

Name:	
Enrolment No:	

UNIVERSITY OF PETROLEUM AND ENERGY STUDIES End Semester Examination, December 2018 Course: Political Science I Programme: BALLB Criminal law/Energy law Time: 03 hrs. Instructions:	Semester: I Max. Marks: 100
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SECTION A

S. No.		Marks	CO
	Multiple choice questions	10	
1.	Who introduced the concept of Positive Liberty? a. Bentham b. Adam Smith c. J S Mill d. Sidgwick	1	CO1
2.	'Citizenship and Social Class' is written by - a. Rousseau b. Machiavelli c. Marshall d. Milton	1	CO1
3.	Who said "War is to men what maternity is to women" a. Adolf Hitler b. Mussoilini c. Saddam Hussein d. None of the above	1	CO2
4.	Which of the following Marxian concept is associated with freedom? a. Historical Materialism b. Class struggle c. Alienation d. Dialectic Materialism	1	CO3
5.	Which of the following book is associated with Gandhi? a. Annihilation of Caste b. Hind Swaraj c. Glimpses of world history d. None of the above	1	CO3
6.	Which of the following theories talks about a 'minimal state'? a. Liberalism b. Fascism	1	CO2

	c. Marxism d. Feminism		
7.	Who wrote the 'Unto This Last'? a. John Ruskin b. Tolstoy c. Gandhi d. Martin Luther King	1	CO1
8.	'Personal is political' is associated with which theory a. Liberalism b. Socialism c. Conservatism d. Feminism	1	CO3
9.	Which of the following is not an exponent of negative liberty? a. Robert Nozick b. Hayek c. T.H Green d. Isaiah Berlin	1	CO3
10.	The book 'Anarchy, State Utopia' is written by a. JS Mill b. Robert Nozick. c. Harold Laski d. None of the above	1	CO1

SECTION B

Q	Attempt any two questions		
1	Write a note on Monist view of Sovereignty	10	CO2
2	Differentiate between 'equality of opportunity' and 'equality of outcome'	10	CO2
3	Distinguish between Civil Society and State.	10	CO2
4	Explain 'Personal is Political' by giving examples from Contemporary Indian Conditions.	10	CO2

SECTION-C

Q	Answer the following questions		
1	Freedom of speech and expression is fundamental to human existence. Do you agree with this view? Highlight the various grounds on which J.S Mill had supported freedom of speech and expression	10	CO3
2	The concept of citizenship has transformed since ancient times to the present day. Trace the evolution of the concept of citizenship from classical Greek period to modern times.	10	CO3

SECTION-D

Q	Read the following paragraphs and answer the following questions.	25	
	<p>My aim is to present a conception of justice which generalizes and carries to a higher level of abstraction the familiar theory of the social contract as found, say, in Locke, Rousseau, and Kant. In order to do this, we are not to think of the original contract as one to enter a particular society or to set up a particular form of government. Rather, the guiding idea is that the principles of justice for the basic structure of society are the object of the original agreement. They are the principles that free and rational persons concerned to further their own interests would accept in an initial position of equality as defining the fundamental terms of their association. These principles are to regulate all further agreements; they specify the kinds of social cooperation that can be entered into and the forms of government that can be established. This way of regarding the principles of justice I shall call justice as fairness.</p> <p>Thus we are to imagine that those who engage in social cooperation choose together, in one joint act, the principles which are to assign basic rights and duties and to determine the division of social benefits. Men are to decide in advance how they are to regulate their claims against one another and what is to be the foundation charter of their society. Just as each person must decide by rational reflection what constitutes his good, that is, the system of ends which it is rational for him to pursue, so a group of persons must decide once and for all what is to count among them as just and unjust. The choice which rational men would make in this hypothetical situation of equal liberty, assuming for the present that this choice problem has a solution, determines the principles of justice</p> <p>In justice as fairness the original position of equality corresponds to the state of nature in the traditional theory of the social contract. This 'original position' is not, of course, thought of as an actual historical state of affairs, much less as a primitive condition of culture. It is understood as a purely hypothetical situation characterized so as to lead to a certain conception of justice? Among the essential features of this situation is that no one knows his place in society, his class position or social status, nor does anyone know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like. I shall even assume that the parties do not know their conceptions of the good or their special psychological propensities. The principles of justice are chosen behind a 'veil of ignorance'. This ensures that no one is advantaged or disadvantaged in the choice of principles by the outcome of natural chance or the contingency of social circumstances. Since all are similarly situated and no one is able to design principles to favor his particular condition, the principles of justice are the result of a fair agreement or bargain. For given the circumstances of the original position, the symmetry of everyone's relation to each other, this initial situation is fair between individuals as moral persons, that is, as rational beings with their own ends and capable, I shall assume, of a sense of justice. The original position is, one might say, the appropriate initial status quo, and the fundamental agreements reached in it are fair. This explains the propriety of the name "justice as fairness": it conveys the idea that the principles of justice are agreed to in an initial situation that is fair. The name does not mean that the concepts of justice and</p>		

	<p>fairness are the same, any more that the phrase "poetry as metaphor" means that the concepts of poetry and metaphor are the same</p> <p>On the basis of above paragraph answer the following questions (A-E)</p>		
A	Identify the author of the above paragraph	2.5	C03
B	What does the author mean by 'veil of ignorance'	2.5	C03
C	What does the author means by the term 'original position'	5	C03
D	What does the author mean by the 'term justice as fairness'	5	C03
E	Discuss the communitarian critique of the above approach.	10	C04
Q.2	Different ideologies view state differently. Compare and contrast Liberal , Marxist and Fascist's view on state	25	C01.2

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End Semester Examination, December 2018

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Max. Marks: 100

Instructions:

SECTION A

S. No.		Marks	CO
Q 1	Statement of question		
1.	Which of the following have been credited with the work "Theory of Justice" a. Robert Nozick b. John Rawls c. Ronald Dworkin d. None of the above	1	CO2
2.	Which of the following have been credited with the work "On Liberty" a. JS Mill b. Harold Laski c. T. H Green d. None of the above	1	CO2
3.	Who said "War is to men what maternity is to women" a. Adolf Hitler b. Mussoilini c. Saddam Hussein d. None of the above	1	CO4
4.	Which of the following Marxian concept is associated with freedom? a. Historical Materialism b. Class struggle c. Alienation d. Dialectic Materialism	1	CO3
5.	Which of the following book is associated with Gandhi? a. Annihilation of Caste b. Hind Swaraj c. Glimpses of world history d. None of the above	1	CO2
6.	Which of the following theories talks about a 'minimal state'? a. Liberalism b. Fascism c. Marxism d. Feminism	1	CO2

7.	Which of the following thinkers have given the most comprehensive definition of citizenship in terms of civil, political and social rights a. Hobbes b. T.H Marshall c. John Locke d. JJ Rousseau	1	C04
8.	'Personal is political' is associated with which theory a. Liberalism b. Socialism c. Conservatism d. Feminism	1	C04
9.	Which of the following is not an exponent of negative liberty ? a. Robert Nozick b. Hayek c. T.H Green d. Isaiah Berlin	1	C02
10.	Which of the following thinkers talk about popular sovereignty a. Rousseau b. John Locke c. Thomas Hobbes d. None of the above	1	C02
SECTION B			
Q	Attempt any two		
1	Explain Locke's views on private property in comparison to Utilitarian view.	10	C02
2.	Compare and contrast Gandhian and Marxist views on State.	10	C03
3.	Sex is to nature as Gender is to culture. Comment.	10	C04
SECTION-C			
Q	Attempt any two		
1	Freedom of speech and expression is fundamental to human existence. Do you agree with this view? Highlight the various grounds on which J.S Mill had supported freedom of speech and expression	10	C04
2	Gandhi continues to be relevant as never before. Discuss the relevance of Gandhian thoughts in the twenty first century.	10	C03
3	Compare and contrast Thomas Hobbes views with John Locke's Social Contract.	10	C03
SECTION-D			

<p>Q.1</p>	<p>My aim is to present a conception of justice which generalizes and carries to a higher level of abstraction the familiar theory of the social contract as found, say, in Locke, Rousseau, and Kant. In order to do this, we are not to think of the original contract as one to enter a particular society or to set up a particular form of government. Rather, the guiding idea is that the principles of justice for the basic structure of society are the object of the original agreement. They are the principles that free and rational persons concerned to further their own interests would accept in an initial position of equality as defining the fundamental terms of their association. These principles are to regulate all further agreements; they specify the kinds of social cooperation that can be entered into and the forms of government that can be established. This way of regarding the principles of justice I shall call justice as fairness.</p> <p>Thus we are to imagine that those who engage in social cooperation choose together, in one joint act, the principles which are to assign basic rights and duties and to determine the division of social benefits. Men are to decide in advance how they are to regulate their claims against one another and what is to be the foundation charter of their society. Just as each person must decide by rational reflection what constitutes his good, that is, the system of ends which it is rational for him to pursue, so a group of persons must decide once and for all what is to count among them as just and unjust. The choice which rational men would make in this hypothetical situation of equal liberty, assuming for the present that this choice problem has a solution, determines the principles of justice</p> <p>In justice as fairness the original position of equality corresponds to the state of nature in the traditional theory of the social contract. This ‘original position’ is not, of course, thought of as an actual historical state of affairs, much less as a primitive condition of culture. It is understood as a purely hypothetical situation characterized so as to lead to a certain conception of justice? Among the essential features of this situation is that no one knows his place in society, his class position or social status, nor does anyone know his fortune in the distribution of natural assets and abilities, his intelligence, strength, and the like. I shall even assume that the parties do not know their conceptions of the good or their special psychological propensities. The principles of justice are chosen behind a ‘veil of ignorance’. This ensures that no one is advantaged or disadvantaged in the choice of principles by the outcome of natural chance or the contingency of social circumstances. Since all are similarly situated and no one is able to design principles to favor his particular condition, the principles of justice are the result of a fair agreement or bargain. For given the circumstances of the original position, the symmetry of everyone's relation to each other, this initial situation is fair between individuals as moral persons, that is, as rational beings with their own ends and capable, I shall assume, of a sense of justice. The original position is, one might say, the appropriate initial status quo, and the fundamental agreements reached in it are fair. This explains the propriety of the name "justice as fairness": it conveys the idea that the principles of justice are agreed to in an initial situation that is fair. The name does not mean that the concepts of justice and fairness are the same, any more that the phrase "poetry as metaphor" means that the concepts of poetry and metaphor are the same.</p> <p>On the basis of above paragraph answer the following questions (A-E)</p>	<p>25</p>	
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2	Different ideologies view state differently. Compare and contrast Liberal , Marxist and Fascist's view on state	25	C01,2