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Political Science & International Relations

PSIR Crash Course- 2025

Test 5

Time Allowed: 3 Hours **Max Marks: 250**

Name	KIRAN.KAMAIC
Test Submission Date	06.08.25
Email Address	
Test Start Time	2:30 PM
Test End Time	5:30 PM
UPSC Roll Number	0309541
Phone Number	

SHUBHRA RANJAN
Copy Submitted On
06 AUG 2025
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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. Answers must be written in the medium authorised in the admission Certificate, which must be stated clearly on the cover of the booklet in the space provided.
4. Content of the answer is more important than its length.
5. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
6. All parts of the question should be written at one place itself.
7. **Filling all the details in BLOCK LETTERS is mandatory.**

Marks Table (To be filled by Evaluators):

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						

For any issue related to PSIR Test Series, write only at psirtestseries@shubhraranjan.com

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Remarks by Evaluator:

1. Contextual understanding

2. Content

3. Structure & Flow

4. Introduction

5. Conclusion

6. Language

7. Presentation

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Student's Queries: -

Evaluator's Feedback: -

Que.1 (a) राजनीति विज्ञान के आधुनिक और पारंपरिक दृष्टिकोणों की तुलना करें। (10 अंक)

Compare the Modern and Traditional Approaches to Political Science.

Traditional approach to political science has been the use of historical, philosophical, legal-institutional approach that focused on norms and values.

However, the coming up of Behavioural Revolution and its adoption by Talcott Parsons in sociology and subsequently by DAVID Easton in Political science brought modern approach in 1950-60s.

The traditional approach for example like historical approach supported by scholars like Plamenatz and GH Sabine & Dunning. they saw politics and history as two sides of same coin.

ee ग्रीक history ज्ञ गणित, politics is short ?? — Seeley

However, they were criticised as Armchair theories and mental speculations by Behaviouralists like Charles Merriam and Easton.

They in turn brought, use of scientific methods like data to help address the decline of discipline and address the needs of the world. (Sheldon Wolin)

However, the neglect of norms and emphasis on making pol. science as pure science made the discipline decay again in 1960s-70s. This revived the need of Normative depth through value analysis and was balanced with data by the post-behaviouralists.

"While the modern approach can measure, traditional approach can judge" — Leo Strauss

Que.1 (b) राज्य के बहुलवादी सिद्धांत और अद्वैतवादी सिद्धांत द्वारा इसकी आलोचना पर चर्चा करें। (10 अंक)
Discuss the Pluralist Theory of the State and its critique by the Monistic Theory.

According to J W Garner, "political science begins and ends with state." and in this regard the pluralist and Monistic theory of state take significance.

The pluralistic theory of state has two proponents : i) extreme pluralistic ii) Moderate pluralist.

Harold Laski is a moderate pluralist who says state is the architone of society and assumes importance among other institutions. However, he gives privacy to others too.

On the other hand, MacIver, an extreme pluralist says — "state commands because it serves." — however it is one among the many institutions and man's needs are fulfilled by all of them.

This is exposited by Duguit and Krabbe who support other social institutions like religion, civil society and customs as source of law and state doesn't have a monopoly.

The pluralist school is critiqued by the monist school of state promoted by Austin and Thomas Hobbes — who give "absolute sovereignty" to the state.

Similarly Max Weber too says only state has the monopoly over legitimate use of force. They criticise pluralist that they recognise state's importance yet not acknowledge it ee They want to keep the cake also, and same time eat it too 99

Que.1 (c)

निजी संपत्ति पर जॉन लॉक के विचारों का विश्लेषण करें। (10 अंक)

Analyse John Locke's views on Private Property.

John Locke is the father of liberalism and he gives three fundamental rights (Natural rights) to man in his SOCIAL CONTRACT and Right to Property is one among them.

The right to property by locke comes from his labour theory of ~~Rights~~ Property. This is inspired by Aristotle, who while criticising Plato's communism - highlights the importance and utility of property.

Property according to Locke is a source of his labour and labour is part of identity of man. and thus is intrinsic to his wellbeing.

However, he gives certain caveats in acquiring private property. For instance, he insists that property should be rightfully acquired through one's labour and not through fraud, coercion etc. He also puts state as the protector of such property of man.

Similarly, Robert Nozick's entitlement theory draws parallel to John Locke's theory of property and leaves an enduring legacy.

The right to property in Article 300A as a constitutional right and SC in recent Property owner's case (2024) echoed Locke's ideas on private property — thus it remains a legacy in political theory.

Que.1 (d)

समकालीन राजनीतिक सिद्धांत में महात्मा गांधी की अहिंसा की अवधारणा की प्रासंगिकता का परीक्षण करें। (10 अंक)

Examine the relevance of Mahatma Gandhi's concept of Ahimsa in contemporary political theory.

"Mahatma Gandhi's life itself was his lesson" — Lord Bhikhu Parekh

His advocacy of Ahimsa (non-violence and peace) are normative values that has shaped and rooted in Indian political thought for long. For instance, the Buddhist and Jain philosophy have advocated the same since 300 BC.

In the contemporary age and time, the relevance is even more. The rising polarisation of Indian society, the advocacy of violence by vigilante groups and the lack of self control at individual level are all testimony to it.

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For example, PM Modi while in his visit to Russia and Ukraine last year — reiterated the gandhian idea of Ahimsa and said:

"this is not an era of war and no solutions are found on the battlefield"

Similarly, the advocacy of SC in Ranjit sinh case (2024) that right to life includes right to healthy environment is based on Gandhi's idea of ahimsa against hyper-use of resources

"The world (earth) has enough for man's needs but not for his greeds"

Thus, Gandhi's idea of Ahimsa are time-tested and immortal, they help in governance and world politics of today's.

Que.1 (e) स्वतंत्रता की नकारात्मक और सकारात्मक धारणाओं के बीच अंतर बताइए। (10 अंक)

Distinguish between negative and positive notions of liberty.

Liberty is a core concept of liberalism and the two schools within it strive to establish one over the other.

The basic difference between the two are: negative liberty is about "freedom from" while positive liberty is about "freedom to".

Meaning, negative liberty talks about freedom from state "absolute" liberty whereas positive notion calls for "freedom to do anything" — that makes the life worthwhile [TH GREEN]

The advocates of Negative liberty like classical liberals viz. ISAIAH BERLIN, J-S MILL, JOHN LOCKE and ADAM SMITH. whereas TH GREEN forms the proponent of positive school.

Positive school advocate for state intervention in the exercise of liberty. For example, J.S Mills divides actions into — self regarding and other regarding action.

In self regarding, the state has no right to intervene, while in other regarding — state can interfere.

Similarly, the negative notion of liberty, criticise this as arbitary intervention of state and leading to paternalistic attitude (Isaiah Berlin)

Neoliberal like Milton Friedman says the state under the pretext of emergencies intervenes arbitarily.

The Article 19 is the exposition of negative liberty, while art. 19(2) is that of positive liberty, creating a balance of both.

Quc.2(a)

"राजनीतिक शक्ति सदैव वैधता में निहित होती है।" मैक्स वेबर के प्राधिकार के वर्गीकरण के संदर्भ में इस कथन पर चर्चा कीजिए। (20 अंक)

"Political power is always rooted in legitimacy." Discuss this statement with reference to Max Weber's typology of authority.

Que.2 (b)

न्याय की रॉल्सियन अवधारणा के नारीवादी दृष्टिकोण का आलोचनात्मक मूल्यांकन कीजिए। न्याय पर नारीवादी दृष्टिकोण ने न्याय और समानता पर विमर्श को किस प्रकार नया रूप दिया है? (15 अंक)

Critically evaluate the Feminist view of Rawlsian Conception of Justice. How has the Feminist view on justice reshaped the discourse on justice and equality?

Que.2(c)

क्या आप इस बात से सहमत हैं कि विचारधारा की कमजोर पकड़ को प्रदर्शित करने के बजाय, अंतवाद अपनी उल्लेखनीय लचीलापन और मजबूती दर्शाता है? (15 अंक)

Do you agree that rather than demonstrating the weakened grasp of ideology, endism shows its remarkable resilience and robustness?

Que.3(a)

न्याय की अवधारणा के विकास पर चर्चा कीजिए। रॉल्स का 'अंतर सिद्धांत' सामाजिक असमानताओं को कैसे संबोधित करता है? (20 अंक)

Discuss the evolution of the concept of justice. How does Rawls' 'Difference Principle' address social inequalities?

Que.3(b) बहुसंस्कृतिवाद अपने आप में एक विचारधारा से अधिक वैचारिक बहस का क्षेत्र है। (15 अंक)

Multiculturalism is more an arena for ideological debate than an ideology in its own right.

Que.3 (c) आधुनिक शासन कला और शासन को समझने में कौटिल्य के अर्थशास्त्र की प्रासंगिकता का आकलन करें। (15 अंक)

Assess the relevance of Kautilya's Arthashastra in understanding modern statecraft and governance.

Que.4 (a) द्वितीय विश्व युद्ध के बाद के काल में, समानता के विचार को और अधिक व्यापक मान्यता मिली है। व्याख्या कीजिए। (20 अंक)

In the post-Second World War period, the idea of equality has gained a much wider currency. Explain

"Inequality, real or imagined, is the source of revolution"
— Aristotle

Equality has always been at the heart of the normative political theory. In this context, the post-second world war period has seen more vibrant debates around equality.

For example, the rise of social liberals or egalitarian socialists focused on bringing a moderation of procedural and substantive equality.

For instance, in his book Sovereign Virtue, RONALD DWORKIN gave the concept of equality of resources.

According to him, there should be a just initial distribution to create a level playing field and any further intervention should be based on the factors of 'brute luck'. For a working person should be held responsible only for chosen circumstances and not unchosen ones.

This however according to John Rawls was not universalistic. And thus he gives the concept of equality of opportunities. With his lexicon order he places equality after liberty but before the difference principle. According to Rawls, Equality of opportunity would be decided by original position thought experiment under the veil of ignorance. This according to Rawls, will be a purely "procedural form of equality. that is also universalistic.

However, Rawls was critiqued by Amartya Sen, who called Rawl's equality as abstract. He also pointed out that both equality of opportunities and equality of Resources would fall short in the absence of capacity.

Thus, Sen gives the concept of capability Approach, where he makes a differentiation between capability and equality with a thought experiment

However, the coming of Neoliberalism in the background of Thatcherism & Reaganism and the globalisation experiment, led equality to be relegated by scholars like Robert Nozick, Milton Friedman, FA Hayek and James Buccanan along with Murray Rothbard.

For neoliberalist, any kind of interventionist / patterned distribution of resources is against the principle of non-aggression. According to Friedman, "a society that puts equality before liberty, loses both. While a society that places liberty before equality, gains good measure of both".

This puts the debate of equality in a new conundrum with debates on Reservation and merit, further adding new flare to the equality desate.

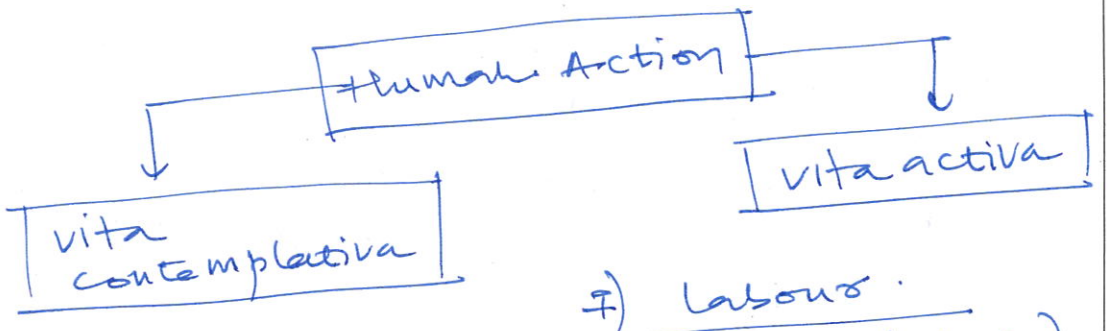
In the Indian context, the equality debate has taken a new turn with the coming of EWS category upheld in the Janhit Abhiyan case.

Que.4 (b)

हन्ना आरेंड्ट के अनुसार, श्रम, कार्य और कर्म की तीन गतिविधियाँ सामूहिक रूप से मानव व्यवहार की दुनिया का निर्माण करती हैं, लेकिन वे 'गरिमा' और 'पद' में समान नहीं हैं। व्याख्या कीजिए। (15 अंक)

For Hannah Arendt, the three activities of labour, work and action collectively constitute the world of human praxis, but they are not equal in 'dignity' and 'rank'. Explain.

Hannah Arendt is a late scholar in political science who with her unique methodology of phenomenology gave three activities of human in her work re on human condition"



i) Labour (animal laboron)

ii) work (homo faber)

iii) Action (zoon politicon)

She says, mans performs three actions and places them in a lexicon order akin to "John Rawls"

The three activities together determine the human action, however they are all not equal.

For instance, she says animal laborus i.e labour is the most primitive of all. There is no difference between animal and man in this sphere. work i.e homo faber forms the higher order value, with man having some freedom and uniqueness, echoing "MARX's idea of work as the most important thing to production"

However, she places "action" - which she calls as zoon politicon, ie engaging in the political sphere as the most important one. The dignity and rank attached to this is higher and stands on higher pedestal.

According to Arendt, political action is instrinsic to man and power is exercised in concert". when people come together power increases and when they move away / power dissipates This dissipation leads to giving space to demagogues as she explained in her book "ON TOTALITARIANISM"

This similar to the ideas of Giorgio Agamben's "Biopower" (or) bare power. when man is removed of his political power / rights, he is reduced only as a biological entity — similar to Arendt's animal laborans

thus, reclaiming the public sphere through communicative action (Jurgen Habermas) is the key to exercising zoon politicon in the world of human praxis.

Que.4 (c)

वैधीकरण संकट से आप क्या समझते हैं? उन तरीकों पर चर्चा कीजिए जिनसे राज्य वैधता प्राप्त करने का प्रयास करते हैं। (15 अंक)

What do you understand by legitimation crisis? Discuss the ways in which states try to gain legitimacy.

'Legitimation crisis' is given by Jurgen Habermas, a neo Marxist and a radical democrat. in his book 'Structural Transformation of public sphere'

Legitimacy is the acceptance of power by an authority by the wider public. And as long as legitimacy is present, the state can exercise sovereign command (Carl Schmitt)

However, Habermas says state loses its legitimacy due to its contradictions. He gives the examples of capitalist societies and the case of Greece crisis.

Capitalist societies are inherently contradictory because they follow capitalism in economy and socialism at the society level. This contradiction leads to overstretching of the state's promises and the capitalist's capacity to deliver. The failure of present globalisation is also because of such contradiction — established during Thatcherism and Reaganism.

The concept of technocratic consciousness by Habermas further explain it, where states view all the problems of society as technical and to be solved by technocrats, removing the normative debate behind it leading to legitimation crisis.

The states however can gain legitimacy through deliberation.

He advocates communicative action in an ideal speech scenario, where people are included in the debate, discussion and deliberation.

Similarly, Ruchir Sharma writes states should create 'feedback loop channels' to remain legitimate by addressing the concerns of people.

Similarly, the 2nd ARC too highlights that a democracy is the key to any issues in a democracy.

Thus, the legitimacy crisis according to Aristotle too, can be addressed by state being fair, just & inclusive.

The Indian case of Parliament as a deliberative house, and tools like RTI, social audit, Jan Sunwais are some ways of addressing legitimation crisis.

Que.5 (a) भारत के लोकतांत्रिक लोकाचार को आकार देने में भारतीय संविधान की प्रस्तावना के महत्व पर चर्चा करें। (10 अंक)
Discuss the significance of the Preamble to the Indian Constitution in shaping India's democratic ethos.

"Preamble serves as the key to the minds of makers of constitution"
— Justice Gajendragadkar.

The preamble acts as the horoscope of constitution (Nani Palkivala) as it highlight the objectives of constitution.

However, its role in shaping the ethos of democracy ~~have~~ started with doubts over its position. The Berubari union case (1960) didn't recognise it as part of the constitution. However, it said it help in interpretating the constitution.

For example, in the recent Kaushal Kishore case, (or) the Jaslit Abhiyan (or) cases involving UCC and personal rights, have all drawn

inspiration from the text of preamble. that is why preamble is called as the powerhap. ""

SC in one of the case said the source of we the people ... is in the parliament. similarly, the preamble played a key role in the Kesavanda Bharati case balancing socialist objectives and individual rights. It was in this case, it was declared part of constitution and part of BASIC structure.

The recent debates about the words "SOCIALIST" and "SECULAR" and its removal were squashed by SC in Dr. BALRAM singh case (2024). highlighting the influence of every word and its moral weight/normative weight in interpretating the constitution's text and spirit.

Que.5 (b) भारतीय संविधान के अंतर्गत CAG की भूमिका और स्थिति का विश्लेषण कीजिए। (10 अंक)

Analyze the role and position of CAG under the Indian Constitution.

"CAG is the bulwark of the Indian constitution"
— Dr. B R Ambedkar

The role of CAG under article 78 of constitution, highlights that he acts as the financial watchdog and oversight body of all the financial transcation of government from the consolidated fund and public account of India (Article 79)

He acts as the friend, philosopher and guide of the PAC, public accounts committee, which is the premier financial parliamentary body.

He aids and advices the governor and President about the manner of arrangement of reports.

He also audits the companies and public sector undertaking (PSUs) of the government.

However, critics like Paul Appeby, say INDIAN CAG is only a computer and not an auditor, highlighting the post-modern analysis of CAG and his limitations.

However, his note is an exceptional one, with his Reports, highlight the misutilisation of funds as under 2G scam, coalgate and CWG scam and underutilisation of funds in the example of MGNERA, IMF Fund and Beti Bachao Beti Padhao scheme.

Vijay Kelkar committe, recommend that the audit of PRIs/ULBs must also be given to CAG.

Que.5 (c) भारत के संघीय ढांचे पर गठबंधन राजनीति और क्षेत्रीय दलों के प्रभाव का परीक्षण करें। (10 अंक)

Examine the impact of coalition politics and regional parties on India's federal structure.

William Riker calls coalition politics as "power sharing arrangement".

The impact of regional parties and coalition has been both positive and negative.

For instance, scholars like Paul Brass says it has led to opportunism by small parties and help in punching above their weight.

Similarly, Atul Kohli highlight the rise of populist policies leading to fiscal neglect of exchequer.

Man Mohan Singh, former PM, said "India lacks COALITION DHARMA" and it has led to PM becoming a crisis manager and "PM of PMs", leading to unstable governments.

However, Yogendra Yadav highlights the assertion of states rights in the policy making and leading to balanced policies. This can be seen, with NDA 3.0 giving financial aid to Bihar and Andhra pradesh post 2024-election in the Budget 2025.

The representation of the States and diversity in opinion helps in meaningful and well-informed debate according [Ram Guha].

However, there is fear of state interests overtaking precedence above national interests — hindering growth and unity.

This can be addressed by following Germany's model of pre-election coalition framework.

Que.5 (d) 1857 के विद्रोह की प्रकृति और चरित्र पर टिप्पणी करें। (10 अंक)

Comment upon the nature and character of the Revolt of 1857.

The 1857 Revolt is called as First War of Independence by Veer. D. Savarkar. However, critics like John Seeley reduce it to mere sepoy mutiny.

The nature of 1857 Revolt was limited in both ideological and territorial aspect. It didn't stretch beyond North and Eastern States and ideologically it didn't have an alternative policy.

The leadership was not organic and lacked strength, consistency and command as highlighted by William Dalrymple in book "the last Mughal"

The character of revolt is a contested one. While savarkar considers as independent struggle, RC Majumdar says it is neither first nor war nor an independence struggle

Marxists like Karl Marx say that it was feudal war by the bourgeoise to retain its privileges.

However, one cannot deny that though it remained territorially limited or repressed by British, it remains an important milestone in the Indias history of independence (Bayly)

It was a first step in the long march against struggle against British for independence

Que.5 (e) भारतीय राष्ट्रवाद पर औपनिवेशिक परिप्रेक्ष्य पर टिप्पणी करें। (10 अंक)

Comment upon the Colonial perspective on Indian Nationalism.

The colonial perspective can be captured by EDWARD SAID in his orientalism, - who says " the British study of the east was not an objective project but a politically motivated one "

Lord Dufferin called the INC - Indian National congress as "seditious Brahmins letting go off their heat". Reducing the INC to a minority.

similarly, Lord Curzon said "The congress is tottering to its defeat and one of my objective whilst in India is to end itself peaceful demise"

This show the colonial angst over Indian nationalism and the true colour of their civilising mission.

Similarly, Kora Hutchins says on the Quit Indian Movement as the most UnGandhian of all movements. Gandhi was a politician at the end of the day who knew that violence was a necessity to achive his goals."

Johnsceley reduces the 1857 Revolt as a mere sepoy mutiny, ec a betrayal by the sepoys against the Raj."

Judith Brown however takes an optimistic view of Indian nationalism and says Gandhian emphasis on non-violence inspired the likes of Martin luther king and Nelson Mandela and put Indian nationalism on the global map.

Que.6 (a) "भारतीय संविधान एक जीवंत दस्तावेज है।" न्यायिक व्याख्याओं और संशोधनों के संदर्भ में इस कथन पर चर्चा कीजिए। (20 अंक)

"The Indian Constitution is a living document." Discuss this statement with reference to judicial interpretations and amendments.

cc The indian constitution is a living document. Its spirit is the spirit of age" — said B.R. Ambedkar while upholding the power of amendment under article 368, saying it should grow with the changing needs and demands of time.

In his book, 16 stormy days, Tirupudaman Singh, writes about the story of first Constitutional amendment and shows how the need for putting forward the social reforms agenda necessitated the amendment.

Similarly, the judiciary has taken a different approach over the years to accomodate and address the needs and aspirations of people.

For instance, the widening of scope from procedure established by law in AK GOPALAN (1950) to due process of law in MANEKA GANDHI (1978) — shows that SC envisaged that the constitution should not be held hostage to the textual meaning.

This was further extended when the 'liberal triangle' of 2017-18 of SC judgements according KIRPAL viz. Puttaswamy / Sabarimala... Navtej Singh Johar as the zenith point of SC advocating the need to look Constitution as an organic living entity.

In this regard, CJI of the time DY Chandrachud said "the Constitution is first and foremost is a living document. It is an organic tree that grows according to the changing times."

Similarly, it said in NAVTEJ Singh Johar that constitutional morality should triumph over social morality

The progressive interpretation of Constitution's Fundamental Rights, especially article 21 and 19 has been appreciated by GAUTAM BHATIA in his work e the Kirpal formative Constitution For instance, the KS Puttaswamy case on Right to privacy to finding ambit of right to choose a partner to Navtej Singh case of right to be forgotten and the very recent Kaushal Kishore case on article 21 as a horizontal right are all seen as transformative constitutionalism.

Similarly, CJI BR GAVAI recently remarked that time and again as the needs, challenges and aspirations have changed, the parliament with article 368 has emerged as the

expander of this constitution. In this regard the amendments like 106th CAA promising women reservation, 103rd CAA the EWS - Janhit Abhiyan and 101st the GST amendment along with historic ones like the 52nd CAA, 44th CAA and 81st amendment have all incorporated the needs of time and made changes according.

As Thiruvallur says

"To live to the tune of changing times is wisdom"

Thus, both the SC through its progressive reading of text beyond its eclectic approach along with Parliaments amending power have made sure that the constitution remains a speaking and breathing document [K.G. Kannabiran]

Que.6 (b) भारत के राष्ट्रपति की संवैधानिक स्थिति की तुलना राज्यों के राज्यपाल की स्थिति से करें। (15 अंक)

Compare the constitutional position of the President of India with that of the Governor of states.

The Indian polity is a republic with at its head a president who is the de jure head, one who reigns but doesn't rule // similarly, in a federal polity, a similar position is envisaged at state level. Article 52 and article 153 provide for both respectively.

The position of President and Governor though seem parallel, they differ at some levels.

For example, as far as the ordinance making power under article 123 and 213 are there, they both draw similar powers.

However, in pardoning powers of president under Article 72 and article 161 of governor, there lies some difference.

For example, while president can pardon the death sentence, the governor cannot.

Similarly, there are similarities like both being exercise their powers under the aid and advise of Council of ~~President~~ Ministers (CoM)

However, there are two major differences and are unique. Example: the discretionary power of President are only constitutional and limited while those of governor are wide under article 163.

Similarly, the supreme court in Samsher singh said the President can be remove Governor under the doctrine of his pleasure. This places governor on a lower pedestal than president.

However, while ruling on the partisan role of both Governor and President, the SC in "Hargobind Pant VS Raghukul Tilak" ruled that the positions of Governor is 'not' subordinate to President and both are constitutional positions that are are equal.

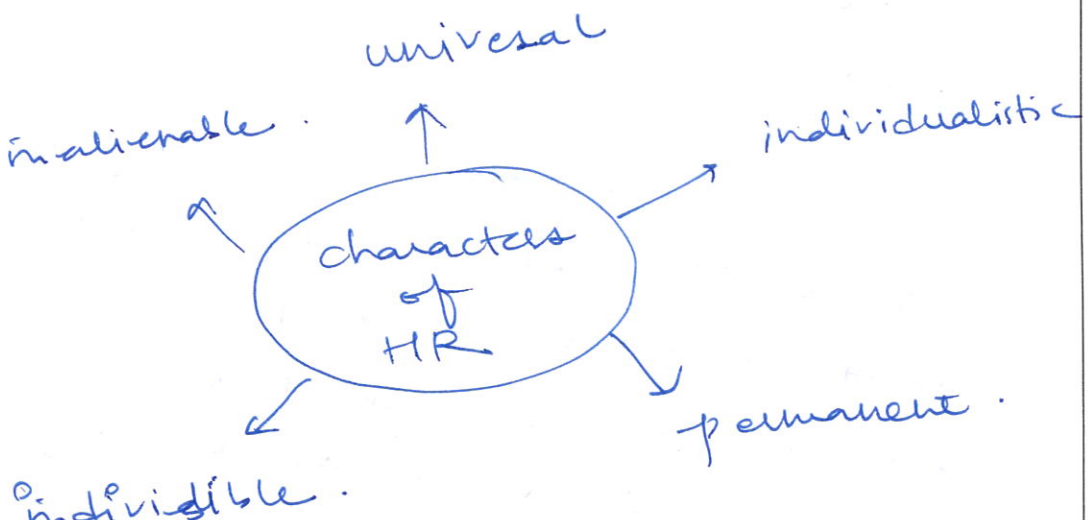
The recent TN Governor VS. State of TN (2025) highlighted the role of governor in Article 200 and gave timelines to both President and governors under article 201 and 200 respectively. / thereby filling the constitutional silence (Gautam Bhatia)

The roles thus are unique and similar, based on the situational and contitutional exigencies

Quc.6 (c) भारत में मानवाधिकार आंदोलन के विकास का पता लगाएं। (15 अंक)

Trace the evolution of the Human rights movement in India.

Human Rights (HR) are those rights that are bestowed upon the human beings by virtue of being born such.



The evolution of HR movements in India can be seen from the Renaissance movement heralded by Raja Ram Mohan Roy — whose efforts helped removing sati sahagaman in 1829. and allowed widow remarriage in 1856.

The Nehru report of 1928 was the next highlight where citizen of India were given a set of fundamental rights irrespective of caste, creed, religion, gender etc.

Post independence the signing of UDHR in 1948 and India's participation in it along with value inculcation into the Drafting committe of Part III are also a milestone.

The fundamental rights under part III marked a zenith point.

The movement since then has heralded by SC through its landmark judgements. Especially with the coming of Public interest litigation (PIL) by Justice Krishna Iyer and Justice PN Bhagwati in the Mumbai Kamgar Sabha vs. Abdul Thai and later in HUSSAINARA KHATOON (1976).

The expansive reading of Article 21 in Sunil Batra – prisoner rights, Lily Thomas / Olga Tellis – right to livelihood, PUDR – against child labour, MC Mehta against forced labour; Mazdoor Bangal sabha case – right to health and the Chameli singh case – right to shelter.

However, critics like Jaspinder singh calls HR movement as a rhetoric than reality and point at their limitations and hypocrisy.

Similarly, Nivedita Menon says the movements are coopted and Arundati Roy says they have neglected core issues and criticised the selective taking up of HR issues.

The social media is emerging as the new platform of HR Movement the #MeToo Movement is one such example.

Que.7 (a) जीएसटी परिषद और वित्त आयोग के विशेष संदर्भ में भारत में केंद्र-राज्य संबंधों के बीच वित्तीय संबंधों का विश्लेषण करें। (20 अंक)

Analyse the financial relations between the Centre-State relations in India with special reference to the GST Council and the Finance Commission.

Que.7 (b) चर्चा करें कि जाति ने राजनीतिक लामबंदी के तरीके को किस प्रकार बदल दिया है? (15 अंक)

Discuss how the caste has transformed the mode of political mobilisation?

Que.7 (c) न्यायिक कदाचार के मामले में आंतरिक जांच की प्रक्रिया और प्रभावशीलता पर चर्चा करें। (15 अंक)

Discuss the procedure and effectiveness of the in-house probe in case of judicial misconduct.

Que.8 (a) भारत के विकास की भावी रणनीति की योजना बनाते समय नीति आयोग, भारत के योजना आयोग से किस प्रकार भिन्न है? अपने उत्तर का औचित्य सिद्ध कीजिए। (20 अंक)

How does NITI Aayog differ from the Planning Commission of India while planning the future strategy of development of India? Justify your answer.

The year of 2025 marks 10 years to the setting up of NITI Aayog after replacing the Planning Commission in 2015.

The Planning commission was a relic of the soviet era planning of the Nehruvian period. It overlooked the planning strategy of development of India at five year-phase along with the Finance commission.

However, the planning commission was more centralised in its working, with the voices of state government not being heard leading to centralised federalism. Also, the lack of agile approach focusing on a fixed scheme of objectives on a 5 year plan created practical difficulties.

This changed with the coming of Planning commission being replaced with NITI Aayog. NITI Aayog structure involves PM at the head and the Finance Minister and expert Members along with CMs / representatives of the State government.

While the organisation might not have changed much, the thought process and the use of technology and data driven policy making is the highlight of NITI.

For instance, the use of competitive indices and the KPI based tracking in indices like SECI for school education, Composite water management index (CWMI) / Fiscal discipline index of the SDG index has put cooperative & competitive federalism on equal footing.

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The data driven policymaking, for instance, the examples of Aspirational Districts and Blocks programme along with recent PM-Dhan Dhaanya Krishi Vikas Yojana has led to breaking away of "one-size-fits-all" approach.

NITI aayog also has a ushered in "whole of government" saturation approach with inter-agency and inter-ministrial coordination leading to better realisation of results.

This also has lead to breakaway from the output oriented to outcome-oriented approach, with progressive realisation of goals.

Similarly, NITI Aayog's approach of short term to medium term to long term approad to policy making like INDIA@75, shows

dynamism and taking a balanced view of development.

It achievements are a plenty with the MPI being the fulcrum of it.

However, critics point that the recommendations of NITI are only recommendatory leading to peripheral development. While Prof BALDER ATSIRA coined competitive federalism without addressing the existing disparity among states will only widen the divides.

NITI Aayog according to PM Modi has helped raise TEAM INDIA spirit and helped the cause of cooperative federalism.

Que.8 (b) क्या आप इस बात से सहमत हैं कि दलबदल विरोधी कानून स्थिर सरकार सुनिश्चित करने में विफल रहा है और यह लोकतंत्र के लिए शुभ संकेत नहीं है? (15 अंक)

Do you agree that the anti-defection law has failed to ensure stable governments and does not augur well for democracy?

The 52nd Constitutional amendment was brought in to address the colloquial ex. Aaraya Ram, Gaya Ram" syndrome inflicting the Indian politics.

-The amendment was a much needed breakthrough to address the ~~most~~ defections underscored by shifting of loyalties, horse-trading and resort politics especially at the state levels.

The issues of 52nd CAA, were further addressed by the 91st const. amendment, that curtailed ~~mass~~ splits less than 1/3rd and recognised more than 2/3rd split as a valid ground.

However, time has proven that the anti-defection law (ADL) has done more damage than its intended objectives.

According to Yogendra Yadav, "ADL has got the diagnosis right but the prescription wrong". For instances, from a Member of parliament's view, it has curtailed his right to free speech and expression (FoSE) under Article 19 and 105 and bounded him to the views of party without his intellectual agreement.

Similarly, others criticise that while it curbed retail defection it has facilitated Mass defections. doing more bad than good.

Other issue with the ADL has been the wording of conditions of Defection provisions like "voluntary resignation" " voluntary give up".

membership have all led to confusion and subjective ~~expec~~ interpretation as highlighted by SC in RAVI NAIK Case (1996).

However, the politicisation of the law by the partisan role of Speaker in addressing the anti-defection petition has been a never-ending story. The cases of Keisham Meghachandra and Kihoto Hollahan highlight the same.

Recommendations of Halim committee (2006) and the judicial precedents like SR Bommai (1994), Karnataka Legassembly case (2018) which said, the speakers role is that of a tribunal and his decision should be non-partisan. — and the need to shift the onus from Speaker to EC & President are other recommendations that deserve merit.

Que.8 (c) चर्चा करें कि न्यायपालिका ने मौलिक अधिकारों और नीति निर्देशक सिद्धांतों दोनों के महत्व को संतुलित करने में किस प्रकार महत्वपूर्ण भूमिका निभाई है। (15 अंक)

Discuss how the Judiciary has played a crucial role in balancing the importance of both fundamental rights and directive principles.

"The judiciary must stand in between the state and the citizens" - said veteran [CJI Justice Krishna Iyer] and in this regard SC has played the expertise in balancing Part III and IV of constitution.

For instance, the case of Sajjan singh (1956) the court reiterated its standing in Smt. Dorairajan case of (1951) and said the FRs are paramount and should not be subordinated to DPSPs.

Similarly, in the I.C. Golaknath (1967) it placed Fundamental Rights on a altogether different pedestal wrt DPSP, and restricted its amendment in pursuance of DPSPs.

The confusion and conundrum was further spread due to governments 24, 25 and 39th amendments that placed Article 39 (b) and (c) as an exception to Article 14 and 19. This while being upheld in Kesavananda Bharati, the SC said it cannot be extended to all DPSPs.

Thus in the Minerva Mills case (1980) and the Waman Rao in the next year (1981) the court balanced both DPSP and FRs and said, they both are like two wheels of chariot of the constitution. And together, they form part of BASIC structure of constitution. However, it categorically put FRs above DPSP as they are justiciable.

Similarly, in NM THOMAS case, the SC brought in an judicial innovation of DOCTRINE of harmonious

construction" to seek to balance both without the cost of sacrificing one for the other.

This was based on the understanding that while DPSP may not be enforceable, they help in interpreting FR-s, Preamble and other provisions of constitution.

This has been the dominant practices by SC, seen in cases like Kaushal Kishore, Jaikhit Abhiyan or the recent Property owners Association case (2024)

In KC Rajeevan case, the SC said the DPSP and FRs, form the "core and conscience of the constitution"

Space for Rough Work

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