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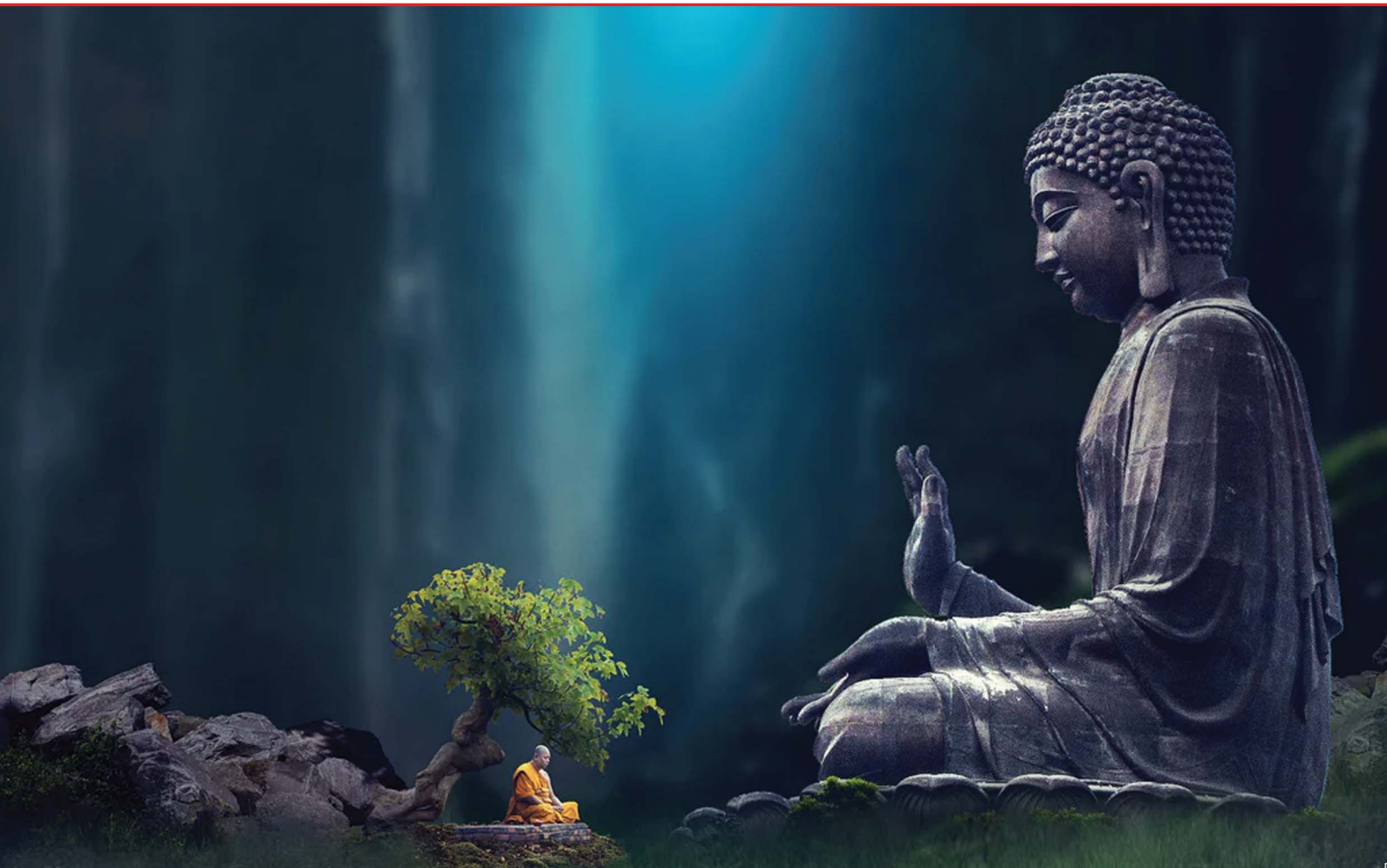

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PAPER-I

Plato and Aristotle

Q. Differentiate between Plato's and Aristotle's conceptions of form.

Ans: Plato and Aristotle, though teacher and student, held fundamentally different views on the concept of 'Form', shaping two distinct metaphysical frameworks that continue to influence philosophical thought.

Nature of Forms

- Plato believed that forms are eternal, unchangeable and perfect entities that exist in a separate, ideal realm beyond the physical world. The material world is merely an imperfect reflection of these ideal Forms.
- Aristotle rejected this notion of separate Forms. He argued that Forms exist within objects themselves, inseparable from their matter. The form and matter together define an object's essence.

Relationship Between the Physical and Spiritual Worlds

- Plato viewed the physical world as flawed and temporary, whereas the realm of Forms is eternal and perfect, existing independently from the material world.
- Aristotle denied the separation of the two realms. He believed that the physical world and its Forms are inseparable, and an object's form is defined by its matter and purpose.

Method of Understanding Forms

- Plato emphasized intellectual reasoning to understand the Forms, as they cannot be perceived through the senses.
- Aristotle emphasized empirical observation, arguing that knowledge comes from studying physical objects and their forms in the material world.

Change and Permanence

- According to Plato, Forms are immutable and unchanging, representing eternal truths.
- Aristotle saw Forms as dynamic and evolving according to an object's nature and purpose, a process he called *teleology*.

Universality vs. Particularity

- Plato believed in the universality of Forms; each object has an ideal Form that exists independently.
- Aristotle focused on the particularity of forms, where each object's form is specific to its function and nature.

Thus, Plato's theory is idealistic and abstract, focusing on eternal, perfect Forms, while Aristotle's approach is empirical, grounded in the material world and focused on the particular, evolving nature of forms.

Rationalism (Descartes, Spinoza, Leibniz)

Q. Among the rationalists, whose account of mind-body problem is compatible with the notion of human freedom and free will? Critically discuss.

Ans: The mind-body problem explores the relationship between consciousness and physical matter. Among rationalists, Leibniz offers an account that accommodates human freedom, distinguishing him from Descartes and Spinoza.

The Rationalist Context

Rationalism, as represented by Descartes, Spinoza, and Leibniz, emphasized reason as the primary source of knowledge. Each developed a metaphysical framework to explain the relationship between mind and body, yet their compatibility with free will varies significantly.

Descartes: Dualism and Free Will

- Descartes proposed a substance dualism, asserting that mind (res cogitans) and body (res extensa) are distinct substances. He maintained that human beings are free because the will is infinite and not determined by bodily conditions.
- However, critics point out that Descartes never adequately explained how an immaterial mind could causally interact with a material body. The problem of causal interaction weakens the plausibility of his claim to support genuine free will.

Spinoza: Determinism and the Illusion of Freedom

- Spinoza, in contrast, rejected dualism in favor of a monistic system where mind and body are at-

tributes of a single substance—God or Nature. For Spinoza, everything follows necessarily from the nature of God.

- Human actions are determined by the chain of causes within the natural order. What appears as free will is merely ignorance of causes. Spinoza's system is thus fundamentally deterministic, leaving no room for libertarian free will, though he redefines freedom as understanding necessity.

Leibniz: Pre-established Harmony and Moral Freedom

- Leibniz offers a distinctive model that reconciles determinism with moral responsibility. He posits that the universe consists of monads—simple, non-interacting substances. Mind and body do not interact causally but correspond according to a pre-established harmony arranged by God.
- Leibniz holds that freedom does not require indeterminacy but involves acting according to one's internal principles. He distinguishes between freedom and spontaneity: a person is free if they act according to reason, even if the outcome is predetermined.
- In this sense, Leibniz's model preserves a meaningful notion of free will compatible with moral responsibility. His concept of contingent truths—true but not necessary—allows for moral choices within a rational structure.

Critical Evaluation

- Leibniz's reconciliation of determinism with freedom has been criticized for depending too heavily on theological premises and abstract metaphysics. Nonetheless, his model uniquely upholds human freedom among rationalist frameworks by redefining freedom as rational self-determination rather than indeterminacy.

Among rationalists, Leibniz's metaphysics best accommodates human freedom by grounding it in rational self-direction and divine harmony, avoiding the pitfalls of both dualistic interaction and strict determinism.

Q. How does Spinoza establish that God alone is absolutely real with his statement – "Whatever is, is in God"? Critically discuss.

Ans: Spinoza, in his Ethics, presents a monistic metaphysics asserting that only God or Substance truly exists. The statement "Whatever is, is in God" expresses his radical view of divine immanence.

Spinoza's Concept of Substance and God

Spinoza defines substance as that which exists in itself and is conceived through itself. According to him, there can be only one substance with infinite attributes, and this substance is God.

- God is *causa sui*—the cause of Himself.
- Everything else exists as a *mode* of this one substance, not independently.

Thus, God is not a personal creator distinct from creation but is identical with the totality of existence.

The Meaning of "Whatever is, is in God"

This statement is central to Spinoza's pantheism. All finite beings are not separate from God but are *modes*—modifications—of the divine substance.

- Just as waves exist in the ocean, individual things exist in God.
- Nothing can exist or be conceived without God.

Hence, God's essence involves existence, and He is the necessary, infinite, and immanent reality.

Immanence Over Transcendence

Spinoza rejects the traditional Judeo-Christian notion of a transcendent God.

- God does not stand apart from the world; rather, the world is *in* God.
- This leads to a non-dualistic, immanent view of divinity.

In this framework, nature itself is divine—expressed in the famous phrase *Deus sive Natura* ("God, or Nature").

Critical Evaluation

Strengths of Spinoza's Position

- **Rational Consistency:** His system is deductive and follows a geometric method, offering internal coherence.
- **Unified Metaphysics:** It overcomes dualisms like God-world and mind-body by proposing a single substance.
- **Environmental and Ethical Implications:** Seeing nature as divine fosters reverence for the natural world and ethical determinism.

Criticisms and Limitations

- **Loss of Divine Personality:** Spinoza's God lacks will, emotion, or moral concern, making the divine seem indifferent.
- **Denial of Free Will:** Since everything follows necessarily from God's nature, human freedom appears illusory.
- **Incompatibility with Theism:** Traditional theists reject Spinoza's view for erasing the creator-creation distinction.

Thinkers like Leibniz and later Hegel appreciated the depth of Spinoza's vision but criticized its static, impersonal character. Nonetheless, his influence remains strong in both metaphysical and ecological thought. Spinoza's claim that "Whatever is, is in God" leads to a unified, rational metaphysics where only God is absolutely real.

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PAPER-II

Social and Political Ideals

Q. Briefly discuss Plato's concept of justice.

Ans: Plato's concept of justice is one of the central themes in his philosophical work, particularly in *'Republic'*. For Plato, justice is not merely a political arrangement but a moral principle that governs both the individual and the state. His notion of justice goes beyond legalistic definitions and seeks to establish harmony and order in society and the soul.

Justice in the State

- Plato envisions an ideal state structured on the principle of specialization, where every individual performs the role for which they are best suited by nature.
- The state is divided into three classes: the rulers (wisdom), the auxiliaries (courage), and the artisans (moderation).
- Justice, according to Plato, is the harmonious structure where each class performs its own function without interfering in the roles of others. This principle of "one man, one job" ensures balance and unity within the state.

Justice in the Individual

- Mirroring the tripartite structure of the state, Plato posits a tripartite soul comprising reason, spirit, and appetite. Justice in the individual emerges when reason rules, spirit supports reason, and appetite obeys.
- Just as harmony in the state results from each class fulfilling its role, a just individual is one whose inner faculties are in proper balance.

Philosophical Significance

- Plato's justice is teleological and functionalist, rooted in his theory of Forms. Justice is not a mere social contract but a realization of the Good. The just person is one who actualizes their purpose in accordance with their nature.

Plato's concept of justice reflects his broader metaphysical and ethical vision. It emphasizes harmony, order, and the fulfilment of natural roles both in society and the self. Justice, for Plato, is the condition for both societal well-being and individual moral health.

Q. Critically evaluate the concepts of liberty and equality as political ideals.

Ans: Liberty and equality are foundational political ideals that have shaped modern democratic thought. While both aim at human freedom and dignity, their interpretations and practical reconciliations remain deeply contested.

Concept of Liberty

- **Negative and Positive Liberty:** Isaiah Berlin, in his seminal essay Two Concepts of Liberty (1958), distinguished between negative and positive liberty.
- Negative liberty is the absence of external constraints on individual action. Thinkers like John Locke emphasized this form in the context of individual rights against the state.
- Positive liberty refers to self-mastery or the freedom to realize one's own potential. It aligns with Jean-Jacques Rousseau's idea of being free only when obeying laws one has prescribed for oneself.
- **Criticism of Liberty:** Critics argue that an unchecked focus on negative liberty can lead to inequality and social fragmentation. Positive liberty, however, risks paternalism, where the state may enforce a notion of the "true self," limiting real freedoms.

Concept of Equality

- **Forms of Equality:** Equality can be formal (equality before the law), political (equal voting rights), or substantive (equal access to resources and opportunities). Karl Marx critiqued formal equality in capitalist societies as illusory, arguing that true equality requires the abolition of class distinctions.
- **Equality of Opportunity vs. Equality of Outcome:** Liberal philosophers like John Rawls in A Theory of Justice (1971) proposed the principle of fair equality of opportunity, allowing for some inequalities if they benefit the least advantaged. Critics from the left argue that even this can legitimize structural injustice.

Conflict and Reconciliation Between Liberty and Equality

- **Perceived Conflict:** Liberty and equality can come into conflict. Excessive liberty, especially in the

economic sphere, can result in vast inequalities. Conversely, efforts to enforce equality may require limiting individual freedoms.

- **Rawlsian Reconciliation:** Rawls attempted to reconcile the two through the difference principle, which permits social and economic inequalities only if they benefit the least advantaged. This reflects a synthesis where liberty is preserved within a framework of social justice.
- **Gandhian Perspective:** Mahatma Gandhi viewed liberty and equality not as conflicting but as interdependent. True freedom (swaraj) for Gandhi meant self-rule guided by moral responsibility, achievable only in a just and egalitarian society.

Liberty and equality are essential yet sometimes competing ideals. A just society requires balancing both—ensuring freedom not just from interference, but also from deprivation and marginalization, thus achieving genuine human dignity.

Sovereignty

Q. What insights does the Arthasastra offer with regard to the concept of sovereignty? Does it have any relevance in the modern times? Critically discuss.

Ans: Kautilya's Arthashastra provides one of the earliest systematic theories of statecraft and sovereignty in Indian philosophy. Its insights into state power, authority, and welfare retain relevance even today.

Concept of Sovereignty in the Arthashastra

- **Saptanga Theory of the State:** The Arthashastra outlines the Saptanga theory, wherein sovereignty is expressed through seven essential organs: the king (swamin), ministers (amatya), territory (janapada), fort (durga), treasury (kosha), army (danda), and allies (mitra).
- This model suggests a holistic and integrated understanding of sovereignty, not merely centred on the ruler but also involving institutional strength and administrative capability.
- **King as the Embodiment of Sovereignty:** Kautilya defines the ruler as the central pillar of sovereignty, entrusted with dharma (justice), artha (economic order), and danda (coercive authority). Unlike divine-right monarchies, the king's legitimacy arises from his competence and adherence to rajadharma, not sacred sanction.
- **Checks on Power:** While the king is sovereign, the Arthashastra does not endorse absolute power. Ministers, spies, and legal codes act as checks, suggesting a proto-constitutional approach where power is both centralized and regulated.

Kautilya's Realism and Political Sovereignty

- **Realpolitik and Pragmatism:** Kautilya's vision of sovereignty is rooted in realpolitik. Drawing parallels with Machiavelli, he emphasizes practical governance, strategic warfare, and internal stability over moral idealism. Sovereignty is preserved through vigilance, diplomacy, and intelligent statecraft.
- **Danda Niti (Theory of Punishment):** Danda, or coercive power, is considered a crucial tool of sovereignty. Kautilya asserts that unchecked liberty leads to anarchy, and thus law enforcement is central to maintaining sovereignty and order.

Contemporary Relevance

- **Institutional Sovereignty:** The Arthashastra's emphasis on institutional structures—treasury, military, and administrative networks—resonates with modern ideas of state capacity and governance. Sovereignty today lies not only in legal authority but also in the functional strength of institutions.
- **National Security and Strategic Autonomy:** Kautilya's layered approach to internal and external threats, including espionage and alliances, has parallels in modern doctrines of strategic autonomy and national interest, especially in foreign policy.

Critique and Limitations

- While insightful, the Arthashastra lacks modern principles of democratic legitimacy, popular sovereignty, and universal rights. Its utilitarian and hierarchical logic is often inconsistent with liberal constitutionalism and human rights norms.

Kautilya's Arthashastra offers a nuanced theory of sovereignty rooted in pragmatism, institutionalism, and ethical statecraft. Though dated in some respects, its principles still inform discussions on power, governance, and security.

Individual and State

Q. Do you agree with the view that Aristotle was more successful than Plato in steering a middle course between 'Statism' and 'Individualism'? Discuss with arguments.

Ans: The debate between statism and individualism has long shaped political philosophy. While Plato leaned toward collectivism, Aristotle is often credited with offering a more balanced, pragmatic approach to the individual and the state.

Plato's Political Philosophy: Statist Leanings

- Plato's ideal state, as elaborated in '*Republic*', is marked by a strong emphasis on the collective. His three-tier class structure—rulers, auxiliaries, and

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PAPER-I

Plato and Aristotle

Q. Present an exposition of Aristotle's distinction between actuality and potentiality. Does it provide a solution to the problem of being and becoming as presented in ancient Greek philosophy? Discuss with suitable examples.

Ans: In response to the metaphysical tension between Being (as stable reality) and Becoming (as change and flux) that puzzled pre-Socratic philosophers like Parmenides and Heraclitus, Aristotle introduced the conceptual framework of potentiality (dunamis) and actuality (energeia or entelecheia). These notions lie at the heart of his metaphysics and aim to explain the process of change without denying permanence.

Distinction Between Potentiality and Actuality

- **Potentiality** refers to the **capacity or possibility** for a thing to be or become something else. For example, an acorn has the potential to become an oak tree.
- **Actuality** is the **realization or fulfilment** of that potential. When the acorn becomes a fully grown tree, its potential is actualized.

This distinction is not merely temporal but ontological**:** a thing exists in a different mode when it is actual versus when it is merely potential.

Aristotle applies this to his four causes, particularly the formal and final causes. The form (actuality) gives shape and purpose to matter (potentiality), and the final cause (telos) drives the actualization process.

Types of Potentialities

Aristotle distinguishes between:

- **Non-rational potentialities**, such as the seed's power to grow, and
- **Rational potentialities**, such as the human ability to learn or choose

He also argues that actuality is prior to potentiality in the order of being, as only actual things can cause potential things to become actual.

Solving the Problem of Being and Becoming

- Pre-Socratic thinkers struggled to reconcile changeless Being (Parmenides) with ceaseless Becoming (Heraclitus). Plato tried to solve this by positing a realm of immutable Forms.
- Aristotle's theory offers a more immanent solution**:** change is not a passage from non-being to being, but from potential being to actual being. Hence, change becomes intelligible and structured, not chaotic.
- For instance, a sculptor shaping marble into a statue does not create from nothing, but brings a potential form into actuality.

Aristotle's distinction between potentiality and actuality provides a coherent metaphysical account that bridges Being and Becoming. By grounding change in ontological categories, Aristotle not only addresses a central problem in Greek philosophy but also lays the foundation for later metaphysical and scientific thought.

Rationalism

Q. "That thing is said to be free which exists solely from the necessity of its own nature, and is determined to action by itself alone." Discuss Spinoza's views on freedom and determinism in the light of the above statement.

Ans: Baruch Spinoza, a 17th-century rationalist philosopher, presents a radical redefinition of freedom within a strictly deterministic universe. In his *Ethics*, he claims that true freedom is not the absence of causation or external influence, but the ability to act according to one's own nature or essence.

Spinoza's Determinism

- Spinoza asserts that everything that exists follows necessarily from the nature of God or Substance, which he identifies with Nature (*Deus sive Natura*). As such, every event or action is causally determined.
- Free will, as commonly understood, is an illusion arising from ignorance of the causes that determine our actions.

Freedom as Self-Causation

- According to Spinoza, a thing is free if it is the adequate cause of its own actions—that is, it acts from the necessity of its own nature rather than from external compulsion.
- This definition applies supremely to God, whose actions flow necessarily from His essence.

- Humans achieve freedom insofar as they act through reason, aligning their desires with the understanding of natural necessity.

Freedom in Human and Political Contexts

- For Spinoza, freedom is compatible with determinism. In political life, he advocates democratic institutions that cultivate rational understanding and civic virtue. Such structures foster conditions where individuals can act from reason, thereby becoming freer.

Thus, Spinoza reconciles freedom with determinism by redefining freedom as rational self-determination within a necessarily ordered universe. True freedom, for him, lies not in indeterminacy but in understanding and accepting necessity.

Empiricism

Q. Critically analyse Hume's argument that causality is a matter of habit/custom involving psychological principle of association.

Ans: David Hume, a leading empiricist of the 18th century, offered a radical critique of causality. Unlike rationalists who viewed causation as a necessary connection discernible by reason, Hume argued that causality is not a logically necessary relation but a psychological habit formed by experience. This redefinition of causation challenged centuries of metaphysical assumptions.

Hume's Empiricist Foundation

- Hume begins with a fundamental principle: all ideas derive from impressions, i.e., direct sensory experiences. Since the idea of causation is not immediately observable, Hume investigates whether it can be grounded in any impression.

Hume's Analysis of Cause and Effect

- According to Hume, when we observe one event (the "cause") followed regularly by another (the "effect"), we come to expect the second upon seeing the first. However, we never perceive any "necessary connection" between the two events. Thus, Hume concludes:
  - ✓ Causation is not a priori; it cannot be known through reason alone.
  - ✓ The idea of necessary connection is a product of mental habit, formed by the constant conjunction of events.
  - ✓ Causal inference is not logical but psychological, rooted in the principle of custom or habit.

The Role of Association of Ideas

- Hume identifies three principles of association that govern the way ideas are connected in the mind:
  1. Resemblance
  2. Contiguity in time or space
  3. Cause and effect
- Of these, cause and effect is the most influential. However, it is not grounded in reason but arises from customary experience. After repeatedly observing event B following event A, the mind forms an expectation that B will always follow A—even though this connection is not logically demonstrable.

Critique of Necessary Connection

- Hume famously writes that we never observe the power or necessary connection that links cause and effect. For instance, when one billiard ball strikes another, we see motion transferred, but we do not see any "force" or "necessity" making the effect happen.
- Thus, the notion of necessity is projected by the mind, not discovered in the world. This view makes causation a subjective mental expectation rather than an objective property of the external world.

Comparison with Aristotle's Causation

- Aristotle proposed four causes—material, formal, efficient and final—to explain change and existence. His teleological approach implies objective causes inherent in nature.
- In contrast, Hume strips causation of metaphysical weight. There is no "final cause" or purpose; only observed regularities and the mind's expectation based on habit. This shift marks a transition from classical realism to empirical skepticism about causality.

Critical Perspective

- While Hume's analysis exposes the limitations of rationalist metaphysics, critics argue it leads to radical skepticism. If causality is mere habit, then science, which relies on causal laws, lacks rational justification.
- Kant famously responded by asserting that causality is a synthetic a priori category imposed by the mind to make experience intelligible.
- Hume redefines causality as a psychological association formed by custom, not a logical or metaphysical necessity. His empiricist critique highlights the mind's active role in forming causal beliefs, fundamentally altering the philosophical understanding of knowledge, science, and objectivity.

Kant

Q. "Precepts without concepts are blind and concepts without precepts are empty." In the light of this statement discuss how Kant reconciles rationalism with empiricism.

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PAPER-II

Social and Political Ideals

Q. What is meant by justice as fairness? Explain Rawls' theory of justice.

Ans: John Rawls, in his influential work *A Theory of Justice* (1971), proposed the concept of justice as fairness as a morally grounded alternative to utilitarianism. He sought to establish a theory of distributive justice that ensures equality, fairness, and the protection of individual rights within the framework of a democratic society.

Rawls' Concept of Justice as Fairness

Original Position and Veil of Ignorance

Rawls introduces a hypothetical original position, where individuals choose principles of justice under a veil of ignorance—unaware of their class, gender, abilities, or social status. This ensures impartial decision-making, free from personal bias.

Two Principles of Justice

From this thought experiment, Rawls derives two core principles:

- **First Principle – Equal Liberty:** Each person should have equal rights to the most extensive basic liberties compatible with similar liberties for others (e.g., freedom of speech, religion, and conscience).
- **Second Principle – Social and Economic Inequalities:**
  - ✓ **Fair Equality of Opportunity:** Positions and offices must be open to all under fair conditions.
  - ✓ **Difference Principle:** Inequalities are justified only if they benefit the least advantaged members of society.

These principles are hierarchically ordered: liberty takes precedence over equality, and fair opportunity precedes the difference principle.

Rawls' justice as fairness combines liberty, equality, and rationality to construct a just society. It remains a foundational theory in political philosophy, shaping modern discussions on rights, welfare, and democratic justice.

Sovereignty

Q. Elucidate why the absolute nature of sovereignty was rejected by Laski.

Ans: Sovereignty is the foundational concept in political theory, referring to the supreme and ultimate authority within a political community. Traditional theorists like Jean Bodin and Thomas Hobbes defended its absolute, indivisible, and inalienable nature. However, modern liberal theorists such as Harold J. Laski offered a powerful critique of this absolutist conception, particularly in the context of pluralist political thought.

The Absolutist Theory of Sovereignty

- **Monistic Conception:** The monistic theory, chiefly represented by Hobbes and Austin, holds that the state is the sole source of legal authority.
- Sovereignty is indivisible, unlimited, and resides in a single entity—typically the legislature or the sovereign ruler. It demands unquestioned obedience from all individuals and subordinate associations.
- **Internal and External Sovereignty:** Internally, the sovereign commands all laws and institutions. Externally, it remains independent from foreign influence.
- This theory assumes that the state has an overriding authority over all individuals and groups.

Laski's Rejection of Absolute Sovereignty

The Pluralist Perspective

- Laski, influenced by pluralist thinkers like G.D.H. Cole and J.N. Figgis, argued that the state is not the only association with moral or political authority. Human beings are members of various voluntary associations—religious, cultural, economic—which hold significant meaning and must not be subsumed under state control.

Dangers of Unchecked Power

- Laski viewed the absolutist state as a threat to individual liberty and democratic participation. Legal sovereignty, when unlimited, tends to become irresponsible and authoritarian.

- He believed that no government can represent the permanent interests of society as a whole; therefore, giving it absolute power is dangerous.

Ethical Foundations of Sovereignty

- Laski emphasized that sovereignty must be exercised with responsibility and rooted in consent and cooperation, not coercion.
- He wrote that sovereignty is secure only when it acknowledges moral pluralism and respects the autonomy of other social institutions.

Human Personality and Autonomy

- Laski argued that the human personality is morally prior to the state. The absolutist theory, by subordinating the individual to the state, denies human dignity.
- For Laski, any theory that demands total allegiance to the state is incompatible with democratic values.

Harold Laski's rejection of absolute sovereignty rests on a liberal, pluralist, and democratic vision of society. He argued that sovereignty must be limited, responsible, and distributed, not concentrated in a single authority. By recognizing the legitimate role of multiple associations, Laski defended a more participatory, ethical, and decentralized understanding of political power. His critique remains relevant in modern democracies striving to balance authority with liberty.

Individual and State

Q. Do you agree that duty and accountability must be given priority over rights for the better functioning of a State? Justify your answer.

Ans: The relationship between rights, duties, and accountability forms the core of political and moral philosophy. While modern liberal democracies emphasize individual rights, philosophers like Mahatma Gandhi, Confucius, and Immanuel Kant highlight the moral primacy of duty. For a state to function effectively, duties and accountability must not be secondary to rights but interdependently upheld.

The Interdependence of Rights and Duties

- **Rights Imply Duties:** Rights are not standalone entitlements; they necessitate reciprocal obligations.
- A citizen's right to life, for instance, depends on the duty of others (including the state) to not harm and to protect that life.
- **Gandhian Perspective:** Mahatma Gandhi emphasized duty over rights, asserting that if every individual performs their duties, rights would naturally follow.
- According to Gandhi, focusing on duties creates a morally responsible citizenry, essential for Swaraj (self-rule) and social harmony.

Duty and Accountability as Pillars of Governance

- **Definition of Accountability and Responsibility:** Accountability is the obligation to answer for one's actions, especially in public roles. Responsibility refers to the duties assigned to individuals in various roles.
- As Theo Haimann notes, responsibility is the obligation to perform duties as expected; accountability is the liability for results.
- **Teleological Justification:** From a teleological standpoint (consequence-based ethics), greater responsibility entails proportionate accountability.
- For example, public officials entrusted with governance must be accountable for their actions, decisions, and failures, as their responsibilities directly affect public welfare.
- **Functionality of the State:** A rights-based society without a corresponding sense of duty can devolve into entitlement without obligation.
- A well-functioning state requires disciplined participation, where citizens and officials alike are accountable and responsible for their actions.

While rights are fundamental to democracy, prioritizing duty and accountability ensures those rights are exercised with integrity, restraint, and social responsibility. Rights without duties risk becoming hollow; duties without rights may become oppressive. Thus, for the better functioning of a state, a harmonious balance is necessary, but moral and civic duties must guide the exercise of rights for a just and accountable polity.

Forms of Government

Q. If monarchs are above politics, can monarchy be a systematic form of government? Discuss.

Ans: Monarchy, as a form of government, centres sovereignty in a single individual—usually hereditary—who serves as the head of state. Whether monarchy can be considered a systematic form of government depends on its institutional structure and relationship with political authority.

Monarchy: Absolute vs. Constitutional

- **Absolute Monarchy:** In absolute monarchies, such as that of Louis XIV of France, the monarch wielded unchecked political power.
- While systematic in terms of clear authority, it often lacked institutional accountability and was prone to despotism.
- **Constitutional Monarchy:** Modern constitutional monarchies, like the United Kingdom or Sweden,