

Political Ideologies

The “isms” examiners come back to year after year — **fascism, Gandhism, feminism, postmodernism, multiculturalism, value pluralism** — and the long argument over whether ideology itself has ended. One full pass: every stream, every scholar, every line you can carry into the hall. This sheet assumes you have already studied the topic; it is built to refresh, not to teach from scratch.

Revise → write a little → don't break the chain.

PYQ footprint in this chapter — 13 questions appear across 2017 → 2025: feminism (eco-feminism, liberal vs radical, ‘the personal is political’), fascism (Mussolini’s maxim, parliamentary democracy, Italian vs German), Gandhism, multiculturalism & cultural relativism, post-modernism, and the end-of-ideology / end-of-history debates. *A map of what your own chapter has been tested on — not an official UPSC weightage.*

01 Fascism

Emerged in the interwar period, above all in Italy and Germany; tied to **Benito Mussolini** and **Adolf Hitler**. Defined more by what it **opposes** than by what it affirms — a prototype of totalitarianism.

The anti-characteristics

anti-rational anti-democratic anti-liberal anti-socialist anti-enlightenment anti-pluralist

Six core features

- › **Totalitarianism** — state regulates all spheres; single-party rule; violence as a normal instrument of rule.
- › **Ultra-nationalism** — nation is supreme; the individual has no standing outside the national collective.
- › **Elitism & leader principle** — rejects equality; leadership belongs to a superior elite; the leader embodies the national will.
- › **Militarism & glorification of war** — war is creative, regenerative, virile; imperial expansion is the duty of the superior nation.
- › **Corporatism & autarky** — state mediates capital and labour; strikes and boycotts repressed; self-sufficient economy preferred.
- › **Irrationalism** — emotion, instinct, myth, spectacle and faith over reason; mass psychology mobilised through propaganda.

Mussolini on the fascist state

“Everything for the state, nothing outside the state, nothing above the state.”

“Nothing against the State, nothing over it, nothing beyond it.”

“War is to men what motherhood is to women.” — **Benito Mussolini**

Read clause by clause: **“nothing against”** denies the right of opposition — dissent becomes treason; **“nothing over”** removes every rival authority — church, constitution, international law, conscience; **“nothing beyond”** erases the private sphere. **Giovanni Gentile** grounded this by treating the state as the highest ethical reality in which the individual finds meaning — the individual has duties, not rights. **Hannah Arendt** read absolute statism as the engine of totalitarian terror; **Harold Laski** argued such a state shields the economic oligarchy while destroying civil liberties.

UPSC 2018 · 10m

Philosophical & intellectual origins

- › **Plato** → hierarchical, disciplined polity; polemically called “the first totalitarian” by some critics.
- › **Machiavelli** → amoral power politics, superiority of national interest; **Hobbes** → absolute sovereignty; **Rousseau** → a coercive reading of the general will.
- › **Fichte & Treitschke** → militant / aggressive nationalism; **Herder** → cultural nationalism; **Charles Maurras** → integral nationalism.
- › **Nietzsche** → contempt for egalitarian and humanitarian restraint (misused by fascists); **Henri Bergson** → anti-rational vitalism; **Georges Sorel** → myth and violence (*Reflections on Violence*).
- › **Joseph de Maistre** → counter-revolutionary hierarchy; **Gustave Le Bon** → crowd psychology, rule by spectacle; **Giovanni Gentile** → the ethical state, state-worship.
- › **Zeev Sternhell** treated the late nineteenth century as fascism’s ideological seedbed; **Erich Fromm** (*Escape from Freedom*) explained the flight into authoritarian leadership.

Laski — fascism as counter-revolution of capitalism

Harold Laski: fascism appears when political democracy becomes **too costly for the economic oligarchy**. In capitalism’s phase of contraction it crushes civil liberties while **preserving private ownership**; the workers lose the right to demand public ownership. The state’s claim to neutrality is false, because the recognition of property already makes it class-biased. Contrast with Soviet dictatorship, where the means of production passed to the community.

Fascism & parliamentary democracy — the ambivalence

Hostile to parliament in **principle**, willing to use it **instrumentally**. In doctrine, parliament is a **“talking shop”** — slow, compromising, indecisive; party competition is read as national disunity; democracy is accused of breeding mediocrity. **Giovanni Gentile** offered an organic unity of leader, people and state; **Othmar Spann** treated society as a **“super-individual,”** not a sum of atomistic citizens; **Muammar Gaddafi** (cited later) treated parliament as misrepresentation of the people.



Robert O. Paxton — democracy used as a ladder, then kicked away. Fascism is procedurally opportunistic but substantively hostile.

UPSC 2023 · 20m

Italian fascism vs German Nazism

Shared core: authoritarianism, aggressive nationalism, anti-liberalism, a cult of the leader. The differences were substantial.

Axis	Italian Fascism	German Nazism
Ideological coherence	Weaker doctrine at seizure; John Pollard , and Umberto Eco — “a fuzzy totalitarianism,” “a beehive of contradictions.”	Came to power with a clearer, if internally inconsistent, worldview.
Rationalism & race	Andrew Vincent — rested on a more traditional Western rationalism; racial laws adopted late, under German pressure.	Explicitly irrationalist and race-centred; anti-Semitism and biological racism were structural.
Role of the state	State glorified as the supreme ethical form (Gentile).	State treated instrumentally — subordinate to the racial mission of the Volk.
Church & army	Compromised with Church and army; left space for autonomous bodies.	Penetrated society far more thoroughly; destroyed such autonomy.
Degree of terror	No true equivalent of the camps.	Qualitatively different — Holocaust and extermination camps.

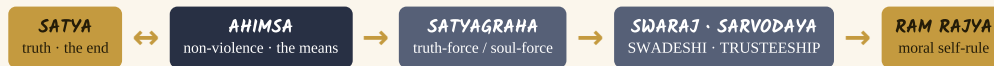
UPSC 2025 · 10m

Neo-fascism

- > **Roger Griffin** (*The Nature of Fascism*) → **palingenetic ultra-nationalism**: a revolutionary myth of national rebirth from decline.
- > **Robert O. Paxton** (*The Anatomy of Fascism*) → five stages: **creation** → **rooting** → **seizure** → **exercise** → **long-term entropy**.
- > Contemporary forms: xenophobic populism, far-right parties (Front National, Golden Dawn), digital mobilisation; democratic entry combined with anti-democratic consolidation.

02 Gandhism

Not a systematic philosophy in the conventional sense. **Humayun Kabir** — Gandhi was a **practical idealist**, alive to mass psychology rather than a builder of abstract doctrine. Yet the ideas form a coherent whole: ethics, economics and politics are inseparable.



Means and ends are inseparable — the spine of Gandhian thought.

“Hate the sin and not the sinner.” — **M.K. Gandhi** — Satyagraha is active, disciplined resistance, not passive submission; the opponent is to be converted, not destroyed.

Core components

Dashrath Singh (*Gandhism: A Quest for New Civilization*) identifies the core five — **Sarvodaya, Swaraj, Ahimsa, social harmony, Swadeshi**.

- > **Swaraj** — not mere transfer of British power, but self-rule plus self-restraint; moral autonomy of person and community.
- > **Sarvodaya** — Gandhi’s rendering of **John Ruskin**’s *Unto This Last*; progress of all, not benefit of a few — a rejection of utilitarian arithmetic.
- > **Trusteeship** — the wealthy are trustees, not absolute owners; property must serve the public good.
- > **Swadeshi** — self-reliance and local rootedness against colonial markets and industrial homogenisation.

Critique of modern civilisation

- > Utilitarianism reduces persons to animal appetite; materialism sacrifices spiritual fulfilment.
- > Excessive mechanisation destroys human and ecological balance; wants must be minimised, not endlessly multiplied.
- > Modern civilisation is “satanic” when it worships speed, consumption and power.

The “Other West” & the state

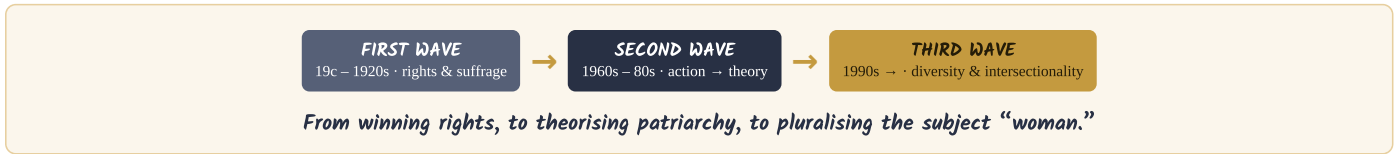
Gandhi did not reject the West wholesale; he drew on a dissenting “**Other West**” — **Leo Tolstoy, John Ruskin, Henry David Thoreau, Edward Carpenter** — letting him criticise empire without cultural isolation. **Aditya Nigam** and **Vinay Lal** stress this selective, dialogic engagement; **Kishan Patnaik** holds that the **mode of industrialisation** is itself a civilisational question. He distrusted the modern coercive state and preferred decentralised self-government; **Ram Rajya** meant moral self-rule and justice for all, not theocracy.

UPSC 2020 · 20m

03 Feminism

A diverse movement to end gender-based domination — never a single homogeneous model, and itself **resistant to essentialism**. Aims at equality, dignity, autonomy and liberation from patriarchy.

The three waves



Wave	Focus	Thinkers
First	Rights over theory: education, property, work, marriage & custody, suffrage. Suffragette movement in Britain.	Mary Astell, Mary Wollstonecraft, Harriet Taylor, Lydia Becker, Elizabeth Cady Stanton, Emmeline Pankhurst.
Second	Action → theory: the body, sexuality, reproduction, patriarchy, consciousness-raising; sex/gender distinction sharpened.	Simone de Beauvoir, Betty Friedan, Shulamith Firestone, Kate Millett, Catharine MacKinnon.
Third	Postmodern, global, intersectional; diversity of race, class, sexuality, culture.	Naomi Wolf (power feminism vs “victim feminism”), bell hooks, Judith Butler.

“If all men are born free, how is it that all women are born slaves?” — **Mary Astell**
 “He is the subject, the absolute; she is the ‘Other.’” — **Simone de Beauvoir, The Second Sex**

Key concepts

- **Sex vs gender** — sex is biological; gender is a social, cultural and historical construct that varies across societies.
- **Patriarchal dividend (Raewyn Connell)** — all men benefit from patriarchy, though not equally.
- **Biological foundationalism (Linda Nicholson)** — the rigid separation of fixed sex and variable gender.
- **Reproductive technology** — **Shulamith Firestone** (*The Dialectic of Sex*) called pregnancy “barbaric” and sought women’s control over reproductive technologies.

The streams of feminist thought

Liberal feminism — equality *within* liberal-democratic institutions: equal education, work, voting, property, anti-discrimination law; the state is an instrument of reform, not the enemy; accepts the public–private distinction. Thinkers: **Mary Wollstonecraft, Harriet Taylor, Betty Friedan, Janet Radcliffe Richards, Susan Moller Okin.**

“I do not wish women to have power over men, but over themselves.” — **Mary Wollstonecraft**
 “The legal subordination of one sex to the other is wrong in itself, and now one of the chief hindrances to human improvement.” — **John Stuart Mill**

Radical feminism — the root is **patriarchy** itself, a structural system of male domination pervading sexuality, reproduction, family and culture; the family is a political institution; rejects the public–private divide; “**the personal is political.**” Thinkers: **Shulamith Firestone, Andrea Dworkin, Germaine Greer** (*The Female Eunuch*), **Catharine MacKinnon, Kate Millett, Carol Hanisch, Sheila Jeffreys.**

Point of contrast	Liberal feminism	Radical feminism
Site of oppression	Legal inequality & institutional exclusion.	Patriarchal structure — sexuality, family, culture.
Scope of politics	The public sphere.	Private life too — rejects the divide.
Method of change	Reform & inclusion within the system.	Structural transformation of the gendered order.

UPSC 2019 · 15m

Socialist / Marxist feminism — oppression rooted in **both class and gender**; unpaid domestic and reproductive labour sustains capitalism; the sexual division of labour must be overcome — neither at the cost of the other. **Marx, Engels** (*The Origin of the Family, Private Property and the State*), **Clara Zetkin, Heidi Hartmann** (*The Unhappy Marriage of Marxism and Feminism*), **Alison Jaggar.**

Postmodern feminism — deconstructs binaries (male/female), treats identity as fluid, rejects a fixed gender essence and feminist meta-narratives. **Judith Butler, Luce Irigaray, Julia Kristeva.**

Black feminism — race and gender oppression are inseparable; mainstream feminism ignored Black women’s experience; **intersectionality** names the overlapping structures. **Kimberlé Crenshaw, bell hooks** (*Ain’t I a Woman*).

“Intersectionality is not about identity; it’s about power.” — **Kimberlé Crenshaw**

Cultural feminism — revalues nurture, empathy and care, and more collaborative, non-dominating forms; criticised for essentialising femininity. **Carol Gilligan** (*In a Different Voice*), **Adrienne Rich, Mary Daly.**

Eco-feminism — the same patriarchal logic that controls women also exploits nature; attacks the dualisms male/female, human/nature, culture/nature; stresses reciprocity, nurture, sustainability and earth-centred ethics. **Françoise d’Eaubonne** (coined the term), **Vandana Shiva, Carolyn Merchant** (*The Death of Nature*), **Mary Daly, Karen J. Warren, Birkeland, Diamond and Orenstein.** Criticism: risks **essentialism** — treating women as naturally closer to nature reinstates the stereotype feminism fights.

Post-colonial feminism — colonialism shaped modern gender oppression; Eurocentric feminism universalised Western women's experience; the agency of non-Western women must be restored. **Gayatri Chakravorty Spivak, Chandra Talpade Mohanty, Leila Ahmed, Vandana Shiva.**

Other streams — recall cues

- › **Libertarian (Wendy McElroy) · Womanism (bell hooks) · Queer (Judith Butler) · Chicana (Ana Castillo).**
- › **Transfeminism (Julia Serano) · Islamic feminism (Leila Ahmed) · Anarchist-feminism (Emma Goldman).**
- › **Mapping feminism — Iris Marion Young** warned that rigid categorisation builds borders and limits knowledge.

Feminist critique of rationality

Western rationality is **not neutral**: it was defined in male terms. Binaries — reason/emotion, man/woman, rational/irrational — place women in the subordinate slot; exclusion from knowledge production justified exclusion from politics. **Susan Heckman** (more fundamental than the postmodernist critique), **Walter J. Ong, Luce Irigaray.**

The public–private dichotomy

Liberal theory treats the public sphere as political and the private as natural or apolitical; feminists show the family, sexuality and domestic labour are deeply political, and that the private sphere reproduces domination. **Susan Moller Okin, Carole Pateman, Nancy Fraser** (the divide is socially constructed by power), **Kate Nash** (the shift from “difference” to “differences”).

“Equality with whom? Black men or White women?” — **bell hooks**

“The personal is political”

A defining formulation of second-wave feminism, associated with **Carol Hanisch** — published in *Notes from the Second Year: Women's Liberation*, edited by **Shulamith Firestone** and **Anne Koedt**. Personal suffering is not private failure: domestic violence, unpaid housework, control over reproduction and coercive sexuality are **structured by patriarchy**. The separation of public political power and private paternal power is ideological. Antecedents: **Virginia Woolf** (*Three Guineas*) and **Simone de Beauvoir** (*The Second Sex*). It turned consciousness-raising into a political act and reframed domestic violence and harassment as public, feminist concerns.

Butler & gender performativity

- › **Judith Butler** (*Gender Trouble*) — gender is not something one **is** but something one **does**; identity is constituted through the repetition of citational acts, socially regulated.
- › Parodic, exaggerated repetition can **subvert** the norm; the theory fed queer politics and the third wave.
- › Criticism: dense language; dissolving the category “women” may weaken feminist politics and affirmative measures.

Feminist view of the state & assessment

The state is **not neutral**: it reflects and institutionalises patriarchy — women's labour, reproduction, inheritance and sexuality regulated by law; men cast as the “natural” citizens; the coercive sectors remain male-dominated. It changes mainly under pressure — women's movements, democratic struggle, international norms such as **CEDAW**. **V. Spike Peterson, Zillah Eisenstein, Sylvia Walby**. Internal critique targets essentialism, elitism, class reductionism and white bias — yet feminism remains one of the most powerful critiques of modern political theory.

04 Postmodernism

A critical assault on the foundational certainties of modernity — it questions reason, universal truth, progress, objectivity and coherent identity, rejects single explanatory frameworks, and treats knowledge as historically situated and discursively produced.

Intellectual background

- › **Nietzsche** → critique of truth, the “Death of God”; **Einstein** → relativity; **Thomas Kuhn** → paradigm shifts; **Louis Althusser** → interpellation and ideological formation.

The core moves

- › **Deconstruction** — **Jacques Derrida**: no text has one fixed meaning; language is unstable; **différance** captures deferral and difference of meaning.
- › **Meta-narratives** — **Jean-François Lyotard**: postmodernity is “incredulity toward metanarratives” — suspicion of Enlightenment progress or Marxist emancipation.
- › **Simulacra & hyperreality** — **Jean Baudrillard**: representations detach from and precede the real; politics consumed as image and spectacle.
- › **Power / knowledge / governmentality** — **Michel Foucault**: power and knowledge are inseparable; truth is produced within regimes of power; discipline works through **hierarchical observation, normalising judgment, examination.**

Post-Marxism

Ernesto Laclau and **Chantal Mouffe** deconstruct essentialist Marxism: no fixed historical subject; identities are discursively constructed; class is not the sole axis; politics is hegemony, articulation and contingent bloc-building — **radical democracy** multiplies democratic struggles. “*Political identities are always constructed on the basis of complex discursive practices; they are never immediately given.*”

“The aim of democratic politics is to transform potential antagonism into an agonism.” — Chantal Mouffe

Criticism

Extreme relativism, obscurity, the danger of political paralysis, and the difficulty of grounding justice if all truths are unstable. **Jürgen Habermas** — “the project of modernity has not yet been fulfilled”; **Martha Nussbaum** — it can underplay material oppression. Contemporary relevance: a lens on **post-truth** politics. Also associated in the material: **Richard Rorty**, **Fredric Jameson**, **Martin Heidegger**.

UPSC 2017 · 150 words

05 Multiculturalism & Cultural Relativism

The political recognition and accommodation of cultural diversity within one community — deeper than **value pluralism** because it deals with a plurality of **cultures**, not merely values. It challenges abstract universal citizenship: blindness to difference can deepen injustice, so group-differentiated rights may be required.

- › **Will Kymlicka** — three kinds of minority rights: **self-government**, **polyethnic**, **special representation**.
- › **Charles Taylor** — the **politics of recognition**; equal respect for cultures is a moral and political necessity.

Bhikhu Parekh (*Rethinking Multiculturalism*) — a pluralist defence. Humans are **culturally constituted**, so dignity cannot be separated from cultural recognition; yet no culture exhausts human experience, and all cultures hold internal diversity and the capacity for self-revision through dialogue. Institutional upshot: multicultural education for a shared but non-homogenised public sphere, affirmative action for fair inclusion, and a common framework of **operative public values** — cohesion without uniformity. He navigates between assimilation and relativism.

Criticism of multiculturalism

- › **Susan Moller Okin** — group rights can shield harmful practices against women.
- › **Amartya Sen** — risk of ghettoisation; reducing a person to a single identity.
- › **Neil Bissoondath** — can weaken national cohesion; **Aeyal Gross** — internal group diversity, including LGBTQ+ concerns, can be neglected.

Cultural relativism

Ideas and practices must be understood within their own cultural context, not judged by another’s standards. **Franz Boas** (*The Mind of Primitive Man*) rejected racial and civilisational hierarchy and argued for historical understanding of cultures. Its central danger is the **slide into moral relativism** — it must be balanced with dignity, justice and rights.

“Judgments are based on experience, and experience is interpreted by each individual in terms of his [or her] own enculturation.” — Melville Herskovits

UPSC 2017 · 20m (Parekh) UPSC 2022 · 10m (Cultural relativism)

06 Value Pluralism

Rejects the idea that one supreme value can organise all moral and political life: several values are valid, they conflict, and they are often **incommensurable**.

- › **Isaiah Berlin** — the central figure; in *Two Concepts of Liberty*, argued against **value monism**: liberty and equality may both be valid yet not fully reconcilable.
- › **John Gray** → **modus vivendi**; **Stuart Hampshire** → moral conflict needs democratic deliberation; **Thomas Nagel** → justice is harder in a plural moral universe.
- › Features: irreducible plurality, permanent moral conflict, no common measure — **toleration and judgment** become the central political virtues. Criticism: a slide into relativism and the difficulty of collective action.

07 The “End-of” Debates



Three claims that the old ideological contest was over — each answered by its critics.

End of Ideology

Daniel Bell (*The End of Ideology*, 1960), with **Raymond Aron**, **Seymour Martin Lipset** (*Political Man* — “democratic class struggle”), **Edward Shils** and **W.W. Rostow**: mature industrial societies had moved from grand ideological conflict to **technocratic, pragmatic** politics; the welfare-state consensus blurred left and right (the 1955 Milan congress crystallised the mood). Bell used the phrase “**cunning of reason**” for this displacement. Critics: **Herbert Marcuse** (it masks domination), **C. Wright Mills** (ideology persists among elites), **Louis Althusser** (ideology is constitutive of social life), **Richard Titmuss** and **C.B. Macpherson**. The later rise of feminism, environmentalism and post-colonialism disproved it.

UPSC 2019 · 150 words

End of History

Francis Fukuyama — liberal democracy as the **final stage of ideological evolution** after the discrediting of fascism and communism; drawn from **Hegel** and **Alexandre Kojève**, centred on freedom, rationality and **recognition**. Not a claim that events stop, but that ideological evolution has reached its endpoint. Critics: **Samuel P. Huntington** (conflict will be civilisational), **Slavoj Žižek** (capitalism’s contradictions persist), **Robert Kagan** (ambition and power endure). China’s

rise, democratic recession and inequality expose its limits.

UPSC 2017 · brief note

Clash of Civilizations

Samuel P. Huntington (1993 *Foreign Affairs* article; 1996 book *The Clash of Civilizations and the Remaking of World Order*) — future conflict will be **cultural and civilisational**, along fault lines among the Western, Confucian/Chinese, Japanese, Islamic, Hindu, Slavic-Orthodox, Latin American and African civilisations; “the West versus the rest,” with core states; revived after 9/11. Critics: **Edward Said** (Orientalist oversimplification), **Amartya Sen** (people hold multiple identities, not one civilisational identity).

Bottom line for the hall: ideologies remain indispensable because politics is never free of disputes over power, justice, identity and order. The end-of-ideology thesis did not end ideology — it only changed its terms. The standing questions: **freedom or equality · market or welfare · class or identity · nation or plurality · reason or discourse · state power or human dignity.**

★ Power Quotes — carry these verbatim

“Nothing against the State, nothing over it, nothing beyond it.” / “War is to men what motherhood is to women.” — **Benito Mussolini**

Socialism is “like a hat which has lost its shape because everyone wears it.” — **C.E.M. Joad**

“I do not wish women to have power over men, but over themselves.” — **Mary Wollstonecraft**

“The legal subordination of one sex to the other is wrong in itself, and now one of the chief hindrances to human improvement.” — **John Stuart Mill**

“If all men are born free, how is it that all women are born slaves?” — **Mary Astell**

“He is the subject, the absolute; she is the ‘Other.’” — **Simone de Beauvoir**

“Intersectionality is not about identity; it’s about power.” — **Kimberlé Crenshaw**

“Judgments are based on experience, and experience is interpreted by each individual in terms of his [or her] own enculturation.” — **Melville Herskovits**

Fascism is “an affair of the gut more than the brain.” — **Robert O. Paxton** · Italian fascism: “a fuzzy totalitarianism,” “a beehive of contradictions.” — **Umberto Eco**

“Incredulity toward metanarratives.” — **Jean-François Lyotard** · “The project of modernity has not yet been fulfilled.” — **Jürgen Habermas**

“Hate the sin and not the sinner.” — **M.K. Gandhi** · “Equality with whom? Black men or White women?” — **bell hooks**

≡ Scholar Index — cover a name, recall the claim

Adrienne Rich · Aditya Nigam · Aeyal Gross · Albert Einstein · Alexandre Kojève · Alison Jaggar · Amartya Sen · Ana Castillo · Andrea Dworkin · Andrew Vincent · Anne Koedt · bell hooks · Benito Mussolini · Betty Friedan · Bhikhu Parekh · Birkeland · C.B. Macpherson · C.E.M. Joad · C. Wright Mills · Carol Gilligan · Carol Hanisch · Carole Pateman · Carolyn Merchant · Catharine MacKinnon · Chandra Talpade Mohanty · Chantal Mouffe · Charles Maurras · Charles Taylor · Clara Zetkin · Daniel Bell · Dashrath Singh · Diamond and Orenstein · Edward Carpenter · Edward Said · Edward Shils · Elizabeth Cady Stanton · Emma Goldman · Emmeline Pankhurst · Erich Fromm · Ernesto Laclau · Fichte · Francis Fukuyama · Françoise d’Eaubonne · Franz Boas · Fredric Jameson · Friedrich Engels · Friedrich Nietzsche · Gayatri Chakravorty Spivak · Georges Sorel · Germaine Greer · Giovanni Gentile · Gustave Le Bon · Hannah Arendt · Harold Laski · Harriet Taylor · Hegel · Heidi Hartmann · Heinrich von Treitschke · Henri Bergson · Henry David Thoreau · Herbert Marcuse · Herder · Hobbes · Humayun Kabir · Iris Marion Young · Isaiah Berlin · Jacques Derrida · Janet Radcliffe Richards · Jean Baudrillard · Jean-François Lyotard · John Gray · John Pollard · John Ruskin · John Stuart Mill · Joseph de Maistre · Judith Butler · Julia Kristeva · Julia Serano · Jürgen Habermas · Karen J. Warren · Karl Marx · Kate Millett · Kate Nash · Kimberlé Crenshaw · Kishan Patnaik · Leila Ahmed · Leo Tolstoy · Linda Nicholson · Louis Althusser · Luce Irigaray · Lydia Becker · Machiavelli · Martha Nussbaum · Martin Heidegger · Mary Astell · Mary Daly · Mary Wollstonecraft · Melville Herskovits · M.K. Gandhi · Muammar Gaddafi · Nancy Fraser · Naomi Wolf · Neil Bissoondath · Othmar Spann · Plato · Raewyn Connell · Raymond Aron · Richard Rorty · Richard Titmuss · Robert Kagan · Robert O. Paxton · Roger Griffin · Rousseau · Samuel P. Huntington · Seymour Martin Lipset · Sheila Jeffreys · Shulamith Firestone · Simone de Beauvoir · Slavoj Žižek · Stuart Hampshire · Susan Heckman · Susan Moller Okin · Sylvia Walby · Thomas Kuhn · Thomas Nagel · Umberto Eco · Vandana Shiva · Vinay Lal · Virginia Woolf · V. Spike Peterson · Walter J. Ong · Wendy McElroy · Will Kymlicka · W.W. Rostow · Zeev Sternhell · Zillah Eisenstein

~ How UPSC asks it

Every year and mark below is taken from this chapter’s own PYQ list — a record of what has been asked, read here as a guide to rotation, not as a forecast or official weightage.

Theme in this chapter	Asked
Eco-feminism	2017 · 10m
Socialism & the salient features of Fabian Socialism	2017 · 15m
Multiculturalism & Bhikhu Parekh's view	2017 · 20m
Post-Modernism	2017 · 150 words
The End of History debate	2017 · brief note
Mussolini's maxim on the State ("Nothing against the State...")	2018 · 10m
Liberal feminism vs radical feminism	2019 · 15m
The End of Ideology debate	2019 · 150 words
Ideological components of Gandhism	2020 · 20m
Cultural Relativism	2022 · 10m
Fascism's ambivalent stance towards parliamentary democracy	2023 · 20m
Difference between Italian and German brands of fascism	2025 · 10m
How 'the personal is political' addresses women's oppression	2025 · 15m

✓ Today's practice

Three from your own paper. Set a timer, write to the marks, attempt the structure before you check the model answer.

1. Explicate the ideological components of Gandhism. **2020 · 20m**
2. Fascism displays an ambivalent stance towards parliamentary democracy. Explain. **2023 · 20m**
3. Explain how the slogan 'the personal is political' addresses the issue of women's oppression and discrimination. **2025 · 15m**

Tonight on @psirbyamitpratap

Model answers to all three drop tonight. Blank on a scholar, a stream, or a line above? It is covered in full in your **Foundation / OGP** class notes and handouts — revise the page, then write the answer. The hall rewards the line you can place, not the one you half-remember.

See you tomorrow with Day 10.