

Roll No: -----

**UNIVERSITY OF PETROLEUM AND ENERGY STUDIES**



End Semester Examination, December 2017

Program: BA., LL.B (Hons.)Energy /Labour/Criminal Laws

Semester – I

Subject (Course): Political Science - I

Max. Marks : 100

Course Code : CLNL1003

Duration : 3 Hrs

No. of page/s: 4

Note: All sections are compulsory

**Section A**

**Objective Type Questions**

**10 Marks**

*Attempt all questions:*

1. Who held the view that the “State comes into existence for the sake of life and it continues for the sake of good life”? Plato/Bentham/Locke/None of the all.
2. .... is the idea that the individual’s life belongs to him and that he has an inalienable right to live it as he sees fit, to act on his own judgment, to keep and use the product of his effort, and to pursue the values of his choosing. It’s the idea that the individual is sovereign, an end in himself, and the fundamental unit of moral concern.
3. Who said that the “Rights are those conditions of social life without which no man can seek in general to be himself at his best”?
4. ‘It’ is the legitimate or socially approved use of power. It is the legitimate power which one person or a group holds over another. The element of legitimacy is vital to the notion of ‘It’ and is the main means by which ‘It’ is distinguished from the more general concept of power. What is ‘It’
5. The concept of natural liberty is associated with \_\_\_\_\_theory of origin of state.
6. .... sovereignty concerns the expressed and institutionally recognized right to exercise control over a territory. .... sovereignty is concerned with whether control in fact exists. (De-facto/De-jure)
7. Conception of negative liberty emphasizes on:
8. ....Research is research that is based on experimentation or observation, i.e. Evidence. Such research is often conducted to answer a specific question or to test a hypothesis.
9. Social-welfare theory of rights are often referred as,
10. According to whom the politics was a knowledge concerning the affairs of a city?

**Section B**

**Short Answer Questions**

**20 Marks.**

*Answer any four of the following;*

11. Reflect the contributions of pluralism
12. How does the social contract theory become popular in many generations without any empirical or scientific arguments?
13. Distinguish state and nation

14. Elucidate the Greek's contribution to the discipline political science.
15. How the inter-disciplinary approach will helps us to understand political science.
16. Discuss Socialism and Sarvodaya.

### Section C

#### **Descriptive Type Questions**

**20 Marks**

*Attempt any two.*

17. Explain the important conceptions on liberty, distinguish positive & negative liberty. Discuss the relation between liberty and equality. Can you conceptualize the model of a society where these two principles would converge?
18. Describe the relation between legal and political sovereign. What are the far reaching implications of John Austin's theory of sovereignty?
19. 'Political science has been studied from different standpoints', grounded on this statement, discuss the traditional and modern approaches to understand and explain the political issues.
20. "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". On the basis of above statement discuss the main classification of rights and how it contributes the social welfare?

### Section D

#### **Analytical / Case Study**

**50 Marks**

*Comprehend the following passage and answer the questions*

Throughout political theory, there is a recurrent theme: the relationship between the individual and society. This touches on almost all political debates and controversies – the nature of justice, the proper realm of freedom, the desirability of equality, the value of politics, and so forth. Citizenship represents a relationship between the individual and the state, in which the two are bound together by reciprocal rights and obligations. However, the precise nature of this relationship is the subject of considerable argument and dispute. For example, some view citizenship as a legal status which can be defined objectively, while others see it as an identity, a sense of loyalty or belonging. The most contentious question, however, relates to the precise nature of citizen's rights and obligations, and the balance between the two. The rights and obligations are the reverse sides of the same coin. In that sense, the individual rights place heavy obligations upon the state. If the right to life is meaningful, for instance, then government is subject to an obligation to maintain public order and ensure personal security. 'Negative' rights entail an obligation on the part of the state to limit or constrain its power; 'positive' rights oblige the state to manage economic life, provide a range of welfare services and so on. However, if citizens are bearers of rights alone and all obligations fall upon the state, orderly and civilized life would be impossible: individuals who possess rights but acknowledge no obligations would be lawless and unrestrained. Citizenship, therefore, entails a blend of rights and obligations, the most basic of which has traditionally been described as

‘political obligation’, the duty of the citizen to acknowledge the authority of the state and obey its laws.

The classic explanation of political obligation is found in the idea of a ‘social contract’, the belief that there are clear rational and moral grounds for respecting state authority. Other thinkers, however, have gone further and suggested that obligations, responsibilities and duties are not merely contractual but are instead an intrinsic feature of any stable society. Nevertheless, few theorists have been prepared to regard political obligation as absolute. What they disagree about, however, is where the limits of political obligation can be drawn. There are two principal alternatives to contract theory as a ground of political obligation. The first of these encompasses theories that are usually described as teleological, from the Greek *telos*, meaning a purpose or goal. Such theories suggest that the duty of citizens to respect the state and obey its commands is based upon the benefits or goods which the state provides. This can be seen in any suggestion that political obligation arises from the fact that the state acts in the common good or public interest, perhaps presented in terms of Rousseau’s general will. The second set of theories, however, relate to the idea that membership of a particular society is somehow ‘natural’, in which case political obligation can be thought of as a natural duty. To conceive of political obligation in this way is to move away from the idea of voluntary behavior. Conservatives believe that individuals are therefore supported, educated, nurtured and moulded by society, and as a result inherit a broad range of responsibilities, obligations and duties. These include not merely the obligation to obey the law and respect the liberties of others, but also wider social duties such as to uphold established authority and, if appropriate, to shoulder the burden of public office. In this way, conservatives argue that the obligation of citizens towards their government has the same character as the duty and respect that children owe their parents. Socialists have traditionally underlined the need for community and cooperation, emphasizing that human beings are essentially sociable and gregarious creatures. Social duty can therefore be understood as the practical expression of community; it reflects the responsibility of every human being towards every other member of society. Political obligation denotes not a duty to obey a particular law but rather the citizen’s duty to respect and obey the state itself.

Justice has been of central importance to political philosophy for over two thousand years. Through the ages, political thinkers have portrayed the ‘good society’ as a ‘just’ society. However, there has been far less agreement about what justice stands for. In everyday language, in fact, justice is used so imprecisely that it is taken to mean ‘fairness’, ‘rightness’ or, simply, that which is ‘morally correct’. Without doubt, justice is a moral or normative concept: that which is ‘just’ is certainly morally ‘good’, and to call something ‘unjust’ is to condemn it as morally ‘bad’. But justice does not simply mean ‘moral’. In what sense should persons be judged to be equal or unequal as a matter of justice? Persons inherit differing endowments of goods and abilities; are born into differing social positions; and exercise differing degrees of power and influence. As a result, they enjoy differing degrees of opportunity to realize their abilities and experience different degrees of affluence or poverty. For justice requires, so many philosophers would emphasise, that citizens be

able to see themselves as part of the same scheme of social cooperation, and trust others to do their fair share within it.

21. Explain why the rights are essentially belong to the sphere of conflicting claims between individual and the state and also examine the theories of natural, moral and legal rights.
22. What are the main elements of citizenship? Why it is argued that the citizenship entails a blend of rights and obligations?
23. Discuss the important bases of political obligation discussed in this essay. What are the limits of political obligation?
24. Explain the main connotations associated with the concept justice. Analyse the views of philosophers like Plato, John Rawls, Amartya Sen, Nozick etc... on justice.(any two)
25. “The problem of justice in the contemporary world is concerned with determining logical criteria for the allocation of goods, services, opportunities, benefits, power and honour as well as obligations in society”. Discuss

OR

Andrew Heywood says “authority is power cloaked in legitimacy”. Discuss.

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**Section A**

**Objective Type Questions**

**10 Marks**

Attempt all questions:

1. Who held the view that the “State comes into existence for the sake of life and it continues for the sake of good life”?
2. Conception of negative liberty emphasizes on:
3. Who said, “History without political science has no fruit: Political science without history has not root”?
4. The idea of sovereignty of general will is propagated by\_\_\_\_\_
5. Social-welfare theory of rights are often referred as,
6. Right to Form Association is a—  
(A) Civil Right (B) Legal Right (C) Political Right (D) Natural Right
7. Hind Swaraj was written by Mahatma Gandhi in the year.....
8. The concept of Rights, Property, Liberty, Equality and Justice are related to—  
(A) Dictatorship (B) Aristocracy (C) Democracy (D) Oligarchy
9. . The concept of natural liberty is associated with \_\_\_\_\_theory of origin of state.
10. The legal theory of Rights believes that—  
(A) The rights are created by the state (B) The rights are created by the nature  
(C) The rights are created by the society (D) The rights are eternal

**Section B**

**Short Answer Questions**

**20 Marks.**

Answer any *four* of the following;

11. Reflect the contributions of Austin theory of sovereignty.
12. Discuss the sovereign status in the social contract theory of Hobbs, Locke and Rousseau
13. Distinguish state and society.
14. Elucidate the Greek state contribution to the modern state.
15. How the inter-disciplinary approach is the element of modern political science.
16. Discuss Individualism and Idealism in concern to liberty.

**Section C**

**Descriptive Type Questions**

**20 Marks**

Attempt *any two*.

17. Explain the important conceptions on liberty, distinguish positive & negative liberty. Discuss the relation between liberty and equality. Can you conceptualize the model of a society where these two principles would converge?
18. A sovereign state is a state with borders where people live, and where a government makes laws and talks to other sovereign states. Explain its absoluteness, indivisibility, replaceable trait. Discuss.

19. 'Political science has been studied from different standpoints', grounded on this statement, discuss the traditional and modern approaches to understand and explain the political issues.
20. "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". On the basis of above statement discuss the main classification of rights and how it contributes the social welfare?

### Section D

#### **Analytical / Case Study**

**50 Marks**

*Comprehend the following passage and answer the questions*

The promotion of Human Rights has embarked upon a successful challenge to the concept of state sovereignty. However, as previously alluded to, it is not necessarily the case that the two concepts are incompatible. Human Rights, far from challenging or even undermining state sovereignty, are embedded within the very concept of sovereignty itself. Dominant understandings of sovereignty (and Human Rights) have indeed been significantly reshaped. Nevertheless sovereignty remains strong and, at least with respect to Human Rights, largely unchallenged. In all practicality, Human Rights are not legally binding upon states and are not practically enforced in any way. Put simply, both politically and legally, Human Rights hold very little power and as such pose little threat to the traditional Westphalian concept of sovereignty. Having said this, rather questionably some claim, "the Universal Declaration has attained something of the status of customary international law, so that the rights it contains are in some important sense binding on states" This view can be called into question as an extensive respect for an international convention can in no way be said to make it a binding international law. Undeniably, if a state chooses to ignore it, it may legitimately do so. Most notably, the Soviet Union objected to the strong wording of several provisions guaranteeing individual liberties in the Universal Declaration of Human Rights. More currently, Saudi Arabia refuse to adhere to the condition in Article 18 that sets out the right to change religion, as well as to the wording of articles guaranteeing women's rights, both of which it finds offensive to Islam. "Although International legal obligations may attempt, and frequently do, restrict a States' freedom of action and thereby the exercise of its sovereignty, they do not diminish or deprive it of its sovereignty as a legal status."

A state is deemed to be legitimately sovereign once it is supporting the right of the individual and granting all the basic rights and liberties of life. Accordingly, once a state fails to protect its citizens, by definition it relinquishes the previously unshakable sovereignty it once possessed. Although encouraging progress seems to have been made, many criticise the ICISS document as a mere veil used to legitimize Western intervention within developing states as they make a bid to boost their natural resource stocks. Additionally, many Human Rights activists place doubt on the inactivity of states in the face of blatant rights violations. Outrageous atrocities in Zimbabwe, Sudan and North Korea (let alone the major powers of China and Russia) have been ignored, while seemingly lesser incidences in Iraq have been followed. The lack of integrity has lead many to

question the true consistency of the states following the prevalent notion of “Humanitarian Intervention”.

The sovereignty of States is no longer a simple right to exercise power on a defined territory as laid out in the foundational Peace of Westphalia. It has rather been redefined and retooled as a complex duty to exercise power in an acceptable manner. International law, although considerably state centered, has become more lenient regarding cross-border intervention to protect Human Rights. The implementation of Human Rights lies ultimately within the grasp of sovereign states themselves. Although not directly challenging the core concept of state sovereignty, Human Rights undoubtedly challenges the ability of the state to act within its borders without question. Human Rights continue to grow in importance and it is not out of the question to claim that as Liberal ideas continue to spread across the developing world, Human Rights will continue to challenge states sovereignty in a more direct and changing fashion.

21. Give a suitable title and briefly explain the paragraph in 300 words.
22. How Human rights is a threat to the sovereignty of a state.
23. Explain the concept of rights and human rights.
24. “the Universal Declaration has attained something of the status of customary international law, so that the rights it contains are in some important sense binding on states” Discuss
25. Rule by absolute monarchs and emperors has often brought peace and order, but at the cost of personal freedoms. Democratic values support the belief that an orderly society can exist in which freedom is preserved. Liberty, equality and justice are the fruit of democratic system. Discuss.