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INDIAN GOVERNMENT AND POLITICS

B.P.S.C.-132

B.A. General - 2nd Semester

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Based on

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QUESTION PAPER

June – 2023

(Solved)

INDIAN GOVERNMENT AND POLITICS **B.P.S.C.-132**

Time: 3 Hours]

[Maximum Marks: 100

Note : Answer any **five** questions. This question paper has two Sections. Attempt at least **two** questions from each Section.

SECTION-I

Q. 1. Identify the core elements of the liberal approach and how it can be applied to Indian Politics.

Ans. Ref.: See Chapter-1, Page No. 1, 'Core Elements of Liberal Approach' and 'Liberal Approach to Study Politics'.

Q. 2. Explain how the Marxist approach can be used to study the Indian state.

Ans. Ref.: See Chapter-2, Page No. 10, 'Meaning and Scope of Marxist Approach' and Page No. 12, 'The Indian State'.

Q. 3. Compare the Fundamental Rights and Directive Principles of State Policy.

Ans. Ref.: See Chapter-4, Page No. 32, 'Fundamental Rights and Directive Principles of State Policy' and Page No. 87, Q. No. 4.

Q. 4. Write short notes on the following:

(a) Fundamental Duties.

Ans. Ref.: See Chapter-9, Page No. 38, Q. No. 6.

(b) Peasant Movements.

Ans. Ref.: See Chapter-12, Page No. 118, 'Peasant Movements'.

SECTION-II

Q. 5. Explain the major challenges before gender based movements.

Ans. Ref.: See Chapter-11, Page No. 110, 'Introduction', 'Gender and Issues and The Post-Independence Period'.

Q. 6. Discuss the notion of secularism and explain how it is different from secularisation.

Ans. Ref.: See Chapter-13, Page No. 127, Q. No. 1 and Page No. 128, Q. No. 4.

Q. 7. Explain the process of fragmentation of political parties in India.

Ans. Ref.: See Chapter-15, Page No. 143, 'Towards Fragmentation of State Party Systems : 1989 Onwards'.

Q. 8. Write short notes on the following:

(a) Gandhian approach to study Indian politics.

Ans. Ref.: See Chapter-3, Page No. 24, Q. No. 1.

(b) Media and Communication.

Ans. Ref.: See Chapter-14, Page No. 137, 'Communalism and Media' and Page No. 138, Q. No. 5.



QUESTION PAPER

December – 2022

(Solved)

INDIAN GOVERNMENT AND POLITICS

B.P.S.C.-132

Time: 3 Hours]

[Maximum Marks: 100

Note : Answer any **five** questions. This question paper has two Sections. Attempt at least **two** questions from each Section.

SECTION-I

Q. 1. Discuss the application of Gandhian approach to study Indian politics.

Ans. Ref.: See Chapter-3, Page No. 23, 'Gandhian Approach and Political Science in India'.

Q. 2. Explain the Directive Principles of State Policy.

Ans. Ref.: See Chapter-6, Page No. 56, 'Genesis of Directive Principles of State Policy and Fundamental Duties' and Page No. 63, Q. No. 7.

Q. 3. Examine the nature of gender-based movements in India.

Ans. Ref.: See Chapter-11, Page No. 110, 'Gender and Movements'.

Q. 4. Write short notes on the following:

(a) Fundamental Duties

Ans. Ref.: See Chapter-6, Page No. 57, 'Evolution of Fundamental Duties' and 'Fundamental Duties of Indian Citizen'.

(b) Gender and Development

Ans. Ref.: See Chapter-11, Page No. 110, 'Gender and Development', Page No. 111, Q. No. 3 and Page No. 114, Q. No. 3.

SECTION-II

Q. 5. Discuss the nature of workers movement in India.

Ans. Ref.: See Chapter-12, Page No. 117, 'Workers Movement'.

Q. 6. Explain the decline of the Congress System (1967-1989).

Ans. Ref.: See Chapter-15, Page No. 143, 'The Breakdown of Congress System: 1967-1989'.

Q. 7. Discuss the relationship between caste and class.

Ans. Ref.: See Chapter-10, Page No. 106, Q. No. 4.

Q. 8. Write short notes on the following:

(a) Movement of LGBT or Transgender

Ans. Ref.: See Chapter-11, Page No. 111, 'LGBT or Transgender Persons' and Page No. 112, Q. No. 6.

(b) Tribes and political movements

Ans. Ref.: See Chapter-10, Page No. 101, 'Tribes and Political Movements' and Page No. 107, Q. No. 6.



Sample Preview of The Chapter

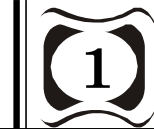
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INDIAN GOVERNMENT AND POLITICS



Liberal

INTRODUCTION

There are different approaches or perspectives to study politics. These three approaches are called: Liberal, Marxist and Gandhian. In this chapter, we will read about liberal approach. Liberal perspective studies politics in terms of political structures and political processes or political system. Its prime concern is to study consensus or conflict management within a political system. It prefers to use the term political system and to explain how a system maintains itself by management of conflict or reaching consensus.

CHAPTER AT A GLANCE

CORE ELEMENTS OF LIBERAL APPROACH

The core elements of liberal approach have been borrowed from the non-marxist structural function or systematic approach. The core elements are given below:

Institutions: Political System, Not the State

The liberal approach, which dominated the study of Indian politics for about four decades since the 1950s, used the term political system and not the state for polity of a country until the mid-1980s when Theda Skocpol emphasized the importance of the state. The system includes certain institutions like: interests-groups, political parties and civil society organizations. These institutions interact with social structures like: religion, caste, language, region and tribe and undertake certain functions. In these interactions, some processes take place where different parts of an organization clash and cooperate and build a consensus. Thus, a system or institution maintains itself. Political institutions generally include: political parties, pressure group legislature and executive.

Processes

Liberal approach studies the processes that include the functions performed by different institutions. These processes are political mobilization, interest articulation

and interest aggregation. These are also called democratization, deepening and consolidation of democracy.

Liberal approach views politicization of people as democratization through electoral mobilization and political participation. The democratization process started to affect the lower social orders by the late 1960s and has been continuing. Thus, India's traditional and semi-feudal society moved towards liberty and equality. Besides, democratization and different institutions in India were promoted by different social and political movements of 1970s and 1980s, emergence of institutions of civil society and multiculturalism.

Values

The values that the liberal approach emphasizes are liberty, human rights and equalities. The state has to protect the vulnerable sections, ethnic groups, scheduled tribes and minorities. Liberal Approach advocates individual rights and freedom as well as protection of communities, especially their language, culture and script. Democratic rights cannot be saved without protecting these values in a nation like India.

LIBERAL APPROACH TO STUDY POLITICS

Liberal approach, a variant of systemic or structural functional approach, can also be called Systemic Approach. A broad movement in social sciences called behavioural movement led to the emergence of Systemic approach. In the 1950s-1960s, David Easton and James S. Colman introduced Systemic approach to study political systems in the developing countries. The main purpose of this framework, also called modernization or development framework, was to study development of modern political institutions in developing countries. The concept of development, according to this perspective, is not the same with economist's notion of development. For economists, development means growth rate or development of infrastructure. For political scientists influenced by behavioural movement, development means development of modern political institutions.

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In Liberal approach, the political system includes political institutions, structures and processes and these three elements interact, clash and adjust with each other. The political system maintains and does not breakdown in such a situation. In the early period of independence, many political scientists adopted the liberal approach to study politics in India.

In his book *Politics in India*, Rajni Kothari suggests that the political system is resilient and survives. Using this approach, Kothari categorised the Congress party of the 1950s-1960s as Congress System and the 1950s-1960s as the era of Congress dominance. In a review of Kothari's book, C.B. Bhambhri (1974) points out that Kothari's framework prohibits raising basic questions like the class character of the state, location and distribution of political power, and the role of imperialism. Bhambhri says Kothari does not refer to the role of trade unions, big industrial houses, rich farmers' lobbies and landless peasants. He mentions that Kothari's model is like that of Dahl which defines society as plural and democratic government works like a market which is influenced by all sorts of pulls and pressures. Bhambhri says that this limitation in Kothari's model is because of the limitation or systemic or liberal approach which does not look at the class conflict as a process of social change and focuses on how a system maintains itself or a consensus within its conflicting units. In response of Bhambhri's views, Kothari says that his view is not based on Marxist approach to politics or American brand of Functionalist Approach. Kothari says he has used Indian model which is different from both the Marxist and Capitalist Model. He says that there are two styles of theoretical analysis: polar and pluralistic, and he has used pluralistic analysis to study politics in India.

In the 1970s, several individual scholars used the systemic framework to study state. They also studied the sub-system like political parties, leadership, election, pressure groups, caste, religion and language. For example, Richard Sisson and Paul R. Brass studied Congress in Rajasthan and Uttar Pradesh, respectively. By the end of the 1970s the change of the society modified the character and nature of the state. Land reforms, green revolutions and welfare policies mainly caused these changes. The liberal approach was unable to reflect these changes in study of Indian politics. Iqbal Narain (1976) applied this framework to analyse state politics in the country. After the 1970s, the liberal approach has seen changes. It is now using the concept of the state instead of political system. In the 1980s, a section of literature focused on the study of the state and viewed the state as an autonomous institution. It views the state functioning independently of and in the interest of all groups and classes. This is called Statist

Approach. The limitations of Statist Approach are that it gives insufficient importance to the role of diverse groups in Indian society.

CHANGING SCOPE OF LIBERAL APPROACH

The liberal approach has changed since 1950s. A convergence between its elements of the 1950s-1960s and some elements of Marxian approach has happened. It is no longer against using the concept of state. It studies the activities that aim to achieve social transformation or are concerned with basic democratic values, people's mobilization through civil society organisations, multiculturalism and social capital or in electoral politics.

Civil Society

Civil society is different from civil society organizations. Neera Chandhoke (1995) defines civil society as a space that exists between the family and the state. In this space, civil society organizations operate. In liberal approach, the role of civil society organizations is viewed in relation to democratic rights of individuals. The liberal approach helps in explaining the role of these organizations in democratization of the society or protection of the rights of individuals and groups in the society: rights of free expression, freedom to dissent, and freedom to form associations, freedom to generate and disseminate public opinion. It helps in explaining the relationship between state and society.

Multiculturalism

Multiculturalism means recognition of rights of diverse groups – right to representation and distributive justice. Multiculturalism assumes that human beings are culturally embedded. It means that they grow up and live within a culturally structured world. Parekh (2006) says no multicultural society can or should ignore the demands of diversity. They organize their lives and social relations in terms of a culturally derived system of meaning and significance. These cultural communities generally demand various kinds of rights to maintain their collective identity. Mahajan (2002) states that multiculturalism is concerned with the issue of equality or the question if different communities are living peacefully together as equals in the public arena. She states that multiculturalism is different from pluralism which denotes just co-existence of different groups in the society, but not whether they related to democratic pursuits or not. Multiculturalism is associated with democracy. It provides cultural rights of religious and linguistic minority communities to preserve their culture, language and other rights.

Social Capital

Social capital means the existence of networking among people in a group or community, who share common values and trust each other. Social capital

explains nature of relations among communities and shows the existence of civil society and democracy. This concept, derived from the Tocquevillian notion of associations, was used by Italian political scientist Robert Putnam in his book *Making Democracy Work: Civic Traditions in Modern Italy*. The concept has become important with the rise of new social movements, civil societies and realisation of the importance of substantive democracy. Ashutosh Varshney's book *Ethnic Conflict and Civic Life: Hindus and Muslims in India*, which studies ethnic riots in six cities of India, has been influenced by Tocquevillian tradition.

CONVERGENCE OF APPROACHES

Non-Marxist and Marxist approaches have studied politics in post-Independent India. These approaches have traditionally been exclusive to each other but they are not as rigid since the 1980s as they were earlier. There is convergence between them in terms such as state, political system or state interchangeably and address similar kinds of issues. Scholars such as Francine Frankel, Lloyd Rudolph, Sussane Rudolph and Pranab Bardhan have written about the convergence. Francine Frankel points out the historical contradictions between the conservative forces of institutional democratic politics and the transformative goals of development planning. She differentiates between political and social issues. Bardhan, a neo-Marxist scholar, advocates that in India state is an autonomous actor and plays an important role in shaping and changing power relations among different classes. Lloyd and Susanne Rudolph say Indian state is a centrist state, and Indian politics is devoid of class politics. It functions as a third actor between capital and labour. The Indian state functions between 'Command Polity' and 'Demand Polity' in which the state has to deal with the pressure of various demand groups like students and farmers.

CHECK YOUR PROGRESS

Q. 1. What are the core elements of liberal approach?

Ans. The core elements of liberal approach are: (i) Institutions: Political System, Not the State, (ii) Processes, and (iii) Values.

(i) Institutions: Political System, Not the State: The liberal approach used the term political system which includes institutions like interests-groups, political parties and civil society organizations. These institutions interact with social structures like: religion, caste, language, region and tribe and undertake certain functions. These interactions lead to occurring of some processes where different parts of an organization clash

and cooperate and build a consensus. In results, a system or institution maintains itself. Political institutions comprise of political parties, pressure group legislature and executive.

(ii) Processes: Liberal approach studies the processes including the functions performed by different institutions. These processes are political mobilization, interest articulation and interest aggregation. These are also called democratization, deepening and consolidation of democracy.

(iii) Values: The liberal approach focuses on values like liberty, human rights and equalities. The state has to protect the vulnerable sections, ethnic groups, scheduled tribes and minorities. Liberal approach advocates individual rights and freedom as well as protection of communities, especially their language, culture and script.

Q. 2. Briefly explain how liberal approach is related to Structural-Functional, Systemic or Development perspective to study politics.

Ans. Liberal approach is a variant of systemic or structural functional approach, also called Systemic Approach. Behavioural movement in social science led to the emergence of Systemic approach. In the 1950s-1960s, David Easton and James S. Colman introduced Systemic approach to study political systems in the developing countries. This framework, also called modernization or development framework, aimed to study development of modern political institutions in developing countries. The concept of development, according to this perspective, means development of modern political institutions.

Q. 3. Briefly describe the changes in the scope of liberal approach.

Ans. Since 1950s the changes in the scope of liberal approach have happened. There is convergence between its elements of the 1950s-1960s and some elements of Marxian Approach. It has started using the concept of state and studies the activities that aim to achieve social transformation or are concerned with basic democratic values, people's mobilization through civil society organisations, multiculturalism and social capital or in electoral politics.

Q. 4. Briefly explain the convergence of Liberal and Marxist Approach to study Indian politics.

Ans. Non-Marxist and Marxist approaches have traditionally been exclusive to each other but they are not as rigid since the 1980s as they were earlier. There is convergence between them in terms such as state, political system or state interchangeably and address similar kinds of issues. Scholars like: Francine Frankel, Lloyd Rudolph, Sussane Rudolph and Pranab Bardhan have mentioned about the convergence of liberal and Marxist approach to study Indian politics.

MULTIPLE CHOICE QUESTIONS

Q. 1. What is ideology?

- (a) A type of belief-system favoured by extremists.
- (b) A science devoted to the discovery of unquestionable truths.
- (c) A set of ideas which typically provides a description of things as they are, portrays an ideal political order, and suggests how that ideal could be attained.
- (d) The characteristic outlook of people who are not clever enough to understand the work of political philosophers.

Ans. (c) A set of ideas which typically provides a description of things as they are, portrays an ideal political order, and suggests how that ideal could be attained.

Q. 2. Why have liberalism and socialism been powerful ideologies since the late eighteenth century?

- (a) In different ways they embodied the ideals of the Enlightenment.
- (b) They appealed to social groups which had been fostered by the industrial revolution.
- (c) Both were expounded in a series of classic writings by great thinkers.
- (d) All of the above.

Ans. (d) All of the above.

Q. 3. Liberal ideology:

- (a) was invented in the 18th century to serve the interests of the British Liberal Party.
- (b) developed as a hostile response to the emergence of industrial capitalism.
- (c) is a compromise between socialism and conservatism.
- (d) is a long-established creed which focuses on individual freedom.

Ans. (d) is a long-established creed which focuses on individual freedom.

Q. 4. Classical liberalism began to be questioned in the late nineteenth century mainly because...

- (a) The British Liberal Party was in steep decline.
- (b) The industrial revolution had generated widespread poverty and social problems.
- (c) Political thinkers were anxious to strike a compromise with socialism.
- (d) In practice it had led to excessive state intervention.

Ans. (b) The industrial revolution had generated widespread poverty and social problems.

Q. 5. Why do Liberals favour the free market economy?

- (a) They feel that individuals are rational enough to be left to pursue their own economic interests.

- (b) Most of them are closely connected to big business.
- (c) They think that poverty is a good way of ensuring social control.
- (d) They regard human existence as taking place in a 'state of nature', in which cut-throat competition is perfectly justified.

Ans. (a) They feel that individuals are rational enough to be left to pursue their own economic interests.

Q. 6. Karl Marx disagreed with many socialist thinkers because...

- (a) They did not approve of totalitarian government.
- (b) They were a bit squeamish about the use of violence to secure political change.
- (c) Their ideas were not based on 'scientific' methods.
- (d) They were not affiliated to a trade union.

Ans. (c) their ideas were not based on 'scientific' methods.

Q. 7. Why did 'evolutionary' socialism develop?

- (a) Some of Marx's predictions about social developments had not been verified in practice
- (b) Socialists grew more nervous about the prospect of violent revolution
- (c) Universal suffrage had removed all the grievances of the working class
- (d) The Soviet Union had utterly discredited Marx's ideas

Ans. (a) Some of Marx's predictions about social developments had not been verified in practice

Q. 8. The socialist view of human nature assumes that...

- (a) Human beings are easily led.
- (b) Human beings are naturally competitive.
- (c) Human beings are driven by envy.
- (d) Human character is radically affected by circumstances.

Ans. (d) Human character is radically affected by circumstances.

Q. 9. Characteristically, conservatives are...

- (a) Opposed to 'rationalism'.
- (b) Supportive of the tried and trusted in preference to the experimental.
- (c) Believers in 'organic' society.
- (d) All of the above.

Ans. (d) All of the above.

Q. 10. Why is it difficult to conceive of nationalism as an ideology like liberalism or socialism?

- (a) Its advocates are driven by emotion rather than reason.
- (b) It does not prescribe any specific form of government.
- (c) It creates tensions within and between established states.