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*By: R.S. Chaurasia*



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# QUESTION PAPER

June – 2024

(Solved)

INDIA : DEMOCRACY AND DEVELOPMENT

M.P.S.-3

Time: 3 Hours ]

[ Maximum Marks: 100

Note: Attempt five questions in all, selecting at least two questions from each section. All questions carry equal marks.

## SECTION-I

**Q. 1. Examine the nature of relationship between executive and judiciary in India.**

**Ans.** The relationship between the executive and the judiciary in India is a cornerstone of the country's constitutional democracy. It is characterized by a system of checks and balances designed to ensure that no single branch of government becomes too powerful. While the executive is responsible for implementing laws and running the administration, the judiciary interprets the law, ensuring that the executive and legislative actions conform to the Constitution of India. This relationship, however, has evolved over time, marked by both cooperation and tension.

**Constitutional Framework:** The Constitution of India establishes a clear separation of powers among the three branches of government: the legislature, the executive, and the judiciary. Article 50 of the Directive Principles of State Policy explicitly calls for the separation of the judiciary from the executive, ensuring judicial independence. The judiciary is empowered to review the actions of the executive and the legislature, a power known as judicial review. This authority allows the judiciary to strike down executive actions or legislative enactments that violate the Constitution.

**Judicial Independence:** Judicial independence is a fundamental principle that underpins the relationship between the executive and the judiciary. The judiciary must be free from executive influence to impartially uphold the rule of law. In India, this independence is safeguarded through several constitutional provisions, such as the appointment process, security of tenure, and the prohibition of arbitrary removal of judges. Judges of the Supreme Court and High Courts are appointed by the President of India, following a process that involves consultation with existing judges and legal experts. Over

time, the judiciary has asserted greater control over appointments, particularly through the "Collegium System," where a group of senior judges recommends appointments and transfers of judges. This system has been a subject of contention, with the executive at times seeking greater influence over judicial appointments.

In recent years, the relationship between the executive and the judiciary has again come under scrutiny. The debate over the Collegium System, which the judiciary defends as essential for maintaining its independence, and the executive's push for a National Judicial Appointments Commission (NJAC) in 2014, highlights ongoing tensions. The Supreme Court struck down the NJAC as unconstitutional, reaffirming the primacy of the judiciary in judicial appointments. Moreover, the judiciary has been active in areas traditionally seen as the domain of the executive, such as environmental regulation, police reforms, and governance issues. This judicial activism has sometimes been criticized as "judicial overreach," with the executive arguing that the judiciary is encroaching on its domain. Thus, the relationship between the executive and the judiciary in India is complex and dynamic, shaped by constitutional provisions, historical developments, and evolving political contexts. While the judiciary's independence is essential for upholding the rule of law and protecting citizens' rights, the balance of power must be carefully managed to maintain harmony between the branches of government.

**Q. 2. Briefly explain the evolution of political democracy and economic development in India.**

**Ans. Ref.:** See Chapter-4, Page No. 23, Q. No. 4, Page No. 22, 'Political Democracy and Economic Development in India-1947&1967', 'Political

# QUESTION PAPER

December – 2023

(Solved)

INDIA : DEMOCRACY AND DEVELOPMENT

M.P.S.-3

Time: 3 Hours ]

[ Maximum Marks: 100

Note: Attempt five questions in all, selecting at least two questions from each section. All questions carry equal marks.

## SECTION-I

**Q. 1. Discuss the role of socialist thinking in the Indian National Movement.**

**Ans.** The Indian national movement, characterized by its strong legacy of political and economic protest, significantly shaped the trajectory of post-independence India. In the latter half of the 19th century, prominent nationalist leaders like Dadabhai Naoroji, M.G. Ranade, and R.C. Dutt began articulating a powerful critique of colonial exploitation. Their analysis highlighted the drain of wealth from India to Britain, exposing the economic subjugation underlying colonial rule. Initially, the Indian National Congress, the principal platform for nationalist expression, was primarily concerned with the interests of the elite, focusing on issues like greater representation of Indians in senior government services and legislative bodies. The Indian National Congress, while advocating for the interests of peasants and farmers, was slow to address the critical issue of land reform. Although many peasants participated actively in the Congress-led Satyagrahas, it was only towards the end of the freedom movement that the Congress seriously began to demand land reform. This demand included the abolition of zamindari (landlord) systems and other intermediary rights in land, and the transfer of land ownership to the actual tillers, the farmers who worked the land. Before this shift, the Congress had primarily focused on broader political and economic issues, often aligning with the interests of the landed elite. It was only in the later stages of the freedom struggle, particularly under the influence of socialist leaders within the Congress and the rising pressure from peasant movements, that the party recognized the need for radical land reforms. However, the political landscape shifted dramatically with the emergence of Mahatma Gandhi. Gandhi broadened the movement's appeal by addressing the concerns of ordinary people, particularly peasants and workers. His approach emphasized mass mobilization and nonviolent resistance, bringing the plight of the

marginalized to the forefront of the national struggle. Jawaharlal Nehru, who had shown great admiration for socialism as early as 1928, delivered his presidential address to the Lucknow session of the Indian National Congress announcing his conviction that 'the only solution of the world's problems and of India's problems lies in socialism'. The concepts that evolved during this period, such as Swaraj (self-rule), the pursuit of political and economic rights, socialism, and the importance of planning and consensus, became the guiding principles for India's post-independence policies. These ideas were instrumental in shaping a nation committed to self-governance, social justice, and inclusive development, forming the bedrock of modern India's democratic and economic framework.

**Q. 2. Critically examine the nature of caste inequalities in India.**

**Ans.** Caste, a deeply ingrained system of social hierarchy in India, has long been a contentious issue among scholars. This stratified social system has generated extensive academic discourse and political debate, particularly regarding its transformation under colonial rule. Some scholars argue that colonialism reinforced existing social structures, including caste, by codifying and institutionalizing them through administrative measures, such as the census and legal classifications. This perspective suggests a continuity of pre-colonial social norms that were merely formalized by the British. On the other hand, some argue that colonialism fundamentally altered the caste system, introducing qualitative changes that reshaped social identities and power dynamics. These changes included the politicization of caste and its use as a tool for governance, which deepened social divisions and created new hierarchies. The debate reflects the complex interplay between colonial policies and the persistence of traditional social structures in shaping modern Indian society. Louis Dumont, a prominent French scholar, provided a textually-informed

# **Sample Preview of The Chapter**

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# INDIA: DEMOCRACY AND DEVELOPMENT

## Legacy of National Movement with reference to Development, Rights and Participation

1

### INTRODUCTION

Indian civilization is oldest continuous civilization of the world. Urdu poet Iqbal said: Greek, Egyptian and Roman Civilization has been disappeared but our old civilization and tradition is continuous.

Basic cause of our continuity is that we followed maxim of *i.e.*, whole world is family and welfare of whole mankind. Due to these motives, we have survived in spite of migration of various races, and rule of Sultans, Mughal and Britisher's and now India is considered greatest democracy of the world and recently it has been predicted that soon India may emerge as greatest developed country due to astonishing rapid growth.

Western scholars think that democracy began with Greek city-states without knowing that in India democracy began many thousand years ago.

During time of Buddha and Jain saints Parshvanath and Mahavira, there were many republics and democratic states such as Vaishali, Lichhvis and of Shakyas etc. These democratic states believed in pursuation and moral values, so produced, Buddha, Parshvanath and Mahavira and this tradition has been revived by Mahatma Gandhi under whose guidance India got independence, western scholars consider

Greek states as home of democracy because it was followed by Roman empire, British and French empires and various other countries. American Revolution and French Revolution gave new ideas of liberty, equality and of fraternity and of Parliamentary and Presidential government. Based on Marxist and socialist ideologies, which are now practiced all over the world in most of the states.

Indian democracy in ancient times of Buddha and Mahavira eclipsed during Mauryan empire, Gupta empire and Rajput period. Sultanate and Mughal period were monarchical periods of Indian history but even during these periods, villages continued to remain republics in miniature. According to Metecoff: Shakas, Hunas, Turks, Pathans and Mughals came and ruled but village republics continued.

During British rule, village republics and Panchayat got a set back, Bahadur Shah Zafar and Nana Sahib and their supporters effort to snatch powers from Britisher through revolt of 1857 failed and era of constitutional development and National Movement began.

Legacy of National Movement was that India got freedom and became greatest democracy having population of more than one thousand millions.



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**DEVELOPMENT, RIGHTS AND PARTICIPATION**

British rule in India was achieved and established by East India Company. This company ruled over India, parliamentary control which was achieved through Regulating Act of 1773, Pitt's India Act and periodical renewal of charters of East India Company. Due to Revolt of 1857, British rule passed to parliament, who ruled through Secretary of State and Governor General of India in the name of queen Victoria.

A proclamation in the name of queen Victoria was issued assuring native rulers protection of their rule and to people religious freedom and employment on ability without any discrimination. In 1861, constitutional Act was passed, universities and High Courts were established at Calcutta, Bombay and Madras. Here it may be noted that according to writers of *Oxford History of India*, Universities impart education through English medium and have heralded new Western culture and scientific modern outlook in India. Indian judges follow Sir Elijah Impey, first chief justice of Indian Supreme Court as American judges follow chief justice Marshall.

British rule created national awakening and class of English educated people, who demanded power, post, constitutional rule and end of economic exploitation by British rulers.

**FOUNDATION OF THE INDIAN NATIONAL CONGRESS**

In 1885, the educated elite class formed the Indian National Congress with the support of retired British official A.O. Hume. Its leaders were Surendra Nath Banerji, Dada Bhai Naoroji, Ramesh Chandra Dutta, Pheroz Shah Mehta and Gopal Krishna Gokhale etc. They were mild leaders and believed in persuasion, holding yearly *sammelan* and in passing resolutions demanding senior Government posts for Indians and more representation. Consequently Act of 1891-92 was passed but it does not satisfy them.

As new extremist class emerged under the leadership of Bal Gangadhar Tilak, Lala Lajpat Rai and Bipin Chandra Pal which believed in pressure and agitation and opposed policy of petition and persuasion. But from 1885 to 1905 Congress was dominated by mild leaders and followed policy of petitions and persuasion. In 1905, partition of Bengal annoyed Congress leaders, who encouraged people to boycott

British goods and oppose partition by agitation. Tilak said "*Freedom is our birth right and we will have it.*" Thus policy of petition and persuasion failed, British Government followed policy of *divide and rule* and of prosecuting extremists and of appeasement to mild leaders.

Due to policy of *divide and rule* and appeasement, Act of 1909 was enacted, based on communal representation and to appease mild Congress leaders more constitutional rights were given and Muslim League was encouraged.

In 1895, Dr. Annie Besant founded Home Rule League which was supported by some Congress leaders including Tilak.

During First World-War of 1914-18, leaders and people supported Britishers as President Wilson announced we are fighting to make world safe for democracy. In 1917, Secretary of State Montague announced to confer constitutional powers, but in 1919, Jalianwala Bagh episode happened which annoyed people of India. The Congress came under the leadership of Mahatma Gandhi. In 1921, he launched non-cooperation movement and in 1925, All Parties Conference under him prepared a Constitution of India Bill as they were not satisfied by Act of 1919, conferring dyarchy to Indian provinces.

In 1928, Motilal Nehru Committee demanded rights of Cabexs Corpus and non discrimination on the basis of race, religion and creed etc. In 1935, Government of India Act was passed which gave more representation and powers which enabled Congress, Muslim League and other parties to form their ministries in provinces. Act of 1935 became basis of Indian Constitution.

**GANDHI'S CONTRIBUTION**

Gandhiji became undisputed leader of Congress in 1921, he believed in truth, *ahimsa* (non-violence) and simple living and high thinking. He initiated satyagraha at Champaran in Bihar against British indigo planters and Khaira in Gujarat against heavy revenue demands of Government and Dandi March against salt tax. In 1921, he launched Khilafat Movement non-cooperation movement and in 1931, non obedience movement and in 1942 Quit India Movement. He changed elite educated Congress and made it mass movement with the support of masses, Gandhiji became

greatest leader of India and under his leadership, India got independence on 15th August, 1947. As such Mahatma Gandhi is considered one of the greatest leaders of the world.

#### **GANDHI'S SUBSTANCE OF SWARAJ**

Gandhiji believed in Sarvodaya, (welfare of all) and in truth and non violence. His dream of free India was of Ram Rajya. Ram Rajya means a rule in which everybody may be happy, no exploitation, no poverty, no corruption, no incurable disease. Propertied and capitalist class may act as trustee for welfare of all people. Government may be based on self sufficient village republics and every citizen should work for welfare of all people.

#### **THE KARACHI RESOLUTION OF CONGRESS**

The Congress passed in 1931, about socio-economic contents stating economic life must conform to justice and must secure a decent standard of living. It was urged that state should safeguard interest of workers, peasants and should protect indigenous cloth against foreign cloth.

Civil servants pay should not be more than Rs.500. Consequently Congress ministers in 1937, took only Rs. 500 as pay. The state would reduce military expenditure and nationalize large industries and mineral resources, railways and other means of transport etc. These were partially implemented in 1937 by Congress ministries and is stated in Indian Constitution.

#### **THE IDEA OF SOCIALISM**

The Bolshevik Revolution of 1917 and influence Fabian Socialist and Nehru's tour of U.S.S.R. and five year plans of Soviet Socialist Russia created Congress Socialist Party led by Jawaharlal Nehru, Jaya Prakash Narain, Acharya Narendra Dev and Dr. Ram Manohar Lohia etc. In 1935, Communist Party of India was formed which was banned, so Communist Party also started working within the Congress Socialist Party; Nehru called for building up a joint front of all the anti imperialist forces, so Socialist leader continued to work in Congress trying to impose their ideology.

#### **THE IDEA OF PLANNING**

Success of planning in Russia gave idea of planning to India. In 1935, Subhash Chandra Bose became Congress President and a Planning Commission was formed under the chairmanship of Jawaharlal Nehru and Prof. K.T. Shah as secretary.

In 1940, a group of industrialists under Ghanshyam Das Birla prepared Bombay Plan and M.N. Roy published a People's Plan advocating nationalization of land; idea of Planning survived but plans were not followed.

#### **THE NATURE OF GANDHIAN PLAN**

Gandhiji placed emphasis on Charkha and Khadi and cottage industry etc. to give livelihood to all.

He placed emphasis on self-sufficient village community and stressed need of revival of cottage and small scale industry to provide work to all people.

#### **THE GANDHIAN SOCIAL PHILOSOPHY**

Gandhiji worked for abolition of untouchability and giving preferential rights to Harijans to improve their lot, he dreamt for a Harijan mahila as president of India. Throughout his life, he worked for uplift of Harijans, so Dr. Ambedkar became maker of India's Constitution and he initiated reservation of Scheduled Caste and Scheduled Tribe in Indian Constitution. Gandhi tried for uplift of ladies, so Indian ladies are now most modern and progressive ladies of the world. Sarojini Naidu, Vijay Laxmi Pandit, Indira Gandhi, Jayalalita, Mayawati, Mamta Banerji, Uma Bharti etc. are most powerful in Indian politics.

Mahatma Gandhi worked for Hindu-Muslim unity and died for this, so in free India Dr. Zakir Hussain, Faqrudin Ali Ahmed and Abdul Kalam became Presidents.

#### **THREE VIEWS ABOUT DEVELOPMENT**

1. **Historical Gandhian View:** Gandhi called Ram Rajya which was based on historical basis *i.e.*, development based on the basis of Indian proverb *i.e.* agriculture is best, business is good, service is bad and begging worst. He favoured cottage industry and handicrafts with minimum government interference, with self-sufficient village economy and autonomy, so villages were called republic in miniature as the villages provided work and food to all. As such Sarvodaya meant welfare of all.

2. Bureaucratic class desired large industries under government control and nationalization. This thinking was supported by communists and Jawaharlal Nehru and by Socialists partially.

3. Establishment of large industries with government support but without government control on the basis of *laissez faire* *i.e.* without government interference.

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As Jawaharlal Nehru and his dynasty remained in power, so India followed Russian model of State Planning which due to globalization policy has been modified, recently it is said India may soon become richest country of the world surpassing U.S.A. and China in future. But at present, in India one side there is plenty and on the other side farmers are committing suicide.

**SUMMARY**

India got independence on 15 August, 1947 due to nationalist movement led by Gandhiji. Indian leaders believed in democracy and development, so India is now greatest democracy and by development may become richest country of the world.

**EXERCISES**

**Q. 1. Was there an economic prospective of the early nationalist movement in India?**

**Ans.** There was economic perspective in the early national movement. Dada Bhai Naoroji, R.C. Dutta and M.G. Ranade initiated economic thinking. Congress demanded uniform introduction of permanent settlement. Dr. Annie Besant, in 1918, demanded Home Rule, Congress, in 1925, formed sub-committee under Gandhiji and in 1928, Motilal Nehru committee passed economic resolutions. ■■

**Q. 2. What was Gandhiji's contribution to the economic thinking in Indian National Movement?**

**Ans.** Gandhi desired Sarvodaya, (welfare of all), a rule in which everybody may be happy. There may be no starvation and no unemployment. To remove unemployment he preached for use of *khadi* based on spinning wheel (*Charkha*), handicraft, cottage and small scale industries.

**Q. 3. Discuss the evolution of Socialist thinking in Indian National Movement.**

**Ans.** Russian Revolution of 1917 influenced Indian thinkers, so Communist Party was established in India. Pt. Jawaharlal Nehru went to Russia, so he was also influenced by communist outlook. British thinkers such as Sydney Web, George Bernard Shaw, H.G. Wells, G.D.H. Cole etc., originated Fabian socialism which influenced Pt. Jawaharlal Nehru, Acharya Narendra Dev, Jaya Prakash Narain and Dr. Ram Manohar Lohia, so Socialist Party came in existence. As Nehru dynasty got ruling power, so India became Socialist Republic.

**Q. 4. How did the economic thinking in the Indian National Movement crystallize in the end?**

**Ans.** In the end to reconcile different ideologies, India followed path of mixed economy. ■■