



SHUBHRA RANJAN

Always Ahead

25, Pusa Road, Karol Bagh, Delhi 110005. ☎ 011 45612719

PSIR Answer Writing Module 2023

Test 6

Time Allowed: 1 Hour 30 Minutes

Max Marks: 120

Name: Nikita Verma

Test Submission Date: 13/11/2022

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:		Evaluator Code:	

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	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,

This image shows a single sheet of white paper with ten evenly spaced horizontal black lines. The lines are thin and extend across the width of the page, providing a template for handwriting practice or simple document formatting. There is no text or other markings on the paper.



Que.1

What are the various components of modern Indian political thought? Do you think there is more of a continuity than change?
(200 words, 15 Marks)

It is often said that India is a land of continuity than change. The Indian political thought of both ancient and medieval times share similar thoughts on state, society, rights, duties, culture, religion and civilisation.

The Modern Indian political thought has been enriched by the views of leaders like Gandhi, Ghosh, MN Roy, B. R Ambedkar and Sir Syed Ahmed Khan. More often, they have reiterated the thoughts of their predecessors like Kautaliya, Manu or Buddhist philosophy.



Gandhi was deeply inspired by Ancient Political thought of Dharmashastra. Therefore, he believed that our rights are enshrined in our duties. Only when we'll perform our duties will we be able to enjoy our rights.

Similarly, he advocated for democratic decentralisation and village panchayats just like the Buddhist Councils. For him, Sita and Dronpadi should be the ideals for women.

Aurobindo Ghosh is an ardent supporter of "cultural Nationalism" and believed that India is a civilisational state as a part of universal spirit. He spread Indian culture and tradition abroad.



Sir Syed Ahmed Khan wanted to restore political status of Muslims from the time of Mughals. Thus, he advocated for education.

Two scholars - B.R Ambedkar and M.N Roy have shown significant departure from the past. While Ambedkar wanted to abolish the age old caste system through Jat Pat Todak Mandal Roy through Radical Humanism didn't want to place the individual under any ideology of nationalism, religion etc.

These thinkers have provided new dimension to political thought. While some advocate serious continuity, others like Roy and Ambedkar have reformed the system.



Que.2

The social thought in ancient India not only assures certain fundamental principles of morality but also seeks to direct the material life as well. Comment? (200 words, 15 Marks)

Ancient Indian Political thought is guided by the four purush arthas of life - DHARMA, ARTHA, KAM and MOKSHA. that are to be achieved by Dharmashastra and Dandashastra

Indian tradition gives significant importance to the fundamental principles of morality. They tend to determine how man ought to spend his life. Manu through his Manusmriti has laid the foundation of Dharmashastra in India

It specifically lays out the moral, social, economic pursuits of an individual. Manu, the first king, establishes Rita



or universal law to establish order in the society.

Manusmriti goes on to elaborate on the functioning of an ideal king, his ministers, an ordinary man and woman. It can be seen as the "moral guidebook" for all.

He has to achieve the 4 principles of life - Dharma (Rightness), Artha (Material welfare), Kaama (Pleasure); Moksha (freedom from cycle of birth and rebirth)

Taking his tradition further, Kautilya in his Arthashastra talks significantly about Dandshastra. ~~Dandashastra~~ It consists of a mechanism of punishment and Reward that the king has to follow. Economic welfare is considered to be the most



important pillar of statecraft.
Yogkshema (good governance) consists
of Rakshan (protection) and
Paalan (welfare) of the subjects.
Kautilya asserted that in the
happiness of the subjects of the
king lies king's happiness.

Thus, the holistic understanding
of Indian political thought
highlights that the all compassing
thought has covered all dimensions
of the life of an individual.
Though today Manusmriti is criti-
cised for not recognising
right of women and dalits.

It is to be noted that all
texts are written in a particular
context and they should be
seen and understood as per
the changing times.



Que.3

Manusmriti is the storehouse of knowledge in social, political in judicial field of ancient India. Elucidate? (200 words, 15 Marks)

Manu, the first king, in his work Manusmriti has given a detailed outline of the tradition of Dharmashastra. It is a guidebook for the state and its institutions.

Manusmriti is the storehouse of knowledge in social sphere. It lays out from the smallest to the finest details of human life. It elaborates on the social conduct of men and women, children and elders. It carries on to assign age appropriate workstyle including Dharma, Artha, Kaam Moksha. Manusmriti carries on to divide the society on the basis of caste into Brahmins



(priestly class), Kshatriya (warrior class), ^{Vaishya} ~~scholar~~ (trading community) and Shudra (the serving class)

This led to specialisation of workforce.

Politically, it has laid down the functions, powers of King and his Ministers. The King has to uphold Rita (the universal law). To ensure Yogkshema (good governance) he provides Rakshan and Paalan (protection and welfare). It also ascertains that in the happiness of subjects lies the happiness of King. Thus, he should ^{work} ~~for~~ their welfare.

Judicially, it laid down the foundation of ancient criminal justice system. It has detailed out on the punishments



that were to be given if social hierarchy was not followed.

However, it is to be noted that in modern times it has faced backlash from scholars like Ambedkar and Jat, Pat Todak Mandal, which believe that a dynamite should be placed on the Manusmriti because it has led to so many divisions and evils like untouchability. Though it can't be neglected that text promoted social evils but it is to be noted that each text is written in a context. As the times change, text should be open to interpretation. Thus, reforming it would make it invaluable.



Que.4

What are fundamental principles of order and justice mentioned in Arthashastra? (200 words, 15 Marks)

Kautiliya has dedicated his work 'Arthashastra' to Vijigishu (aspiring political entrepreneur). The work is considered one of the finest among statescraft and aims to establish order and Justice in society.

'Political Economy' forms the fundamental base of the text. Without material welfare, the King can't ensure order in the society. To ensure the best of facilities available to the citizens, he has given his theories on - war, diplomacy and foreign policy.



Being a Realist, he cautions the king that "states are in the ~~war~~ or far preparation of war". Thus, he gives the Mandal Siddhant so that by joining the Mitras, the king is able to challenge the Aris. (enemies).

He wants that the Saptang theory or seven elements of state should be strengthened. These include ⇒ King, Mitra, Kash, Durg, Janpads, Bal etc.

To strengthen the economy, he even lays down the principles of diplomacy in his Sadguna Siddhant. Though he also ascertains that the King should not shy away from war because war is Kshatriya's dharma.



In his work he has also elaborated on the principles of justice - by clearing on the principles of criminal Justice system.

Apart from this, he is particularly against corruption. It is clear when he says that the means of 'embezzlement are forty' or that Honey on the tongue and not to taste it is not possible. He believes that the entire chain should be punished and the whistle blowers should be protected.

Kantaliya's work is an epitome in political thought which has been recognised even by Foreign Minister S. Jaishankar in his work "The India Way".



Que.5

Sir Syed Ahmed Khan a seminal figure of nineteenth century India continues to surface in all major debates on nationalism, the fate of minorities and democratic values. Discuss (200 words, 15 Marks)

Sir Syed Ahmed Khan is both heavily celebrated and criticised figure in Modern Indian political thought. On one hand he is credited to for liberating the Indian Muslims, nationalists criticise him for sowing the seeds of two nation theory and partition.

Ahmed Khan belonged to the elite Muslim society - he had received Modern Western education. He was sad to see the deplorable conditions of Muslims under the British and wanted to reminisce the fate of Muslims during Mughals. ~~His~~ ^{Through} his work,

"Asbab-e-Bagawat-e-Hind" or
(Causes of Revolt of 1857)



he wanted to end British prejudice against Muslims. Since the Revolution was carried out under the leadership of Bahadur Shah Zafar, Britishers tried to sideline the Muslims and discriminate against them in jobs and education at the cost of Hindu.

Through another work, the Loyal Mahammadan of India he was able to end this prejudice and successfully established the Mahammadan Anglo Oriental College (later AMU).

Though successful, he faced backlash from two sections of society → conservative Muslims who criticised him for neglecting tradition.



Another from INC and nationalist Khan had advised Muslims to stay away from the political programme of INC if they wanted continued British favours.

This aggravated Muslim isolation and also sowed the seeds of two nation theory.

His actions have had impacted the fate of minorities several times → during 1947 partition later during communal rights and even today where it is believed that Muslims and Hindus can't live together.

Even today certain sections of society see secularism as 'minority appeasement'.

Thus, it is important that leaders are cautious while promoting interests of their society should not harm the greater good.



Que.6

Do you subscribe to Ambedkar's characterization of Gandhi as mere polemic? (200 words, 15 Marks)

Ambedkar and Gandhi are two of the greatest leaders of the nationalists' struggle. Ambedkar, time and again emerged as a vocal critic of Gandhi and even called him a polemic-promising false narratives and the leader of the Brahmins.

Ambedkar - being born as a Dalit had faced discrimination throughout his life. He with the help of Britishers wanted to end caste based discrimination and establish a society based on modern values of Liberty, Equality and fraternity.

He differed fundamentally with Gandhi's views ~~of~~ the Scheduled Caste.



Gandhi referred to them as Harijan (or people of God). But Ambedkar was against this Misnomer and believed that they should be referred to as Dalits (broken men) which signifies their real system.

Gandhi differentiated between caste and Varna. Varna was based on specialisation of labour and should not be hereditary. But Ambedkar believed that they are misleading because in reality caste and class are not different.

Gandhi's political programme urged on Sarvodaya and inclusion of SCs in mainstream. But Ambedkar believed in abolishing caste system and through his Jat Pat Todak Mandal he advocated the same.



Differences between two came in the open during the IInd RTC where Ambedkar demanded separate electorate but Gandhi sat on fast unto death which ultimately led to 'Poona Pact'

The difference between two and animosity of Ambedkar towards Gandhi stemmed from the difference in priorities - Ambedkar focused on Annihilation of Caste and Gandhi on Swaraj.

Though it will not be right to refer Gandhi as mere polemic. Rather, Gandhi was a man of morals, a man of character who wanted to establish swaraj - self-realisation and freedom from British and is widely referred to as the father of the nation.



Que.7

Aurobindo was a poet of patriotism, prophet of nationalism and the lover of humanity. Explain. (200 words, 15 Marks)

Aurobindo Ghosh has often been referred to as the ^{greatest} patriots of all times by R. Tagore. Ghosh has presented the cultural and spiritual theory of nationalism - with political, philosophical and spiritual dimensions.

unlike liberals and Marxist who believed that Nation is artificial, Ghosh believed that Nation is natural and based in culture - India is a civilisation - al state based on the extended kinship of culture and tradition. He has criticized S.N Banerjee view that India is a Nation in making rather believes that India as a Nation has always existed.



For him,

Nation is not just a mere political programme (as for moderates), nor an intellectual past time (as for Marxist), nation is holy, nation is divine.

Being a poet of patriotism he spread Indian culture and civilisation abroad. His works are a testimony to his love for his motherland.

As a prophet of nationalism, he believed that there is going to be a resurgence of Indian nation. The British rule will help us hammer out the tamas from the society.

He was categorically against Moderates view of nation, that ~~modern~~ British Rule is a blessing in disguise and viewed



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British rule as nothing but a curse that has led to exploitation

Extending his patriotic zeal to larger humanity, he believed in spiritual nationalism where ~~reeds~~ swaraj meant not just freedom from the British rule but also self realisation.

Ambedkar can indeed be regarded as the greatest Indian son of India who loved his motherland to its core.



Que.8

M. N Roy's role in freedom movement unearths astonishing similarities and stark differences between him and Gandhi.
Comment. (200 words, 15 Marks)

MN Roy is considered to be the most original Indian philosophers of all times. His political career though sadly ended as a mere critic of Gandhi.

MN Roy as a Marxist in 1920s and 1930s emerged as a staunch critic of Gandhi and INC. He criticized him for calling off the Non cooperation Movement. He alleged that Gandhi used the workers to meet his political ends. Non violence was actually violence against the workers.

He slammed congress for being a bourgeois party and Gandhi for being a bourgeois leader.



He believed that Gandhi is a weak man who just looks for appointments with the Viceroy.

However, he later joined Congress and reconciled with Gandhi. Just like Gandhi he believed that surplus value if appropriated after distribution is fair. Similarly, like Gandhi he believed that party politics is a sham and advocated for partyless democracy.

Both supported radical democracy and believed party politics leads to corruption.



He again criticized him in 1942 for launching Quit India Movement. However, contrary to his belief that ~~the~~ Gandhi would join capitalists (UK, USA) in the world war. It was Communists who joined them.

Later, Gandhi retired from active politics and began advocating his notion of Swaraj and Ramrajya, MN Roy gave his Radical humanist theory.

The relationship between the two can be best concluded as a bitter-sweet relationship.

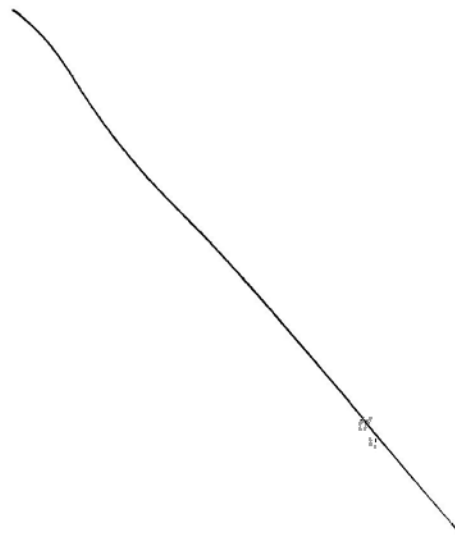


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Space for Rough Work





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