



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: VISHWAJEET GUPTA

Test Submission Date: 24-01-2023

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,

[illegible]



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)

The emergence of modern Indian political thought can be traced to writings and ideas of Raja Ram Mohan Roy. His thoughts reflected the social realities and demands.

The main features of modern Indian political thought include rationality, open-mindedness, secularism, enlightenment i.e., critical attitude towards traditions, modern outlook towards industry, etc.

This debate about a break in the political thought as classical and modern represents the 'eurocentric' understanding.



In context of Indian political thought, there never was a break as such.

Post-colonial scholars and historians like RC Guba argue that there exist more of a continuity than change.

The values of scientific thinking, secularism and rationality was ever present in Indian thoughts.

Even treatises like Manusmriti and Arthashastra do not mention religion in contemporary sense of term.

Here, ~~the~~ 'Dharma' is considered as the duty of an individual or position towards the society.

Moreover, rational outlook and analytical understanding were the



basis for discovery of 'zero' and solar system. Mathematicians like Aryabhatta and Brahmagupt were notable examples. ~~of~~

It can be argued that the traditions got rusty due to blind faith and practices but all it took was a sincere revision to bring them alive.

On this basis, Gandhiji argued that the idea of ^{India} ~~Idea~~ existed for a long time in history. No amount of foreign repression could ever subdue the vibrancy of Indian political thought.



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)

Nietzsche said that the ancient Indian thoughts are even more enriched than the Christian Bible. The traditions contained extensive advices on morality as well as material well-being.

The social thought based on certain moral assumptions of Dharma or Dhamma. Dharmashastras ^{advised} ~~argued~~ for division of four varnas and each performing assigned roles (functional specialization).

Dhamma sashtras in Buddhist thought also believed in societal divisions, though power dynamics differed.

Similarly, the role of king has been to ensure welfare of subjects and stability in society.



The reverence towards canonical texts is enforced through regular rituals and public display of traditions.

At the same time, trade and security of trade routes was also to be ensured for prosperous city-states.

Hindu texts and Buddhist texts also emphasise on doing good deeds in present form, though the objectives differ.

Therefore, it is argued by contemporary historians ~~like~~ that the social thought process in Indian subcontinent never divorced moral, spiritual aspects from material aspects.



Manusmṛiti, Ashokavadana and such treatises hold elaborate ~~to~~ accounts of importance of following the assigned duties and warn against instability or anarchy.

Hence, it is often concluded that the ancient Indian thought traditions were ~~ever~~ all-encompassing in nature.



Que.3

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

Manusmriti is regarded as the window to ancient Indian life and traditions. It is a comprehensive treatise on the numerous domains of society.

The entire composition of 'shrutis' & 'smritis' are based on the basic tenet of 'Dharma'. Dharma is the defining feature of ancient Indian society. The ruler (king) is responsible to uphold dharma in society and enforce divine authority through 'danda'.

Manusmriti divides society into four varnas - Brahmin, Kshatriya, Vaishyas, Shudra.

Each varna is defined by the type of occupation performed. Further, an individual's life is divided into four ashrams : Brahmacharya, Grihastha, Vanaprastha and Sanyas.



The political structure is to be upheld on principles of dharma as well.

The king possesses divine authority but not divine rights. He is responsible to god, ~~to~~ not to people. Thus, it propounds a ~~semi~~ quasi-contractual theory of state. The subjects, by performing their duties, uphold the stability of the political structure.

The judicial field is the domain of the king, guided by Brahmins well-versed in 'Danda-shastras'. The danda gradually increases as the class goes down for similar crime. The king is justified in using 'danda' to ensure dharma in society.



Gandhi has also appreciated the in-depth analysis of various aspects of life in Manusmriti but cautions against blind reading and uninformed following.

Even scholars like Nietzsche and indologist Max Mueller have considered the text as a great repository of knowledge.

However, modern thinkers like Ambedkar, feminist and sub-altern scholars have criticised for the unequal treatment of lower classes and solidifying the divisions in form of caste system.

Therefore, it can be concluded that the treatise held great significance in ancient society due to unique demands but a contemporary modern society seek revision of the interpretations of text.



Que.4

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

Arthashastra is the most comprehensive treatise on statecraft by Kautilya. It deals primarily with the formation and stability of a vast empire in the subcontinent.

According to Kautilya, a society can be peaceful and just only with the existence of strong king at the helm of a sprawling empire. The society must follow 'Dharma' in all aspects to ensure justice, order and progress.

Herein, Kautilya notably brought even the king under Dharma.

It essentially means that the purpose of kingship is for welfare of people.



For manifesting such advices, Kautilya gives Saptanga theory of state as well as 'Mandala Siddhanta'. These are (7x12) 84 ~~prasa~~ elements of sovereignty.

Elaborating further, Arthashastra focusses on the economy (Artha) more than other principles (Dharma, Kama, Moksha). As mentioned in the treatise,

" कोषो मूलो एतः "

implying the treasury of state is more important than the military.

Moreover, the text also warns about the problems of 'corruption' and suggests ~~prasa~~ practical solutions. One such solution is strict vigil on state records and deployment of spies.



Such an initiative keeps check on corruption as well as keeps the state immune to foreign disturbances.

Therefore, Max Weber has rightly said that Arthashastra is the most explicit and comprehensive doctrine on statecraft.

However, with the emergence of supra-national entities (EU) and regional associations (ASEAN), the advices of Kautilya have been losing relevance.

Nonetheless, it can be argued that as long as Westphalian model remains, the treatise ~~on~~ & advices will remain relevant.



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)

The status of Sir Syed Ahmed Khan in Islam is at par with R.R. Mohan Roy in Hinduism. He is regarded as the torchbearer of modernity in Islam.

The context of Sir Khan has been the neglect of modern values and education in Islam. He wanted to introduce reforms in the cultural practices and bring Islam out of the shackles of traditionalism.

He established 'Muhammadiyah Anglo Oriental College' and stressed on educating the youth. He was most concerned about the status of Muslim minorities in British India.



With the Language controversy in Awadh, his thoughts changed drastically and started believing in compatibility of Hindu & Muslim cultures.

Therefore, he is regarded as the originator of the idea of 2-nation theory.

His call to the youth to not join Indian National Congress was also criticised as being putting community prior to nation.

Furthermore, his emphasis on the loyalty of Muslims towards British in a colonial setup raised questions on his belief regarding democratic values. His book "The Loyal Muhammadans" was an attempt to gain attention of Britishers towards the flight of Muslims.



The direct contrast featured with Badriddin Tayyabji who was a prominent leader of Indian National Congress.

It is to be understood here that like Ambedkar, Sir Syed Ahmed Khan was a 'leader of community' rather than nation.

His primary goal was upliftment of Muslims and ~~poverty reduction~~ socio-economic progress.

Though controversial, his teachings about youth and focus on education stay relevant in polarising times. of present.



Que.6

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

Ambedkar was critical of Gandhi on several premises, the most important was upliftment of Dalits. He believed that Gandhi used Dalits as a means to achieve national ends.

Gandhian concept of 'Harjan' and focus on untouchability were not significantly enough to improve the situations of downtrodden classes, argued Ambedkar. Ambedkar also stated that even when freedom/independence is achieved, there will not be drastic improvement in situation of Dalits because of historically conditioned mindset of other classes.



Ambedkar rather preferred that the Dalits ~~are~~ were better off serving the British and gaining education.

He strongly argued for 'separate electorates' but had to settle for reservation due to Gandhi's fast in Poona jail.

Unlike Gandhi, Ambedkar preferred a strong state that can enforce the modern ideals of liberty, equality and justice. The caste system was so deeply rooted that any moral appeal to conscience was bound to fail.

Ambedkar also argued that the most appropriate way to address inequalities entrenched in history is 'reservation'.



Modern historians like R.C. Guha have argued that Ambedkar's criticism was grounded in the status of Dalits. However, it would have been suicidal if the British Raj continued in India.

Though it can be agreed that the primary aim of Gandhiji was 'Swaraj', ~~the~~ any deviation from a central goal would have only harmed the national interest. There would be no betterment of any section of society if the nation suffered.

Hence, ~~so~~ there are very few subscribers to the Ambedkar's criticism of Gandhi as polemic.



Que.7

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

Deshbandhu C.R. Das has called Sri Aurobindo as the "prophet of nationalism" due to his exceptional demand of 'Swaraj' when the movement was steered by moderates.

Aurobindo played an extensive and crucial role in the early phases of extremist nationalism. He even headed/chaired the unofficial meeting of extremists during 1907 Surat split.

His writings in "Yugantar" brought about a radical change in the perceptions of youth. His portrayal of 'Bharat Mata' as motherland and demanding sacrifice from youth infused a



new sense of enthusiasm in the country. He passionately advocated the 'passive resistance' methods.

He promoted radical acts of boycott, burning foreign clothes, use of Swadeshi items.

In his essay, "New Lamps for Old", he questioned the moderate methods of prayer, petition and protests. He argued that the nature of response whether violent or non-violent will depend upon the nature of oppressor.

There is no point demanding attention, appealing to conscience, etc. because we are not in a democratic set up.



Hence, Aurobindo's conception of a syncretic understanding of political and spiritual life is his highest contribution to the philosophy.

The essence is that to ~~ful~~ fulfil certain spiritual aspects, freedom in political sphere is necessary. The political freedom is incomplete without spiritual understanding of 'Virat Purusha'.

Hence, he is rightly considered as the poet of patriotism, prophet of nationalism and ~~so~~ saviour of humanity.



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 astonishing personality who delved deep from ~~liberalism~~ to nationalism to communism to humanism. He's the ardent exponent of Radical humanism.

His involvement in freedom struggle reflects astounding similarities with Gandhi.

- a) Roy believed in a cooperative economy where resources and rewards are not exploited unfairly. Similarly Gandhi argued for trusteeship model.
- b) Roy supports decentralized polity, Gandhi supports grassroots democracy.
- c) Roy has given a humanist notion of power i.e., power should be for welfare of people. Gandhiji warned against excesses of power.



d) Roy emphasised on 'education' as the means to bring slow but sure emancipation of masses. Gandhi also believed in vocational education and staying true to traditions.

Nonetheless, there exists stark differences between ^{the} personalities as well:

a) While Roy believes in a cosmopolitan approach wherein state is antithetical to humanism, Gandhi believed in concept of 'Swaraj' and fought for independence.

b) Roy emphasises radically on 'individual'. He believes that all other meta-constructions like caste, society, nation are for the service of individual. Gandhi was however, a communitarian.



c) One important issue is about the feasibility of Roy's ideas in existing socio-political circumstances while ⁻ⁿ Gandhi's solutions are always rooted in the practical realities of society.

Scholars have also argued that there exist a Marrist overtone in entire philosophy of Radical Humanism.

Nonetheless, it would be apt to conclude that both leaders had different approaches but a syncretic understanding of both is necessary in contemporary world.



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