societal decay and normalization.

→ It can lead to scapegoating and blame culture, thus hindering justice.

Can integrate with theories of punishment
→ Lower level officials will be disproportionate -ly affected & the powerful will find escape.

→ It leads to a situation of "Matsya Nyaya"

Hence, value inculcation from childhood onwards and a societal transformation

on a larger scale are essential. A

balanced approach involving impartial

investigative & enforcement mechanisms of anti-corruption laws is the way ahead.



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

In an era when climate change and disasters disproportionately affect small islands and tropical nations, Rawlsian principles can offer a solution.

Relevance in context of climate justice

① Impartial global policies to ensure just climate finance can be formulated through the veil of ignorance - nations should design policies with collective good in focus and not selfish interests.
(e.g. India's Panchamrit goals).

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② Chain principle - small island developing nations are the most affected by climate disasters $\Rightarrow$ ensuring their survival & upliftment should be a priority.



- ③ Difference principle - wealthy industrialized western nations should contribute more to climate justice, as they have historical responsibility for the same.
- ④ Equality of opportunity - all nations should have a level playing field to make a green transition through tech transfer and financial aid.

Limitations

- ① Sen's capability approach - we should strive to maximize capabilities of nations to fight climate change.
- ② Negative liberals would argue that invisible hand of market will automatically ensure climate justice, (e.g.) through carbon trading and green bonds.

5.5

Conclusion



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

(10 Marks)

Feminists like Judith Butler argue that gender discrimination is inevitably a result of patriarchal hegemony in all socioeconomic spheres.

Reasons in India

- ① Religious & scriptural sanction of traditional gender roles, (e.g.) regarding husband as "Parameshwar", or notions of period impunity.
- ② Inheritance & property laws traditionally disadvantaged women, leading to economic disempowerment.
- ③ Social engineering and internalization by women themselves → (e.g.) mothers teach their daughters to "compromise" and accept

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husbands' decisions.

- ④ Practices like downy led to son meta preference and treating women as "sources of sorrow".
- ⑤ Marxian feminists argue that capitalism perpetuated patriarchal structures and exploitation of women's unpaid care work.
- ⑥ In modern age, social media acts as an echo chamber of gender discrimination, (e.g.) revenge porn & hate speech.
- ⑦ Commodification of women's body & identity, leading to objectified depiction in media & films.
- ⑧ Political marginalisation led to undermining of gender issues in policies & laws.

However, constitutional ethos and laws like women's reservation and PoSH Act, downy prohibition act, etc. have brought a welcome change



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

As per thinkers like Hume, freedom of speech is the bedrock of progressive societies, as only debate leads to truth.

Relevance in a healthy democracy

① Dissent as an accountability instrument - right to peaceful protest against unjust laws & state actions lead to democratic deepening, (e.g.) Article 19(1)(a) & (b) in India.

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② Media as 4th Estate of democracy only possible when freedom of speech is guaranteed $\Rightarrow$ Sen argued that countries with free & fair media had no famines.

③ Multiculturalism & secularism - giving equal voice to diverse groups in a



plural society like India, (e.g.) Article 25
⇒ right to profess & propagate religion.

④ Right to information on government's actions
is a fundamental right in a democratic
society, ensuring transparent governance.

⑤ In a liberal market democracy, freedom of
expression not only promotes innovation,
but acts as a safeguard against mono-
polization by a few entities (e.g.) protest
against Tata in West Bengal).

However, a democracy must also prevent
hate speech and violent speech leading
to communal or social disharmony.

Also, secessionist speech must
be checked to uphold sovereignty of
the nation. Thus, constitutions often impose
reasonable restrictions on this right.



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

While both Ambedkar and Gandhi strived for a just & equal social order, they differed significantly ~~in their approach~~.

Can brief both their views in a tabular format

Gandhiji's approach towards elimination of caste discrimination

① While he rejected Jati-based discrimination and hierarchy, he upheld the social value of Varna system in a Dharmic social order.

② Progressive interpretation of scriptures — he held that Vedas do not sanction caste discrimination and ~~thus~~ have moral value in a "Ram Rajya".

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- ③ Occupational equity - through his "Nai Talim", he encouraged upper castes to take up tasks like manual scavenging.
- ④ Political unity within the Hindu fold - he opposed the idea of separate electorates for depressed classes, as seen in the Poona Pact.
- ⑤ Sanskritization of depressed classes - he encouraged SCs & STs to become vegetarian and give up alcohol, and adopt upper caste rituals.

Ambedkar's Critique

- ① Unlike Gandhi, he regarded Vedas & Manusmriti to be the root cause of caste discrimination. ⇒ he argued that Purusha Sukta of the Rig Veda



directly sanctions Varna discrimination.

② Also, he regarded rural regression to be the cause of casteism, ~~unlike~~ Gandhi who emphasized on village republics based on community participation.

⇒ Ambedkar regarded urban industrialization as the only solution to ensure caste mobility.

③ Ambedkar also urged SCs to give up Hindu practices & rituals, and emphasized on a distinct identity apart from the Hindu fold. He was thus in favour of separate electorates to achieve true political empowerment.

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Can bring in more dimensions here

④ Also, he advocated for western secular education ~~unlike~~ Gandhi, as only rational & humanist values can eradicate caste.



⑤ It is thus called for complete annihilation of Jati & Varna through intercaste marriages and political measures.

While Ambedkar's notion focussed on political measures and economic to eliminate caste

discrimination, Gandhi emphasized moral societal transformation in a holistic manner.

11.5



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

(15 Marks)

Anarchists like Godwin & Proudhon regarded state as an unnecessary evil curtailing individuals' liberties & ~~innate~~ ability to cooperate.

It is practically viable

→ Anarchists are opposed to law & rule, but not opposed to order :

- ① Mutualism - Kropotkin argues that mutual cooperation among ~~humans~~ precedes state formation, (e.g.) hunter-gatherer clans.
- ② Anarchists like Godwin are not opposed to professional authority of doctors, engineers, etc.
- ③ Proudhon proposed a ~~societal~~ order based on federally linked communes. Anarcho-syndicalists called for trade unions to

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be the basic unit of social order.

④ Gandhian anarchists argue that society can be organized through self-sufficient village republics, whose economy functions through cooperatives and cottage industries.

⑤ Marxists argue that a classless society without a state will automatically cooperate.

⑥ Anarcho-capitalists say that the invisible hand of market can regulate the social order. Don't Any the

Not viable practically

① Kautilya says that a society without a paternalistic state inevitably ends up in Matsya Nyaya.

② Hayek says that state is a necessary evil to prevent crime in a free market.



economy.

③ Hobbes argued that humans are selfish by nature. A stateless society ends up in tribalism.

④ Rawls also says that a welfare state is necessary to bring about substantive justice and uplift the downtrodden.

⑤ Socialists argue that a classless society is possible in a democratic polity through state interventions like progressive taxation, affirmative action, etc.

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⑥ Feminists like Mary Wollstonecraft argue that state intervention is necessary to prevent paternalist hegemony in all spheres.

Criticise the alternatives provided by anarchists - Ramrajya, market system etc

Thus, a limited state through constitution - al democracy offers a Middle Path.



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

(15 Marks)

Plato in his "Republic" advocated for a just social order led by a Philosopher King.

Why he prefers monarchy over democracy

① A democracy ends up in rule by masses, i.e. a mobocracy - rule should be by wise, not the majority.

⇒ Analogy of the ship - allowing majority sailors to steer the ship leads to its ruin.

② A benevolent & enlightened monarch who is above politics only can make impartial decisions.

③ Long-term welfare over populism - a



democracy inevitably leads to electoral decisions rather than merit-based decisions.

④ Breakdown of social hierarchy - a democracy where everyone is equal leads to disregard for authority.

⑤ A democracy with liberty for all ends up in a social order based on desires - people give up their reason in favour of selfish identity politics.

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Critique of Platonian monarchy

Can cite examples from modern democracies

① It presumes that a benevolent monarch is always available.

⇒ "Power corrupts and absolute power corrupts absolutely."



② Karl Popper argues that Platonic monarchy is against an open society & inevitably ends up in totalitarianism.

③ It cannot accommodate a multicultural society where diverse conflicting claims are at play.

④ Locke argued that a just society requires separation of powers - King alone cannot be the "fountain of justice".

⇒ an independent judiciary is necessary.

⑤ Welfare cannot be charity or discretion of the king - modern democracies treat welfare as a constitutional claim.

Plato's notion stemmed from Athenian anarchy due to breakdown of democratic setup of city states.



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

Humanism as a political thought says that every decision should be taken in light of human welfare.

Ecological humanism argues that nature should be used for human benefit, while giving due regard to its intrinsic value.

Most relevant in stream of humanist thought

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① It makes room for sustainable development — development should balance intergenerational justice with environmental conservation.

② It enables climate justice — just & equitable transition to green growth, climate finance for the most affected small island developing nations, etc.



③ It has led to climate change mitigation & adaptation - though seen from a lense of human-centric development, it also leads to nature restoration.

④ Biodiversity conservation - it gives regard to value of all forms of life, as they are necessary to uphold ecological balance

Globalism
Gandhian minimalism

Critique of ecological humanism

→ It still views nature as a means to an end ⇒ it views ecology from an anthropocentric lens, as nature is something to be "conquered".

→ Deep Ecologists argue that nature has



an intrinsic value independent of humans.

⇒ SDGs, climate adaptations, etc. are merely forms of "shallow ecology".

→ Ecofeminists like Vandana Shiva also argue that ecological humanism ignores the disproportionate impact of human-centric development on women.

→ Eco-spiritualism - nature is something to be worshipped. Humans are not above or even equivalent in value to nature.

(e.g. traditional tribal notion of sacred groves and river goddesses).

→ Biosphere egalitarianism criticizes humanism for treating humans as centre of creation.

⇒ All forms of life have equal value.

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⇒ Vedic thought also emphasizes oneness of all creation.

Hence, a post-humanist approach treating humans as a part of Nature and not distinct from it, is the way ahead.

Tribal knowledge systems & ways of life can be a guiding light.



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

Multiculturalism emphasizes peaceful co-existence and flourishing of multiple cultures within a society, (e.g.) cultural mosaic model of India or melting pot model of USA.

Positive relation between both

① Bhikhu Parekh argues that multiculturalism results in assimilation ~~vs~~ integration of multiple cultures into an organic whole.
→ mutual enrichment of all groups.

(e.g.) Parsi contribution to business in India.

② It leads to syncretism and spiritual progress, (e.g.) Bhakti-sufi culture of India.

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- ③ Marketplace of ideas - ~~negative~~ liberals like Berlin treat ~~diversity~~ of ideas as a virtue, as it leads to economic growth in an economy.
- (e.g.) popularity of Indian cuisine in UK.
- ④ Healthy competition among ~~cultural~~ groups can boost economic growth.
- (e.g.) notion of "American Dream" and success of Indian diaspora in Silicon Valley.
- ⑤ It leads to mutual reform in ~~religious~~ attitudes, and ~~shedding~~ of supernaturalism & obscurantism.
- (e.g.) Indian Muslims are on avg better educated than ~~their~~ Pakistani counterparts.



Not necessarily linked to social progress

- ① It fosters identity politics and polarization, hindering social cohesion.
- ② It can lead to regionalism and even separatism, threatening national integrity.
(e.g.) Catalan movement in Spain.
- ③ Developmental imbalance often worsens social harmony and breeds mutual enmity, (e.g.) Black vs. White divide in the USA.
- ④ Xenophobia & racism against minority groups, (e.g.) Turkish ghettos in Germany.

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Despite challenges, constitutional safeguards like Art. 25-30 in India can lead to positive relation between both ideals.



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

Utopian socialism argues that socialistic ideals of a classless society can be achieved through peaceful means and voluntary cooperation, unlike Marxists who regard violent revolution as inevitable.

It is a misnomer — realistic in contemporary world

- ① Democratic socialism in countries like Norway has shown that substantive equality can be achieved through democratic methods like progressive tax, social security, etc.
- ② Rise of ethical capitalism and innovative methods like CSR in India, labour codes, etc. shows that capital class can



voluntarily contribute to socialist goals.

③ Corporate philanthropy and rise of corporate trusts working to ~~alleviate~~ poverty & hunger across the world.

(e.g.) Rexel trust — all profit goes to charity.

④ Gandhian socialism based on ideals of trusteeship and cooperatives can minimize class inequality.

Yet, it remains utopian

① Rise of corporate monopolies and increasing nexus between politics & business proves that capitalists will ~~never~~ voluntarily relinquish wealth.

(e.g.) Tesla, Amazon, Meta, etc.

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② New forms of exploitation disguised in buzz words like "Hustle Culture".
⇒ capitalists use media & propaganda to glorify slavery.

③ Rising disparities as shown by Oxfam report reaffirms Marx's position that class revolution is the only way to re-distribute wealth.

④ Feminists argue that even if capitalists voluntarily give up their wealth, it will only bring equality in public economic sphere and not in personal social sphere.

Thus, it can be said that absolutely classless society is not possible through utopian socialism.



5(a) Critically examine the major tenets of Scientific Socialism.

(20 Marks)

Scientific socialism as propounded by Marx & Engels argues through its dialectic materialism that an ideal classless society based through a violent class revolution is the ultimate goal of humankind.

Tenets of scientific socialism

- ① Historical materialism - political, social & ideological structures are determined by economic base and changing modes of production.
- ② Dialectic method - history is in constant motion, e.g. contradicting models of feudalism and bourgeoisie led to capitalism.
- ③ Surplus value appropriation - capitalist class

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appropriates labour surplus for itself, widening class inequalities.

⇒ labourer is just a commodity and a tool of production, leading to 4 types of alienation.

- i) from oneself ii) from others
- iii) from nature iv) from one's product

③ Class struggle - history is marked by a conflict between oppressor & the oppressed, (e.g.) serf vs. landlord & worker vs. capitalist.

④ Violent revolution after unification of all workers leads to abolition of capitalism and establishing dictatorship of proletariat
⇒ a transitional phase where workers eliminate the remnants of capitalism.



- ⑤ Abolition of private property - proletariat owns all the means of production.
- ⑥ Communist society as the end goal - a stateless & classless society with the maxim of "from each according to his capacity to each according to his need".
- ⑦ Internationalization of communism - workers transcend national borders to unite against capitalists.

Critical estimate

- ① Economic determinism - Marx focuses extensively on materialism and ignores social & cultural factors.

⇒ (e.g.) feminists like Kate Millet argue that Marx ignores the role of gender.

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② Restriction on Individual liberties - Marxian concept ends up in an authoritarian state with severe curtailment of freedoms.

(e.g.) USSR, North Korea.

③ Ambedkar says that class mobility doesn't correlate with caste mobility, as caste is based on social & religious substructures.

More points here

④ Rawlsian chain & difference principles offer peaceful means to attain distributive justice.

⇒ Scandinavian countries like Norway based on democratic socialism have attained substantive equality.

⑤ Sen argues that justice is not mere equality of outcomes, but maximization of individual capabilities to realize one's potential.

Downfall of Marxist nations like Cuba & USSR shows that Communism is not viable.



5(b) Rights or Duties - Which is more vital for the growth of a nation? (15 Marks)

Rights are the entitlements of individuals from state or other individuals, e.g. natural rights of life, liberty, ~~property~~.

Duties are the obligations of individuals towards others, e.g. duty not to harm others.

Arguments for rights over duties

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① Humanists like Kant argue that if intrinsic rights of humans are upheld, that growth of a nation will automatically follow.

② Negative liberals like Hayek & Nozick argue that the right to liberty and non-interference will lead to flourishing of market economy and economic growth.

e.g. Trickledown effect proposed by Adam Smith



③ Feminists argue that upholding gender rights like right to equality results in social progress and equal participation of women in all spheres.

(e.g.) WB says that women's participation in economy will increase India's GDP by \$770bn.

④ Right to freedom of speech fosters a vibrant marketplace of ideas and strength-ens a democracy.

⇒ (e.g.) Amartya Sen says that countries with free media never faced a famine.

Duties over rights

① Gandhi argued that rights are hollow without individuals following their duty.

② In communitarian societies like India,



a nation can only grow if collective good is ensured.

(e.g.) Considering ~~charity~~ as a duty leads to poverty alienation.

③ Excessive focus on rights leads to unhealthy individualism and a false sense of entitlement, and can also lead to social

conflicts, (e.g.) right to religion vs. right to equality.

How both are complementary?

🌐 Hence, for sustainable growth a balance between rights & duties is inevitable.

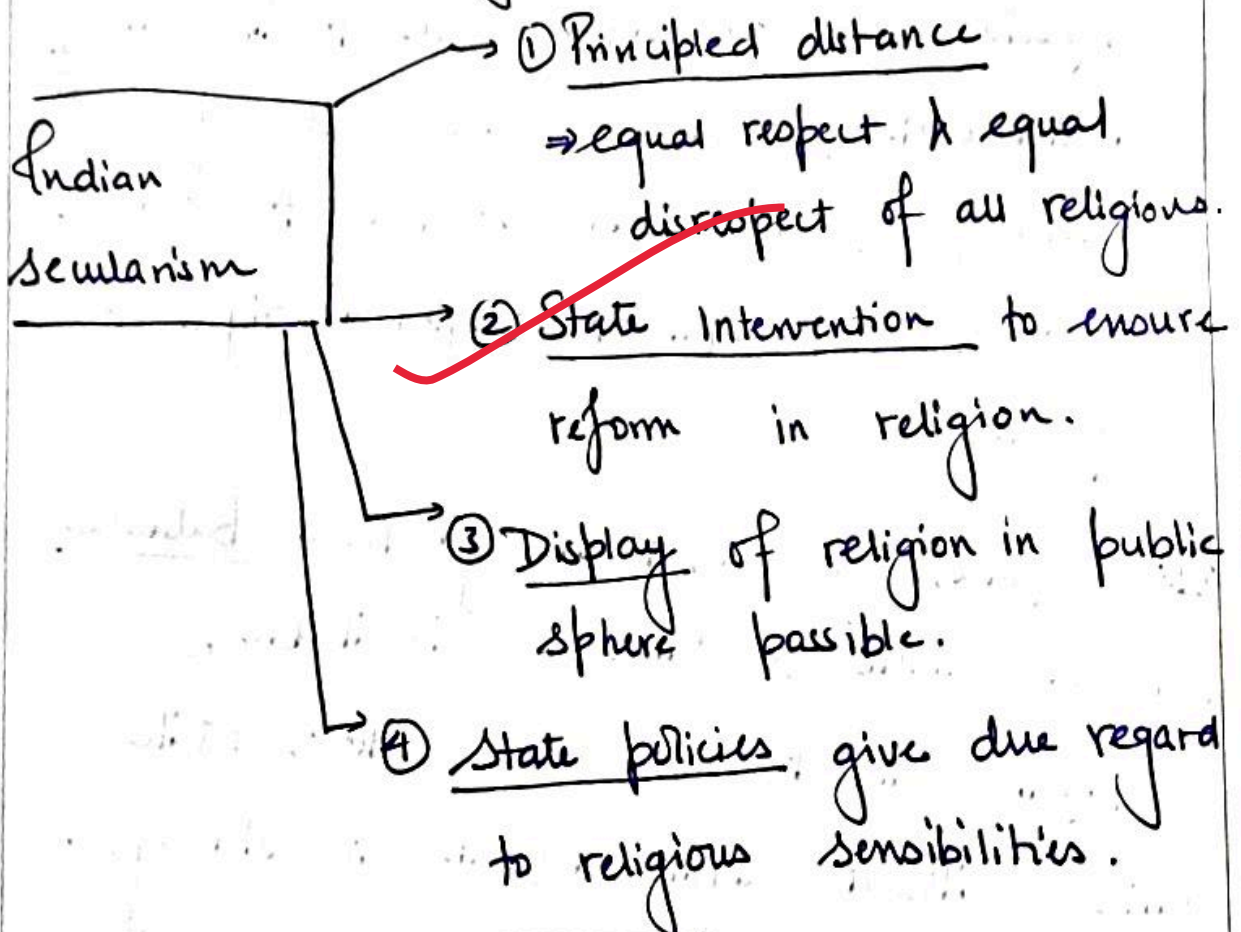
Rights without duties are hollow, while duties without rights amounts to slavery.

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5(c) Discuss the major ethical grounds of Indian Secularism.

Indian secularism is unique in its approach due to its historical experience of multi-culturalism and syncreticism.



Major ethical grounds

① Upanishadic tradition of Sama Dharma
Sambhava — religions are different streams



leading to the same Ultimate.

⇒ This allowed flourishing of all major religions in India, (e.g.) Ganga-Jamuni Tenzeeb.

② Oneness of all beings as reflected in Vedantic philosophy and Sufi philosophy.

→ all humans have the same element of life within.

③ Post-enlightenment ideas of humanism & rationalism as adopted by likes of Ambedkar and Nehru.

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④ Gandhian notion of Ramrajya and belief that state and religion can never be truly separated.

⑤ Rousseau's notion of General Will - State must reflect the collective conscience of



people. Hence, India as a deeply religious society can never have strict separation between state & religion, unlike in France.

Limitations of Indian secularism

- ① Resistance to reform - ingraining of religious identity in every sphere leads to opposition to change. (e.g.) UCC protests.
- ② Communalism and religious polarization, leading to vote bank politics.
- ③ Impediment to national integration as multiple sub-identities lead to divided loyalties → (e.g.) Khalistan separatism.
- ④ Obscurantism and hindrance to scientific temper.

Despite challenges, Indian secularism remains a successful model of peaceful coexistence. 8.5

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