CONQUER BLUE BOOK SAMPLE

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MODERN INDIA

Socio Religious Reform Movements

The women's questions arose in modern India as a part of the 19th century social reform movement. What were the major issues and debates concerning women in that period? [2017/15]	**Women**
Examine the linkages between 19th centuries 'Indian Renaissance' and the emergence of national identity [2019/10]	**General**
Trace the rise and growth of socio-religious reform movements with special reference to young Bengal and Brahmo Samaj [2021/10]	**Specific movements**
Mahatma Jotirao Phule's writings and efforts of social reforms touched issues of almost all subaltern classes. Discuss.[2025/15]	
Topics yet to come- Caste,religion class aspect ,personality based, geographical angle etc	

Socio-religious reform movements were efforts initiated in the 19th and early 20th centuries in India to reform and modernize society by addressing social evils and superstitions, while also revitalizing religious practices in line with rational and humanistic principles.

Aims and Objectives of the Socio-Religious Reform Movement

Eradication of Social Evils-

- End harmful practices like Sati, child marriage, and untouchability.
- Ex: Raja Ram Mohan Roy campaigned against Sati, leading to its ban in 1829.

Promotion of Education (Especially for Women & Lower Castes)-

- Spread modern education and rational thinking.
- Ex: Savitribai Phule opened the **first girls' school** in Pune in 1848.

Empowerment of Women-

- Improve women's status through rights, education, and remarriage.
- Ex: Ishwar Chandra Vidyasagar supported the **Widow Remarriage Act (1856).**

Encouraging Rationalism and Scientific Temper-

- Promote logic over superstition and blind faith.
- Ex: Dayanand Saraswati encouraged back to Vedas.

Religious Tolerance and Unity-

- Create harmony among diverse religions and reform religious practices.
- Ex: **Brahmo Samaj** opposed idol worship and caste-based discrimination, and promoted monotheism.

Removal of Caste Discrimination-

- Promote equality and challenge Brahminical dominance.
- Ex: Jyotirao Phule's **Satyashodhak Samaj** worked for Dalit rights.

Revival and Reform of Religious Values

- To cleanse religions of superstitions, blind rituals, and social evils while returning to pure, rational, and ethical teachings.
- Ex**: Arya Samaj** (founded by Swami Dayanand Saraswati) promoted the authority of the Vedas and rejected idol worship and caste-based discrimination.

Opposing Colonial Interference

- To resist the cultural and religious domination of British colonialism, which portrayed Indian society as backward to justify imperial rule.

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Ex: Raja Ram Mohan Roy defended Hindu philosophy in English writings to counter missionary criticism, while also calling for internal reform (Ex: abolishing sati).

The Awakening Force: Reformers and Their Powerful Methods

Education and Literacy Campaigns-

- Reformers believed that education was the key to ending ignorance, superstitions, and inequality.
- Ex: Raja Ram Mohan Roy founded **Hindu College (1817)** in Calcutta (with David Hare).

Writings and Publications-

- They wrote books, newspapers, and journals to spread reformist ideas and challenge orthodoxy.
- Ex: Raja Ram Mohan Roy published **Sambad Kaumudi** to support social reforms

Founding Reform Movements & Societies-

- They established organized platforms to campaign for change.
- Ex: **Brahmo Samaj** (Ram Mohan Roy), **Arya Samaj** (Dayanand Saraswati).

Legal Reforms and Advocacy-

- Reformers lobbied the British government to pass laws banning harmful customs.
- Ex: Ishwar Chandra Vidyasagar's efforts led to the **Widow Remarriage Act of 1856.**

Public Debates and Lectures-

- They held discussions, debates, and lectures to engage people and question blind traditions.
- Ex: Swami Vivekananda's lectures in India and abroad awakened national and spiritual pride.

Social Work and Direct Action-

- They established schools, orphanages, and shelters for women and the poor.
- Ex: **Pandita Ramabai** founded the Mukti Mission for destitute women and widows.

Reinterpretation of Religious Texts-

- Reformers re-read the ancient scriptures to show that social evils that grew over the time were just misinterpretations of the original writings or practices.
- Ex: **Swami Vivekananda** reinterpreted ancient Hindu scriptures to popularise Neo Hinduism .

Was the Socio-Religious Reform Movement an Indian Renaissance?[CSE 2019]

The National Renaissance refers to a period of widespread awakening in a nation's social, cultural, intellectual, and political life marked by a revival of ancient values combined with modern, rational thinking.

Criteria	Yes – It Was a National Renaissance	But – Limitations
Revival of Heritage	Revived ancient texts and reinterpreted them with reason.	Mostly limited to urban elites and intellectual circles.
Rational Thought & Scientific Spirit	Promoted logic over superstition.(e.g.RRM , ICV).	Some reforms faced resistance from orthodox sections e.g. **Dharma Sabha.**
Spread of Modern Education	Focused on women's and lower caste education (e.g. Savitribai Phule).	Education access remained uneven across regions.
National Identity Awakening	Inspired unity, self-respect, and pride in Indian culture.	Regional and linguistic divides limited national reach initially.
Fusion of Indian & Western Ideas	Combined Vedanta with Western liberalism (e.g. Vivekananda, Brahmo).	Not all Indians had access to Western education or platforms

The Socio-Religious Reform Movement was a significant step toward an Indian Renaissance, fostering social awareness and modernization. While its reach was limited to certain sections of society, it laid the groundwork for future reform and national awakening.

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Static Coverage	
Raja Ram Mohan Roy (1772-1833) RRM • Father of the Indian Renaissance. • Established Vedanta College in order to teach his Hindu monotheistic doctrines. • Efforts led to the 1829 government regulation banning sati.	**Brahmo Samaj (1828) (CSE 2021)** • Founded by RRM. • It denounced polytheism, idolatry, faith in avatars, paramount stature of any one scripture and caste system.
Young Bengal Movement (1820s- 1830s) (CSE 2021) • Founded by Henry Louis Vivian Derozio. • Challenged tradition and custom, demanded women's education, freedom of thought and speech, support for ryots protection and fair treatment of Indian labour abroad.	**Ishwar Chandra Vidyasagar (1820-91) ICV** • Led the movement for widow remarriage and abolition of polygamy in Hindu society. • Collaborated with Drinkwater Bethune in founding the Bethune College for Girls. • Assumed the role of principal at Sanskrit College.
Swami Vivekananda (Narendra Nath Datt) • Aimed to bridge the gap between Paramartha (service) and Vyavahara (behaviour). • Believed in the philosophy of vedanta. • Represented Hinduism at Chicago's Parliament of Religions in 1893. • Founded the Ramakrishna Math and Ramakrishna Mission.	**Jyotirao Phule (CSE 2025)** • Started the first school for Untouchable caste girls in 1848. • Shelter for upper-caste widows in 1854. • Founded the **Satyashodhak Samaj** (truth seekers' Society) in 1873. • It aimed for complete abolition of the caste system. • Wrote a book **Gulamgiri,** meaning slavery. Phule dedicated his book to all those Americans who had fought to free the slaves. • He also wrote **Sarvajanik Satya Dharma Pustak**.
Savitribai Phule • Started Mahila Seva Mandal to raise awareness about women's rights. • Organised a successful barber's strike to denounce the inhumane practice of shaving widow's heads.	**Tarabai Shinde** • Feminist activist who protested patriarchy and caste in 19th century India. • Published the work: Stri Purush Tulana.
Theosophical Movement • By Madame H.P. Blavatsky and Colonel M.S. Olcott as a movement inspired by Indian thought and culture. • Drew inspiration from the philosophy of Upanishads, Samkhya, Vedanta and aimed to encourage international brotherhood.	**Arya Samaj and Dayanand Saraswati** • Sought inspiration from the vedas, which he believed infallible. • Aimed to modernize Hinduism in western and northern India. • Published his views in Satyartha Prakash. • Attacked the idea of Niyati (destiny), but believed in Karma, reincarnation and Chaturvarna. • Started 'Shuddhi' Movement to convert

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	non-Hindus/converted Hindus to Hinduism.
Sree Narayana Dharma Paripalana Movement • Led by Sree Narayana Guru Swamy among the Ezhavas of Kerala • Narayana Guru believed in the equality of all religions and condemned divisive elements based on caste, race, or creed.	**Self-respect Movement** • In 1925 S. Ramanathan invited EV Ramaswamy Naicker, or Periyar to start this Movement in Tamil Nadu. • It formalised weddings without Brahmin priests. • An egalitarian movement that advocated for the abolition of brahminical rule.
Temple Entry Movements • T.K. Madhavan, took up the issue of temple entry with the Travancore Administration. • 1924: Vaikom Satyagraha, led by K.P. Kesava, demanded the opening of Hindu temples and roads to untouchables. • 1927:Ambedkar started a temple entry movement, in which people from the Mahar community participated.	**Muslim Socio-Religious Reform Movement** **Wahabi Movement / Waliullah Movement** • Started in 1821 by Syed Ahmed Barelvi. • It aimed at removing all the new elements that entered the religious life of Muslims. • It worked to restore the political power of the Muslim community. **Ahmadiyya Movement (1889)** • Founded in 1889 by Mirza Ghulam Ahmad to promote Western education among Indian Muslims • It was based on liberal principles • Notions of a single, universal religion for all people, rejecting jihad. **Aligarh Movement and Syed Ahmed Khan** • To propagate western scientific education among the Muslim masses. • Undertook to modernise Muslim's education by adopting English language and rational practices.
Parsi reform Movements **Rahnumai Mazdayasnan Sabha (Religious Reform Association)** • Founded in 1851 for the regeneration of the social conditions of the Parsis and the restoration of the Zoroastrian religion to its pristine purity. • Led by Naoroji Furdonji and Dadabhai Naoroji, K.R. Cama, and S.S. Bengalee.	**Sikh Reform Movements** **Akali Movement (also known as the Gurdwara Reform Movement** • It aimed at liberating the Sikh gurudwaras from the control of corrupt Udasi mahants. • The government enacted the Gurdwaras Act of 1922 (amended in 1925), which gave control to the Sikh masses by making appointments through the Shiromani Gurudwara Prabandhak Committee (SGPC).

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SOCIETY

How India Has Accommodated Challenges and Evolved as a Society/India's Journey of Social Transformation/Transformation of Indian Society: Continuity and Change

Social Inequalities → Social Reform and Social Justice

- India confronted caste discrimination, untouchability, and social exclusion through reform movements and constitutional safeguards, promoting a more egalitarian society.
- Ex: The **Mahad Satyagraha (1927) led by Dr. B.R. Ambedkar** challenged caste-based exclusion from public water sources.

Cultural and Linguistic Diversity → Unity in Diversity

- Rather than imposing a single identity, India accommodated diverse linguistic and cultural aspirations within a **federal framework.**
- Ex: The **States Reorganisation Act, 1956** reorganized states on linguistic lines, preventing linguistic conflicts and strengthening national integration.

Colonial Legacy and Partition → Democratic Consolidation

- Despite Partition-related violence and widespread poverty, India **embraced universal adult franchise** and constitutional democracy from the outset.
- Ex: The first general elections (1951-52) enabled millions of illiterate citizens to participate in democratic governance.

Gender Inequality → Women's Empowerment

- Indian society has gradually expanded **women's participation** in education, politics, sports, and the workforce.
- Ex: The **Nari Shakti Vandan Adhiniyam, 2023** reserves one-third of seats for women in the Lok Sabha and State Assemblies.

Poverty and Economic Stagnation → Economic Transformation

- India adapted to developmental challenges by embracing **economic reforms, entrepreneurship**, and technological innovation.
- Ex: The 1991 Economic Reforms transformed India from a closed economy into one of the world's fastest-growing major economies.

Marginalization of Vulnerable Groups → Inclusive Development

- The evolution of rights-based governance has enhanced opportunities for historically disadvantaged communities.
- Ex: **The Forest Rights Act, 2006** recognized land and livelihood rights of tribal communities.

Communal and Regional Tensions → Democratic Accommodation

- India has largely managed **social conflicts** through constitutional mechanisms, dialogue, and democratic institutions.
- Ex: The **Mizo Peace Accord (1986)** transformed an insurgency-hit region into one of India's most peaceful states.

Globalization and Modernity → Cultural Adaptation

- Indian society has **balanced modernization** with the preservation of its cultural heritage and traditions.
- Ex: The global celebration of International Day of Yoga reflects India's ability to project traditional knowledge in a modern world.

Environmental Challenges → Sustainable Development

- India has increasingly integrated ecological concerns into its development trajectory.
- Ex: The **Chipko Movement** demonstrated grassroots environmental consciousness and influenced conservation policies.

Digital Divide and Governance Challenges → Digital Inclusion

- India has leveraged technology to improve service delivery, financial inclusion, and citizen participation.

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- Ex: The UPI revolution has democratized digital payments, empowering even small vendors and rural populations.

Religious Diversity and Communal Tensions → Secularism and Pluralism

- India accommodated multiple faiths through constitutional secularism, interfaith coexistence, and equal respect for all religions.
- Ex: The **Ajmer Sharif Dargah** attracts devotees from different religions, symbolizing India's syncretic culture **(Ganga-Jamuni Tehzeeb).**

Educational Backwardness → Knowledge-Based Society

- India has expanded access to education and skill development, transforming education into a key instrument of social mobility and empowerment.
- Ex: The Right to Education Act, 2009 made elementary education a fundamental right, promoting inclusive human development.

"India's evolution is rooted in its capacity to accommodate diversity, resolve conflicts democratically, and adapt to changing realities. From social reform to digital transformation, it exemplifies how a civilization can modernize while preserving its pluralistic ethos."

Correlation between India's cultural diversities and socio-economic marginalities	
Diversity → Socio-economic marginality	**Diversity ≠ Socio-economic marginality (2024)**
Caste Hierarchy : Social exclusion & limited access to resources causing graded inequalities. Ex: Manual scavenging by Dalits.	**Diverse Political Participation** : All groups form parties, contest elections Ex: BSP (Dalits), AIUDF (Muslims), regional tribal parties like BAP etc.
Linguistic Divide : Language barriers in jobs, education Students from the North East face hurdles in national exams due to dominance of Hindi/English.	**Social Integration through Interactions :** Urban areas foster coexistence and exchange Ex: Mumbai's mixed neighborhoods and markets
Religious Discrimination : Unequal access to opportunities for minorities Ex: **Sachar Committee** – Muslims in poor urban ghettos; Housing Discrimination discussions in metros.	Cultural Pluralism → Economic Growth – Diversity fuels tourism, arts, services Ex: **Bollywood, Yoga, Handicrafts industry**
Regional Imbalance : Neglect of tribal/Northeast areas, LWE affected areas etc. Ex: Poor infrastructure in North eastern states, Manipur Governance crisis.	Private Sector Inclusion – Caste/religion less relevant in startups, MNCs, **rationalisation of workforce.** Ex: Tech sector in Bengaluru with diverse workforce
Intersectionality : Double marginality (gender + community) Ex: Low literacy/workforce participation of Dalit/Muslim women	**Resilience & Innovation** : Cultural mix drives creativity and economic adaptability. Ex: Restaurants and food startups draw on regional culinary traditions (Ex: Rajasthani thali, Kerala seafood)
India's diversity is a **double-edged sword-**it can lead to marginality when inclusivity is lacking, but also fuels innovation, resilience, and growth. With the right policies, diversity becomes "Vikas ka engine" (engine of development), not a barrier. As PM Modi often says, "Sabka Saath, Sabka Vikas, Sabka Vishwas" reflects the path to an inclusive and empowered India.	

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Conclusion: Indian society is a unique blend of ancient traditions and modern aspirations, marked by diversity in religion, language, caste, and culture. Despite challenges like social inequalities, communal tensions, and cultural shifts, India has adapted through constitutional values, reform movements, and welfare initiatives. Its ability to embrace change while preserving unity makes Indian society dynamic, resilient, and ever-evolving.

Continuity and Change in Indian Society/Adaptive Resilience of Indian Society/India's Social Evolution: Balancing Tradition and Modernity/Indian Society: Preserving Roots, Embracing Change

- "Indian society is often described as a **'living civilization'** where centuries-old traditions coexist with the forces of modernity. Its distinctive feature lies in its ability to **preserve cultural continuity** while continuously adapting to changing social, economic, and technological realities."
  OR
- From the **village panchayat to digital governance**, from joint families to nuclear households, Indian society reflects a continuous process of adaptation without complete rupture from its cultural roots."

How Indian Society Maintains Continuity in Traditional Social Values	Changes Taking Place in Indian Society
Family and Kinship System • The family continues to be the primary institution for transmitting values such as respect for elders, collective responsibility, and social obligations. • Ex: Even among urban nuclear families, major decisions such as marriage and property matters often involve the extended family. **Religion and Cultural Traditions** • Religious practices, festivals, pilgrimages, and the concept of Dharma continue to provide moral guidance and social cohesion. • Ex: Massive participation in Maha Kumbh 2025 and continued celebration of festivals like Diwali, Eid, Pongal, and Onam. **Caste and Social Networks** • While its nature has evolved, caste continues to influence marriage, political mobilization, and community support systems. • Ex: Prevalence of caste-based matrimonial preferences and caste associations. **Cultural Heritage and Oral Traditions** • Folklore, regional languages, folk arts, and storytelling traditions continue to preserve cultural values. • Ex: Revival of folk music and regional culture through social media platforms. **Community and Collective Living** • Indian society retains a strong sense of community participation through	**Urbanization and Modernization** • Migration to cities has increased social mobility and weakened traditional barriers based on caste and region. • Ex: Diverse workforces in metro cities. **Changing Family Structure** • Joint families are increasingly giving way to nuclear families due to urban lifestyles and occupational mobility. • Ex: Rising number of nuclear households in metropolitan cities. **Women Empowerment** • Education, employment, and legal reforms have enhanced the status and participation of women in public life. • Ex: Nari Shakti Vandan Adhiniyam, 2023 and increasing female representation in higher education. **Transformation of Caste** • Caste is increasingly functioning as a political and economic identity rather than solely a social hierarchy. • Ex: Growing demand for caste-based representation and reservation benefits. **Digital Revolution** • Technology has transformed communication, education, and governance while accelerating cultural exchange. • Ex: Expansion of UPI, online education, and digital public services.

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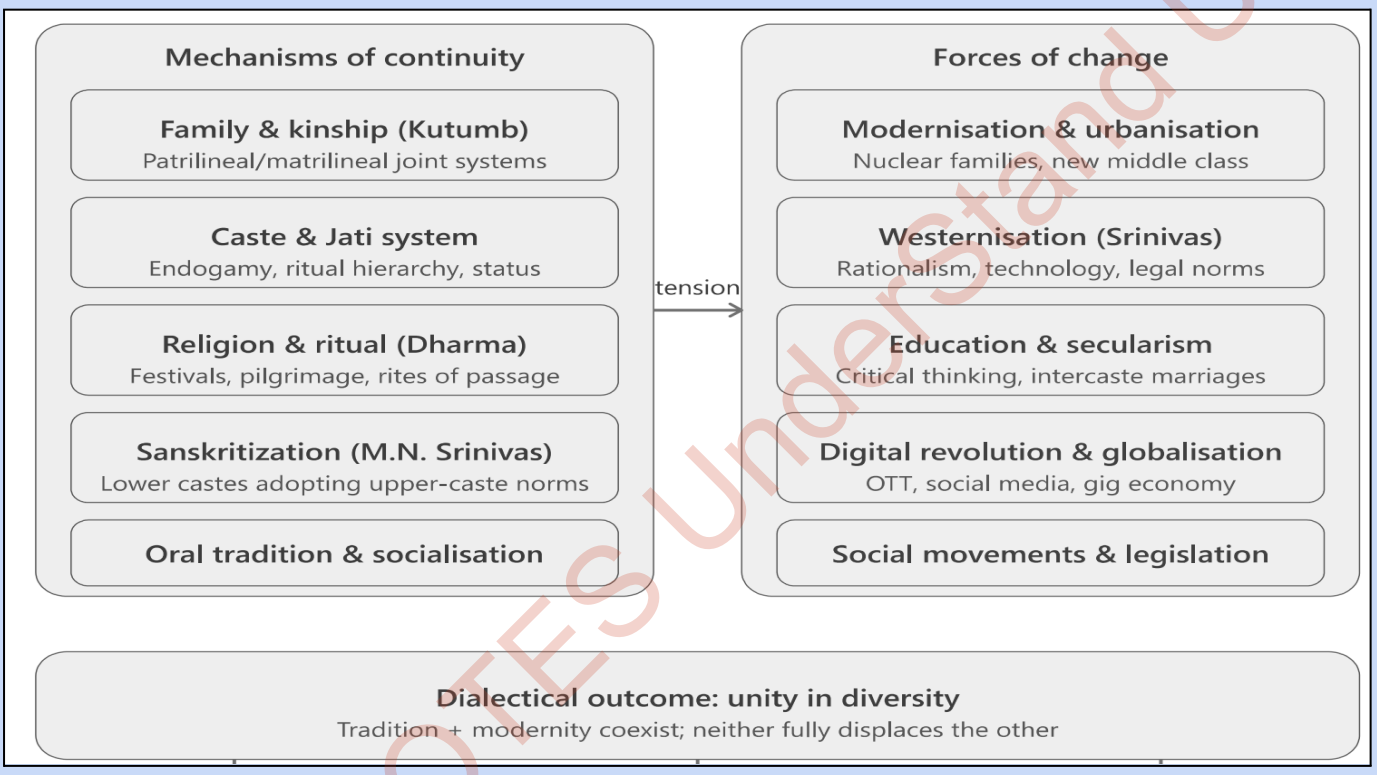
festivals, local institutions, and social networks. • Ex: Community-led celebrations and volunteer initiatives during festivals and disasters.	**Rise of Individualism** • Personal choice in education, career, and marriage is gaining importance over traditional social norms. • Ex: Increasing acceptance of inter-caste and inter-regional marriages in urban areas. **Globalization and Consumer Culture** • Global influences are reshaping aspirations, lifestyles, and consumption patterns. • Ex: Growing popularity of global brands, OTT platforms, and remote work culture.



This diagrammatic framework can be used when two variables are simultaneously distinct and interrelated.

In India, tradition is not a relic of the past and modernity is not a break from it; together they form the twin engines of a resilient and ever-evolving society."

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POLITY

Preamble goals and key judgments

Preamble Goal	Supreme Court Judgment	Key Takeaways
Justice (Social, Economic, Political)	Minerva Mills v. Union of India (1980)	Harmony between Rights & DPSPs. Social justice is Basic Structure.
	Indira Sawhney v. Union of India (1992)	Upheld OBC reservations. Reservations enable social & educational justice.
	State of Kerala v. N.M. Thomas (1976)	Affirmative action essential to substantive equality.
	K.S. Puttaswamy v. Union of India (2017)	Privacy linked to dignity & socio-economic justice.
Liberty (of thought, expression, belief, faith, worship)	Maneka Gandhi v. Union of India (1978)	Broadened Article 21. Due process must be just, fair, reasonable.
	Shreya Singhal v. Union of India (2015)	Struck down Section 66A IT Act. Strengthened free speech.
	Bijoe Emmanuel v. State of Kerala (1986)	Protected freedom of conscience (anthem case).
Equality (of status and opportunity)	Navtej Singh Johar v. Union of India (2018)	Decriminalized homosexuality. Affirmed equality, dignity for LGBTQ+.
	Sabarimala (2018)	Lifted temple ban. Upheld gender equality under Articles 14 & 15.
Fraternity (Dignity, unity, integrity)	Naz Foundation v. NCT Delhi (2009)	Decriminalized Section 377. Based on dignity, privacy, fraternity.
	NALSA v. Union of India (2014)	Recognized transgender as 3rd gender. Emphasized dignity & inclusion.

Importance:

1. Interpretative Guide

The Preamble functions as a **beacon for constitutional interpretation**, especially when provisions are ambiguous or contested.

- **Judicial Recognition**:
  In Kesavananda Bharati v. State of Kerala (1973), the Supreme Court declared that the **Preamble is part of the Constitution** and can be used to **interpret the scope and limits** of constitutional amendments.
  Examples:
  - In Indra Sawhney (1992), the Court interpreted "**equality**" to mean not just formal equality but also **substantive social justice**, in line with the Preamble's reference to "equality of status and opportunity."

2. Reflects Core Values

The Preamble is a **concise moral and ideological summary** of the Constitution - capturing its **goals, principles, and ethical foundations**.

- It embodies the essence of **constitutionalism**: limited government, rule of law, and protection of individual rights.
- Each word - "justice," "liberty," "equality," "fraternity," "sovereign," "secular," "democratic," "republic" - reflects a **normative value** that the Constitution seeks to secure.
- **Examples**:

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- The emphasis on **"fraternity"** guided rulings like NALSA v. Union of India (2014), which sought dignity and inclusion for transgenders.

3. Source of Constitutional Spirit

Beyond legal interpretation, the Preamble provides the **moral compass and constitutional ethos** - often referred to as **constitutional morality**.

- **National Identity and Aspirations**:
  "We, the people of India…" captures the **sovereign will** and shared aspirations of a diverse population. It unites citizens under a **shared constitutional identity** that transcends religion, caste, language, and region.
- **Examples**:
  - Indian Young Lawyers Association v. State of Kerala (2018 – Sabarimala case): The Court invoked **dignity and equality** from the Preamble to strike down exclusionary religious practices.
- **Fundamental Duties** (Article 51A) also reflect the moral aspirations embedded in the Preamble, reinforcing **fraternity**, **unity**, and **responsible citizenship**.

Relevant Case Studies

- **Berubari Union Case (1960):**
  - The Supreme Court initially opined that the Preamble is not a part of the Constitution and cannot confer powers or be enforceable in a court of law.
- **Kesavananda Bharati v. State of Kerala (1973):**
  - Landmark judgement where the Supreme Court reversed its earlier view and held that the Preamble is a part of the Constitution.
  - It also laid down the Basic Structure Doctrine, affirming that the Preamble's values cannot be abrogated.

- **Minerva Mills Ltd. v. Union of India (1980):**
  - Reinforced that the Preamble is integral to the Constitution and that liberty, equality, and justice are part of the basic structure, thus cannot be amended beyond recognition.
- **LIC of India v. Consumer Education & Research Centre (1995):**
  - The Court reaffirmed that the Preamble is a guiding light for interpreting the Directive Principles and Fundamental Rights.

CONCLUSION

The Preamble of the Indian Constitution is not merely a ceremonial preface but a substantive part that captures the nation's aspirations, values, and collective vision. It stands as a beacon guiding constitutional interpretation, law-making, and governance.

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GOVERNANCE

Policy-Making Process in India

1. **Problem Identification & Agenda Setting in India**
    - Initiated through **NITI Aayog**, media, court rulings, CAG reports, or grassroots movements.
    - **Example:** Supreme Court's PILs on pollution and road safety pushed the government to set environmental and traffic reforms on the agenda.
2. **Policy Formulation in India**
    - Led by relevant **ministries**, often with help from **expert committees, civil society, think tanks, and public consultations**.
    - **Example:** National Education Policy 2020 involved inputs from over 2 lakh stakeholders across 33 languages.
3. **Policy Adoption in India**
    - Policies may be adopted via **Parliament (Acts)** or **Executive Orders** by ministries or the Cabinet.
    - **Example:** The Digital India programme was adopted through Cabinet approval and Ministry guidelines.
4. **Policy Implementation in India**
    - Implemented via a complex web of **Union ministries, State departments, local bodies, and public-private partners**.
    - **Example:** Ayushman Bharat is implemented through the **National Health Authority** and state health agencies.
5. **Policy Evaluation in India**
    - Done by institutions like **NITI Aayog, Third-party evaluators, CAG, or Parliamentary Standing Committees**.
    - **Example:** The CAG audit of MGNREGA and independent studies on Swachh Bharat influenced future fund allocations and redesigns.

Challenges in Public Policy-Making Process

1. Problem Identification

- **Challenge:** Lack of reliable data and evidence leads to misdiagnosis of issues.
- **Example:** The **COVID-19 migrant crisis (2020)** exposed a critical policy blind spot, **the lack of real-time data** on inter-state migrant workers. The government admitted in Parliament that **no comprehensive database existed**, which severely delayed relief and rehabilitation measures.

2. Agenda Setting

- **Challenge:** Media and political biases distort issue prioritization over evidence-based needs.
- **Example:** Despite over **15 lakh annual road crash deaths and injuries** (MoRTH 2023), **road safety remained a low political priority** until judicial intervention and World Bank pressure pushed for the **Motor Vehicles (Amendment) Act, 2019**.

3. Policy Formulation

- **Challenge:** Centralized policymaking overlooks local contexts, reducing relevance and applicability.
- **Example:** Aadhaar-linked welfare faced exclusions due to biometric mismatches, showing the pitfalls of uniform policy design.

4. Policy Adoption

- **Challenge:** Political compromises result in diluted or vague legislative texts.
- **Example:** The Swachh Bharat Mission focused heavily on toilet construction, with only **1%** of funds allocated for behaviour change, leading to incomplete sanitation outcomes.

5. Policy Implementation

- **Challenge:** Weak coordination, understaffed departments, and resistance to digital reforms slow delivery.

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- **Example:** Pune Municipal Corporation's e-office system, launched in 2023, has only been adopted by **15 of 60 departments** till mid-2025, stalling due to capacity and accountability issues.

6. Evaluation and Feedback

- **Challenge:** Poor monitoring and weak data-driven corrections lead to stagnation.
- **Example:** Wildlife crime data remains hidden; Telangana saw **52 wildlife deaths in 2023**, but WCCB delayed disclosure, hindering policy response.

Strategies for Improvement

1. Strengthen Data Infrastructure for Problem Identification

- Invest in **real-time, disaggregated data systems** to anticipate and respond to emerging issues.
- **Example:** Expansion of the **Aspirational Districts Dashboard** by NITI Aayog has enabled targeted policy interventions using granular indicators.

2. Institutionalize Stakeholder Consultations in Agenda Setting

- Mandate **pre-legislative consultations** with civil society, experts, and affected communities.
- **Example:** The **Draft Digital India Bill 2023** was released for public feedback- setting a precedent for inclusive agenda-setting.

3. Promote Context-Specific Policy Formulation

- Encourage decentralised and evidence-based design through **pilot programs** and **local governance feedback loops**.
- **Example:** Telangana's **Palle Pragathi** scheme is tailored to rural needs, combining sanitation with participatory micro-planning.

4. Reform Legislative Adoption Processes

- Empower **Parliamentary Standing Committees** with time-bound, mandatory review roles for all major Bills.
- **Example:** The **Data Protection Bill (2023)** underwent multiple iterations after expert committee and JPC reviews.

5. Build Implementation Capacity

- Strengthen **bureaucratic training**, streamline inter-agency coordination, and promote **digital tools** for delivery tracking.
- **Example:** The **Integrated Government Online Training (iGOT) Karmayogi** platform enhances civil servant skills for complex governance challenges.

6. Institutionalise Evaluation and Feedback

- Make **third-party evaluations and impact assessments** compulsory for flagship schemes.
- **Example:** The **Independent Evaluation Office (IEO)** under the Finance Ministry and evaluations by NITI Aayog for schemes like Swachh Bharat.

7. Foster Policy Innovation Ecosystems

- Collaborate with **universities, think tanks, and state innovation councils** to incubate and scale up novel policy ideas.
- **Example:** Kerala's **Policy Lab** and **T-Hub in Telangana** link the government with startups for social impact innovation.

Conclusion

A resilient public policy process must be data-driven, inclusive, and adaptive to India's complex realities. Strengthening each stage ensures policies are not just well-intentioned, but also impactful and equitable.

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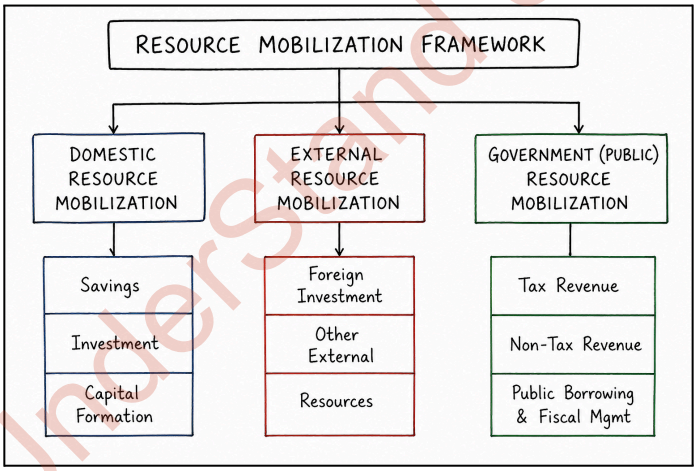
ECONOMY

Resource Mobilisation In India

Among several factors for India's potential growth, the savings rate is the most effective one. Do you agree? What are the other factors available for growth potential?(2017/10)
Explain how the Fiscal Health Index (FHI) can be used as a tool for assessing the fiscal performance of states in India. In what way would it encourage the states to adopt prudent and sustainable fiscal policies?(2025/15)

Resource mobilization means helping people or organizations get the resources they need to achieve planned goals. It goes beyond just raising money to include humans, skills, time, materials, networks, and community support.

- In the government context, resource mobilization **means securing and allocating financial and non-financial resources** to implement policies and programs.
- It includes raising public revenue, building partnerships, and leveraging private investment and community participation.
- The aim is to ensure adequate, sustained resources for national development priorities.



Types of resources in government resource mobilization:

- **Financial resources** → taxes, duties, user charges, grants, public borrowings, CSR funds
- **Human resources** → skilled personnel, administrative staff, volunteers, experts
- **Natural resources** → land, water, minerals, forests sustainably managed for development
- **Institutional resources** → laws, governance frameworks, public institutions, IT systems
- **Social & community resources** → local networks, SHGs, cooperatives, civil society support
- **Knowledge & technology** → data systems, research, digital tools, innovation platforms

Category of resources	Data (PIB)
Savings	• Household Savings: Net financial savings stabilized at 6.0% of GDP; recovery noted in rural real earnings (RBI Annual Assessment, 2025).
Investment	• Private Capex: Reached a "virtuous cycle" with a ~7-8% real growth rate, driven by the PLI 2.0 and high capacity utilization.
Cap. Formation	• **GFCF:** Accounted for 30.0% of GDP (FY26), the strongest performance in over a decade.
FDI / FPI	• In April-November 2025, gross FDI inflows strengthened to USD 64.7 billion • India's FPI pattern shows recurring cycles of inflows and outflows, with significant shifts often linked to global financial changes.

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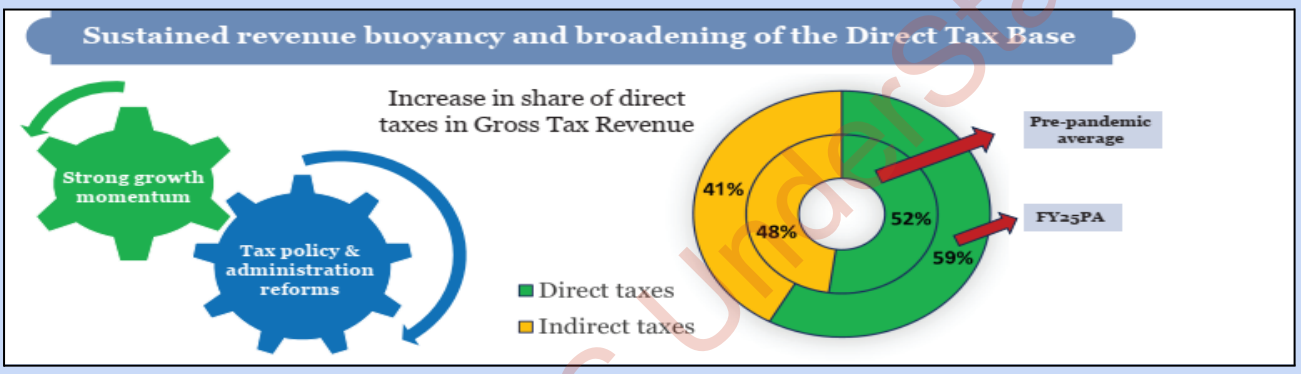
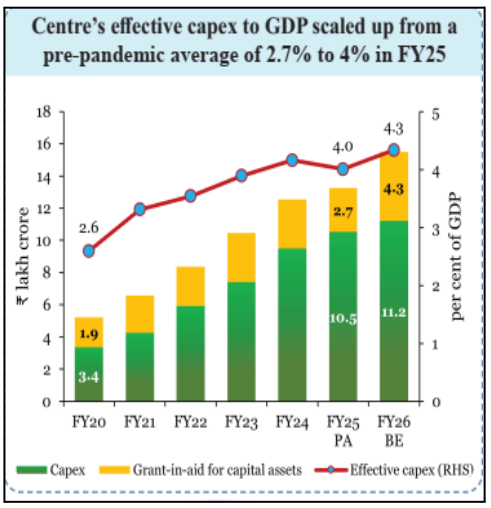
External debt	• Stood at **USD 746 billion** at end-September 2025, up from USD 736.3 billion at end-March 2025 • External Debt to GDP ratio stood at **19.2 percent** at the end of September 2025
ECBs	• External Commercial Borrowing demand remains high for Green Energy projects, despite rising global interest rates.
Remittances	• India remains the top recipient globally, projected to surpass $135 billion in 2026 (ECONOMIC SURVEY 2025-26).
tax-to-GDP ratio	• India's combined tax-to-GDP ratio, accounting for both central and state collections, currently stands at 19.6 per cent(Min. of Finance)
Non-Tax	• RBI Dividend: A record ₹2.68 lakh crore transferred for 2024-25; Disinvestment remains modest (~₹30k-50k cr).



Why resource mobilization is needed :



1. **Fiscal sustainability** → To fund rising social sector demands like health & education; e.g., India's health expenditure is still 2.1% of GDP (MoHFW, 2023), far below global average 6%.
2. **Inclusive growth** → Mobilising non-financial resources like SHGs, CSR, volunteer networks supports targeted programmes for women, SC/ST, divyang; e.g., DAY-NRLM links 8.4 crore women to microfinance (MoRD, 2023).
3. **Infrastructure gap** → Financing roads, railways, digital infra through PPPs, municipal bonds; India needs $1.4 trillion infra investment by 2030 (NITI Aayog estimate).
4. **Leveraging private capital & innovation** → Attracting FDI, green bonds, philanthropy to complement limited tax revenue;
    a. Ex: State level investment summits (Vibrant Gujrat, Invest UP) attract foreign investments and lead to multiplier effect in the economy.
5. **Disaster & climate resilience** → Mobilising global climate finance, technology, local knowledge to manage floods, droughts;
    a. Ex: India requires around USD 2.5 trillion (at 2014-15 prices) to meet the NDC targets till 2030 **(Department of Economic Affairs).**
6. **Decentralised governance** → Empowering PRIs & ULBs with financial devolution, capacity building so they can design context-specific development initiatives.

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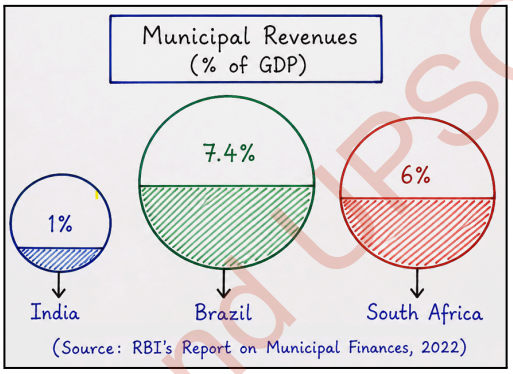
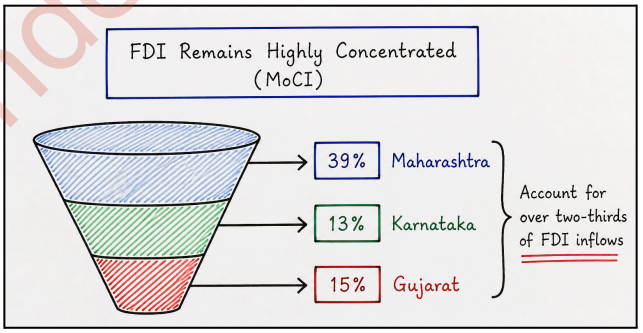
Issues in Mobilization of Resources:

1. **Narrow tax base & high informality** → 86% workforce in informal sector (PLFS 2022–23) limits direct tax collection;
2. **Regressive subsidies & revenue leakage** → Subsidies often benefit better-off; annual estimated leakage over ₹69,000 crore (ICRIER study).
3. **Underdeveloped municipal finance** →Indian municipal revenues have stagnated at approximately 1% of GDP, compared to around 7.4% in Brazil and 6% in South Africa **(RBI's Report on Municipal Finances, 2022))**
4. **Inefficient asset monetization** → National Monetisation Pipeline (NMP) target ₹6 lakh crore (2022–25); actual receipts lag behind target due to market appetite & legal bottlenecks (NITI Aayog report, 2023).



5. **Regional & sectoral imbalance** → Resource mobilisation concentrated in richer states & few sectors; eastern & northeastern states lag in attracting FDI and CSR funds.
    a. Ex: FDI remains **highly concentrated: Maharashtra** (39%), **Karnataka** (13%), and **Gujarat** (15%) account for over two-thirds of inflows (MoCI)
6. **Low capacity at grassroots** → Many PRIs & SHGs lack technical skills to design, implement & audit projects, hampering effective use of funds and convergence with CSR/NGO efforts.
    a. Ex: Most panchayats are heavily dependent on state and central grants (Ministry of Panchayati Raj)
7. **Vertical & Horizontal Imbalances:** Unequal distribution between Centre & States and among states with differing fiscal capacities.



8. **Rising Tax Arrears:** Over ₹20 lakh crore stuck (FY25) due to litigation, sick firms, or untraceable taxpayers.

Government Measure to streamline resource mobilisation

1. Tax Reforms (Revenue Mobilization)

- **Goods and Services Tax (GST):** A significant indirect tax reform introduced in 2017 that replaced multiple cascading taxes, aimed at improving tax buoyancy and compliance.
    - GST 2.0 further streamlined the tax regime and monthly collections now consistently floor at ₹1.85 lakh crore.
- **Direct Tax Initiatives**: Measures such as faceless assessment,and simplified personal tax slabs enhance voluntary compliance and widen the tax base.
    - Ex: Vivaad se Vishwas scheme, aiming to unlock stuck money in disputed arrears.

2. Disinvestment and Privatisation (Non-Tax Revenue Mobilization)

- **Strategic Disinvestment:** Sale of stakes in Central Public Sector Enterprises (CPSEs), such as Air India to mobilize funds and improve capital efficiency.
    - Ex: After Air India, focus shifted to the IDBI Bank privatization
- **National Monetisation Pipeline (NMP):** Monetisation of brownfield public infrastructure assets to raise funds without selling ownership; encourages public-private partnership (PPP).
    - Ex: NMP 2.0 has set a target of **₹16.72 lakh crore**

3. Foreign Capital Inflows (Capital Account Measures)

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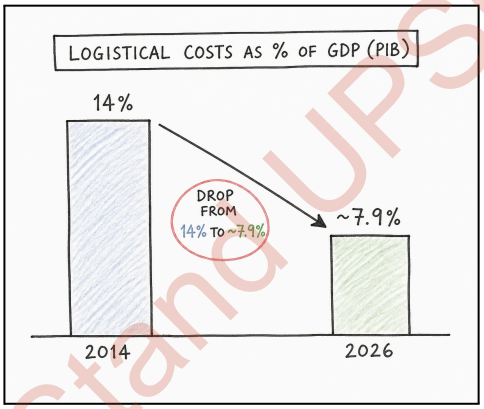
- **Liberalised FDI Regime:** 100% Foreign Direct Investment (FDI) permitted under the automatic route in some sectors to promote capital formation.
    - Ex: FDI ecosystem drove gross inflows to $92 billion in FY26.
- **Production Linked Incentive (PLI) Scheme:** Sector-specific incentives to attract foreign manufacturers and boost export-led growth and domestic value addition.

4. Infrastructure Investment (Real Sector Strategy)

- **National Infrastructure Pipeline (NIP)**: ₹111 lakh crore planned investment by 2025 to improve physical capital stock and boost productivity. The pipeline has been updated to ₹152 lakh crore extending to 2030.
- **PM Gati Shakti Master Plan:** Integration of logistics and infrastructure ministries to ensure optimal resource allocation and reduction of logistical bottlenecks.
    - Ex: Logistical costs have dropped from 14% of GDP (2014) to approximately 7.9% (2026).(PIB)



5. Banking and Financial Sector Reforms

- **Bank Recapitalisation:** Strengthening capital adequacy ratios of Public Sector Banks (PSBs) to improve credit flow and reduce financial repression.
    - Ex: The Gross NPA ratio of Scheduled Commercial Banks hit a multi-decade low of 2.1% in March 2026 (RBI).
- **Insolvency and Bankruptcy Code (IBC):** Ensures faster resolution of Non-Performing Assets (NPAs), leading to better asset reallocation and revival of productive capacity.

6. Fiscal Consolidation Measures

- **FRBM Act (Fiscal Responsibility and Budget Management):** Legislative tool to reduce fiscal deficit, maintain macro-fiscal stability, and ensure intergenerational equity.
- **Expenditure Rationalisation:** Introduction of zero-based budgeting and outcome budgeting to ensure efficient use of public funds.

7. Digital Governance and Direct Transfers

- **JAM Trinity (Jan Dhan, Aadhaar, Mobile):** Facilitates Direct Benefit Transfers (DBT), reduces leakages in subsidy schemes, and improves targeted delivery of public goods.
    - Ex: In 2025-26 alone, DBT prevented an estimated **₹74,000 crore in leakages** (India Policy Hub).
- **Digital India and e-Governance:** Enhances administrative efficiency in tax collection, public service delivery, and resource tracking.

2026 Budget Steps for resource mobilization:

- **Market-Linked RevenueSecurities Transaction Tax (STT):** Increased on Futures (to **0.05%**) and Options (to **0.15%**).
- **Non-Tax ReceiptsAsset Monetization (NMP 2.0):** Launch of the second phase with a 5-year target of **₹16.7 lakh crore.**
- **TradeCustoms Duty Rationalization:** Exemptions for 25 critical minerals and capital goods for solar/semiconductor manufacturing
- **Total Expenditure:** Budgeted at **₹53.5 lakh crore**, with a record **₹12.2 lakh crore** for Capex in FY 2026-27.

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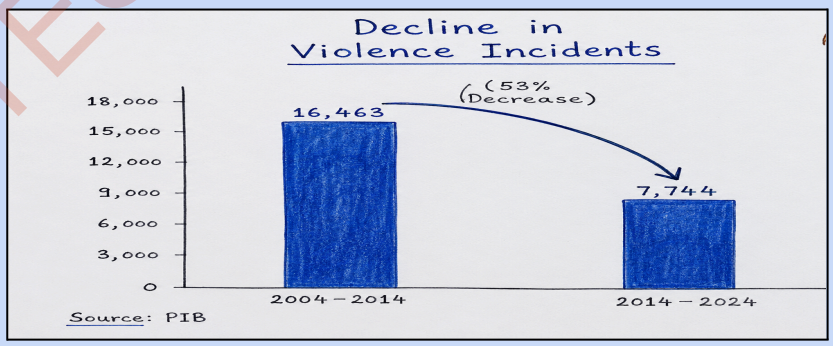
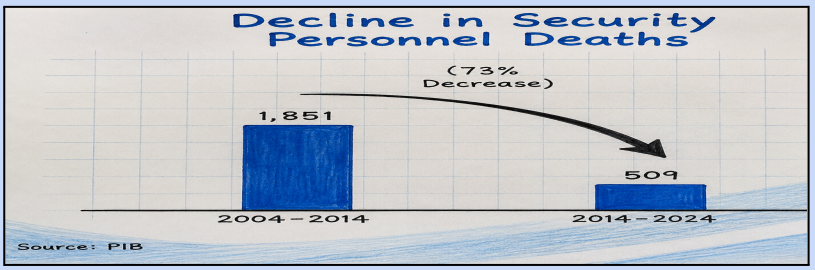
INTERNAL SECURITY

Naxalism Defeated: Bharat Turns the Page on 31 March 2026

1. In recent years, India's multidimensional counter-LWE strategy - combining security enforcement, inclusive development, and community engagement - has delivered significant success.
2. The movement has been **systematically weakened**, violence has drastically declined, and many LWE-affected districts are being reintegrated into the national mainstream.
3. **India has effectively become Naxal-free by 31 March 2026.**
4. **Some key measures**
    - **The Bastariya Battalion** was seen as both a security measure and a development initiative, addressing insurgency and marginalization simultaneously.
    - **Operation Green Hunt, 2009-** Indian paramilitary offensive targeting Maoist insurgents in central-eastern forests using coordinated counterinsurgency strategies.

Government Strategy: National Policy and Action Plan (2015) and other Key Initiatives

- The Government of India followed a **zero-tolerance policy** against LWE, aiming for 100% implementation of welfare schemes to fully develop affected areas.
- It set two core goals:
    - **Establish rule of law** and end violent, illegal Naxal activities.
    - Rapidly develop and **compensate regions** long neglected due to extremism.
- In 2015, it adopted a **National Policy & Action Plan** using a multi-pronged strategy: combining security operations, development projects, and safeguarding local communities' rights and entitlements.
- Ex: Naxal-affected districts in India have drastically reduced from 126 in 2014 to just 11 in 2025, with **"Most-Affected"** districts dropping from 36 to 3, marking the near-collapse of the Red Corridor.(PIB)

From 2004–2014 to 2014–2024	
Violent incidents declined 53% from 16,463 to 7,744.	
Security force deaths fell 73%, from 1,851 to 509	

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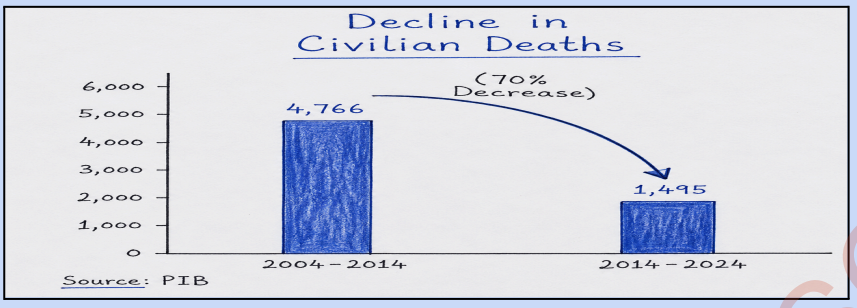
Civilian deaths dropped 70%, from 4,766 to 1,495.



Financial Choking of Naxals

NIA created a special vertical and seized assets worth ₹40 crore+.

States also seized property worth ₹40 crore+.

ED seized assets worth ₹12 crore.

Source: Ministry of Home Affairs

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ETHICS

Determinants of Ethics

- **Determinants of ethics** are the key factors that influence how individuals and societies define right and wrong. Just like other values, ethical values are also determined by factors like **family, education, media, etc**.

Family and Upbringing

- The family is the first **moral classroom** where a child learns not just manners, but the difference between right and wrong
- Ex: Impact of his mother on **Dr. Kalam**.

Religion and Spirituality

- Sacred texts and spiritual teachings provide divine moral commands that shape an individual's ethical conduct beyond worldly rules.
- Ex: **Ahimsa Paramo Dharma" (Non-violence is the highest duty)** in Jainism guides followers toward compassion, self-restraint and ethical living toward all beings.

Society and Culture

- Collective **moral norms** shape what a community considers virtuous, shameful, or obligatory.
- Ex: In Japan, the cultural value of **Wa (harmony)** influences ethical conduct in workplaces and public life.
- Ex: The Indian tradition of **Atithi Devo Bhava** fosters hospitality and respect for guests, reflecting cultural determinants of ethics.

Education and Knowledge

- Formal education cultivates **moral reasoning, ethical awareness,** and the ability to distinguish right from wrong through critical thinking
- **Ex:** : The inclusion of **environmental ethics** in school curricula has led to greater youth participation in climate action (Ex:, **Fridays for Future movement**).

Laws and Constitution

- Legal frameworks codify society's **minimum ethical standards,** making certain moral duties enforceable and universally binding
- **Ex:** The Right to Equality under **Article 14** promotes fairness and non-discrimination.

Media and Technology

- The media shapes public opinion and can either promote ethical conduct or spread misinformation.
- **Ex:** Social media campaigns like **#MeToo** highlighted ethical issues of harassment and accountability.
- **Ex**: Investigative journalism exposing scams like the **2G Spectrum case** played a role in upholding ethical governance.

Personal Conscience and Moral Reasoning

- Inner moral judgment guided by **empathy, reflection, and reason** drives ethical behavior even when no external authority is watching.
- Ex: **Whistleblower Satyendra Dubey,** an IES officer held public interest even above threats to his own life .
- Ex: **Edward Snowden** exposed global surveillance programs citing personal ethical concerns about privacy rights.

Approaches to Ethics

- Approaches to ethics refer to the various frameworks used to evaluate what is morally right or wrong. This can be broadly categorised into two approaches: the **Indian Approach and Western Approach**, each guide human conduct through different lenses of duty, outcome, or character.

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Indian Ethical Approaches

Indian ethics is deeply rooted in spiritual and philosophical traditions, emphasising duties, virtues, and the pursuit of self-realisation. **Key features include:**

1. **Dharma-Centric Ethics**
    - Dharma refers to righteous duty or moral order.
    - Emphasises performing one's duties based on societal roles and stages of life.
    - In **Bhagavad Gita**, where Lord Krishna advises Arjuna to perform his duty without attachment to results.
2. **Karma Theory**
    - Actions (karma) have consequences that affect one's future.
    - Encourages ethical living to attain favourable outcomes in this life and beyond.
    - **Ex:** A corrupt public servant may gain temporarily but eventually faces punishment, social stigma, and loss of self-respect, reflecting Karma's ethical dimension.
3. **Ahimsa (Non-Violence)**
    - Central to Jainism, Buddhism, and Gandhian philosophy.
    - Advocates non-violence in thought, word, and deed.
    - Ex: Sarojini Naidu during Dharsana Satyagraha showed virtues of Ahimsa
4. **Nishkama Karma (Selfless Action)**
    - Acting without desire for personal gain.
    - Promotes detachment from the fruits of actions, focusing on duty.
    - Ex: A doctor treating patients during a pandemic despite personal risk, driven by duty and service rather than recognition or financial gain.
5. **Advaita Vedanta Ethics**
    - Emphasises the unity of the self (Atman) and the ultimate reality (Brahman).
    - Ethical behaviour arises from the realisation of this oneness, leading to compassion and selflessness.
    - Swami Vivekananda's principle of "**Daridra Narayana Seva"** serving the poor as manifestations of the Divine reflects Advaita's idea that helping others is ultimately serving one's own universal self.
6. **Charvaka Philosophy**
    - A materialistic and rational school of thought.
    - Denies the existence of an afterlife and rejects religious rituals.
    - Accepts direct perception (**pratyaksha**) as the only valid source of knowledge.

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SHORT NOTES SAMPLE

GS-4

ETHICS & HUMAN INTERFACE

Ethics
- social system → formulates → norms of conduct, values
- for members of society
- attempts to regulate → behaviour/conduct of individuals

"Ethics is knowing the difference b/w what you have a right to do & what is right to do."

✱ Misconceptions About Ethics

1) Ethics ≠ feelings — e.g. - Job = fairness, impartiality ≠ Nepotism
2) Ethics ≠ Laws — e.g. Waste Dumping in int'l waters
3) Ethics ≠ Religion-bound — e.g. - Environmental Ethics, Corporate Ethics
4) Ethics ≠ societal norms → higher moral reasoning beyond cultural practices
   e.g. - Child labour → socially accepted / morally wrong
5) Ethics ≠ personal benefit
   e.g. - Student cheating to secure good marks

✱ Branches of Ethics

Normative — guide → morally right/wrong

- **Teleological**
  - Consequentialism — actions by their outcomes
  - e.g. - public welfare programs, big dams
  - Greatest good → greatest no. (Utilitarianism) Bentham & Mill
  - e.g. - Doctor - Ventilator (Ltd.) → young child / elderly person
- **Deonto-logical**
  - inherent morality of actions
  - not outcome-centric
  - e.g. - human rights, non-violence (Mahatma Gandhi)
  - Categorical Imperative (Kant)
- **Virtue**
  - moral character & virtues (honesty, courage)
  - e.g. - Civil servant acting ethically + embodying virtues
  - Golden Mean (Aristotle)

Descriptive — W/O prescribing right or wrong
- how people behave
- moral stds. people follow

- **Ethical Absolutism**
  - Moral values = Universal & Unchanging
  - e.g.: murder, lying
- **Ethical Relativism**
  - Moral values = context-specific
  - e.g.: polygamy

Meta
- nature, meaning & origin of ethical concepts
- drivers of ethics
  - Ayn Rand: Rational Egoism
  - Gandhi: Role of conscience
- Metaphysical issues
  - e.g. - Bhagavad Gita
  - ethical duties = cosmic truth

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Characteristics of Ethics

- **Normativism** – e.g. Civil servant – expected to act with integrity (no one watching)
- **Universality** – e.g. honesty → valued virtue (all societies)
- **Voluntary compliance** – e.g. Traffic rules → absence of police
- **Concept – Human Actions** – eg. Choice → no to bribe → ethical conduct (public service)
- **Influence – Society & Culture** – e.g. India → respecting elders; Global → gender equality
- **Guidance in Decision-Making** – e.g. Civil servant's choice → Recruitment = Job → Nepotism ✗; fairness, impartiality

Determinants of Ethics

- **Demographic factor**
  - Sex Ratio
  - Diversity
    - Monogamy
    - Polyandry
    - Fundamentalism
    - Liberalism
- **Foundation – Laws** – e.g. Art. 15 (Const° of India) → ethical principle of equality
- **Dynamic & Contextual** – e.g. LGBTQ+ → evolved views → gender inclusivity
- **Geographical factors**
  - Resources → Agriculture
    - Vegetarianism: Yes
    - Non-vegetarianism: No
  - Climate / Weather
    - Cold – Alcohol
    - Hot – Alcohol ✗
    - Hot → Loose clothing
    - Cold → Tight clothing
    - Dusty winds → face covers
- **Personal Conscience & Moral Reasoning** – e.g. Edward Snowden – exposed global surveillance program – privacy rights

Approaches to Ethics

- **Family & Upbringing** – "Primary Socialisation" – e.g. child raised → honesty & respect practicing family
  - कर्मण्येवाधिकारस्ते मा फलेषु कदाचन
  - Bhagavad Gita
- **Religion & Spirituality** – e.g. Buddhism (Ahimsa) → beyond religious boundaries
  - Nelson Mandela (Christian) → forgiveness & reconciliation
- **Society & Culture** – e.g. "Atithi Devo Bhava"
  - Japan → culture of "Wa" (Harmony)
- **Education & Knowledge** – e.g. Emotional ethics in school curricula
  - Fridays for Future movement
- **Laws & Constⁿ** – e.g.
  - Art 14 (Right to Equality) → fairness, non-discrimination
  - Prevention of Corruption Act, 1988 → integrity
- **Media & Tech** – e.g. #MeToo – social media campaign – harassment & accountability
  - Investigative journalism (2G spectrum case)
  - ethical governance
- **Nature of Economy**
  - Capitalism → individualism, competition
  - Socialism → collectivism
- **Religious factor**
  - No. of religions → Monolith, Many religions
  - Nature → Progressive, Regressive
  - "Pitva, pitva, punah pitva / Yavat patati bhutale! / Utthaya cha punah pitva / Punarjanma na vidyate!!"

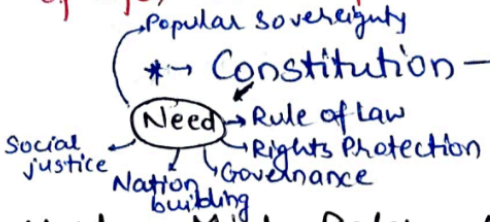
- **Dharma-centric ethics** – righteous duty
  - duties based on societal roles & stages of life
  - e.g. Bhagavad Gita – Krishna to Arjuna – कर्मण्येवाधिकारस्ते...
- **Karma Theory** – have consequences affecting one's future
  - ethical living
  - e.g. Corrupt public servant → short-term gain → legal punishment, social stigma
- **Non-violence (Ahimsa)**
  - Buddhism, Jainism, Gandhian philosophy
  - Non-violence → thought → word → deed
- **Nishkama Karma (Selfless Action)**
  - duty-focused
  - detachment from fruits of action
  - e.g. Bhagavad Gita "Karmanyevadhikaraste ma Faleshu Kadachan"
- **Advaita Vedanta Ethics**
  - ethical behaviour – realisation of oneness
- **Charvaka Philosophy** – materialistic & rational
  - direct perception (Pratyaksh) = valid source of knowledge
  - personal enjoyment.
  - e.g. "Pratyaksham Eva Pramanam"

SAMBUDDHA UnderStand UPSC

POLITY

HISTORICAL BACKGROUND

"A Constitution is not a mere lawyer's document; it is a vehicle of life, and its spirit is always the spirit of the age." – Dr. B.R. Ambedkar



Constitution → set of fundamental principles or established precedents; state is governed

- Morley-Minto Reforms (1909) → first formal inclusion of Indians – law making; "token representation"; Indian political awakening – Legacy
- GoI Act, 1919 → Public Service Commission (estd. 1926); Legacy → transition from colonial administration to representative governance; Const"al concepts → division of power, PSC, bicameralism
- GoI Act, 1935 → FR, DPSP; Legacy – major parts of Indian Const" → C-S relations, legislative powers, emergency, Governor's powers, Civil services, judiciary structure
- Nehru Report (1928) → F.R., Uni. Adult F., Fed. sys → residual powers to Centre; Secularism, minority protec"
- Cabinet Mission Plan (1946) → Constituent Assembly; Legacy → constitution making through elected Indian representatives

⊛ Underlying Major Ideas

"However good a Constitution may be, it is sure to turn out bad because those who are called to work it happen to be a bad lot."
– Dr. B.R. Ambedkar

1) Sovereignty → Art. 1 – Union of States; Art. 51 – Sovereign equality ⇒ Non-aligned stance of India; Berubari Case (1960) → Constitutional sovereignty over Parliamentary supremacy; PUCL v. UoI Case (2003) → background of candidates – right to know; NOTA

2) Democracy → Art. 326 – Uni. Adult F.; Art. 324-329 – Election Comm.; Art. 19(1)(a) – Freedom of Speech & Expression

NCRB 2022 → Conviction rate under UAPA < 1/3rd

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3) **Republic** → Art. 52-54 – President: elected head
→ Art. 74-75 – PM, CoM; (Aid & advice) → collective responsibility

4) **Justice** (Social, Economic, Political) → Art. 14-18 – Right to Equality (Social Jus.)
→ Art. 39(b-c) – Eco. Justice (no concentration of wealth; equal access to resources)
→ Art. 41 – Right to work
→ Art. 326 – Uni. Adult F.
⇒ Indra Sawhney v. UoI (1992) → OBC reserv. – 27%

5) **Liberty** → Art. 19(1)(a-g) – speech, assembly, association, movement, residence, profession
→ Art. 21 – Right to Life & personal liberty
Art. 25-28 → Religious freedom
⇒ Maneka Gandhi v. UoI (1978) → due process
⇒ K.S. Puttaswamy (2017) → Right to privacy

6) **Equality** → Art. 14 – EBL & EPL
→ Art. 15 – No discrimination → RRCSP
→ Art. 16 – Public employment
→ Art. 29-30 – Religious minority rights – culture, education
Art. 330-342 – Political Reservations
⇒ Navtej Singh Johar v. UoI (2018) → Decriminalising homosexuality
⇒ Sabarimala Case (2018) → entry of women in temple.

7) **Secularism** → Art. 14-15
→ Art. 25-28
⇒ S.R. Bommai v. UoI (1994) → Secularism – Basic Str.
⇒ Aruna Roy v. UoI (2002) → Religious teaching → moral, civic values

8) **Federalism with Strong Centre** → Art. 245-255 – Centre, State
→ Schedule 7 – Federal Lists
→ Art. 356 – Presidents Rule
⇒ State of West Bengal v. UoI (1962)
⇒ Presidents Rule in Arunachal Pradesh (2016)

9) **Socio-Economic Transformation** → Art. 36-51 – DPSP → welfare state
→ Art. 38 – Reduce inequality
→ Art. 43 – Living wage
→ Art. 39A – free legal aid
⇒ RTE Act (2009)
⇒ Mid-day Meal Scheme
⇒ D.S. Nakara v UoI (1983) → Pension – a right of people

SAMPLE NOTES UnderStand UPSC

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