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NOTE: Please remember that following ‘answers’ are NOT ‘model answers’. They are NOT synopsis too if we go by definition of the term. What we are providing is content that both meets demand of the question and at the same time gives you extra points in the form of background information.
Q1) Differentiate between rule and norm. Should people blindly follow social norms or rule, or should they be independent interpreters of the rules of society? Critically comment. (150 Words)

The Hindu

RULES ARE set of explicit or understood regulations or principles governing conduct or procedure within a particular area of activity which involve a penalty for their violation. An enforcing body such as State or management board is responsible for execution of rules.

e.g.: Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013

Norms are Informal guideline about what is considered normal (what is correct or incorrect) social behavior in a particular group or social unit. Norms form the basis of collective expectations that members of a community have from each other, and play a key part in social control and social order by exerting a pressure on the individual to conform. In short, “The way we do things around here.” Violation of norms may lead to may involve social ostracisation.

E.g.: Endogamy in marriage is a social norm.

The blind following of rules or norms goes against the principle of free interpretation by people in the society. Rules and norms are set for creation of order and harmony in the society. Rules act in Formal space while norms act in an informal space. Both serve the same purpose of setting a common pattern of lifestyle and general conduct of people.

There is very thin line between Rules and norms. Formal acceptance of norm by statue book makes a rule. Some rules go parallel to norms while some rules tries to establish new practice by making particular norm as a punishable offence. In both the cases the ethics and morality involved in that law is decided by collective consciousness of the society.

In case of rules individual interpretation is required to check the morality of the content. As per Public choice theory in Public administration the interests of ruling class are equally questionable. This theory put forth that every individual is guided by self-interests and thus there has to be an independent interpretation of every set rule. Interpretation process can lead to revolutionary consciousness among the people that will lead to the better civilization of a group of people.

Rules and norms are important foundations for society and community living. But it is not right to blindly follow them as

- Rules and norms itself might be absurd or backward looking example honour killing and Female genital mutilation (FGM) may be a norm in certain societies but have no space in just and progressive world.
- Rules and norm may curb human freedom and right to a dignified life thus may be unethical. Example: abortion is illegal is Ireland but may cause loss of life in certain cases involving medical complications like Savita Hallapan case.
- Rules and norms that treat women, minorities and marginalized as second grade citizens can also not be accepted blindly example rules allowing religious persecution of Rohingyas Muslims in Myanmar or rules restricting land ownership to Tamils in Sri Lanka or mandatory wearing of head scarf and veil in Iran and Saudi Arabia.

Thus it is important for rules and norms to pass through test of reason and rationality in order to be followed. At the same time as there is always a possibility of people choosing which rule to follow and which to violate according to their convenience, thus blatant violation of rules and norms may lead to chaos and it is thus important to use constitutional and peaceful means to arrive at rules and norms that are just, progressive inclusive and agreeable to maximum people.
**Topic: Contributions of moral thinkers and philosophers from India and world,**

Q2) What do you understand by Harm Principle? Discuss relevance of this Principle in contemporary India. Also examine John Stuart Mill’s opinion on Harm Principle. (200 Words)

Class XI NCERT Political Science, Political Theory, Chapter – 2

- Freedom is not absolute, it should have some restrictions. One of the theories on the limitation of restriction applied by state was Harm principle which was presented by J.S. MILL, a British philosopher.
- Harm principle basically lays down the principle of individual freedom and its limitation. J.S MILL distinguishes human actions between self regarding actions (which only affect him) and other regarding actions (which affect others in the society).
- He advocates of no interference of state in self regarding action as it would withhold the individuals potential in development. As far as ‘other regarding actions’ are concerned state has the right to interfere but with caution, as freedom is at the core of human society, and is so crucial for a dignified human life, it should only be constrained in special circumstances. For minor harm, Mill recommends only social disapproval and not the force of law. The ‘harm caused’ must be ‘serious’ enough to use force of law. But we must make sure that the constraints imposed are not so severe that they destroy freedom itself.

**Relevance of harm Principle in present India –**

- Political aspects : by respecting equal rights of every one it can helps in promoting democracy, preserve true spirit of art-19 of constitution, also give very relevant argument in anti defection law issue of harming individual legislator freedom of vote.
- Social aspects : can help in promoting gender equality, can be base for solution for surrogacy issue, LGBT rights issue, euthanasia as well as suicide issue.
- Individual aspect : it protects individual freedom and prohibits unnecessary intervention of state or societal organization. For example- a girl should wear western cloth or not is completely her choice, Beef-ban, inter caste marriages.
- Negative relevance – it is very difficult to clearly demarcate between actions which do only self harm and not public harm.

**CONCLUSION-**

India is the largest democracy and individual liberty is one of our ideals enshrined in the constitution. So, state should try not to interfere in this ‘minimal area of non-interference’ and rather should strive to provide an enabling environment in which its residents can blossom and grow.

Q3) In India the eminent socialist thinker Rammanohar Lohia, identified five kinds of inequalities that need to be fought against simultaneously. What are these inequalities? Are these still relevant today? How Lohia wanted to fight these inequalities? Examine. (200 Words)

Class XI NCERT Political Science, Political Theory, Chapter – 3

*Rammanohar Lohia* was an eminent socialist thinker. He put forth 5 kinds of inequalities, and argued that each of these inequalities had independent roots and had to be fought separately and simultaneously unlike other socialists of that age who focused majorly on class-based inequality.

**5 types of inequalities –**

1. **Gender Inequality** – Patriarchal mindset and gender discrimination is rooted in most societies modern or orthodox, though prevalence is more in latter.

Relevance = High GII in the poorer and developing countries, where women are majorly discriminated against, cases of female molestation.
2. **Racism** – Black skin color constitutes low status and ugliness, looks quite ironical considering most of the humanity in today’s world is ‘black’ (in darkness) where inner purity is substituted by outer appearances. Relevance = the attacks on Africans in Delhi, North Eastern people in Bangalore and in general against the Bihar immigrants in Maharashtra etc. US police treatment to colored people, Exploitation in Europe. Lohia warned that such discrimination would disturb global inner peace and freedom, and tried to change mindset of people and put forth real definition of beauty – based on inner conscience.

3. **Caste discrimination** – Lohia considered caste as ossified (stagnated) class, which turns country into arid desert of intellectual inadequacy which restricts opportunities, thus he refuted class system and tried to imbibe a sense of equality in society.

Relevance = prevalence of discrimination against Dalits and other lower castes.

4. **Colonial exploitation** – Lohia considered national freedom as ‘grand passion’ of man, and considered foreign rule as evil which drains the national resources for foreign profits, thus tried to promote nationalism, independence from foreign rulers

Relevance = Neo-colonialism by Western nations, WTO policies, lack of climate funding etc. show the north-south differences internationally symptomatic of colonial times.

5. **Economic inequality** – Lohia stressed to abolish private ownership of means of production and establish ownership of whole community, and favored development of MSME rather than big industrialization (favored Socialism over Capitalism).

Relevance = Less developed nations still grapple with high GINI coefficients indicating high economic inequality as a consequence of capitalism, Concentration of wealth in high-resource countries.

**CONCLUSION** –

Lohia rightly pointed out that one-size fits all approach won’t work to mitigate the above disparities, but stressed on bottom-up inclusive development.

Lohia wanted to encourage **septa revolutions or 7 revolutions** against the five exploitations and also against the violence through satyagraha and against public encroachment in private sphere. When done according to Gandhian methodology, people will be able to live in a just, equal society.

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**Q4) In your opinion, what’s justice and just society? What is Ambedkar’s view on just society? Examine. (150 Words)**

**Class XI NCERT Political Science, Political Theory, Chapter – 4**

Justice is the process of giving each person his due according to his action. It helps in protection of Fundamental Rights of individuals and in nation development according to spirit of constitution. Just society provides equal treatment and opportunity to each individual (barring special treatment to vulnerable section) along with giving requisite dignity without depending on religion, race, caste, gender etc.

Ex- Reservation done by state to protect the vulnerable section is Just in this sense, similarly concept of secularism to treat each religion equal is also justified.

**AMBEDKAR’S VIEWS** –

According to him, a society where the difference between the reverence on a person to that of contempt to another person is narrowed and becomes nil is qualified to be called as a Just Society.

He believed excessive admiration of a person and also looking disrespectfully at another person due to their identity arising out of caste, ethnicity, religion among others cannot be qualified as a Just society. Similarly, treating others without any prejudice and being compassionate to others is eligible to be called as a Just Society.

Ambedkar’s vision of Just society is engraved in the Constitution of India and this living document has given voice to millions of downtrodden of the Nation and it still continues to do so by taking our country to a society that guarantees Justice to all its citizens.
Q5) Differentiate between nationalism and pluralism. Discuss Tagore’s critique of nationalism and its relevance today. (150 Words)

Class XI NCERT Political Science, Political Theory, Chapter – 7

Nationalism is a complex, multidimensional concept involving a shared communal identification with one’s nation. It is oriented towards gaining and maintaining self-governance, or full sovereignty, over a territory of historical significance to the group. Nationalism is further oriented towards developing and maintaining a national identity based on shared characteristics such as culture, language, race, religion, political goals and/or a belief in a common ancestry. Nationalism therefore seeks to preserve the nation's culture and often involves a sense of pride in the nation’s achievements. In these terms, nationalism can be positive or negative. Sometimes under nationalist zeal attempts are made towards imposing uniformity and sameness. In such conditions nationalism can prove antithetical of pluralism.

Pluralism is the recognition and affirmation of diversity within political boundaries, which permits the peaceful coexistence of different interests, convictions and lifestyles. Pluralism is connected with the hope that this process of conflict and dialogue will result in a quasi-common good. This common good is not an abstract value or set in stone, however, but an attempt at balancing competing social interests.

Hence Democratic nations should strive towards integrating both nationalism and pluralism into the society. No nation can survive if it to follow one-culture one-state policy under the name of nationalism. Thus national identity has to be defined in an inclusive manner which can recognize the importance unique contribution of all cultural communities within the state.

Ravindranath Tagore’s critique of nationalism and its relevance today-

“Patriotism cannot be our final spiritual shelter; my refuge is humanity. I will not buy glass for the price of diamond and I will never allow patriotism to triumph over humanity as long as I live” – Ravindranath Tagore.

He was very critical of the narrow expressions of nationalism that he found at work in parts of our independence movement. In particular he was afraid that the rejection of the west in favor of what looked like Indian traditions was not only limiting in itself but it could easily turn into hostility to other influences from abroad, including Christianity, Judaism, Islam which have been present in our country.

Tagore’s criticism is very relevant today due to the new paradigm of emerging hyper nationalism and protectionism. This can be seen in the recent Brexit, US protests against Trump and other right wing movements which are against the broader ideals of humanity and brotherhood.

Q6) What do you understand by human dignity? What is its relationship with rights? Also examine Emmanuel Kant’s views on human dignity. (150 Words)

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Human dignity-

It is an idea that propagates human being has an innate right to be valued, respected, and to receive ethical treatment. It has the quality of self-respect that is worthy of esteem.

Eg. Poverty has been greatest violator of human dignity particularly in developing countries like India. Thus providing basic amenities in health and education and employment would serve to maintain the dignity of an individual.

Relationship between Human dignity and rights-

“Human Dignity is the Basis of Fundamental Human Rights. In fact one of the ground on which rights have been claimed is that they represent conditions that we collectively see as source of self-respect and dignity. Rights denote what we are entitled to as citizens, as individuals and as human beings. It is something that due to us and rest of the society must recognize as being a legitimate claim that must be upheld. Thus if there are no rights or no legal provisions to upheld rights, human dignity is bound to get violated and trampled either by powerful individuals or even by state apparatus. Authoritarian and despotic states care little for people’s dignity.
Thus fundamental human rights are included in most of constitutions to preserve human dignity. Hence human rights are the prerequisite of human dignity.

**Emmanuel Kant’s views on Human dignity**

“Human beings unlike all other objects possess dignity. They are for this reason valuable in themselves”. This thought had made a deep impact on Kant. For him it meant that every person has dignity and ought to be so treated by virtue of being a human. A person may be uneducated, poor or powerless. He/she may be dishonest or immoral. Yet he/she remains a human being and deserves to be given some minimum dignity.

For Kant to treat people with dignity was to treat them morally. This idea became a rallying point for those struggling against social hierarchies and for human rights.

Kant’s views represent what is called the moral conception of rights. This position rests upon two arguments. First we should be treating others as we would like to be treated ourselves. Second we should make sure that we don’t treat the other person as means to our ends. We should not treat people as we treat a pen, a car or a horse. This is we should respect people not because they are useful to us but because they are after all human beings.

**Topic: Human Values – lessons from the lives and teachings of great leaders, reformers and administrators**

Q7) Define freedom? Discuss how did Gandhiji, Mandela and Netaji Bose view and define freedom. (150 Words)

Class XI NCERT Political Science, Political Theory, Chapter – 2

**FREEDOM –**

- Freedom is a political ideology most essential to human Freedom is absence of any external constrains over an individual. It enables him to make independent decisions and take action accordingly. Freedom allows one for full development of individual’s capacities, sensibilities and capabilities.

- In the broader sense, it means exercising control over one’s life and to have the opportunity to freely express oneself. It not only means the absence of undue external constraints but also the presence of an enabling environment in which an individual can be able to realize her potential. It is because of these two dimensions that FRs (to protect citizen’s liberty) and DPSPs (to provide an enabling environment) have been incorporated in our constitution.

**Gandhiji’s View –**

Gandhiji viewed freedom in form of Swaraj or self rule. It contained both rule of self and rule over self. It was more than freedom and contained liberation in redeeming one’s self respect, self-responsibility and capacity for self realisation.

**Mandela’s view –**

Mandela viewed freedom as liberation from dehumanization and repression. He advocated for abolishment of discrimination and equal opportunities for all as mean for attaining freedom.

**Netaji Bose’s view –**

He defined freedom not only as abolition of political bondage but also of socioeconomic inequalities, destruction of religious intolerance and communalism. He also emphasized on freedom for an individual and equal freedom among individuals i.e. same freedom for rich & poor, men & women etc.
Q8) Migration of people to different regions within the country is often resisted by the local inhabitants. In the light of recent events in the United States, critically examine on what ethical and legal basis such policies against immigrants could be proven as discriminatory and unethical. (150 Words)

Class XI NCERT Political Science, Political Theory, Chapter – 6

The huge territorial extent, diversity and employment opportunities in United States of America provide impetus for global and regional migration. However local people often resist the migration of people on basis that it would hamper their own growth, opportunity and culture. In India too such kinds of tendencies have been witnessed in the past and can prove harmful for its future.

Ethical basis-

- Different region and urban areas like Mumbai, Delhi, Bengaluru etc provides outlets for potential of citizens. Thus by placing restriction on internal migration would deprive citizens from exploring their talent and capabilities.
- Migration provides for intermingling of cultures which further increases tolerance among people for other’s culture. This also makes people to respect different cultures and promotes peace and harmony. The restriction may fuel the local nationalism and may create divide between different regions.
- Discrimination on the basis of region, language or religion may encourage hatred among citizens.

Legal basis-

- Constitution of India provides explicit provisions for migration as a fundamental right. Thus placing unnecessary restrictions on regional migration would violate these provisions.
- Immigrants bringing skills and talent enrich the existing resources of the region. They also pay taxes and follow laws which entitle them security from state.

Conclusion-

The migration of people from one region to another has been one of the main reasons behind the economic and technological advancement of any region in the world. Thus we have to devise a policy which would promote interests locals and satisfy aspirations of migrants.

Q9) Examine Friedrich Nietzsche’s views on war and peace. Is using violent means for achieving their objectives in the international arena ethical for states? Critically examine. (200 Words)

Class XI NCERT Political Science, Political Theory, Chapter – 9

Friedrich Nietzsche was a German philosopher in 19th century who glorified the war. He did not value peace because he believed that only conflict could facilitate the growth of civilizations. He along with other similar thinkers condemned peace and commended strife as a vehicle of individual heroism and social vitality.

Such views may find resonance in the need to fight war to bring peace. Although such methods may bring peace for short term, but in the longer run violence or war to bring peace has proved unsatisfied and of limited use. This was well evident in the two world wars fought in the 1st half of 20th century. Even millions of people died and disappeared in 1st world war, 2nd world war fought within short period of 20 yrs. Both the world war instead of facilitating growth of civilizations as suggested by Friedrich Nietzsche led to large scale destruction and in reality retarded the pace of progress. Thus the views of Friedrich Nietzsche on war and peace have glaring limitations and if followed by nations in today’s era of nuclear weapons, would lead to instability and insecurity thereby hampering the human development.

Is it ethical to use violence as means for achieving objectives?

It is often asserted that violence can sometimes be a necessary prelude to bring peace. It may be argued that tyrants and oppressors can be prevented from continuing to harm the people only by being forcefully removed. Or the liberation struggles of oppressed people can be justified even though they may use some
violation. However well-meaning the violence, could turn out to be self-defeating. Once deployed, it tends to spin out of control, leaving behind a trail of death and destruction.

Therefore to determine ethicality of using violence by state to achieve its objective remains subjective and a topic of debate. If a nation uses force to maintain its sovereignty from enemy or to stop terrorism then such violence can be justified on ethical grounds. For eg if terrorists carries out attacks with the intention of killing people of any particular country then that country has legitimate right to kill those terrorists.

However if state uses its instruments of coercion and force against its own citizens to suppress dissent then it becomes unethical on the part of the state to use violence.

Thus there will always be two groups supporting and opposing the use of force to bring peace.

Q10) Why do you think secularism as a value is considered as ethical? What was Nehru’s view on secularism? Examine. (150 Words)

Introduction-

Secularism emerged as one of the most dominant principle in India’s freedom of struggle and it has been well preserved after independence despite some blemishes. In fact secularism is integral part of the guiding principles of Indian constitution and democracy.

Secularism as an ethical value-

- Secularism is first and foremost opposes all forms of intra-religious and inter-religion dominations. It promotes freedom within religions and equality between as well as within religion.
- Secularism promotes equal respect for all religion and peaceful coexistence. Also Indian secularism binds citizens to maintain harmony and the spirit of brotherhood.
- Secularism also shows high level of conscience in the individual. It also reiterates Mahatma Gandhi’s beliefs that religion is a personal affair and thus should not be made a concern for discrimination.
- Secularism prevents religious discrimination, promotes tolerance and brings together the people of different religions for mutual enlightenment.
- Indian secularism promotes equal protection of all religions by state. This provides security to minority communities and instills their confidence in Indian democracy.
- In case of India, secularism allows state to intervene in religions to stop evil practices like untouchability, Sati, child marriages etc.

Nehru’s view on secularism-

- For Nehru secularism meant equal protection of all religions by state and state not to favor one religion over another.
- He was not in favor of a complete separation between religion and state. For him secular state can interfere in matters of religion to bring about social reform. Nehru himself played a key role in enacting laws abolishing caste discrimination, dowry, sati etc and extending legal rights and social freedom to Indian women.
- Secularism for him meant a complete opposition to communalism of all kinds. Nehru was particularly severe in his criticism of the communalism of the majority community, which posed threat to national unity.
- Secularism for him was not only matter of principle, it also the only guarantee of the unity and integrity of India.
Topic: Ethical issues in international relations and funding;

Q11) It is said that in a post-Trump world, India can be an example of plural values. Do you agree? Critically comment. (200 Words)

The Indian Express

The recent tide of extreme nationalism in USA and thereby attacks on Africans and Asian is vocal example of destroying cultural diversity in USA. Moreover Europe is too apprehensive of increasing Islamic radicalization and witnessed terror attacks in Paris, Brussels etc. These have led to rise of right wing leaders and ideologies in both USA and Europe. These leaders are preaching against diversity and immigration from other countries to maintain homogeneity. These tendencies will gain nothing but instead would end up alienating minority communities in those countries.

While USA and Europe are grappling with anti-diversity and anti-minority views, India stands apart from these communities and has maintained its diversity and plurality with Pride. Indian union has received the long legacy of cultural values like toleration, non-violence, respect, humanity, service from great kings like Ashoka to Akbar; saints like Buddha to Kabir and movements from Bhakti and Sufi. Indian nation is full of diversity in languages, religions, regions, races and ethnicity.

Although it is true that there have been certain attacks on the diversity from within and from outside, Indian state and people have succeeded in preserving its true strength, the plurality. Even when most of the parts of the world are witnessing increasing radicalization on account of rise of ISIS and Islamic fundamentalism, the Indian state has hardly witnessed such tendencies despite having 2nd largest Muslim population in the world. Further Indian Constitution has itself accorded political, religious and cultural rights to all its linguistic and religious minorities.

However India cannot take plurality for granted and stay complacent. There will always be certain elements who would try to bend this strength. The recent cases of preaching religious intolerance and hatred by politicians for vote banks, violence in college campuses, online propaganda of radicalization, left-wing extremism and separatist movements could create serious problems in future.

Hence both civil society and State have moral, social and constitutional responsibility to protect, preserve and strengthen Indian diversity and plurality to and truly become welfare oriented and progressive nation.