



VISIONIAS
INSPIRING INNOVATION
ABHYAAS MAINS

राजनीति विज्ञान तथा अंतर्राष्ट्रीय सम्बन्ध (प्रश्न-पत्र I)
Political Science and International Relations (Paper-I)

निर्धारित समय: तीन घंटे
Time Allowed: **Three Hours**

(Test Code : 4517)

अधिकतम अंक: 250
Maximum Marks: 250

सामान्य अनुदेश

इस प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका में 88+4 पृष्ठ हैं। प्रश्न-पत्र, क्यू.सी.ए. पुस्तिका के अंत में संलग्न है, जो अलग (वियोज्य) किया जा सकता है और उम्मीदवार परीक्षा के उपरांत अपने साथ ले जा सकते हैं।

रफ कार्य के लिए, इस पुस्तिका के अंत में खाली पृष्ठ दिया गया है।

पुस्तिका प्राप्त होने पर, कृपया यह जांच कर लें कि इस क्यू.सी.ए. पुस्तिका में कोई कमी न हो, फटा हुआ पृष्ठ न हो अथवा कोई पृष्ठ गायब न हो इत्यादि। यदि ऐसा हो, तो इसके बदले नई क्यू.सी.ए. पुस्तिका प्राप्त कर लें।

General Instructions

This Question-Cum-Answer (QCA) Booklet contains 88+4 pages. Question Paper in detachable form is available at the end of the QCA Booklet which can be taken away by the candidate after examination.

For rough work, blank page has been provided at the end of this Booklet.

On receipt of the Booklet, please check that this QCA Booklet does not have any shortcomings, torn or missing pages etc. If, so, get it replaced with a fresh QCA Booklet.

(उम्मीदवार द्वारा भरा जाएगा/To be filled by the Candidate)

पंजीकरण सं./Registration No. : 45942651

अभ्यर्थी का नाम/Name of Student : RAKHI

माध्यम: हिंदी/अंग्रेजी
Medium: Hindi/English

English

तारीख
Date

03-08-25

राजनीति विज्ञान तथा अंतर्राष्ट्रीय सम्बन्ध (प्रश्न-पत्र I)
Political Science and International Relations (Paper-I)

केंद्र
Centre

Chandigarh-007

निरीक्षक के हस्ताक्षर
Invigilator's Signature

Shaiqa
hsw

	<p style="text-align: center;">महत्वपूर्ण अनुदेश</p> <p>उम्मीदवारों को नीचे उल्लिखित निर्देश सावधानी से पढ़ लेने चाहिए। किसी भी निर्देश का उल्लंघन करने पर उम्मीदवारों को मिलने वाले अंकों में कटौती, उम्मीदवारी रद्द या आयोग के परवर्ती परीक्षाओं के लिए वर्जित करने इत्यादि के रूप में दण्डित किया जा सकता है।</p>	<p style="text-align: center;">Important Instructions</p> <p>Candidates should read the undermentioned instructions carefully. Violation of any of the following instructions may entail penalty in the form of deduction of marks, cancellation of candidature, debarment from further Examination of the Commission etc.</p>
1	<p>(क) अपना पंजीकरण सं. एवं अन्य विवरण केवल प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) में उम्मीदवार के लिए निर्धारित स्थान पर ही लिखें।</p> <p>(ख) इस पुस्तिका में अन्यत्र कहीं भी अपना नाम, पंजीकरण सं., मोबाइल नं., पता अथवा प्रश्न-सह-उत्तर पुस्तिका (क्यू.सी.ए.) संख्या न लिखें जिससे आपकी पहचान का खुलासा हो।</p>	<p>(a) Write your Registration Number and other details only in the space provided in the Question-Cum-Answer (QCA) Booklet for candidates.</p> <p>(b) Do not disclose your identity in any manner such as, by writing your Name, Registration number, Mobile number, Address, Question-Cum-Answer (QCA) Booklet No. etc. elsewhere in the Booklet</p>
2	<p>अपनी प्रश्न-सह-उत्तर पुस्तिका में कहीं भी प्रश्नों के वास्तविक उत्तर के अतिरिक्त कुछ न लिखें जैसे कि कोई कविता/दोहा, अभद्र या अपमानजनक अभिव्यक्ति इत्यादि और न ही कोई ऐसा चिन्ह/निशान बनाएं जिसका उत्तर से सम्बन्ध न हो।</p>	<p>Do not write in the QCA Booklet anything other than the actual answer such as couplet, obscene, abusive expression etc., nor put any sign/mark having no relevance to the answer.</p>
3	<p>परीक्षक को प्रत्यक्ष/अप्रत्यक्ष रूप से कोई भी प्रार्थना/धमकी भरी बातें न लिखें।</p>	<p>Do not make any direct/indirect appeal/threat to the examiner.</p>
4	<p>उत्तर अस्पष्ट अथवा गंदी लिखावट में न लिखें। इस प्रकार के उत्तर का मूल्यांकन नहीं भी किया जा सकता है।</p>	<p>Do not write answers in bad/illegible handwriting. Such answers may not be evaluated.</p>
5	<p>उत्तर स्याही में ही लिखें। उत्तर लिखने के लिए पेंसिल का उपयोग न करें, हालांकि आरेख, चित्र इत्यादि बनाने के लिए पेंसिल का उपयोग किया जा सकता है।</p>	<p>Write answers in ink only. Do not use pencil for writing the answers. However, pencil may be used for drawing diagrams, sketches, etc.</p>
6	<p>प्रवेश पत्र में उल्लेख किए गए माध्यम के अलावा अन्य किसी माध्यम में उत्तर न लिखें। अधिकृत और अनधिकृत की मिली जुली भाषा का भी उपयोग न करें।</p>	<p>Do not write answers in medium other than the authorized medium in the Admission Certificate. Do not use mixed language either i.e. authorize and unauthorized media together for writing answers.</p>
7	<p>प्रश्नों के उत्तर ठीक उसके नीचे दिए गए निर्धारित स्थान पर ही लिखें। निर्धारित स्थान के अलावा किसी अन्य स्थान पर लिखे गए उत्तर का मूल्यांकन नहीं किया जाएगा।</p>	<p>Write answer at the specific space (right below the question) only. Answers written elsewhere at unspecified places in the booklet shall not be evaluated.</p>
8	<p>यदि आप अपने किसी उत्तर को रद्द करना चाहते हैं तो उसे पेन से काट दें तथा उस पर "रद्द" लिख दें, अन्यथा उसका मूल्यांकन किया जा सकता है।</p>	<p>If you wish to cancel any work, draw your pen through it and write "Cancelled" across it, otherwise it may be valued.</p>

कार्यालय के प्रयोग हेतु For Official Use	कार्यालय के प्रयोग हेतु For Official Use
<p>परीक्षक के हस्ताक्षर Signature of Examiner(s)</p>	

प्राप्तांक के विवरण (परीक्षक द्वारा भरा जाए)/ Marks Details (To be filled by the Examiner(s))

प्रश्न सं. Q. No.	a	b	c	d	e	अंक Marks	
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2							
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6							
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सकल योग (A+B) / GRAND TOTAL							



राजनीति विज्ञान तथा अंतर्राष्ट्रीय सम्बन्ध (प्रश्न-पत्र I)
Political Science and International Relations (Paper I)

निर्धारित समय: तीन घंटे
Time Allowed: **Three Hours**

(Test Code : 4517)

अधिकतम अंक: 250
Maximum Marks: 250

प्रश्न-पत्र संबंधी विशेष अनुदेश

कृपया प्रश्नों के उत्तर देने से पूर्व निम्नलिखित प्रत्येक अनुदेश को ध्यानपूर्वक पढ़ें:

इसमें आठ प्रश्न हैं तथा हिंदी और अंग्रेज़ी में छपे हुए हैं।

प्रश्न संख्या 1 और 5 अनिवार्य हैं तथा बाकी में से प्रत्येक खण्ड से कम-से-कम एक प्रश्न चुनकर किन्हीं तीन प्रश्नों के उत्तर दीजिए।

प्रत्येक प्रश्न/भाग के लिए नियत अंक उसके सामने सूचित हैं।

प्रश्नों के उत्तर उसी प्राधिकृत माध्यम में लिखे जाने चाहिए, जिसका उल्लेख आपके प्रवेश-पत्र में किया गया है, और इस माध्यम का स्पष्ट उल्लेख प्रश्न-सह-उत्तर (क्यू.सी.ए.) पुस्तिका के मुखपृष्ठ पर निर्दिष्ट स्थान पर किया जाना चाहिए। प्राधिकृत माध्यम के अतिरिक्त अन्य किसी माध्यम में लिखे गए उत्तर पर कोई अंक नहीं मिलेंगे।

प्रश्नों में शब्द-सीमा, जहाँ विनिर्दिष्ट है, का अनुसरण किया जाना चाहिए।

जहाँ आवश्यक हो, अपने उत्तरों को उपयुक्त चित्रों/मानचित्रों तथा आरेखों द्वारा दर्शाइए। इन्हें प्रश्न का उत्तर देने के लिए दिए गए स्थान में ही बनना है।

प्रश्नों के उत्तरों की गणना क्रमानुसार की जाएगी। आंशिक रूप से दिए गए प्रश्नों के उत्तर को भी मान्यता दी जाएगी यदि उसे काटा न गया हो। प्रश्न-सह-उत्तर पुस्तिका में खाली छोड़े गए कोई पृष्ठ अथवा पृष्ठ के भाग को पूर्णतः काट दीजिए।

QUESTION PAPER SPECIFIC INSTRUCTIONS

Please read each of the following instructions carefully before attempting questions.

There are **EIGHT** questions and printed in **HINDI & ENGLISH**.

Question Nos. **1** and **5** are compulsory and out of the remaining, **THREE** are to be attempted choosing at least **ONE** question from each Section.

The number of marks carried by a question/part is indicated against it.

Answers must be written in the medium authorized in the Admission Certificate which must be stated clearly on the cover of this Question-cum-Answer (QCA) Booklet in the space provided. No marks will be given for answers written in a medium other than the authorized one.

Word limit in questions, wherever specified, should be adhered to.

Illustrate your answers with suitable sketches/maps and diagrams, wherever considered necessary. These shall be drawn in the space provided for answering the question itself.

Attempts of questions shall be counted in sequential order. Unless struck off, attempt of a question shall be counted even if attempted partly. Any page or portion of the page left blank in the Question-cum-Answer Booklet must be clearly struck off.

EVALUATION INDICATORS

1. Contextual Competence
2. Content Competence
3. Language Competence
4. Introduction Competence
5. Structure - Presentation Competence
6. Conclusion Competence

Overall Macro Comments / feedback / suggestions on Answer Booklet:

1.

2.

3.

4.

5.

6.

All the Best

1.

निम्नलिखित पर लगभग 150 शब्दों में टिप्पणी कीजिए:

Comment on the following in about 150 words each:

10 x 5 = 50

(a)

मार्क्स का अलगाव का सिद्धांत

Marx's theory of alienation

10

उम्मीदवारों को
इस क्षणिए में
नहीं लिखना
चाहिए
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Karl Marx is known as the father of communism, who has two different schools i.e. young and old Marx. The young Marx thoughts are described in 'Economical and Philosophical Manuscripts', which includes Theory of Alienation

Alienation, as per Marx, is due to rise of capitalism, where a man not only has distanced from the world, but also from himself. Due to this, his relations with others around him has reduced to that of buyer and seller.

Moreover, he has become a 'cog in the wheel' i.e. part of mass production in a factory setting. This

has distanced him from his individual freedom, where he fails to create by using his innovation. It is a myth among capitalist that the mass production leads to 'innovation'.

The man is thus, alienated from the product of his labour, process of production and by himself. This calls for realising actual freedom and end the alienation.

Thus, Marx appeals to the masses to rise up and fight for their freedom, as they have 'nothing' to loose except their chains.

Thus, Theory of Alienation is closer to young Marx, who relies on philosophical basis for emancipation of workers' conditions.

1. (b)

विचारधारा का अंत
End of ideology

10

उम्मीदवारों को
इस हार्डिग में
नहीं लिखना
चाहिए
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End of Ideology debate

pursues to end of cold war period,
where US established its hegemony,
leading to unipolar world and liberalism
as end of history (Francis Fukuyama)

The debate was spearheaded
by Daniel Bell, where he prioritised
economy over any ideology. Thus, nations
interact with each other on economic
interests, supported by the interdependence
Theory.

Moreover, W.W. Rostow, promotes
the development of bureaucratisation,
Technocratisation, consumerism, which has
led societies, prioritise democratic

functioning of government.

This was substantiated by Gibbith, who considered universal adult suffrage, as a new means of empowerment of the marginalised, causing them to project their views freely.

As per S.M. Lincet, by the establishment of liberalism, Democracy has been seen as the best form of government, eliminating any ideological debate.

This has been contested by elitist such as C. Wright Mills, who consider this thesis as basis to justify inequality. Moreover, McDver considers end of ideology as ideology in itself.

Thus, more than ideology, nations rely on modernisation, after the era of globalisation during 1990s.

1. (c)

वितरणात्मक न्याय
Distributive Justice

10

उम्मीदवारों को
इस दृष्टि में
नहीं लिखना
चाहिए
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Distributive Justice is referred to as form of ~~just~~ allocation of resources among the public, based on merit and as a product of labour.

This was first originated in the works of ~~Plato~~ ^{Aristotle}, who sought for equitable distribution of resources.

The method of distribution can be based on merit or on the norms of society.

However, as per Aristotle, this method often leads to inequality,

thus giving rise to new form i.e. Participative justice, where equals are treated equally and unequals unequally.

Further elaboration of distributive

justice was made by John Rawls

In his Theory of Justice in 1971, where he prioritised the equal distribution of initial goods and secondary goods to be left to the normal citizens.

This was criticised by Amarlyā Sen for being universalistic and focussed on capability approach as a means to distribute justice.

Marshall, David Easton, in his systems approach, where he considered politics as a system, allocated unique functions to all states which is 'Authoritative Allocation of values' i.e. distributive justice.

Thus, the idea has evolved and presently takes shape of affirmative action, also prioritised by Swerkins.

1. (d)

"शक्ति और हिंसा परस्पर विरोधी हैं" (हन्ना आरेंट)

"Power and violence are opposites" (Hannah Arendt)

10

उम्मीदवारों को
इस हिसाब में
नहीं लिखना
चाहिए
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Hannah Arendt is considered as the most original and unconventional thinker as she gave phenomenological view of power and tried to trace the nature of Totalitarian regimes.

She was a contemporary of Hitler and thus, studied into the power and violence, during the interwar period in Europe.

According to her, violence is used by the Totalitarian states as both means and end to perpetuate their rule. This is not true power and referred to the violence as coercion.

Power, is described in her work 'On violence', where she accorded

It as a something available with common citizens, when they work in concert with each other. This power is acquired when they participate in political activities of the state i.e. Civic republicanism which according to her is the highest form of activity.

Thus, power lies with people and violence lies with state, making them polar opposites. This power is realised when there is direct democracy. The violence by states has led to banality of evil, which she describes in her "Gichman in Jerusalem".

This has led to reduce power among people, thus inverse relation with violence, belying concepts such as Power is in interest of strong.

1. (e)

मिशेल फूको के अनुसार शासन-व्यवस्था
'Governmentality' according to Michel Foucault

10

उम्मीदवारों को
इस हिसाब में
नहीं लिखना
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Michel Foucault was a
structuralist thinker, who in his
theory of power described the presence
of knowledge and discourses, inter-related
with power.

According to Foucault, power
is everywhere and has permeated the
society, where, people exercise obedience
to power by themselves.

This is referred to as
Governmentality, where civil society produces
consent for the rulers and establish
a discourse to enhance the legitimacy
of the ruling class. This is due to

developing a common sense
among the people, on the acceptance
of authority -

This is related to the concept
of 'Panopticon' given by Bentham, where,
continuous surveillance by authorities
in an open prison, has led to self-
discipline among the prisoners

This has been related to
the Theory of Gramsci, where the people
find in their favour, the authority of
ruling class.

This in present times has
been related to CCTV cameras, where
the society acts as government, thus
eliminating the use of force and gathering
consent for enforcing 'governmentality'

2. (a)

व्यवहारवादी और उत्तर-व्यवहारवादी उपागमों ने मिलकर राजनीति विज्ञान में पद्धतिगत बहुलवाद में किस प्रकार योगदान दिया?

How did the behavioural and post-behavioural approaches together contribute to methodological pluralism in political science?

20

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इस ह्राशिए में
नहीं लिखना
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2. (b)

पारंपरिक से लेकर उत्तर-आधुनिक समाजों तक प्राधिकार की अवधारणा के परिवर्तन का परीक्षण कीजिए।

Examine the transformation of the concept of authority from traditional to postmodern societies.

15

उम्मीदवारों को
इस कक्ष में
नहीं लिखना
चाहिए
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2. (c)

नारीवादी विचारकों का तर्क है कि राज्य लैंगिक रूप से तटस्थ नहीं है; यह वास्तव में एक पितृसत्तात्मक संस्था के रूप में कार्य करता है। इस संदर्भ में, नारीवादी विचारकों द्वारा की गई राज्य की आलोचना पर चर्चा कीजिए।
Feminists argue that the State is not gender-neutral; it actually functions as a patriarchal institution. In this context, discuss the feminist critique of the State.

15

उम्मीदवारों को
इस इतिहास में
नहीं लिखना
चाहिए
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~~VisionIAS~~

उम्मीदवारों को
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3. (a)

प्लेटो से लेकर रॉल्स तक न्याय के सिद्धांत के विकासक्रम का परीक्षण कीजिए।

Examine the evolution of the idea of justice from Plato to Rawls.

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Justice, as a concept, finds its origin in the works of Plato, where he described it as an 'architectonic principle' and the virtue of virtues -

According to Plato, just like an architect provides moderation to the works of a carpenter, justice shapes the values of reason, appetite and temperance in sync with each other.

For this, Plato suggests the growth of virtue and knowledge, which is found in an ideal state - This ideal state has functional representation,

where duties are allocated as per qualities of soul, with no interference in each

other's activities. Here, justice is
ensured by a philosopher king, where
the king is the most virtuous man and
as per Plato, "No law/ordinance is mightier
than knowledge", signifying justice to be
achieved by rationality of the king,

This has been countered by
Aristotle, who is considered as both the
disciple and critic of Plato. As per Aristotle
the best form of government to ensure
justice is "Polity", where citizens participate
and decides law ("Law is reason without
passion").

This helps in achieving partici-
pative justice and proportional justice,
where equals are treated equally and

unequals unequally. This gave rise to 'affirmative action' theory, promoting reservation for Marginalised.

On the 'transition' phase, Machiavelli promoted idea of justice by the 'Prince', who works in national interest, which is priority for just society.

In modern times, when utility became a dominant principle, it was seen anti-thetical to justice. This was refuted by Mill, who prioritised quality over quantity and 'Harm Principle' for classifying unjust actions, to be enforced in a democratic form of government.

In present times, John Rawls in his 'Theory of Justice' (1971) has revitalised the concept by focussing on veil of ignorance.

and initial position where citizens themselves decide the criteria, being unaware of their 'actual position' in real life. This leads to proportionate justice, where the greatest benefit is provided to least advantaged, by equalising their initial positions.

This has been contested in the 'capability approach' by Amartya Sen, where he prioritised their rational choice over moral choice and justice as being a contextual. Another social liberal, Dworkin focused on endowment insensitive and ambition sensitive approach, by equalising their final position.

Thus, justice has evolved over the years, with recent nations going for social welfare policies, for providing equity as form of justice.

3. (b)

वैश्विक राजनीति में सांस्कृतिक सापेक्षवाद और सार्वभौमिक मानवाधिकारों के समर्थन के बीच तनाव की व्याख्या कीजिए।

Explain the tensions between cultural relativism and the advocacy of universal human rights in global politics.

15

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Universal Human rights refers to the rights which uphold the basic dignity of individuals, throughout the world i.e. universal concept.

It was established by the declaration of UDHR in 1948 as a response to the holocaust experienced in Germany under Adolf Hitler.

The human rights entails basic natural rights, which are being referred to by Locke, (e.g) right to life and also rights ensuring dignity as demonstrated by Immanuel Kant, where in his "Perpetual Peace", he looks it as a way to emancipate

the masses.

However, this has been contested by the 'cultural relativism', theory by the communitarians and Multiculturalists, where, traditions and culture are found basis for ensuring rights.

This has been put forth by Robert Pichman and Michael Sandel, where he described 'good as basis to determine right' and against the libertarian approach of 'right being prior to good'.

This has been described in 'complex equality' by Michael Walzer, who preferred different rights for developing societies than the western world, based on culture. ~~It~~

This was also referred to by Lee Kwan Yew (Singapore PM), who was inspired by Chinese government and focus on Asian values, without imitating the west. Moreover, SE Asian nations such as Malaysia (Muthi Mohammed) also focussed on culture as basis of governance.

India has also prioritised traditions by scholars such as TN Madan who described it as 'way of life' and by Ganeshan Scholar, Ashish Nandy, in his Anti-secularist manifesto

Thus, Human rights imposition has been seen by east as imposition of westernisation by developed nations, which has also led in rise of Islamic fundamentalism (eg 9/11 attack).

Thus, need is to respect the uniqueness while ensuring dignity for all humans.

3. (c) सामाजिक समानता, राजनीतिक समानता और आर्थिक समानता में अंतर बताइए। इन्हें किस सीमा तक स्वतंत्र रूप से प्राप्त किया जा सकता है?
Distinguish between social equality, political equality, and economic equality. To what extent can they be realised independently?

15

Equality as a concept refers to treating all citizens equal and no discrimination on the basis of caste, class, race, sex, religion, as also mentioned in Indian constitution.

Social equality refers to the equal status for all sections of society such as Brahmins, upper caste, Dalits, untouchables. This reduces any discrimination which originated due to purity and pollution principle of varna system. The social equality was propounded by reformers such as Jyotiba Phule and BR Ambedkar in the form of reservation. In the west also, black rights movement during the 1970's demand equal

Social rights for blacks.

Political equality promotes equal participation of all citizens in the political process. This finds origin in Aristotle's 'Civic republicanism', which was carried forward by Harriet Kent. In India and the West, the demand for universal adult suffrage helped establish political equality with 'one person, one vote, one value'.

Economic equality promotes reduction of income and wealth inequality, which was first given by Karl Marx, which he describes as being a result of capitalism. In India, this has been aimed by reservation to economically weaker sections (EWS).

Even though these equalities differ i.e. in term of social, political and economic spheres, they are interdependent.

and we reduced not independently
but in concert with each other.

Providing equal rights to vote
i.e. to Salts as well as poor, uplift their
status in all 3 spheres. Moreover reduced
social discrimination of marginalised lead
to their rise in representation in politics
and more opportunities in economic sector
leading to coming out of vicious cycle of
poor.

With rise of urbanisation, the
social inequality has been ~~merged~~ convoluted
into economic sphere i.e. caste into class.
This has been promoted by feminist,
who considers 'Personal as political' (Carole
Hansche), where ^{reduced} social discrimination
can empower them politically.

Thus, as per neo Marxist scholars,
democracy and right to vote, has empowered
workers, promising with social and
economic equality (F. Bernstein)

4. (a)

क्या सहभागी और विमर्शी लोकतंत्र उदार संवैधानिक लोकतंत्र के लिए व्यवहार्य विकल्प अथवा आवश्यक अनुपालन प्रस्तुत करते हैं? टिप्पणी कीजिए।

Do participatory and deliberative democracies offer viable alternatives or necessary complements to liberal constitutional democracy? Comment.

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4. (b)

गांधीवाद और मार्क्सवाद अपने पद्धतिगत मतभेदों के बावजूद औद्योगिक पूंजीवाद की नैतिक आलोचना पर एकमत हैं। परीक्षण कीजिए।

Gandhism and Marxism converge on a moral critique of industrial capitalism despite their methodological differences. Examine.

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4. (c) मैकियावेली के लिए, धर्म राजनीतिक स्थिरता का एक साधन है। धर्म के इस उपयोगितावादी दृष्टिकोण और धर्मनिरपेक्ष शासन पर इसके प्रभावों पर चर्चा कीजिए।

For Machiavelli, religion is a tool for political stability. Discuss this utilitarian view of religion and its implications for secular governance.

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5.

निम्नलिखित पर लगभग 150 शब्दों में टिप्पणी कीजिए:

Comment on the following in about 150 words each:

10 x 5 = 50

(a) भारतीय संविधान सामाजिक क्रांति का एक साधन है।

The Indian Constitution as an instrument of social revolution.

10

The relevance of Indian Constitution as instrument of social revolution was propounded by PB Menon, promoting utility of Parliamentary form of government:

The Constitution of India was adopted on 26 January 1950, aiming to give to the people of India, a republic, which would ensure participation of people for uplifting their social status.

As per Dr. B R Ambedkar, constitution helps in reducing caste based discrimination by enactment of fundamental rights and making them enforceable by application of writs under Article 32 by

उम्मीदवारों को इस हॉशिए में नहीं लिखना चाहिए।
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Supreme court

Moreover, the Directive Principles of State Policy in Part IV provides socialistic principles, such as reducing wealth inequality, by acting as guide for Parliamentary laws and court judgments.

Moreover, the consociational nature of democracy, where decisions were arrived at by consensus, serves as epitome for further deliberations in Parliament of today.

It also provides for amendments to constitution allowing for dynamism and acting as living document (Zoya Hasan). This has resulted in social upliftment of women (eg Wari Shakti Adhiniyam (106th Amendment Act, 2023))

However, Ambedkar cautions its use as it depends on people ruling, responsible for maintaining constitutional morality.

5. (b)

अंतर-दलीय लोकतंत्र का मुद्दा
Issue of Intra-party democracy

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Intra Party democracy refers to the use of democratic and participative principles to be used within the structure of a party, such as equal representation for women

This was suggested by Dinesh Goswami committee as a means to ensure reduction of rise in criminalisation of politics (43% of MP as per ADR in 18th lok sabha) and the reduced women candidature for elections impacting composition of Parliament (13.6% in 18th lok sabha)

In India, there has not been any mandatory provisions and parties function in opaque fashion, with

tilt of power - towards some strongmen.
This issue has also been highlighted
in the use of party whip, where
members are forced to vote as per
party command and not free to express
their opinion, hampering democracy.

Moreover, there is lack of
participation in decision making, where
decisions are not taken by consensus,
marginalising certain sections, which can
also take the shape of marginalisation
of backward class.

Thus, the need is to ensure
democracy, within and outside the party, as
seen in other democracies of the world
such as US, UK and even neighbours such
as Bangladesh, which reserves seat for
women.

Thus, intraparty democracy
promotes grassroot democracy and serves
as model for national democracy.

5. (c)

पंचायत उपबंध (अनुसूचित क्षेत्रों तक विस्तार) अधिनियम, 1996 की प्रासंगिकता।
Relevance of Panchayats Extension to Scheduled Areas (PESA) Act 1996.

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PESA Act 1996 was enforced
in order to extend the provision of
Panchayats (73rd Amendment Act, 1992),
for the 5th schedule states (tribal
states)

These states were initially
excluded by 73rd Amendment and thus,
necessitated the intervention of Parliament
for the enforcement.

The 10 states in 5th schedule
by this act receives extraordinary
and special powers in the form of
rise in autonomy for decision making
by Cream Sabha.

The local government can
control the presence of resources such

as Minor Forest Produce (MFP) and the rights for mining, with privatisation for tribal livelihood, as per the unique demands.

This allows the tribal areas to produce their own revenue and restrict the outside movement, without the permission of gram sabha.

This ensures grassroot democracy and upholds the unique traditions and customs of the tribals. Moreover, it gives them rights to manage the natural disasters by community participation and devolution of funds by states and centre on priority basis i.e. 90% by centrally sponsored schemes.

Thus, need is to ensure its implementation and devolution and decentralisation of power in real sense.

5. (d)

1857 के विद्रोह पर विभिन्न दृष्टिकोण

Different perspectives on the Revolt of 1857

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Revolt of 1857 was the first major resistance by the Indians against the British policies, such as Doctrine of lapse and racial discrimination, neither the army as well as against the peasants.

The revolt had different perspectives, with some referring it as a mutiny, while others according to the status of 1st independence war.

As per Somarkar, the revolt was a first war of independence, due to the scale of its spread, ranging from Awadh, Nagpur, Delhi, Kolkata, Maharashtra, with full coordinated attacks under the

Common leader is. Bahadur Shah Zafar.

However, as per scholars such as RP Sutt, the revolt was more of a mutiny, as it was only limited to a few states, with lack of common objective and any future alternatives. Moreover, prior to this, many such revolts had taken place such as Diwan Velu Thampi revolt and Vellore Mutiny during 1800s.

However, leaders such as Jawahar Lal Nehru, chose a middle path, calling it both a mutiny and first war of independence as it was aimed at British overthrow, for the first time.

This revolt led to change in British policies, who now focussed on Divide and Rule, resulting in communalism and rise in appeasement of Muslims by Britishers.
(Syed Ahmed Khan)

5. (e) राजकोषीय संघवाद में वस्तु एवं सेवा कर परिषद की भूमिका।
Role of the GST council in Fiscal Federalism.

10

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GST council was established by 101st Amendment Act of 2016, with inclusion of Article 279 A, to promote revamping of tax structure and ensure fiscal federalism.

The council holds its meetings with representation of both state and centre, with a provision of weighted voting to arrive at a mutually agreeable decision. It decides the GST rates and the continuation of GST compensation cess and its criteria for compensating the states on losses incurred due to the transition.

Thus, it is a bottom up approach, which is in contrast to pre-

GST times, when decisions were taken at central level, under the Planning Commission.

Moreover, GST council decides the uniqueness of different states and decides on providing recommendation for Financial Commission and help frame its Term of reference.

However, it has been questioned for its efficiency; with lack of regular meetings and lack of consensual decision with the voting system tilted more towards centre. Moreover, cess and surcharges are kept outside its domain, reducing the fiscal federalism.

The need is for reforms, for mandatory meetings, consensual decisions and transparency in rate implementation.

6. (a)

राष्ट्रवादी आंदोलन ने भारतीय समाज में साम्राज्यवाद के विरोध और सामाजिक पदानुक्रम के स्थायित्व के बीच के विरोधाभास को किस प्रकार संतुलित किया?

How did the nationalist movement reconcile the contradiction between anti-imperialism and the perpetuation of social hierarchies in Indian society?

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6. (b)

भारतीय संविधान के अनुच्छेद 2 और 3 संघ को राज्य की सीमाओं पर महत्वपूर्ण शक्तियाँ प्रदान करते हैं, जिससे संघीय भावना पर प्रश्नचिह्न लगते हैं। इस कथन का आलोचनात्मक परीक्षण कीजिए।

Articles 2 and 3 of the Indian Constitution grant the Union significant powers over state boundaries, raising questions about the federal spirit. Critically examine this assertion. 15

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6. (c)

न्यायपालिका एवं कार्यपालिका के मध्य संघर्ष से मूल संरचना के सिद्धांत की उत्पत्ति हुई। टिप्पणी कीजिए।

"Out of the tussle between the judiciary and executive emerged the basic structure doctrine."
Comment.

15

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7. (a)

भारत में मूल अधिकारों के न्यायशास्त्र का विकास शाब्दिक व्याख्या से उद्देश्यपूर्ण व्याख्या की ओर बदलाव को दर्शाता है। उच्चतम न्यायालय के ऐतिहासिक निर्णयों के संदर्भ में इस बदलाव की विवेचना कीजिए।

The evolution of Fundamental Rights jurisprudence in India reflects a shift from a textual to a purposive interpretation. Discuss this transformation with reference to landmark Supreme Court judgements.

20

उम्मीदवारों को इस हार्जिए में नहीं लिखना चाहिए
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Fundamental Rights were adopted in Indian constitution, with effect from 26 January 1950, with Part 3, making its implementation enforceable, by the court of law.

This one obligation upon states to enforce, as the citizens can approach for its implementation to Supreme court under Article 32 which itself is a fundamental rights - they ensure civil and political rights, not only for its citizens but also some of them pertaining to the foreigners, (eg) Right to life.

The constitution is referred to as living document, as per Zoya Hassan and thus evolves by methods such as constitutional amendments under Article 368 and by judicial interpretations by method of judicial review, by ~~means~~ ^{both} Supreme Court as well as High Court.

During the 1950's, debate arose its amendability under Article 13 and its definition of laws. Supreme court included fundamental rights in definition of laws by AK Gopalan case of 1950. This was also upheld by Sajjan Singh case of 1967.

However, the first case of judicial activism emerged, when fundamental rights were considered sacrosanct in 1967. This made their Amendment not possible under Article 368. (Govardan case, 1967)

The Keshavnand Bharti case of 1973, allowed for their amendments, but without changing the basic structure of constitution which resulted in its declaration of secularism (SR Bommai case, 1994), free and fair elections (Indira Nehru case, 1975), judicial review (Minnena Mills case, 1980) as part of basic structure.

Moreover, the inclusion of various meanings to fundamental rights has evolved their extent. The Menaka Gandhi case of 1978 includes the method of 'process by law' alongside 'Procedure established by law' for establishing right to eq life under Article 21.

Moreover, cases such as Ranjit Singh case of 2024, has allowed

for Article 21 to include right to ^{safe} climate
for its residents.

Cases such as Kihoto Holohan

Case of 2007 has also restricted articles
under 9th Schedule, by including them
under judicial review, for violating
fundamental rights (Article 14, 19, 31)

Moreover, reservation provisions
have been included under Article 16 for
including OBC by Indira Sawhney case
of 1992. The social equality was also
tried to be enforced by Subhash Mahajan
Case.

Moreover, Supreme court
transforms the meanings and resolution of
conflicts by means of judicial review, which
must not be reached to judicial over-reach
and high headedness, maintaining separation
of power and co-operative federalism.

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7. (b)

भारतीय विधायकों की बदलती शिक्षा और सामाजिक-आर्थिक पृष्ठभूमि ने भारत में लोकतंत्र और राजनीतिक सहभागिता को किस प्रकार प्रभावित किया है?

How have the changing education and socio-economic background of Indian legislators affected democracy and political participation in India?

15

The profile of Indian legislators reflect the fabrication of society as "Parliament is Microcosm of society", reflecting their needs and aspirations.

The evolution of education and socio-economic backgrounds of MPs was extensively studied by Shankar and Rodrigues, who described the 3 stages of the evolution.

During the post-independence period i.e. during the 'Congress System' (Rajiv Kothari), the Congress majority led to MPs mostly from the elite classes, who were foreign ~~participation~~ of educated and comprised of lawyers and rich landlords.

They gained mandate as they were part of India's freedom struggle and had support of Gandhi. The masses were illiterate and lacked political acumen and thus till 1970's it was limited to the upper caste and Brahmins.

During the second stage, the masses rose in rebellion under J.P. Narayan (Total revolution), leading to plebionisation of politics, with emergence of youth leaders (e.g. Sanjay Gandhi). Also, with success of green revolution, farmers became politically sensitised, with democratic upsurge as mentioned by Yogendra Yadav.

Thus, democracy became more participative and classes such as Dalits made their own party (e.g. Mayawati).

expanding grassroot democracy and
rise of coalition politics -

After 2014, with rise of BJP
government, the 'saffron wave' (Thomas
Hanson) has set in, with rise of OBCs
and Hindus dominating the politics. The
issue of religion and culture has appealed
the masses. This composition of BJP was
studied by Christophe Jaffrelot in 17th
Lok Sabha, with 90% of MPs being Hindus

Thus, democracy has followed
Hindutva politics, with marginalisation
of Minorities and rise in charismatic
leadership such as Modi

Thus, the political participation
depends on background of legislators,
which gave rise to criminalisation of politics
needing for intraparty democracy (Bhaskar
Goswami)

7. (c)

समालोचनात्मक मूल्यांकन कीजिए कि क्या भारत में पंचायती राज का वर्तमान मॉडल सहभागी लोकतंत्र के सिद्धांत के अनुकूल है या यह केवल औपचारिक विकेन्द्रीकरण की व्यवस्था में परिवर्तित हो गया है?

Critically assess whether the current model of Panchayati Raj in India is compatible with the principle of participatory democracy or has it devolved into a mechanism of mere formal decentralisation?

15

उम्मीदवारों को इस हिसाब में नहीं लिखना चाहिए
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Panchayati Raj was established by 73rd Amendment Act of 1992 by recommendation of Gadgil committee of 1986, resulting in 3 tier government at gram sabha, towns and district levels with mandating elections every five years

The success of Panchayati Raj can be shown in the regular holding of elections and the devolution of more funds, with autonomy in decision making or nature of revenue mobilisation. This has resulted in participative democracy by inclusion

of women by method of reservation (33%). Also, the provisions have been extended to 5th schedule tribal areas, leading to PESA Act, 1996, resulting in grassroot participation.

However, it success has been contested as the voluntary devolution of funds has been undertaken by only 9 states, which has empowered states more than Panchayats.

Moreover, the revenue collection by own source is only 32% as per CAE report, with reduced decentralisation in true sense. This has been exacerbated by reduced social audits, leading to lack of accountability.

The regular elections are conducted intermittently with rise in

'Criminalisation' at local level.

Moreover, the women Sarpanchs are replaced by Panchayat Patis, showing the patriarchal mindset prevalent in the society and politics.

Thus, the need is to take example from states such as Kerala, who has established its own Panchayat ombudsman and carries out regular audits.

The need is to provide more power and autonomy to the panchayats, with empowering gram Sabha, reducing discretion of states and promote decentralisation as suggested by Grandhi (Oreami Circles of Power) and 2nd ARC (Principle of Subsidiarity)

8. (a)

भारतीय राज्यों में राज्यपाल की भूमिका निरंतर एक विवादित मुद्दा बना हुआ है। भारतीय राज्यों में घटित हालिया राजनीतिक घटनाक्रमों के संदर्भ में इस कथन पर चर्चा कीजिए।

The Governor's role in Indian states has often been a contentious issue. Discuss in the context of recent political developments in Indian states.

20

The Governor has been referred to as the connecting point between the state and centre, acting as nominal head of state, promoting co-operative federalism. It plays as an important role by providing assent to state bills under Article 200 and referring the same to President under Article 201 if it involves a federal issue. Moreover, it appoints various government officials such as C.M., Cabinet Ministers, Chairman of constitutional and statutory bodies. Also, it ensures the smooth functioning of states.

in absence of C.M.

उम्मीदवारों को
इस हार्गिए में
नहीं लिखना
चाहिए
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However, the governor's part
has been contested for being an
agent of Centre, especially in appoin-
tment ruled states. Moreover, he has
high discretionary powers, which
tilts the balance and give rise to
conflicts especially in the passing of
bills

This was recently seen in
the states of Tamil Nadu and Kerala
by using of Pocket veto by governor.
It was reached to Supreme Court
under State of Tamil Nadu (vs)
Governor case of 2025, where S.C
passed the pending bills, mandating
timeline of 3 months upon the

passing of bill -

Moreover, the exercise of President rule by governor has been criticised with it being for limiting the state powers.

This has been seen in passing in more than 100 occasions recent one being Mamupur, which was supposed to be a dead letter by Ambedkar.

This was tried to be resolved by SR Bommai Case of 1994 who considered the dissolution of Assembly under President rule as last resort after vote of confidence.

Similar reforms have been suggested by Sarkaria and

Punchi commission, who have suggested for appointing of Governor after consultation with CM and fixing a time limit of bill passing and a fixed term of 5 years.

Moreover, as per Nehru, Governor must be from outside state and must be a non-political person, with dignity and experience.

Thus, need is for better co-operative federalism and reducing discretions of governor, to enforce the relevance of participatory government, where citizens are prioritised over chase for power.

8. (b)

भारतीय राज्यों में असमान विकास पर आर्थिक उदारीकरण के प्रभाव का समालोचनात्मक परीक्षण कीजिए।
Critically examine the impact of economic liberalisation on uneven development among Indian states.

15

Economic liberalisation

was undertaken after the LPG reforms of 1990's, under PV Narasimha Rao and Mamohan Singh

This was in response to to rise of trade deficit and license Raj due to domination of public sector reducing the GDP of India (Hindu rate of growth of 2-4%.)

Thus, by reforms, private sector was allowed in corporatis and banking sector, with floating currency based on trade, which led to opening up of economy owing

to the origin of WTO in 1995

However, it has led to widespread inequalities in economic sector and environmental degradation due to industrialisation, which has impacted different states differently

The coastal states such as Gujarat, Maharashtra, Karnataka receive 75% of total FDI, rising to inequalities among states, owing to geographical locations

This has also been followed by migration of people from states such as Bihar, UP, Jharkhand, causing feminisation of poverty in these

States and rise of regionalism
in immigrant states -

Moresani, the focus of
Industries in Chhatta nagpur belt has
rendered the environment of these states
as polluted (eg) Arsenic found in Bihar's
drinking water.

Also, this has also resulted
in asymmetric federalism ^{development} with more
funds allocated to economically active
states, with rise in growth, leading to
skewed development.

This has given rise to
Conflicts (eg) NE Insurgency and rise
of LWE, which has impacted peace
and security in region. This needs to
be addressed by equity and promote
asymmetric federalism.

8. (c) स्वातंत्र्योत्तर भारत में, जाति और राजनीति के बीच एक गतिशील संबंध स्थापित हुआ जिसने दोनों को परिवर्तित कर दिया। इस अंतर्संबंध और भारतीय लोकतंत्र पर इसके प्रभावों का परीक्षण कीजिए।
In post-independence India, caste and politics entered into a dynamic relationship that transformed both. Examine this interplay and its implications for Indian democracy. 15

उम्मीदवारों को इस कक्ष में नहीं लिखना चाहिए
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Caste forms the mosaic of Indian polity and people don't vote their caste but vote their case (Christophe Jaffrelot)

This has led to transformation of Indian politics, which has been referred to by Rudolph & Rudolph in his "Pursuit of Lakshmi", where he demonstrated use of caste after green revolution. This led to Traditionalisation of democracy with caste being used actively in politics (eg) reservation demands and caste surveys.

Moreover, as per Rajni
Kothari, role of caste has led
to emancipation of masses and
secularisation and mobilisation
of caste, due to rise in awareness
and involving of caste parties.

This was seen by Agendra
Yadav in his 'democratic upsurge'

by rise of parties such as BSP,
leading to upliftment of regional
caste based parties and coalition

politics from 1989-2014

Moreover, as per CP
Bhambri, caste has given rise to
role of religion being dominating

as a result of agenda by
other party @ saffron wave by
BJP.

Thus, ^{politics} caste has led to
mobilisation of p. caste and general
awareness among people for
their upliftment - This was seen
during linguistic reorganisation
of 1956, which was seen more
on caste than language
Thus caste has promoted
grassroot democracy and
reduced marginalisation of
people

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