



SHUBHRA RANJAN

Always Ahead

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PSIR Answer Writing Module 2023

Test 6

Time Allowed: 1 Hour 30 Minutes

Max Marks: 120

Name: Shakti Dubey

Test Submission Date: 9th - Sept - 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 horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, 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)

If we look at the Modern Indian political thought it can be divided into two phases - The first half of the 19th century can be regarded as the Phase 1 while the second half as the Phase 2

Phase 1 is characterized by the rise of social reform movements which basically took effervescence in the region of Bengal and hence can also be regarded as "Bengal Renaissance". This phase witnessed the rise of social reformers like - Raja Ram Mohan Roy, Ishwar Chandra Vidyasagar, Keshab Chandra Sen, Dayanand Saraswati, etc

The basic focus on this era was use the British rule as a modernising force for eriction of the social evils that existed in Indian society



and hence we see crusades against practice of sati, child marriage and also demand for widow remarriage and against caste system as well.

while the second phase is characterised by the rise of nationalistic sentiments among the Indians and hence they started movements for Freedom which had different meanings for different sections.

In the early part of second phase we see moderates who sought and considered British a source of western knowledge & hence advocated for Dominion status and resorted to process of prayer, petition and propaganda.

while in the later phase we observe the rise of nationalism in revolutionary and extremist form which led to creation of new image in form of leaders like Bhagat Singh, Jatin Das, Arshindo



Gandhi, etc

The modern political thought got the much needed momentum with the entry of Mahatma Gandhi in the Indian Independence movement who propagated the idea of Ahimsa and Truth and method of Satyagrah

Though we see evolution of thoughts throughout the period yet the End Goal has always been the freedom of mother India not just from external British Rule but also from internal evils like societal issues of subjugation of women, and existence of caste system, etc

VR Mehta in this regard states that - Unlike the west, India does not value the things in dichotomies we observe continuity instead



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)

West does not regards the existence of Indian school of thought which can be explained through the concept of Orientalism as given by Edward Said and is a perfect example of Foucault's knowledge - Power connection

The Indian tradition has been dominated by the concept of Dharma and Danda in the ancient times which even has significance on the contemporary canvas

Apart from this we also observe the existence of Buddhist philosophy in Indian school of thought which not only provided for political or social way of life but also focussed on moral aspect along with material as well as spiritual well being of the people



Buddhist philosophy emerged in the 6th cent BC during the emergence of Mahajanapadas. Many regard Buddha as just a spiritual leader but some of the scholars like Upinder Kaur, Gail Omvedt have also considered its relevance on political as well as social level.

According to Buddhist philosophy king (Kia Mahasammata) should not only focus on security of its subject rather should equally take care of their material and social well being.

The king therefore must focus on conquering mind (Dhamma Ghosha) instead of conquering land (Bhehi Ghosha) and propagate the ideals like - Justice, equality, liberty, fraternity and welfare state.



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The king is to be elected from the sangha by the people itself to ensure the participative mechanism and the sangha is open to all irrespective of caste and class hence propagating the ideals of Brotherhood

Therefore if we look at the Ancient political thought we observe not just the moral tradition but also ensures dignity of human being which is acquired for material well being of its subjects.



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Que.3

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

Manu is considered as a manas-putra of Brahma who has been created to ensure that life on earth goes according to the law of Nature (which is known as "Riti"/ "Rta" in Sanskrit)

Manu is the first law giver and the source of law is the universe and its purpose is to guide the human conduct. His views have been presented in Manusmriti.

According to Manusmriti the man is obliged by law of nature is order to ensure continuity of life. Ancient Indian tradition is usually defined through two terms - i.e., Dharmashastra and Danda-shastra.

Dharmashastra deals with the concept of Dharma i.e., the



Indian version of law and code of ethics, hence is regarded as legal text while Dandaashastra deals with punishment and is regarded as political text

Dharma is an architectonic notion in Indian way of life and is always found with the concept of Danda this is in accordance with views of Hobbes that

"covenants without swords are nothing but words"

And, manusmriti encompasses both of these two cardinal concepts, according to Dharmashastra king has certain responsibilities like to ensure the implementation of varna system and other important functions like Raksha, Palan and Yogskhem (ie, help people achieve Purusharth) while Dandaashastra deals with punishment because man

is corruptible and hence there must be punishment in place to ensure effectiveness of laws.

This book - Manusmriti is one of the most controversial text which has been debated amongst different people like Dr. S. Radhakrishnan

considers the book as a work of great intellectual rigour while BR Ambedkar does not consider it's worth and advises to put a dynamite on the book and burn it because it is the cause of sufferings of Dalit.

Apart from Ambedkar we do find feminist critics of Manusmriti as well.

Despite arguments in favour and against - Manusmriti is considered as one of the best repository of Indian knowledge Tradition be it social, Judicial & political.



Que. 4

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

Kautilya is considered as the father of Indian strategic thought, statecraft and political economy and Arthashastra is considered as his magnum opus.

Arthashastra is considered as a remarkable work on statecraft that has encompassed all the overarching concepts required for the building as well as development of nation.

Kautilya like Machiavelli was a realist and hence after looking at poor state of affairs in the Mauryan empire went for the proper identification of issues and suggestion thereof.

Arthashastra deals with Dharma, Danda and internal as well as external aspects of



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foreign policy. In this book we find the issues like - corruption, espionage, bureaucracy, foreign policy, geopolitics, etc.

According to Asthashastra state is important to curb anarchy and the king must perform the function of Rakshan, Palan and Yogshren

According to its work on statecraft there are 7 limbs of state (Saptang theory) - i.e., king, Amahya, Bal (Force), Durga (Fort), Janpad (Territory), Kosha (Treasury), Mitra (Allies) where king is the centre

of the kingdom and hence regarded as "Nabhi" who must possess courage and reason along with understanding the importance of all the elements

According to its work on geopolitics there are six principles of foreign policy i.e. - Sandhi, Vigraha, Asana, Dana, Samskaya, Dwichchaya which are like Sadgunya Siddhant where we have four Upayas i.e. - Dam, Danda, Bheda to deal with enemy.

Apart from this mandal Siddhant talks about circle of friends and foes of 12 kings in vicinity and hence recognises 7 limbs of state and 12 mandals which can lead to possibility of conflict therefore king must keep 84 virtues of sovereignty in mind before going for war.

This clearly indicates that in international politics there are no permanent friends and no permanent enemy one must follow these suggestion to ensure order and justice.



Que.5

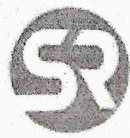
Sir Syed Ahmed Khan a seminal figure of nineteenth century India continues to surface in all major debates on nationalism, the fate of minorities and democratic values. Discuss (200 words, 15 Marks)

Sir Syed Ahmed Khan is regarded as the lallest leader of muslim community he is a social reformer and political philosopher

During his time Muslim community was going through the phase of stagnation and frustration because the british viewed them with septicism due to their involvement in revolt of 1857

Hence, his objective was to take this community out of stagnation which was possible only through education

he was also of view that muslims follow very outdated & irrational tradition which acts as hindrance to their growth and hence they must go for adopting rationality & science



In his book "Tehzeb-ul-akhlaq" he has criticised the irrational & orthodox traditions of Muslims & recommended them to take a book of science in one hand and book of Quran in other

In his work titled - "Asbab-e-Fatwa-e-bagawat-i-Hind" he has criticised the written about revolt of 1857 and also highlighted the instances when Muslims have helped the British and was able to secure British support for his Anglo Oriental College which later was converted to Aligarh Muslim University

He asked Muslims to leave the idea of resistance against British instead focus on gaining western education



Though Syed Ahmed Khan has advocated these ideas long back in 19th Century we still find them relevant.

Recently the Silchar committee report has highlighted the situation of Muslims in India - only approx 3% form the part of All Indian Services, their literacy rate is 5% less than the national average, we also find a lower per capita monthly expenditure amongst Muslims.

Muslims rank even below 30/57 in several socio-economic indicators and hence this takes us back to the ideas of Sir Syed Ahmed Khan for the community to focus on rationality & education.



Que. 6

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

Gandhi is known as architect of Indian Independence, while Ambedkar is regarded as the architect of Indian constitution

Both of them differed on a large scale on the concept of Varna system and practice of caste based discrimination

While Gandhi was of view that Varna system deals with division of labour as it is natural to any kind of society but was against-caste system as an essential part of Hinduism. On the other hand Ambedkar considers Varna system as division of labourer and not of labour

Gandhi used idealistic and pragmatic approach while Ambedkar being a realist consider Varna system as a

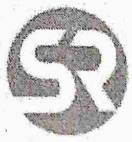


textual concept and caste system as its practical manifestation

He was even against the term coined by Gandhi i.e., Harijan (children of God) for the Dalits because this term is misleading and he instead used the term Depressed classes

Though both of them have been projected as antagonist but we with observer or kind of continuity between the two i.e., from where the work of Gandhi stops, the work of Ambedkar starts.

Gandhi cannot be characterised as polemic because he has played an important role in creating hegemony. This can be explained by Gramsci's idea of revolution if there are two wars required



to bring a regime change - the first is a long protracted war focusing on appealing to conscience of people and establishing hegemony and this is War of manoeuvre and the other is the sudden change which is War of position

Similarly Gandhi is responsible for long protracted war within the people, in order to make them realise that Dalits aren't supposed to be subjected to unhumanly behaviour i.e. War of manoeuvre

While Ambedkar fought War of position in the Constitutional Assembly by proposing the concept of reservation for Depressed Classes and ensuring their fundamental rights.



Que.7

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

Aurobindo Ghosh is Indian philosopher, poet, yogi and a nationalist who belonged to extremist brand of Nationalism, who was basically against the moderate view that "British Rule is blessing in disguise".

He has written a series of articles titled "New Lamp for Old" in his newspaper targeting the moderates. He was against the moderates because of their end goal (i.e., Dominion Status), methods (prayer, petition and propaganda) and also their views regarding British rule.

He was of views that British rule can never be a blessing not even in disguise.

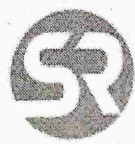


and in order to overthrow the British rule we need to strike at the very root of colonial interest and for this we prescribe passive resistance which has two components i.e. - Boycott and swadeshi

Aurobindo Ghosh was a proponent of Purna Swaraj which means complete freedom not just from British but also from internal impediments to human growth (i.e. Tamas)

He is considered as originator of Cultural Nationalism and is considered as a great synthesiser of rationality of west and spirituality of east.

In Indian tradition he was inspired by Vedantic phil-



osophy of Vivekananda which is based on humanism and Universalism which are two cardinal features of Sanatan Dharma and also inspired by BC. Chattopadhyay's Anandmath where Mother India is represented as Goddess Shakti

From west he was a great admirer of Idealistic tradition of Hegel (states is march of God on Earth) and Herder (Cultural Nationalism)

Ghosh is regarded as Prophet of Nationalism as he established that India is already a nation and not just a mere geographic entity (British view) or nation of making under modernising force of British (Moderates view) and hence is one of the greatest patriot



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 was an Indian revolutionary, radical analyst and a political theorist and is the founder of communist party of India back in 1920s.

His ideology has underwent several evolutionary changes throughout his political phases and one of the most striking evolution has been with regards to his on-off view regarding Mahatma Gandhi.

During earliest phase he was a critic of Gandhi and has regarded Non-violence as the means of exploitation of masses - he regarded Gandhi as maskot of Bourgeoisie.
He did not consider INC as a nationalistic party.

rather, a party representing the bourgeois interest. He was highly agitated when Mahatma Gandhi called off the non-cooperation movement after violence in Chauri Chaura &

was of view that Gandhi called off the movement because he feared that the masses would capture power and INC would become irrelevant

He regarded Gandhi as a weak and watery man waiting for appointment with Viceroy and was against his charbha Nationalism because he was a proponent of Westernization and modernisation.

But we see changes in his views regarding Gandhi in 1940s where he credited Gandhi for the peaceful



war of Indian Independence because of whom several massacres could be avoided.

The views of MN Roy were considered as antagonistic to Gandhi and later he was seen ~~as his~~ to be favouring his method of Ahimsa & Satyagrah.

Sadipho Kaviraj calls MN Roy a remarkable failure because his views have never been consistent throughout the history not just with respect to Gandhi but also with his communist and Marxist ideology.

It won't be rational to call him a failure but rather it can be said that we did not have capacity to decode his concept of Nationalism.