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Political Science & International Relations

Crash Course & Test Series - 2020

Test 05

Time Allowed: 3 Hours

Max Marks: 250

Name RIA DABI
Test Date 8.12.2020
Email Address _____
Mobile _____
UPSC Roll No 0819907

Instructions:

1. There are EIGHT questions divided in TWO SECTIONS and candidate has to attempt five questions in all.
2. Question Nos. 1 and 5 are compulsory and out of the remaining, any three are to be attempted choosing at least ONE question from each section.
3. Content of the answer is more important than its length.
4. Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of the booklet in the space provided.
5. Content of the answer is more important than its length.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
7. All parts of the question should be written at one place itself.
8. Write the test in exam atmosphere.
9. **Filling all the details in BLOCK LETTERS is mandatory.**

| S. No. | a | b | c | d | e | Total |
|-------------|---|---|---|---|---|-------|
| 1 | | | | | | |
| 2 | | | | X | X | |
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| Grand Total | | | | | | |



Section-A

Que.1(a)

Hobbes' Theory of Political obligation.

(10 Marks)

Hobbes is considered as the first modern thinker since he gave the theory of sovereignty of state. His theory of political obligation is based on the concept of utilitarianism.

He had a pessimistic view of human nature, considered people as selfish and materialistic. Thus, the state of nature for Hobbes, was a war of all against all. It was short, nasty, brutish and poor.

There was no scope for arts, letter, industry or navigation. Each person had an equal capacity to kill the other. Since the state of nature was so painful and man



was utilitarian, he entered into a social contract, to create the state.

Man gave up all his rights since he had only two options, either absolute anarchy or absolute authority. The state thus became all powerful or a leviathan.

Law became the command of the sovereign where right to life was the most important and people could resist the state if it did not protect their lives.

People obliged the state, to protect their right to life and avoid returning to the state of nature. Thus, Marx called Hobbes the father of all of us.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
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| Overall Remarks : | |



Que.1(b)

Deliberative Democracy

(10 Marks.)

Deliberative Democracy is considered as the real democracy, with deliberation by the people, at its root. It gives power to the powerless and voice to the voiceless.

Aristotle preferred deliberative democracy over Plato's Philosopher King. The common wisdom, of many, over the ages, was better than a single person working alone.

Rousseau talked about the importance of general will and deliberation in Geneva while J.S. Mill talked about the importance of freedom of speech and expression.

Hannah Arendt also talked about participation in the civic sphere, as a human condition. Habermas has given his ideal speech situation where people deliberating in public policy, is ideal.

Joshua Cohen has described how deliberative democracy gives rise to legitimation, understanding of problems and their solutions, leads to development of trust as well.

Deliberative democracy thus leads to good governance, inclusive growth and sustainable development.

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| Understanding of Questions | |
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| Overall Remarks : | |

Que.1(c)

Saptanga Theory of Kautilya.

(10 Marks).

Kautilya is considered as an offensive realist, with Arthashastra as the ideal textbook of geopolitics.

Kautilya considers the state as an organism, which in order to grow, has to expand its territory. He considers land as the object of well-being for the people.

In this context, he has given his Saptanga Theory, where state has 7 elements of sovereignty:

1) King is at the centre or nabhi. He leads the state, gives it a sense of legitimacy. The king does his duties for the people's welfare.



- 2) Amatya or Ministers, who assist the king in his duties and should be skilled and carefully selected.
- 3) Durga or Fort which protects the kingdom from external attacks.
- 4) Janpada or Territory consists of the people and their homes.
- 5) Bala or Military power, which protects the state from invasions.
- 6) Kosh or Treasury where finance is important to run the state and its various activities.
- 7) Mitra or ally where a friendly state can come to aid in times of need. These 7 elements present the organic theory of state.

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| Understanding of Questions | |
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| Overall Remarks : | |

Que.1(d)

Aristotle's Theory of citizenship.

(10 Marks).

Aristotle is considered as the father of Political Science. He believes in both knowledge and observation (studied 158 constitutions) and presents the golden mean.

He believes that man is a political animal and thus always participates in the state and performs functions of law making, execution and judicial roles.

In his theory of citizenship, he however excludes some sections of society from the public sphere. First, the women, who do not have time due to their domestic duties at home.



second, the children are excluded because they do not have the required level of maturity.

Third, the slaves are excluded because they do not have the required expertise, and only do physical work, to assist the masters.

lastly, the elderly are excluded because of their weak physical health. Thus, Aristotle's theory of citizenship has been criticised for being narrow in scope.

However, his theory has influenced deliberative democracy and civic republicanism, found in Hannah Arendt's work.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
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| Overall Remarks : | |

1.(e)

Marxist Perspective of Politics as Class Struggle

There is no one on this globe whose life is not affected by the ideas of Marx. Marx has given the idea of historical materialism, wherein matter is the moving force of history.

Throughout history, there have been haves and have nots, first in primitive times then slave society then feudal and capitalist society. Marx thus said that history of existing hitherto society has been history of class struggle.

The social relations have been relations of production. Marx believes that capitalism has led



to exploitation of workers, making them dehumanised like cog in a machine. However, with law of dialectics, capitalism will soon be negated.

Marx thus inspires the workers to write and revolt against the capitalist state.

The basic structure is economic structure and state, being part of superstructure, is only reflection of base. Thus, state is instrument of capitalist class.

After revolution, socialism and communism will arrive, thus stopping class struggle and it will be a classless and stateless society.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
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| Overall Remarks : | |



Que.2(a)

What are the differences between participatory and representative democracy? Do you think participatory democracy is possible in contemporary world?

(20 Marks).

Democracy is considered as the ideal way of life, which can give power to the powerless and voice to the voiceless. There are different models of democracy.

The representative model of democracy believes in the mechanism of elections, where certain leaders come to power and represent the people, and their interests.

Representative democracy was criticised by Winston Churchill as the worst but the most practicable. It often leads



to government by amateurs,
delays in decision making and
corruption. George Washington
had also criticised it because
it leads to factionalism and
political fights.

In India, leaders like
Grandhi, Lohia, M.N. Roy therefore
preferred partyless democracy.
However, scholars like J.S. Mill
and Laski considered parties as
the main architecture of
representative democracy.

J.S. Mill is considered a
reluctant democrat since he
introduced aristocratic elements
in democracy. Mill preferred that
people have right to recall ~~and~~



Participatory democracy is one where citizens participate directly in decision making.

Eg. in ancient Greece & Rome.

The proponents of participatory democracy are Aristotle, who supported wisdom of many over one, Rousseau, who supported general will and Geneva's direct democracy and J.S Mill, who advocated freedom of speech and expression.

Hannah Arendt considered participation in civic sphere as a human condition. Marxists also support participative grassroot democracy or street politics.

Atul Kohli argues that India suffered from crisis of governability due to unstable politics & poor policies.



Participatory democracy like the type ^{that} existed in Ancient Greece, may not be possible today due to complex functions and large population size.

However, certain instruments like right to recall, referendum, constructive vote of no-confidence, plebiscite etc. can lead to such an approximate democracy.

People paying taxes, voting in elections, participating in festivals etc. are all signs of a participatory democracy. India is an example in this context.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
| Presentation | |
| Overall Remarks : | |



Que.2(b)

"State is an individual writ large." In light of the above statement, critically examine Plato's theory of justice

(15 Marks).

Plato is considered as the father of Political Philosophy. He belonged to ancient Greece, where the ruling class had become ignorant and corrupt. He thus wanted to revive the glory of state.

Plato believes that state is the magnified version of the individual. To ensure a just state, we first need to have just citizens. To find out what is justice, he enters into dialectics with sophists.

Cephalus says justice is paying one's dues and doing one's duties. Polemarchus says justice is doing good to friends & bad to enemies. Thrasymachus says justice is interest of

strong while Glaucos says it is interest of weak. Plato however calls justice as a virtue, duty, characteristic of soul and does not involve harming anybody.

He presents the myth of metals where functional specialisation, proper stationing and non-interference is necessary. when just people do their duties then just state emerges.

The Philosopher King, symbol of reason and sacrifice, rules the state, bringing peace and stability. With a life long education and no lust for power, an ideal state emerges under Philosopher King.

on addition, Plato advocates communism of family & property to suppress any passions that Philosopher King might have. Thus, a just state emerges.



However, Plato's ideal state has been criticised by Karl Popper, who regards it as a totalitarian state, based on 3 principles of a fascist regime - essentialism, relativism and historicism. The Philosopher King is all powerful and Plato supports wholesale social engineering.

Aristotle has also criticised Plato, for absolute power corrupts absolutely and common wisdom is better than a single ruler. Further, Plato's ideal state is not the best practicable.

However, it must be noted that Plato genuinely wanted to create an ideal, just state, based on peace, harmony and excellence.

Thus, Plato's theory of justice continues to be relevant even today.



Que.2(c)

Compare the distinctive features of Hindu tradition with the Buddhist tradition of Indian Political thought

(15 Marks).

The Hindu and Buddhist traditions of Indian political thought, represent the rich strategic culture of India. The two traditions differ in various aspects.

While the Hindu tradition is realist and this worldly, represented by Manusmriti and Arthashastra, the Buddhist tradition is idealist and other worldly.

While Manu and Kautilya argue about expansion of state, nationalistic foreign policy guiding its actions, the Buddhist



tradition believes in a peaceful foreign policy, guided by Ashoka's doctrine of sending ambassadors, spreading dharma, non-killing of animals and non-violence.

The Hindu tradition is materialistic and power seeking while Buddhist tradition is idealist represented by the 4 Noble Truths and 8 Fold Path, and believes in renunciation like Buddha achieving enlightenment.

The Hindu tradition believes in monarchy where Manu was the first king and Kautilya advocated Chakravarti Samrat and Chandragupta Maurya as Vijigishu.

However, the Buddhist thought



advocates republicanism, inclusion of slaves, lower castes and women as well. The Hindu tradition in contrast, discriminates against lower castes and women.

Thus, B R Ambedkar said we should put dynamite on Vedas and Manusmriti.

However, both traditions also share some similarities such as duties of king for welfare of people, King as Paternalistic figure and action against corruption.

Thus, V R Mehta has called Buddhism as the rebel child of Hinduism.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
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| Overall Remarks : | |



Que.4(a)

Rawls theory of justice returned political philosophy to many of its foundational questions since the times of Plato and Aristotle.
Discuss. (20 Marks).

Rawls is considered as the greatest philosopher of the 20th century, because he pulled the discipline of political science, out from state of decline, by giving his 'Theory of Justice' in 1971.

He belongs to the school of liberal egalitarianism. When the discipline was found to be compromising with its relevance due to behavioural movement, Rawls returned our attention to normative issues like justice.

Rawls' theory thus contributed to the success of New Behavioural



Movement in 1970s. It led to returning back of values and relevance in the discipline.

Rawls' has called justice as the first virtue of any social system. He wanted to devise a theory, which was beneficial for both haves and have nots.

while utilitarianism benefitted the haves and ignored have nots, socialism benefitted the have nots and ignored the haves. Thus, he believed that no theory should be imposed upon the people, but should be constructed with consent and dialogue in a democracy.

He has used the construct of social contract to come up with

his theory of justice. While Hobbes and Locke had used social contract for creating the state, Rawls takes it further.

Rawls suggests that people are in the original position, where they do not know about their capabilities. A veil of ignorance forces them to choose those principles which minimise their losses, are in benefit of all and unbiased.

Rawls presents the lexical order and gives 3 principles - Maximum equal liberty, maximum equal opportunity for all and difference principle where inequality is justified only if it benefits the disadvantaged. This gives rise to Reflexive Equilibrium.

However, Rawls' theory has been

criticised. Communitarians like Michael Walzer argue that man is embedded in network of social relations and can never be in original position. Influence of community is always there.

Feminists argue that Rawls' theory is masculinist and instead suggests ethics of care and eternal feminism. Amartya Sen argues there cannot be ultimate idea of justice and we should instead try to reduce injustices in society.

Rawls' himself acknowledged the limitations of his work and came up with 'Political Liberalism' later. His work continues to remain relevant even today.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
| Presentation | |
| Overall Remarks : | |



Que.4(b)

Critically analyse the relevance of multicultural perspective on human rights

(15 Marks).

Human rights are those rights which are available to all, irrespective of caste, race, religion, gender, just because they are humans.

The Human rights perspective has been challenged by Multiculturalism. Multiculturalists argue that human rights cannot be universal but need to be culture specific and should give more focus to rights of minorities.

Liberals believe that it is the next logical step and only they are tolerant enough to accommodate diversity. Will Kymlicka argues that 'securitisation of Ethnic Rights' has given 3 special rights to minorities.



- 1) self governance rights, to frame their own rules and regulations
- 2) Special Representation rights to gain political power -
- 3) special cultural or ethnic rights

But these are available only for national minorities, according to Kymlicka.

On contrast, post-colonial scholar Bhikhu Parekh has argued that the west cannot claim monopoly of multiculturalism. There should be dialogue among civilisations. Rights should also be extended to refugees and immigrants by applying the Harm Principle.

However, the multicultural perspective has been criticised. feminists say it is bad for women.



Amartya Sen argues that it leads to ghettoisation. Brian Barry argues that it leads to neglect of the developmental agenda.

Cosmopolitan scholars argue that multiculturalism prevents people from adapting to different cultures and cosmopolitan culture does not rise.

Chandran Kukuthas believes that there are minorities within minorities and state should intervene to help such groups.

Therefore, multiculturalism remains a debated concept. But its relevance increases with increasing diversity in the world.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
| Presentation | |
| Overall Remarks : | |



Que.4(c)

Define Social inclusion. Suggest the role of affirmative action policies in addressing the social exclusion.

(15 Marks).

Social inclusion is defined as the process of improving the terms of participation in society, particularly for people who are disadvantaged, through enhancing opportunities, access to resources, voice and respect for rights, according to UN.

Social inclusion has been supported by social liberals like Amartya Sen, Rawls, Dworkin etc. who advocate fair equality of opportunity or affirmative action for social development.

Amartya Sen advocates the



equalising of capabilities, to create level playing field in society. Dworkin has supported equality of resources while Rawls has given his theory of justice.

Marxists also support substantive notion of equality i.e. equality of outcomes.

On India, affirmative action has been introduced to correct the historical injustices, mainly for Dalits, tribals and OBCs, and now for EWS as well.

It provides reservation of seats in government jobs and educational institutes, so that these disadvantaged sections, can secure a decent livelihood and live a life of dignity.



It provides a level playing field in society and leads to empowerment of these sections. It is in line with our constitutional values of equality and helping the disadvantaged, present in the Preamble and Directive Principles and fundamental Rights.

Although, affirmative action is criticised as positive discrimination and compromising merit, such criticisms are not found to be true, since India continues to face Dalit atrocities and tribal discrimination. Thus, affirmative action is necessary for social inclusion.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
| Presentation | |
| Overall Remarks : | |

Section-B

Que.5(a)

Judicial Activism.

(10 Marks).

Justice P.N. Bhagwati has said that if judges run away from judicial activism, it is because they are avoiding responsibility and preferring to live in their comfort zones.

Thus, judicial activism is welcomed and helped to delivers justice to the people in various aspects :

1) Empowering women through Supreme Court's Vishakha judgement, Sabumala judgement, decriminalising adultery, equal rights in property judgement etc.

2) Decriminalising politics through



ADR, PUCL, Lily Thomas judgements.

3) Protecting the transgenders
through NALSA judgement.

4) Empowering LGBTQ section of
society through Naz Foundation
and Nartej Singh Johar cases.

5) Protecting the constitution
from political adventurism through
creation of Basic structure Doctrine,
limiting use of Article 356 through
BP Singhal and Hargobind Pant cases.

Therefore, Judiciary is considered
as favourite institution of Indians.

However, the other 2 branches of
government also need to start to fulfil
their responsibilities.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
| Presentation | |
| Overall Remarks : | |



Que.5(b)

Basic Structure Doctrine.

(10 Marks).

The Basic Structure Doctrine is a unique experiment of the supreme court. It was established in the Keshavanand Bharti judgement, to protect the constitution from arbitrary amendments by the Parliament.

The Basic structure Doctrine (BSD) has not been mentioned or defined in the constitution, but over the years, through various SC judgements, certain features have come to light:

1) Judicial review is part of BSD as seen in Munerva Mills case.



2) Federalism is part of BSD as seen in S R Bommai judgement.

3) Features like parliamentary form of government, rule of law, welfare state, fundamental rights, sovereignty, secularism and so on, are also basic features of the constitution.

The BSD continues to protect the constitution and rights of citizens from executive's arbitrary actions or misuse of power.

Thus, the BSD is an innovative structure of the supreme court in india.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
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| Overall Remarks : | |



Que.5(c)

74th Amendment Act

(10 Marks).

The 74th Amendment Act was introduced in 1992, to implement local self-governance in urban areas, following the 73rd amendment for rural areas.

The 74th Amendment has various provisions in the 12th schedule, for municipalities such as:

- 1) Reservation of seats like women, SC & STs.
- 2) Creation of separate State election commission and State finance commission.
- 3) Creation of posts by elections held every 5 years - for small towns and cities.



However, the municipalities today suffer from problems like corruption, variation across states, elections not held regularly, poor financial power, poor citizen participation, poor urban planning etc.

Therefore, it has been suggested that the municipalities be reformed for better governance. A separate administrative cadre, more financial powers, proper audits, citizen feedback mechanism etc. can help in this regard.

This will help to usher in local self-governance in urban areas.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
| Presentation | |
| Overall Remarks : | |

Que.5(d)

Article 32.

(10 Marks).

Article 32 was called by Dr. B.R. Ambedkar as the 'heart and soul of the constitution'. Article 32 gives the right to constitutional remedies. If any citizen's fundamental rights are violated, then s/he can directly approach the Supreme Court for justice.

Article 32 provides various writs such as habeas corpus, mandamus, certiorari, quo warranto and prohibition.

on lines of Article 32, we also have Article 226 for citizens to be able to approach the High Courts, if their rights are violated.



In the Chandra Kumar case, the SC ruled that the writ jurisdiction of both High Court & Supreme Court constitute a part of the basic structure of constitution.

Therefore, Article 32 is considered as a fundamental right in Part III of constitution. It is one of the greatest safeguards that can be provided for safety and security of citizens.

It is thus said that Article 32 is a fundamental right to all the fundamental rights guaranteed under the constitution.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
| Presentation | |
| Overall Remarks : | |

Que.5(e)

Unorganized labour in India.

(10 Marks).

According to the Arjun Sengupta Committee, around 92% of workers in India are employed in the unorganised sector. They thus lack fixed wages, decent working conditions and social security benefits, which are given in the organised sector.

During the COVID-19 induced nationwide lockdown in the country, the unorganised labour were the worst affected since they lost their jobs and suffered from poverty and hunger.

They had to go back to their

homes and in absence of transportation, many deaths were also reported.

on this context, a new labour code on social security has been introduced, which aims to protect workers in the unorganised sector, namely migrants, gig workers and platform workers.

The need of the hour is to provide them good livelihood and skill training, to shift them to the formal sector. This will bring real economic development in India.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
| Presentation | |
| Overall Remarks : | |

Que.7(a)

What features set Indian elections apart? What have been the main shifts and patterns in Indian elections in last two decades?

(20 Marks).

Indian election system is very unique. Duverger regarded India as an exception to his law where a simple majoritarian election system coexists with a multi party system.

Indian election system has mainly been shaped by its political parties. Zoya Hassan has pointed out that ideology has lost relevance and now catch-all parties have emerged. These parties are office oriented, lack connect with people. They are searching for a grand design.



Paul Brass has argued that India's election system is both traditional and modern. It lacks intra-party democracy. Yogendra Yadav has pointed out how parties' territorial reach is increasing but social base is declining. They are products of both institutionalisation and de-institutionalisation.

Bidyut Chakraborty has argued that coalitions in India are by political calculations and oversized. They are negative coalitions, to prevent someone from coming to power and lack ideological coherence.

Indian elections are also set apart by their focus on caste



and religion. Identity politics is a part and parcel of elections. People are mobilised through their cultural identities. eg. forming caste coalitions like AJGAR.

Indian elections were initially marked by Congress system, as coined by Rajni Kothari. Other parties were like pressure groups. However, after 1969, regional parties emerged due to linguistic reorganisation of states, rise of dominant castes and Green Revolution.

Congress saw further decline with democratic upsurges by OBCs and Dalits, as pointed out by Yogendra Yadav. With 1990s, a coalition culture emerged. Riker calls them as power



sharing arrangement. This led to policy paralysis, horse trading and decline of Parliament.

However, with 2014 elections, the narrative has changed. Thomas Hansen Blom points out phenomenal rise of BJP in a short duration. Suhas Palashkar calls it demise of Congress.

New caste politics has reached its saturation and class & religion are more important. With a strong leadership and strong grassroot base, the Congress & left are weakened and BJP is shifting trend to one party system again.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
| Presentation | |
| Overall Remarks : | |



Que.7(b)

Critically examine the role of governors in India's federal politics

(15 Marks).

Governors are considered as the lynchpin of centre-state relations. They perform a dual role - representative of centre at state level and nominal head of state.

However, the role of Governor has been criticised due to various activities. Punchli Commission has thus called Governors as political footballs.

The appointment of Governor is criticised due to executive's influence and there being only 2 qualifications - citizen of India and 35 years of age. Thus, it has



been suggested a multi-member committee be set up or inter-state Council prepare a list of eminent persons.

The discretionary powers of Governor under Article 163 have also been criticised eg. reserving state bill for Presidential assent. It presents Governor as long arm of Centre at state level.

Article 356 or President's Rule continues to be controversial as seen recently in Maharashtra, Goa, Karnataka, Meghalaya etc. Ambedkar thought it would be a dead letter but it has become most vocal letter.

Sarkaria Commission's recommendations about warning



CM and declaring reasons openly and priority order for forming government, need to be implemented.

The removal of Governor is also criticised because as party at centre changes, Governors of opposition are arbitrarily removed. The BP Singhal and Hargobind Pant judgements of supreme court thus prevent such incidents and present Governor as an office of dignity.

It needs to be remembered that Governor is not employee of union and good governors can do great good, if the position is reformed.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
| Presentation | |
| Overall Remarks : | |



Que.7(c)

"The status of India as a nation is fatally flawed owing to the divisions of religion, Caste and ethnicity". Comment.

(15 Marks).

India is a country of huge diversity. People are divided on the lines of caste, religion, language, class and ethnicity.

Religion, caste and ethnicity are therefore part of identity politics and are utilised by political parties to win elections.

With rising nationalism, Islamic fundamentalism and rise of BJP since 2014, religion has become the centre piece of Indian politics. Christophe Jaffrelot has thus remarked that India has become a de facto Hindu rashtra.



Thomas Hansen Blom, in 'Saffron wave' has explained how religion in politics has led to phenomenal rise of BJP in a short duration.

Jaffrelot explains that Congress is seen a party of minorities due to appeasement of Muslims.

Cow protection movements, mob lynching incidents, UP state government's recent law against love jihad, are all examples of role of religion in India.

~~as~~ It is said that people do not cast their vote in India, rather they vote their caste. Reservation politics, rise of dominant castes, Dalit atrocities eg. Relith Vemula, Payal Tadvi,



Mandalisation of politics etc. all point towards role of caste in India. However, with neo-liberal reforms, class is emerging as another factor instead of caste.

Ethnicity in India has led to several secessionist movements like Khalistan, Greater Nagaland, Bodoland etc. As Atul Kohli points out, India's track record has been better, compared to other countries.

These are assertions by the marginalised and not purely ethnic movements. Sarkaria Commission points out that devolution of powers and economic development is need of hour.

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| Understanding of Questions | |
| Structure and Flow | |
| Subject Knowledge | |
| Presentation | |
| Overall Remarks : | |