

PSIR Answer Writing Module – Target 2025**Test - 06**

Time Allowed: 1 Hour 30 Minutes

Max Marks: 120

Name: **MINAL NEGI**Test Submission Date: **21/08/2024**

Email Address:

Instructions:

1. All questions are compulsory.
2. All questions are for **15 marks** each.
3. Word limit for each question is **200 words**.
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. **Filling all the details in BLOCK LETTERS is mandatory.**

Q. No.	Marks	Q. No.	Marks
Q1		Q5	
Q2		Q6	
Q3		Q7	
Q4		Q8	
Total Marks :			

Q1.

Ancient Indian political thought is centred around the concept of 'Dharma' which aims at establishing a compassionate society rooted in the principles of justice, social order and obedience.

Unlike western political thought which is critical in nature, Indian thought is characterised by continuity and didactic nature.

Indian thought has a similarity in ethical foundations throughout time, where one thinker is an extension of the previous one instead of being a replacement.

Moreover, the main aim of Indian political thought is to maintain a just social order by dictating principles of kingship and governance. It is highly centralised with King at the pivot who is responsible to uphold Dharma.

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The origin of Indian political realm is seen in Dharma-shastras such as Manusmriti, Narad Smriti, Yajnavalkya smriti. They encode a detailed system of punishment for those who become a threat to Dharma.

Dharmashastras also encode the principles to be followed by civilians. For instance Varnashram Dharma, 16 sanskaar etc. When the king as well as follow the cosmic law codified by Saptarishis in Shastras, a stable political system can be maintained.

On the contrary, the Buddhist political thought is based on the concept of Dhamma. It encapsulates personal ethics as well as principles of governance to set up an egalitarian society devoid of caste hierarchy.

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The ancient Indian thought enlists a two-fold system of governance including Dharma and Danda. Kautilya in his Arthashastra empowers his Rajan to resort to Danda (4 upayas). Bhikhu Parekh calls Dharma & Danda as two sides of Indian political thought.

Unlike western thought which is based on individualism, Indian thought is communitarian which emphasises on duties over rights. Also, duties of an individual emanate from religion which is contrary to western notion of secularism.

The Indian thought is said to be regressive as it sees society as a degradation from Satyug to Kalyug. However, the idealistic insights guide the modern Indian political system such as fundamental duties and notion of justice and equality in Indian constitution.

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Q.2

Political theory is a systematic approach of studying ends and means of political action. Two main approaches of traditional political science are normative and empirical approach.

Normative approach is a value based approach, which is subjective in nature. On the other hand, empirical approach is a fact based, objective approach employing scientific methods.

While normative approach derives its theories from ethical foundations of deontology, virtue ethics and utilitarianism; Empirical approach is based on observations ~~based from~~ surveys, case studies and data collection.

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Moreover, normative approach seeks to validate its theories through ethical persuasive-ness. Empirical approach on the other hand seeks validation through predictability and repetition.

The difference between both the approaches arises from fact-value dichotomy. The normative approach seeks to explore value based issues such as justice, equality & freedom. On the contrary, empirical approach engages itself with objective issues such as voting behaviour and political parties.

Both approaches have their own shortcomings. Normative approach is criticised for its cultural biases, methodological limitation and arm-chair theories.

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Similarly, empirical approach is said to be reductionist and value-neutral in nature.

All things considered, both approaches shall be seen as contemporary to each other which supplement each other's conclusions and fill each other's voids.

Normative approach shall guide the institutional design and policies of distributive justice. And empirical approach shall become the undercurrent of elections and political economy.

Q3

Sir Syed Ahmed Khan is a highly revered muslim scholar and modernist whose educational reforms are a milestone in development of Islamic community.

His political thought began with advocacy of Hindu Muslim unity. He ~~be~~ even called both communities as two eyes of beautiful bride of India.

However, after the language controversy in Awadh, Sir Syed realised that both communities cannot live at peace with each other. Hence, he began espousing for a separate nation.

His late political ventures are guided by his realisation of the state of his community which was characterised

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by fragmentation and backwardness.

In 1875 he founded MAO college for Islamic education with scientific learning. On similar lines, in 1864 is founded scientific society to translate western texts into Urdu to increase their accessibility.

He realised that the miserable state of Muslims was because of discrimination by British after 1857 revolt. He wrote Ashbab-e-Baghat-i-Hind to highlight that the Islamic community was backward because of British misrule.

However, he soon opined that British help is necessary for upliftment of Muslims. Hence he wrote Loyal Mohammedans of India to show loyalty of Muslims towards British rule.

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More than being a political activist, Sir Syed Ahmed Khan was an educational reformer who advocated for scientific learning along with traditional Islamic teachings.

He wrote Tafsir-ul-Quran to highlight the tenets of Quran which have kept Muslims backward. In his words, "Muslim youth shall have Quran in one hand & book of science in the other."

Shameul Islam gives an apt analysis of Khan's ventures. He says that, "Syed Ahmed Khan's educational reforms have revolutionised Islamic learning. However, his stance of Muslim separatism has had long term divisive impacts".

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Q4.

Aurobindo ghosh was a freedom fighter, a yogi and a prolific author. His theories are multi-faceted with deep roots in spiritual growth and achievement of divine.

Ghosh's writings such as "The Renaissance in India" show the influence of his education in west and impact of scientific learning. He advocated revitalisation of ancient Indian learning by coalescing them with scienticism.

However, his brief period in prison led to his political disengagement. He started venturing spiritual dimension of human life. It is reflected in his works such as "The Life Divine" and "The Human cycle" where he envisions a future

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where collective conscience of humans has evolved to realise divine in oneself.

Aurobindo's concept of Swaraj is deep rooted in his philosophy of spirituality, nationalism and self reliance.

Similar to Gandhi, he advocates for indigenous industries to fight British rule. In his opinion, Britishers shall leave only when ruling becomes unprofitable.

Moreover, he advocates for national education devoid of any British influence. He also became the president of National Council of Education formed during Swadeshi movement by Satyendranath Tagore.

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Inspired by Herder's cultural nationalism, Neo-vedantism of Swami Vivekanand and Bharat Mata of Bankim Chandra Chatterjee, Ghosh espoused for cultural renaissance. He was against revival of past but supported revitalisation of ancient learning by making it contingent with present day realities.

In his work "Essays on the Gita", Ghosh defines Swaraj as following "Swadharma" i.e. following the law of one's own being.

Rabindranath Tagore rightly ~~sa~~ quoted, "The world will come to know about ~~the~~ India through writings of Aurobindo". Ghosh called India as manifestation of spiritual dimension of universal spirit.

85.

Gandhism is a profound engagement with religion and its pitfalls. Unlike western secular notion, Gandhi calls politics without religion as one of his seven sins.

Gandhi's concepts of Swaraj, Sarvodaya, Swadeshi, dutifulness etc. are all based on religious foundations. Gandhi is similar to Marxists in his notion of anarchism. However, he differs in his views on religion which he calls a binding force unlike Marx who calls it opium of masses.

Gandhi's views ~~are~~ on religion are different from conventional religious men. He advocates ~~is~~ religion being the guiding light for a leader. According to him, a leader shall lead by moral example (Dharma) rather than coercive force.

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According to Gandhi, the exploitative tenets of Hinduism shall be reformed from within (eg. untouchability). However, Ambedkar, although deeply religious believed that Hinduism cannot be reformed without separating oneself from it. He gives example of Bhakti saints whose efforts to do so yielded no results.

Furthermore, Gandhi curates the religious teachings to suit modern system. For instance, his theory of means versus ends is inspired by Bhagwad Gita's maxims. Similarly, his concept of trusteeship is based on the concept of "daan" i.e. charity.

Gandhi goes to the extent of supporting varna system enlisted in Dharmashastras. He views it from the perspective of functional specialisation and

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Division of labour. However, it despises the oppression and discrimination arising out of it.

Bhikh Parekh calls Gandhi's views on religion as unique and revolutionary, challenging traditional notions. Mutha Chatterjee calls Gandhi's teachings as highest watermark of Indian politics having universal validity.

Ambedkar, on the contrary accuses Gandhi of misleading Dalits. In "What Gandhi and Congress have done for untouchables", Ambedkar says that with Gandhi's teachings Dalits will remain drawers of water and hewers of wood.

All things considered, Gandhi's relevance find relevance in balancing political equality with multicultural accommodation.

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8.6.

B.R. Ambedkar is one of the tallest figures in the field of Dalit rights activism. His views on justice, liberty and equality emanate from his theory of social justice.

Ambedkar's social justice is based on advocacy of protection of minority rights. He is a strong proponent of affirmative action to extend justice for historical injustice.

Being a constitutionalist, he stands for constitutional rights and their protection. He also backs Rule of Law to prevent discrimination and ensure equality in education and employment.

Ambedkar's notion of liberty is an individual concept of freedom from oppression. His aim is ~~to~~ that each one

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shall have the ability to realise one's potential without external impediments.

On similar lines, his conception of equality is coalesced with fairness. Inspired by Nozick's differentiated equality, he supports state activism in providing reservations.

Inspite of facing extreme discrimination & having first hand experience of caste based oppression, Ambedkar supports mutual respect and fraternity to form a peaceful social order. In his book "Buddha and his Dhamma", Ambedkar advocates the values of tolerance and benevolence. He calls Dhamma as universal teaching which can eliminate conflicts.

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However, critics like Arjun Chaurie ("Worshipping false gods") call Ambedkar as an anti national. According to Chaurie, Ambedkar prioritises community's interests over national interests.

On the contrary, Christophe Jeffrelot counters by saying that "a man who stands for lowest rung of a nation can never be anti-national". Jeffrelot calls Ambedkar's nationalism as social nationalism. Gail Omvedt also considers Ambedkar's justice as inclusive and democratic.

Consequently, Ambedkar's teachings became the cornerstone of Indian constitution and helped the constituent assembly to frame it as a social document (Granville Austin)

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87.

M.N. Roy was a Marxist thinker who curated the teachings of Marx as per his humanist ideals and gave Radical humanism, which later evolved into New-humanism.

Roy's Marxist leanings developed in Mexico in 1911 as a result of his disillusionment with Indian national movement. ~~It~~ It concretised after engagement with Comintern and Lenin.

However, Shubajit Roy highlights his displeasure with Soviet form of Marxism which resulted into authoritarian leadership. These experiences gave rise ~~of~~ to 'Radical humanism' concept of Roy driven by Marxist leanings balanced with human centric approach.

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Radical humanism is driven by individual freedom and human dignity. It is opposed to religious dogma and superstitions and marked by rationality.

New humanism is an extension of Radical humanism with a more integral form. He advocates for overall development of human led by ethical values and balance between material well being and spiritual growth.

MN Roy also supports democracy and decentralisation where one can ~~genu~~ govern oneself and realise true self.

While Roy's Marxist phase is marked by employing national movements in colonies for proletarian internationalism, his humanist phase is marked with

gradual reforms in governance.
His focus shifted from society to individual.

VM Tarkunde emphasises
on Roy's transition in thoughts.
It is rightly said that Roy was
a prolific writer born at a wrong
place in wrong time.

Although his teachings
remained an intellectual undercurrent
and were never manifested in practical
politics, his humanist teachings
gave pragmatic views of human
centric governance.

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Q3-

Behaviouralist movement began in mid 20th century marked by rise of positivism and scientism in political theory.

In the wake of rising irrelevance of traditional approaches for their methodological limitations and inability to give any new synthesis, behaviourists such as David Easton and Gabriel Almond advocated for objective, data based verifiable theories.

Charles Merriam, the father of behaviourism along with other scholars of Chicago school such as catlin & herald Laswell advocated scientific methods for first time. They advocated for separating politics from abstract philosophies and curating it into an interdisciplinary approach with psychology,

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anthropology and sociology.

David Easton's lecture, "8 intellectual factors of behaviouralism" enlisted features such as regularity, verifiability and technicality as foundations of any approach. His work "Political System" gave an input-output-feedback model of political sphere.

Gabriel Almond's structural-functional approach also gave rise to comparative politics in international relations.

To address the limitations of traditional approaches such as cultural biases, armchair theories & subjectivity, behaviorists such as James Bryce say that, "All we need is facts, facts and facts."

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However, reductionism of behavioural approach soon led to second crisis of political theory.

It was highlighted by Easton himself in his lecture "Credo of Relevance".

Leo Strauss, highlighting the importance of normative issues such as justice & equality says that "separating politics from values is like not being able to differentiate between pure and dirty water".

Same was highlighted by Alfred Cobban and SM Lipset in "POLITICAL MAN".

However, Rawls' "Theory of Justice (1972)" started resurgence of political theory. It was further enriched by communitarians such as MacIntyre and Michael Sandel, ~~communitists~~ feminists and critical theorists (Habermas) which led to rise of post behaviouralism.