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28-06-2023

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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	
3				X	X	
4				X	X	
5						
6				X	X	
7				X	X	
8				X	X	
Grand Total						

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Always Ahead

	Poor	Average	Good	Very Good	Excellent
Understanding of Questions					
Structure & Flow					
(a) Introduction					
(b) Conclusion					
(c) Overall					
Subject Knowledge					
Presentation					
(a) Underline					
(b) Paragraph					
(c) Overall					
Overall Remarks:					

Dear Student,

All the best for next test....!!!

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प्रश्न संख्या
(Question No.)

इस भाग में कुछ
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Q1. Peasant movements in 18th and 19th centuries of the British colonial period had the sole purpose of restoring the earlier forms of rule and social relations. Comment. (10)

Indian national movement was a "protracted warfare" (Gramsci) that involved the efforts of diverse sections of society over a long period. Peasants comprised a significant section in it.

Even before the revolt of 1857, numerous peasant rebellions had been waged against the British. Their primary concerns were high rent, exploitation by zamindars, forced cultivation of indigo, and arbitrary evictions. While they definitely wanted to restore the old socio-cultural order, we cannot say that it was their sole purpose.

Subaltern historiographers like Ramchandra Guha have challenged the mainstream

narratives of history which present peasant struggles as non-nationalist, local, feudal rebellions. According to him, rebellions like Indigo, Deccan riots, Pabna rebellion, Faraizi rebellion might have used religion or other cultural means to mobilise people, but they were essentially anti-colonial nationalist movements. They offered a broader resistance than ^{mainstream} national movement as they attacked not just external but also internal oppressors (sarkar - zamindar - sahukar)

Peasant movements of 18th and 19th century further expanded under Gandhian leadership. ~~But~~ However, the failure of land reforms in post-independence India shows that they did not receive their fair share.

Qb

compare Nehruvian and Gandhian models of development.

Development was the primary agenda of India on the eve of independence. The two primary models of development that were presented were - Nehru's modernist model and Gandhi's spiritual communitarian developmental model.

Nehru preferred modernisation, secularisation and rationalization of Indian society. According to him state led development would be the best approach in a country where civil society and private sector was still in infancy. He promoted a developmental-administration approach, making bureaucracy "the vanguard of India's 'silent revolution'". secularism on the lines of western model was presented as an ideal

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Solution for communalism. Moreover, according to Nehru technological advancements like dams, ~~temples~~ and IITs were "temples" of new India.

However, according to Gandhi, there had to be complete decentralisation. Power to be distributed horizontally like "Oceanic circles". Gandhi preferred religion and politics to coexist in order to keep politics ethical and humane. Moreover, Gandhi was a severe critic of modern technology that dehumanised individuals into "clever animals". He promoted production by masses rather than mass production.

Both visions of development are ~~so~~ crucial for India today when challenges of power-sharing with local bodies, and sustainable development are becoming urgent priorities.

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(C.) success of democratic politics depends upon the kind and quality of citizens. Explain.

"Democracy is based on the conviction that there are extraordinary possibilities in ordinary citizens"

- Harry E. Fosdick

A democratic polity is one where government is "of, by and for" the people. Since people occupy the centre-stage in democratic politics, it is primarily shaped by the quality of citizens.

For example, where citizens do not live in peace and harmony, the state often resorts to violence and thereby democracy is harmed.

Scholars have opined that Mobocracy, which means excess mobilisation of people often becomes a pretext for

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the state to become authoritarian. Rise of totalitarianism in Germany has been explained in the same light.

However, quality of citizens also depends on the efforts of the state. If there are gaps between the envisaged role and actual record of the state, people have to resort to lawlessness in order to make their voices heard. The recent crisis in Sri Lanka explains this.

Therefore, we can say that a successful democratic polity is the combined work of all stakeholders - citizens, government, market and civil society as well.

(d) Critically examine the legacy of British rule in India.

Kwame Nkrumah describes a post-colonial state as one which had been under colonial rule in past and continues to remain under its shadow. India is also a post-colonial state in the same sense.

Legacy of British rule can be felt in all aspects of our life.

For example, the constitution borrows federal features, emergency provisions, rule of law, parliamentary democracy, etc. from Government of India Act, 1935 and the colonial experience.

In administrative field, the bureaucracy is also an institution that was designed by British

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In our education system, the culture of rote learning and superiority of English over Indian languages is also British legacy.

While railways, telegraph, rule of law, etc. are appreciated as remnants of colonial past, preventive detention, emergency provisions, sedition law, are some features which have been heavily critiqued.

Moreover, the prevalence of western culture in our societies is seen as "neo-colonialism".

It is important for India to shed the "dirt and filth" (Rabindranath Tagore), underdevelopment and poverty that British left, while also cherish and preserve rule of law and parliamentary democracy.

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(e)

The right to privacy is protected as an intrinsic part of right to life and personal liberty. Comment.

"Rights are those conditions of life without which no person can seek to be at his best"
- Laski

Fundamental rights in Part-III of the Indian constitution are civil and political rights which ensure dignity of individuals in the country.

However, it is said that Indian Constitution has both written as well as unwritten (spiritual) parts. In search of this spiritual part, the judiciary ~~ga~~ established right to privacy as a fundamental right u/A 21 through doctrine of liberal interpretation.

In Menaka Gandhi case, SC held

that right to "life" does not refer to simply base minimal existence but a dignified life. Therefore, in 2017, Puttaswamy judgement, right to privacy was recognised as essential pre-requisite for dignified life.

However, what constitutes "privacy" is difficult to define, particularly in India where both individualism and social solidarity coexist.

Right to privacy has come into debate in the context of homosexual relationships, marriages and rights of LGBTQ+ community.

The debate will further shape the contours of this right in the quest to balance both individual dignity and social values.

Q5.
(a)

Comment on land reforms in India (10)

Land reforms refer to reforms regarding sale, distribution and ownership of land. Land reforms were demanded by the peasant community during the national struggle and therefore, became a priority in post independence India.

The primary objectives of land reforms were - increasing agricultural productivity and ensuring equitable distribution of land.

Components of land reforms included-

- ① Abolition of intermediaries
- ② Ownership rights to tenants
- ③ Land ceiling and consolidation
- ④ Cooperative farming.

Many states began undertaking land reforms with zeal.

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Vinoba Bhave's Bhoodan movement gave further push to land reforms in India.

While, the land reforms became grand success in states like Kerala and West Bengal due to political will, they almost failed in other states due to lack of political will, lack of land records, dominance of zamindars and legal loopholes.

Marxist scholars like Sumit Sarkar have criticised failure of land reforms as a manifestation of dominance of elites in India.

Modern land reforms like land mapping, land leasing and record of rights, etc.

should be actively pursued to fulfill the promise of land reforms made to the peasants.

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(b) Critically examine the relevance of Marxist perspective on national movement.

Nationalism is the overarching framework to understand Indian political history. Different schools of thought have given different views of nationalism.

Marxist perspective given by orthodox Marxists like M.N. Roy suggests that nationalism was the movement of bourgeois that aimed to break the solidarity of workers and peasants. M.N. Roy criticised Gandhi for suppressing the demands of proletariat under narrative of nationalism.

Bipin Chandra opined that Gandhi deliberately kept the movement non-violent in order to ensure smooth business of industrialists.

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Neo-Marxists like Sumit Sarkar have suggested that while the capitalist mainstream leaders were not deliberately anti-masses, their movement also did not help the masses. Neo Marxists see nationalist leaders as "traditional intellectuals" who were relatively autonomous from British state.

Relevance of Marxist perspective lies in the fact that it gives an alternative view to the narrative of nationalism. It challenges the liberal perspective which did not believe in the capacity of masses.

However, the subaltern view has rejected both nationalist and Marxist view for neglecting the contribution of peasants, tribals, workers and other weaker sections.

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(C) Radical humanism refers to system of thought, which focuses on autonomy of individual. Discuss.

Radical humanism is the philosophy promoted by M.N. Roy.

M.N. Roy presented this as the most appropriate for the "new" age.

Autonomy of individual is the bedrock of this philosophy. It believes in the renaissance idea of "humanism" according to which human is the centre of universe. M.N. Roy believed that man has the potential to shape his own destiny.

This is similar to Existentialist philosophy of Jean Sartre.

The philosophy emphasises on "freedom" of individual. It asserts that man can even conquer nature with

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his rationality and science.
Radical humanism rejects ideologies
of nationalism and communism
which submerge the individual
under the "collective" burden.

It calls for intellectual evolution
of individuals. M. N. Roy
suggested that man should
renounce superstitions which
inhibit his free thinking.

It is a cosmopolitan vision
that believes that all rational
human beings are ultimately
"one world". This is similar
to "integral humanism" and
"unity of humanity" propounded by
Aurobind Ghosh.

However, this philosophy has been
challenged for neglecting the
fact that man is ultimately
a social animal and
excessive individualism is detrimental
to the society.

(d.) Common on - Fundamental Duties in
Constitution of India (10)

The concept of duties originated in the socialist countries which believe that rights should be accompanied with corresponding duties.

The philosophy of fundamental duties suggests that just as individuals exercise power through their rights, they should also perform their responsibilities towards the state as "duties".

Fundamental Duties were added by the 42nd constitutional amendment act as Article 51-A

These duties envisage citizens to respect India's sovereignty and integrity, promote fraternity, respect women and develop a scientific temper.

However, this addition has been criticised by scholars for being inadequate. It has been suggested that these ~~the~~ duties should be logically arranged and be more comprehensive to include duty to pay taxes, vote, etc.

Moreover, the communal violence, secessionist movements (e.g. Khalistan), violence and crimes against women and environmental degradation advancing at rapid pace suggest that citizens have not fulfilled their duties.

Simply putting in the constitution is not enough, awareness of these duties and will of people to obey the same need to be inculcated.

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(e)

Explain the uniqueness of Indian model of secularism (10)

The concept of secularism is traced to the aftermath of thirty years war in Europe. Western model of secularism was adopted then, to provide for strict separation of church and state.

Scholars like D.E. Smith understand Indian model of secularism ~~thru~~ through this ethno-centric lens and opine that India is not secular enough.

However, neo-Gandhians like Ashis Nandy and T.N. Madan have elucidated that Indian model of secularism is "unique" to Indian context. Western model is not adequate to address the challenge of communalism.

in India.

Moreover, it is believed that religion is an integral part of life in India, therefore Indian model of secularism has been designed as "principled distance" (Rajeev Bhargava). It means while there is separation of state and religion, the boundaries between the two are porous. State is allowed to intervene in religious matters for reform.

Rajeev Bhargava calls Indian model as ethical, contextual, politically negotiated and "unique".

The recent debate on Hijab and uniform civil code will further shape the contours of Indian model of secularism which is flexible and organic as well.

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Q7-
(a)

Regional parties played a key role as the politics of backward castes mobilised the marginal groups and challenged the established norms of democratic representation. In light of statement, discuss role of regional parties in India

(20)

India is a parliamentary democracy where most issues are shaped by party politics. Politics parties are defined as groups of people who are actively organised to pursue a common purpose. However, the modern notion of political parties defines them as simply "electoral machines".

Initially, Indian democracy was marked by one party dominance, known as "Congress system" (Rajini Kothari)

Congress was the "Catch-all" party and Nehruvian consensus ensured that Congress represented not just a party but the nation.

Regionalisation of parties began in late 1960s with breakdown of Congress system. As Indira Gandhi came to power but did not enjoy "legitimacy", the Congress party began breaking down.

Yogendra Yadav has defined this breakdown in terms of first "democratic upsurge".

It means around 1970s the regional leaders of Congress broke away and formed their own regional parties. E.g. Telugu Desam, Janata Dal, etc.

green revolution was a prominent factor in enabling this regionalisation. OBCs who were the biggest beneficiaries of green revolution, used their

newly gained power to assert political presence.

The second "democratic upsurge" further plebiansed the democracy by extending power to Dalits (e.g. Bahujan samaj Party).

Federalisation of political parties marked the beginning of coalition era in India. While this phenomenon is appreciated by many for successfully challenging the established norms of democratic representation, it also brought forth certain challenges.

Regional parties played an important role in giving voice to the concerns of erstwhile marginalised groups and made the

democracy more representative.
But it is stated that regionalisation
increased the role of caste
in politics and promoted
regional interests over national
concerns. Moreover, the
coalition era also created
instability and policy paralysis
in India, thereby opening
the space for judiciary to
assume an activist role
Eg. PILs of 1980s.

In the present context, once
again axis has shifted ~~the~~
towards the centre. Suhas
Palsikar has called it as
"BJP system" which is
strengthening the parliamentary
axis of Indian democracy
over the federal axis.

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(b)

The green Revolution heralded a new era for agriculture in India but it also changed the country's politics. Discuss (15)

Green Revolution refers to the new agricultural technology that revolutionised the agricultural economy in 1960s and 70s. It was marked by a phenomenal increase in food grain production due to use of new HYV seeds, fertilisers and irrigation.

It heralded a new era for Indian agriculture by transforming India from food deficit to food surplus nation. Moreover, it also ended the humiliation that was heaped upon India by the USA for its supply of food grains under the PL-480 programme.

It is said that each action has political ramifications and similar was the case with Green Revolution as well.

It altered the fundamentals and dynamics of our political system. Green revolution immensely benefitted the OBCs who were the major landowners in Punjab, Haryana, Western UP, etc. The monetary power that they received was channelised to make electoral gains.

OBCs and the other beneficiaries of green revolution broke away from Congress and formed their own political parties at the regional level. e.g. Telugu Desam and Jamata Dal.

This led to federalisation of politics and breakdown of Congress dominance. This change is appreciated for bringing into political fold, the erstwhile marginalised groups. But it is also criticised for further deepening the regional and caste based inequalities in India.

Even today, 86% of farmers in India are small and marginal. Moreover, the environmental impacts of green Revolution have rendered the soil contaminated and useless.

It is time for green Revolution 2.0 to bridge the inequalities that were caused by the first one and make politics as well as economy more inclusive and green (sustainable).

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(C)

Rooted in constitutional and institutional ambiguities, Interstate Riverwater Disputes (ISWDs) tend to become prolonged conflicts between the states. Discuss with examples. (15)

It is said that water will be the subject for the third world war. The importance of water and its scarcity make it a subject of conflicts.

However, besides scarcity, India's water disputes are also the consequences of constitutional and institutional ambiguities.

For instance, the constitution provides for an Inter-state council u/A 263 which is considered as the best forum for resolving water disputes.

But this forum is not a permanent body, nor is it used. In last 22 years, it has ~~to~~ met hardly 20 times.

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Parliament created Inter State Water Disputes Act, to deal with ISWDs but there have been numerous gaps in the same. The act provided for constitution of tribunals by central government after making efforts for mediations. However, lack of exact timelines, caused the central government to take 20 years to constitute a tribunal for Kaveri water dispute.

Post-amendment, the act has specified timelines for both mediation and judgement by tribunal. However, lack of political will still plagues the resolution of conflicts. For eg. - Karnataka refused to implement the tribunal's decision simply because it was not published in the gazette.

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The working of tribunals like just mini-courts is further hampering the issue. Instead of taking into account, practical difficulties, legalities are being enamoured. For eg. Recently, Punjab complained of lack of scientific assessment and hydrological data in context of Satly-Jamuna link dispute.

It is high time that this ambiguities and complexities are resolved so that water sharing becomes an issue of cooperation rather than conflict and competition.

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(a)

India has become an experiment where the 2 philosophies, socialism and capitalism go together in concentric circles. Examine the statement in light of the term "socialist" inserted in the constitution (20)

Socialism is a philosophy based on the idea of collective ownership of resources. It was propounded in contrast to capitalism that emphasises only individual's right over resources.

It is said that India is a post-colonial ~~so~~ prismatic society where both tradition and modernity coexist.

While social solidarity and collectivity have been the cherished values of Indian culture, capitalistic trends are also accommodated.

The term "socialist" was inserted in the constitution by the

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42nd constitutional amendment in order to explicitly justify the government's enthusiastic implementation of Directive principles (Part IV) and other welfare measures. Indira Gandhi made welfare and poverty alleviation her primary election agendas.

Indian model of socialism can be traced to national movement. Nehru was an ardent supporter of this. He envisaged state led socialism implemented through democratic means as the best solution for Indian poverty and under-development. While the Indian state continues to be socialistic, the recent decades have given an equal space for capitalism to flourish as well.

Till 1991, state was the primary provider of services and public sector dominated in the economy for ensuring equitable distribution of resources. However, the inefficiency and corruption that resulted from over-reliance on the state, brought forth the need for enhancing the role of private sector.

Today, the private sector is making rapid progress even in strategic sectors like space, energy, and banking. While this has enhanced economic growth, trade and investment, inequalities have also deepened. As per the Oxfam report, top 5% people hold >60% of India's wealth. These inequalities demand the socialistic efforts of the

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State. While state continues to provide welfare through schemes like right to food, Antyodaya Yojna, skill development mission, reservations for SC, ST and women, there is still a long path to transform India's "jobless" growth to "inclusive growth".

While the constitution effectively balances socialism (DPSP) and capitalism (fundamental rights and right to property), the same balance is needed to be shaped into reality for "Sabka saath, sabka vikas".

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(6)

The doctrine of basic structure may be derived from the abstract. But it exists within the constitution itself. Critically analyse. (15)

The doctrine of basic structure is a judicial innovation that was propounded by Supreme Court in Keshavananda Bharati case (1973). The doctrine examines the constitutionality of amendments and ensures that the basic identity of constitution is not altered by amendments of constitution.

The SC differentiated between rewriting and amending the constitution to suggest that basic structure doctrine ensures that original constitution is traceable despite amendments.

Scholars and legal experts like Manu Singhvi and

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Pratap Bhanu Mehta have been critical of this doctrine. According to them, judiciary has derived it from "abstract" only to enhance its powers.

However, it is suggested that the doctrine is implicit within the Constitution. The constitution confers the role of final interpreter and guardian of constitution to the judiciary. vast powers under Article, 13, 32, 131, 136, 141 and 142 show that constitution envisaged an activist judiciary.

Also, as no institution operates in vacuum, this doctrine has also been the result of politics. During 1970s, Indira Gandhi led government asserted the supremacy of executive.

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Frequent amendments to the constitution particularly like 17th, 24th and 25th undermined the fundamental rights and judicial review in order to fulfill the implementation of DPSPs.

In Golaknath case, SC took a narrow interpretation and said that parliament cannot amend fundamental rights.

Criticism of this verdict, ultimately resulted in this doctrine in 1973. This balances the harmony between fundamental rights and DPSPs while at the same time protecting supremacy of the constitution.

However, clear and objective description of what "basic structure" constitutes would help in making it more transparent and effective.

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What are the controversies regarding the post of governor? Evaluate the significance of governor in India's federal set up (15)

Sarkaria Commission defined the position of governor in India as a "linchpin" who connects states with the union. The unique model of India's federalism establishes governor as the constitutional head of a state who is expected to fulfill 2 roles -

- (1) Be the formal executive head of state
- (2) Agent of centre.

Since India is a federation with centralising tendencies the dual role of governor is considered necessary to balance state autonomy with national integrity, unity and integration.

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governor is expected to represent the state's interest at union and vice-versa.

However, the role of governor has become the central controversy in the paradigm of Indian federalism.

Governors have often misused the "discretion" conferred upon them by the constitution. For eg. the governor in Arunachal Pradesh called the assembly before the scheduled time and got it dissolved on grounds of loss of majority.

Recently, the Chief Ministers of Tamil Nadu and Kerala have complained about large number of pending bills before the governor.

Ordinance has been another route used by governors to bypass ~~parliament~~ the legislatures.

Kerala's governor used the constitutional provision of withdrawal of "pleasure" as a power to remove a minister.

Judiciary has played an important role in resolving these controversies. Nabam Rabia case clearly asserted that satisfaction of governor is not his "personal" satisfaction rather based on "aid and advise" of Council of Ministers.

The SC also reinstated the suspended government in Arunachal, thereby undoing the governor's action.

Constitutional morality and commitment to the roles and responsibilities conferred by constitution should guide the governors rather than party politics. 2nd ARC has also suggested that people with active political background should not be chosen for this position.

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(a)

In India, though political decentralisation has been successfully achieved through establishment of local bodies, the actual transfer of funds, functions and functionaries remains incomplete. Critically analyse (20)

73rd and 74th constitutional amendments are regarded as watershed events in India's history. They constitutionalised the local bodies of panchayats and municipalities and upheld the principle of "subsidiarity".

The amendment provides for a uniform structure of local governments across the states. It has successfully achieved political decentralisation as

there are provisions for constituting gram sabhas, regular elections by State Election Commission along with directly elected representatives. The constitution also provides for reservation

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of seats for SC, ST and women to ensure inclusive and representative nature of local bodies.

However, the actual functioning of these bodies has been sub-optimal.

Administrative and financial decentralisation have not accompanied political decentralisation.

States have been resistant in devolving funds and functionaries to the local bodies. Kerala is the only state that has devolved ~~for~~ all 29 functions listed in the 11th schedule.

Bureaucracy has been another reason for failure of panchayats. Lack of cooperation and coordination between local bodies and bureaucracy.

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hampers development and progress. Moreover, it is said that central government is also responsible for limited success of local bodies. Since centre does not devolve enough funds and powers to states, states themselves remain as "glorified municipalities" incapable of sustaining the power sharing with another tier of government.

Local bodies themselves need rejuvenation. OECD report pointed out that India collects least amount of property tax. Therefore, local bodies need a proactive approach in effectively using the available powers.

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The pradhan-pati culture, reported by Manishankar-Aiyar Committee suggests that despite constitutional mandate for women empowerment, men continue to dominate in this sphere as well.

Awareness generation, elections by ECI, adequate devolution of funds and functionaries, effective use of resources and active participation of citizens through gram sabhas and social audit are some of the solutions which can help fulfill the Gandhian vision of "gram swaraj".

(b) Discuss the role of Supreme Court as final interpreter of constitution. (15)

The Constitution of India is the supreme law of the land. All other laws are expected to be in accordance with the constitution. Judiciary has been envisaged as the protector and final interpreter of the constitution.

The philosophy of constitution making suggests that constitution is like a social contract (Rousseau). It represents the general will which is superior to the individuals' "real wills".

Commonly, constitution is seen as a power-map and a political document, but Indian constitution is regarded as a moral document with

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an ethical vision. It is said that the constitution represents India "silent revolution".

This significance and uniqueness of Indian constitution further shows the significance of Supreme Court's power as final interpreter of constitution.

It means that all civil, criminal and constitutional matters can be finally appealed at the Supreme Court and there is no authority over and above the SC to interpret the constitution.

Traditional wisdom suggests that judiciary should limit itself to interpretation of constitution and not engage in judicial activism.

However, the SC of India has been very proactive in

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performing both the roles.
Scholars like P. B. Mehta suggest that
Indian judiciary is a self-perpetuating
institution that does not follow
any overarching framework in
making judgements. It is
driven more by consciousness of
its image rather than concern for
justice. For eg. frequent changes
in interpretation of relationship
with of fundamental rights and
DPSPs, change in interpretation
of word "consultation" to
concurrence in matters of
judicial appointments.

However, some interpretations like
liberal interpretation of Article
21 as right to "dignified" life
have been appreciated as well.

Supremacy of constitution and
evolution of law needs active,
efficient and impartial
jurisprudence.

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(C)

Give an assessment of the role of ECI in the conduct of free and fair elections in India. (15)

Election Commission of India is the autonomous constitutional body u/A 324 that is responsible to conduct "free and fair" elections to union and state legislatures and offices of President and Vice President.

Election Commission performs a number of functions like preparation and updation of electoral rolls, conducting elections, solving disputes regarding party symbols, implementing model code of conduct.

Role of ECI suggests a mixed record in terms of conducting free and fair elections.

ECI has been appreciated for keeping the electoral democracy of India

vibrant and alive since independence. Regular conduct of elections have ensured continuity and stability. ECI is seen as second most trusted institution in the country after judiciary. Hillary Clinton opined, "Indian elections are gold standard".

However, there have been criticisms as well. Lokur Committee report has pointed out ECI's failure in curbing the use of money and muscle power in elections. 60,000 crore was spent in last general elections which is double of the amount spent in 2014.

Criminalisation of politics has increased. 43% of parliamentarians have a criminal background.

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~~Less~~ Executive interference in functioning of ECI becomes evident with the fact that there have been 8 different Chief Election Commissioners in last 7 years.

Various reforms including a multi-member panel for appointment of CEC, financial independence of ECI and vigilant implementation of model code of conduct are the way forward.

Free and fair elections and democracy constitute basic structure of the constitution. Hence, effective and impartial functioning of ECI is essential for upholding the constitutional mandate.