


Name:			
Enrolment No:			
UNIVERSITY OF PETROLEUM AND ENERGY STUDIES End Semester Examination, December 2022			
Course: Political Science - 1 Program: B.A. LL.B Course Code: CLNL1037		Semester : I Time : 03 hrs. Max. Marks: 100	
SECTION A (5Qx2M=10Marks)			
S. No.	<i>Objective Type Questions/Definitions</i>	Marks	CO
Q 1	Define political science as the "authoritative allocation of values for a society."	2	CO1
Q 2	Theory of natural rights.	2	CO2
Q 3	State as 'a necessary evil'.	2	CO2
Q 4	The concept of positive liberty.	2	CO1
Q 5	Distinguish the "de jure and de facto sovereign."	2	CO2
SECTION B (4Qx5M= 20 Marks)			
	<i>Short Answer Questions</i>		
Q 6	Monistic view on sovereignty	5	CO2
Q 7	Differentiate between 'equality of opportunity' and 'equality of outcome'	5	CO4
Q 8	What are the bases of political obligation?	5	CO3
Q 9	Differentiate behaviouralism and post-behaviouralism	5	CO1
SECTION-C (2Qx10M=20 Marks)			
	<i>Descriptive/Analytical Questions</i>		
Q 10	The concept of citizenship has transformed from ancient times to the present day. Trace the evolution of the concept of citizenship from the classical Greek period to modern times.	10	CO3
Q 11	"Genuine rights are the conditions of social welfare, and the various rights owe their validity to the functions they perform in the harmonious development of society". Based on the above statement discuss the main classification of rights and how it contributes the social welfare.	10	CO3

SECTION-D
(2Qx25M=50 Marks)

SECTION-D (2Qx25M=50 Marks)			
	Case Studies/ Application Based Questions		
Q 12	<p>The origin of the state is still very imperfectly understood. Indeed, not one of the current theories of the origin and rise of the state is entirely satisfactory. At one point or another, all of them fail. The starting of the state of nature theorists is always a backward-looking justification for the present. The state of nature musings of Hobbes, Locke and Rousseau, produced the idea of the social contract, the centerpiece of modern political philosophy, which still informs our political thinking today. Modern political philosophers, who wanted to question the legitimacy of the State as an idea used the state of nature to claim that the State was a human construct and is not natural. Thus the government was framed as an artificial construction based on the desire of the people living in the state of nature to leave that situation. The point of the state of nature is to show us why it would be advantageous for us to band together. The state of nature exists for three reasons: it provides a counter-argument to the claim that we are by nature political, thus making government a natural institution; it offers a mechanism for seeing humans as they are, absent the conventions of an artificially constructed rule-bound society; and it gives a moment for humans to consider what kind of government they would choose to live under. These reasons are crucial for justifying democracy, political equality, a fluid and changing system of rights and the understanding of justice that underscores most of the contemporary political thought.</p> <p style="padding-left: 40px;"><i>A. How come the origin of state theories has been imperfectly understood and explanations are not satisfactory? Briefly explain the different theories associated with the origin of state.</i></p> <p style="padding-left: 40px;"><i>B. How does one can conceptualize and understand the ideas of democracy, rights, equality, property, liberty and justice while going through the social contract theories?</i></p>	25	CO2 CO4
Q 13	<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</p>	25	CO4

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.

- A. *Identify the author of the above paragraph and identify his famous work and what does the author mean by 'veil of ignorance' and 'original position'?*
- B. *What does the author mean by the 'term justice as fairness' and also discuss the communitarian critique of the above approach? Also briefly contemplate Amartya Sen's views on justice*