



SHUBHRA RANJAN

Always Ahead

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Political Science & International Relations

PSIR Crash Course- 2025

Test 7

Time Allowed: 3 Hours

Max Marks: 250

Name	Animesh Jain
Test Submission Date	11.08.25
Email Address	
Test Start Time	9:00
Test End Time	12:07
UPSC Roll Number	5810932
Phone Number	

Instructions:

1. There are EIGHT questions divided in TWO SECTIONS and candidate has to attempt five questions in all.
2. Question Nos. 1 and 5 are compulsory and out of the remaining, any three are to be attempted choosing at least ONE question from each section.
3. Answers must be written in the medium authorised in the admission Certificate, which must be stated clearly on the cover of the booklet in the space provided.
4. Content of the answer is more important than its length.
5. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
6. All parts of the question should be written at one place itself.
7. Filling all the details in BLOCK LETTERS is mandatory.

Marks Table (To be filled by Evaluators):

S. No.	a	b	c	d	e	Total
1				X	X	
2				X	X	
3				X	X	
4						
5				X	X	
6				X	X	
7				X	X	
8						
Grand Total						

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Remarks by Evaluator:

1. Contextual understanding

2. Content

3. Structure & Flow

4. Introduction

5. Conclusion

6. Language

7. Presentation



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Student's Queries: -

Evaluator's Feedback: -



Que.1 (a)

सकारात्मक कार्यवाही (10 अंक)

Affirmative action

Affirmative action refers to differential treatment for disadvantaged sections to correct the perceived historical and socio-economic injustices.

It is a theory of substantive equality. While its origin can be traced back to Aristotle's proportional equality, it was clearly demarcated in Rawls's difference principle.

Rawls in his theory of Justice gave difference principle which argued for helping the least advantaged section. This section can be based on gender, caste, class or race.

The theory was further developed



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by feminists like Iris Merion Young ("differentiated equality") and communitarianism like Michael Walzer ("sphere of justice") who argued for affirmative steps for women and indigenous people respectively.

However affirmative action has been critiqued by libertarians like Hayek and Nozick for compromising merit and leading to inefficiency. Social Liberals like Amartya Sen stood for equality of capabilities to realise true freedom.

Nonetheless affirmative actions like reservation policies for castes in India has played a big role in realising substantive equality.



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Que.1 (b)

प्रक्रियात्मक न्याय और वास्तविक न्याय

Procedural justice and substantive justice

'Justice is the first principle of any system of thought' - John Rawls.

Though Justice has been a perennial concern for philosophers since Aristotle's times, it has been contested and been evolved along two lines - procedural and substantive justice.

procedural justice is given by liberals and libertarians. They argue that outcomes are just if right procedure is followed. Thus, if a person acquires property through his efforts and following due process, state can't take away his property (Locke).



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However, procedural justice was criticised for feeding to status quo and thus emerged substantive justice in philosophy of socialism.

Socialism stood for equality of outcomes for each individual. For them, justice require abolition of state and creation of a classless society.

substantive justice also finds reflection in theory of social liberals like T.H Green and Jheremy Bentham who argue for positive role of state in individual development.

Rawls, though his theory procedural brings substantive elements while giving difference principle and thus acts as a link between procedural and substantive justice.



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Que.1 (c)

अरविंद की राष्ट्र की अवधारणा और आध्यात्मिक राष्ट्रवाद का सिद्धांत (10 अंक)

Aurobindo's conception of Nation and Theory of Spiritual Nationalism

Aurobindo is the 'prophet of Indian nationalism' (Karam Singh). In words of Tagore, world will come to know essence of India through writings of Aurobindo.

Aurobindo gives organic theory of Nationhood. He believe India is not 'nation in making' but has always been a nation. He based Indian nationalism on Sanatan dharma and thus spiritualised the concept.

In his words -

• Nation is not an intellectual pastime or a figment of imagination, nation is divine, nation has a spirit, worship nation.



He compared Indian nation to goddess Kali and asked people to worship nation. He held that universal spirit manifest itself in different forms. In India, it has manifested itself in form of spiritualism.

Thus the divine mission of India is spread the message of spiritualism in the world. However his nationalism is not divisive, he believe in organic unity of nation where each nation will develop along its genius.

However ~~scholars~~ like P. S. Mukherjee criticise Aurobindo for being nationhead and religious thereby making it unpalatable for minorities.



Que.1 (d)

अरस्तु की समानता की अवधारणा (10 अंक)

Aristotle's Conception of Equality

'Equality is a sovereign virtue'
- Dworkin

Aristotle has given the ~~per~~ theory of 'proportional equality'. He is inspired by Plato's myth of Metal, when he says that 'just like equals cannot be treated unequally, unequals cannot be treated equally'.

Thus Aristotle deny citizenship rights to women, slaves, old men since they don't possess the virtue to participate in affairs of city state.

Aristotle theory is a justification of inequality based on inherent



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Capabilities of individual. Since 'Knowledge is virtue' (Socrates), only men of virtue has right to rule and participate in affairs of city state.

His theory of slavery is a justification of unequal treatment of slaves since they don't have virtue. Slavery is good for both master and slave as it gives leisure time to master and slaves could develop in company of Master.

At the same time, in his 'theory of Revolution', Aristotle held inequality to be the biggest cause of revolution and recommended 'private ownership and common use' of property to check discontent among masses.

Thus while justifying ⁸inequality, Aristotle also shows concern for equality.



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Que.1 (c)

हॉब्स की प्रकृति की स्थिति (10 अंक)

Hobbes's state of nature

State of nature is a thought experiment of assessing the conditions of men in absence of state. 'state of nature' as a political tool emerged in Hobbes 'Leviathan'.

Hobbes portray nature of state as a situation where life of men is 'nasty, poor, brutish and short'. He held that man is individualist by nature. His unlimited desires makes state of nature a 'war of all against all'.

His notion of this pessimistic view was based on his negative experience of English civil war where he witnessed anarchy in absence of authority.



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Men comes into social contract to emerge from state of constant insecurity in state of nature. Under this contract, men gives all rights to state except right to life.

The state thus created is farther an absolute. Its primary role is protection of life failing which people has right to revolt,

The conceptual framework of 'state of nature', inspired John Locke who gave a positive portrayal where 'peace and goodwill' prevailed in state of nature since man is rational by nature.

In political science, the importance of Hobbes can be gauged from statement of Karl Marx when he called Hobbes a 'father of all of us'.



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Que.3(a)

समाजवाद के परिभाषित मूल्यों की व्याख्या कीजिए। समाजवाद के विभिन्न विचारधाराओं पर चर्चा कीजिए।
(20 अंक)

Explain the defining values of Socialism. Discuss various schools of Socialism.

Schumpeter in 'Socialism, Liberalism
and democracy' defined socialism as a
political system where means of product
-ion are controlled by state.

Socialism stands for economic
equality. It held that basic structure
of society is economic → whoever control
the means of production controls the
state and becomes dominant class.

Through historical materialism,
Marx show the contradiction between
haves and have nots - Socialism argue
for proletariat revolution and creation
of classless and stateless society to



achieve true freedom.

They ~~are~~ give experience to freedom over liberty. For them, freedom from necessity is more important than political liberty. Thus in socialist state, people have social-economic rights and not political rights.

Various schools of socialism have emerged with time. Early socialist like St Simon, Charles Fourier stand for appealing to conscience of capitalist to bring about a change in society.

In contrast, Marxist ~~socialist~~ called early socialist as idealist and his own ideas a scientific (praxis). His theory of Communism stand for abolition



of state through a violent proletarian revolution to create a classless and stateless society. In transitional phase, 'dictatorship of proletarian' will emerge.

In contrast to Revolutionary socialism emerged evolutionary socialism. Fabianism in Britain stood for socialism through democratic means by spreading socialist ideas by Fabian societies.

In France, Syndicalism stood for industrial action through ~~state~~ general strike to create 'industrial democracy'. In contrast to syndicalism which stood only for industrial worker interest emerged, guild



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socialism which stood for functional representation + various professions in parliament.

William Ebenstein in Exhaust Programme gave revisionary socialism. He argued that middle class has expanded and condition of workers improved, thus advocating for democratic mode of socialism.

Gramsci through theory of superstructure argued that challenging the hegemony of capitalist ideas through organic intellectuals, thus war of position has to precede war of movement.

given this multiple strands, CEM Joed rightly argues that socialism is a like a hat that has lost its shape



Que.3(b)

हमारे शरीर की केशिकाओं में रक्त की तरह शक्ति पूरे तंत्र में प्रवाहित होती है। (15 अंक)

Power flows throughout the system like blood in the capillaries of our body.

Michael Foucault in his theory of power said - power flows through systems like capillaries of our body.

Foucault through this statement is challenging the static/institutional notion of power. Institutional notion is power is exercised by state on individuals through its coercive apparatus.

Foucault in contrast, gives micro and organic view of power. In this he held, power is exercised not just by state but by all individuals. Power is manifested in our everyday relations between teacher and student, doctor and patient.



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Using ~~Foucault~~ Nietzsche theory of knowledge - power connection, Foucault held that power is exercised by building discourses. This represent post-modernist perspective. Discourses are subjective realities presented as objective truth.

Discourses discipline us. In his book 'punishment and discipline', Foucault held that nature of power has changed from coercive punishment to more subtle discipline. Discipline is built through discourses. Discourses are built not just by state but by social institutions like school, family and hospitals.



He gave the concept of biopower to ~~can~~ explain how control is built on men through statistical surveys.

Through governmentality, he explains discourses and biopower cultivate self-discipline so that a person governs himself -

For Foucault, power is not just exercise but also productive. Since people also exercise power it creates the scope of resistance by challenging conventional norms and discourses. Thus Foucault theory is not just explanatory but also emancipatory in nature.



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Que.3 (c)

एम.एन. रॉय द्वारा दिए गए "कट्टरपंथी मानवतावाद" की आलोचनात्मक जांच करें। (15 अंक)

Critically examine the "Radical Humanism" as given by MN Roy.

M.N Roy was a Marxist Revolutionary thinker of 20th century. His Radical humanism emerged as a critique of conventional theories like liberalism, Fascism and Marxism.

M.N Roy criticise liberalism for sacrificing community for individual and Fascism for subsuming individual in community. ~~He~~ Though Marxist, he is also critical of economic determinism of Marx -

For Roy, the basic structure is not economic but ideological. To change society, an ideological struggle is



needed through spread of scientific ideas + cultivate rationalism among masses.

His Radical Humanism is a critique of ^{large} state. He favours decentralisation with governance in hands of enlightened people's committee. This conception comes close to Gandhian gram swaraj.

However Radical Humanism has been criticised for its impracticability.

In large, complex societies, decentralised mode of governance with power in people's hands sounds impractical necessitating representative models of democracy.



~~Many~~ Ray's focus on ideological factors has been appreciated by critical Marxist, however they argue that scientific ideas will make man 'one dimensional' (Hubert Marcuse).

It challenges capitalism, revolutionary consciousness and not merely scientific ideas are needed.

Despite criticism, M.N Ray's philosophy provides and moral and ethical framework based on people's participation and education thereby checking the excesses of both liberalism and communism.



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Que.4 (a)

प्राच्य और पाश्चात्य विचारकों के बीच निम्न तुलना होती है। कौटिल्य की तुलना प्लेटो और अरस्तू से कीजिए।
(20 अंक)

There are constant comparisons between Oriental and Occidental thinkers. Compare and contrast Kautilya with Plato and Aristotle.

In political philosophy, the hegemony of Occidental thinkers is evident from statements like 'philosophy is plato, plato is philosophy'.

It was said that oriental societies lack deep philosophical tradition. Scholars like George Tanham held 'India lacks a strategic culture'. However, discovery of Kautilya. Arthashastra started a debate between oriental and occidental thought.

Kautilya Arthashastra and plato:
Republic / Aristotelic politics both deal with theory of statecraft. For



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plato, statecraft is soulcraft. The man who possess virtue only has the right to rule. Thus he give theory of philosophic king. ~~A~~ Kautilya in contrast held statecraft is about duties or economic benefit. The duty of king is to fulfill the material aspirations of his people.

For plato the king is above law since no law is mightier than knowledge, for Kautilya the king is below Dharma. He has to be guided by raj dharma, thus his powers are not supreme.

For plato and Aristotle, Justice is every person performing the



duty they are meant to perform based on myth of metal, likewise for Rautilya, justice is performance of varna based dharma.

Both tradition emphasise on checking corruption in governance. If Plat gives theory of communism for working class, Aristotle give 'private ownership but common use'. Rautilya recommend strict punishment, network of spies and regular transfer to check corruption.

~~The~~ Plato and Aristotle are concerned more with internal affairs of state and neglect foreign affairs. Rautilya on contrast though



Mandala Siddhanta and Shedgunya

Niti gives due emphasis on diplomacy
and theory of warfare.

While we find similarities in
ideas of Plato and Kautsky with
their emphasis on monarchy, Aristotle
gives polity as best practicable which
is rule by middle classes.

Thus both Oriental and Occiden
-tal thought find similarities and
differences deepening our understanding
of political thought.



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Que.4 (b)

मार्क्सवादी सिद्धांत में आधार और अधिग्रचना के बीच संबंध पर चर्चा करें। (15 अंक)

Discuss the relationship between base and superstructure in Marxist theory.

Base and superstructure theory was given by Karl Marx in Communist Manifesto. In his theory of historical materialism, Marx held that mode of production forms the basic structure of society. History changes when mode of production changes.

For Marx, economy forms the basic structure. All other institutions like state and civil society are part of superstructure. superstructure is a reflection of base, whoever will control the mode of production (base) will control state and civil society (superstructure).



Thus Marx held that state is a 'Committee of bourgeois class'. state is a class institution which protect bourgeois interest.

Marx through his theory of revolution suggest changing the base through abolition of private property and socialisation of means of production.

True emancipation lies in formation of classless society i.e. changing the base itself.

However this theory was challenged by Neo-Marxist like Gramsci who is known as 'father of superstructure'.

He gave the theory of integral state, it comprise of civil society and



state .

Gramsci held that not just base influence the superstructure but superstructure also influence the base .

He attribute failure of Marxism to neglect of cultural/ideological factors and overemphasis of economic factors .

Gramsci highlight role of civil society in making the hegemony of bourgeoisie ideas . Proletariat have to create counter hegemony through organic intellectuals and go for war of position before war of movement .

Base and superstructure help us in understanding continued economic exploitation in world and provide scope for resistance .



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Que.4 (c)

इनपुट-आउटपुट दृष्टिकोण, जो एक सिस्टम विश्लेषण व्युत्पन्न है, की आलोचनात्मक जांच करें। (15 अंक)

Critically examine the input-output approach, a system analysis derivative.

System analysis in political science emerged with behaviouralism. It was inspired by social system analysis of Talcott parsons and general systems theory.

The input-output approach in systems analysis was given by David Easton. He held that 'system is a set of elements in a state of patterned interactions'. The role of social system is systemic ~~analysis~~ allocation of values.

Input-output system functions like a machine when the inputs (support) gets converted into output (policy and decisions). There is a



Feedback Mechanism which further act as input and help in system's stability - All those elements which affect the system are included in environment.

The support is in form of participation in government programmes. Decision as single, whereas policy is multiple decisions.

Input output brings scientific rigour in political analysis but has also been criticised. Traditionalists criticise it as mere political jargon with no real value in understanding complex political phenomenon.



Marxist criticise it for its over-emphasis on system maintenance. They argue it does not represent failures in system like revolutions and protests.

Post-colonial scholars call systems analysis as Eurocentric as it treats Western political system as ideal. It is also criticised for giving a macro view rather than micro view.

Input-output system of Ecoston was further refined by Almond and Powell who gave structural functional model giving a more micro view, however it too suffers from Euro-centrism and status quoism with emphasis on system maintenance.



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Que.5 (a)

राज्यसभा और विधान परिषदों की संरचना, शक्तियाँ और कार्य की तुलना करें (10 अंक)

Compare the composition, powers, and functions of the Rajya Sabha and the Legislative Councils

Rajya Sabha and Legislative Council are second chamber given in Article 80 and Article 169 respectively. They are created to give indepth scrutiny of bills and check hasty legislation.

Rajya Sabha comprise of 245 members where 233 members are elected by state legislatures based on proportional representation and 12 members are nominated by president from field of art, science and literature.

In contrast, Legislature Council don't have fixed numbers and their capacity vary across states. In this,



- $\frac{1}{3}^{\text{rd}}$ members are ^{elected} ~~nominated~~ by legislative assembly, $\frac{1}{3}^{\text{rd}}$ members elected by local bodies, $\frac{1}{6}^{\text{th}}$ nominated by Governor, $\frac{1}{12}^{\text{th}}$ each by students and teachers of 3 year standing (Ar 171).

Rajya sabha has equal powers with lok sabha except in matters like money bill, vote of confidence etc. In contrast legislature councils don't have equal powers, they have to return a bill within 3 months whereas there is no such limitation on Rajya sabha.

Rajya sabha also has special powers under Ar 249 (legislate on state list) and Ar 312 (cast new All India service) which are absent in legislature assembly.



Que 5 (b)

उदात्तवादी राष्ट्रवाद और उग्रवादी/उग्रवादी राष्ट्रवाद के बीच अंतर स्पष्ट करो। (10 अंक)

Differentiate between moderate nationalism and extremist/militant nationalism.

Moderate and extremist nationalism were two stands that emerged in early 20th century within the Congress.

Moderates represented by leaders like Pherozshah Mehta, Gopal Krishna Gokhale and Dadabhai Naoroji believed in British sense of justice and favoured prayer and petition to convince British for reforms.

Extremist leaders like Lal-Bal-Pal in contrast had no faith in British sense of justice and favoured passive resistance over prayer and petitions.

Moderates did not trust the masses whereas Extremist believed



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mass participation is pre-requisite for fight British Raj. Moderates believed in constitutional methods whereas Extremist went for extra-constitutional methods like Swadeshi and Boycott.

Moderates did not want to remove British Raj since they saw their rule as progressive whereas Extremist raised the slogan of Swaraj.

The demand of Moderates included greater representation, civil liberties, separation of judiciary and executive, Extremists demands Dominion status.

The rift between moderate and Extremist lead to Secret Split in 1907. As nationalist consciousness grows, Extremist leaders took the lead and Moderates had to adjust to changing realities.



Que.5 (c)

असहयोग और सविनय अवज्ञा आंदोलन पर टिप्पणी (10 अंक)

Comment on Non-Cooperation and Civil Disobedience Movement

Non-Cooperation and Civil Disobedience Movement were two mass movement led by Mahatma Gandhi.

Non-Cooperation emerged in context of Khilafat wrongs and Jallianwala bagh massacre. It was first experiment by Mahatma Gandhi. The demands were correction of Khilafat wrongs and probe into Jallianwala massacre.

The Non-cooperation movement used methods like boycott, swadeshi, satyagrah etc. It witnessed mass participation of women, peasants and students. Prominent leaders like Pt Nehru, Rajendra Prasad and Sardar Patel gave up their legal practice.



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The movement ended in 1922 after violence in Chauri-Chaura frustrating many leaders like Bhagat Singh and Subhash Bose.

Civil Disobedience movement started after Congress ultimatum of 1 year given in Lahore resolution ended in 1930. Here the demand was clearly put forward as purna swaraj. Mohatma Gandhi used salt^{tax} as a tool of injustice to unite the masses.

Civil Disobedience was not just non-cooperation with British but active violation of laws like taxation, non-participation in Courts etc. Thus it was more militant in form. The movement ended in Gandhi-Irwin pact which became basis of 40 Congress participation in Round table Conference.



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Que.5 (d)

भारतीय राष्ट्रीय आंदोलन की प्रकृति पर मार्क्सवादी दृष्टिकोण पर चर्चा करें। (10 अंक)

Discuss the Marxist perspective on the nature of the Indian National Movement.

Indian National Movement has been interpreted in multiple ways. One prominent perspective is Marxist.

Marxist contest the meta narrative that freedom struggle was a mass movement for liberation of Indians. R.P. Dutt in 'India Today' called Gandhi as "Mascot of Bourgeoisie".

For Marxist, Congress was a Bourgeois party. It was protecting class interest. A.R. Desai held that Gandhi did not want the masses to acquire power and thus acted as a "counter revolutionary force" by withdrawing the movement of critical functions like after Chauri Chaura.



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For Marxist, the real crux is an economic. Congress through its nationalist ideology was spreading 'false consciousness' to check the emerging class struggle.

However, this view is contested by Marxist scholars like Bipin Chandra and Sumit Sarkar who called freedom struggle as 'biggest mass movement witnessed in history'. As per them, Congress programme did help bourgeoisie but it was not intentional.

Marxist perspective saw its reflection in CPI boycott of election after 1947 when it said 'real freedom is yet to be achieved'. Marxist perspective though one-sided provided an alternative view to ⁴⁸challenge the hegemony of nationalist discourse.



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Que.5 (e)

मौलिक अधिकारों और डीपीएसपी के बीच संतुलन (10 अंक)

Balance between Fundamental Rights and DPSP

Fundamental Rights and DPSP are called
conscience of the Constitution by
Goonville Austin.

Though complementary, both have
been at loggerheads with each other.
since independence - Fundamental rights
promote civil rights & whereas DPSP
promote social and ~~poli~~ economic rights
meeting disputes.

Whether Fundamental Rights or
DPSP have priority in policy making
has been subject to judicial scrutiny.
In Champakam Dorairajin and Shankari
prasad case, S.C held that Fundamental
Right has priority over DPSP but
~~it can be implemented~~ F.R can be amended.



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In Golaknath case (1967), S.C took an extreme position when it held that Fundamental Rights cannot be amended for DPSP implementation. This led to 24th and 25th amendments (1971) which provided for DPSP implementation.

Further through 42nd amendment, the DPSP were given a prior position over fundamental rights to realise the vision of socio-economic justice. S.C ~~to~~ struck down 42nd amendment in Minesweeper Mills and held balance between F.R and DPSP as part of basic structure.



Que.6 (a)

भारत की दलीय व्यवस्था में, खासकर 1967 के आम चुनावों के बाद, बड़ा बदलाव आया। तब से लेकर अब तक क्षेत्रीय और गैर-कांग्रेसी दलों के उदय ने भारत के राजनीतिक परिदृश्य को नया आकार देने में क्या भूमिका निभाई है? (20 अंक)

India's party system transformed, particularly after the 1967 General Elections. What role did the emergence of regional and non-Congress parties play in reshaping India's political landscape since then?

Indian party system between 1950-67 is often described as Congress system (Rajni Kothari). Congress was an umbrella organisation with various ideological stands within it.

Though there were small parties like CPI, Republican party, etc but party system is only shaped by parties having systemic relevance (G. Sartori) and Congress was system defining party.

Congress hegemony received its first major setback in 1967 elections



when its seat and vote share declined sharply. In many state assembly elections also, Congress lost its power in 1967.

This was due to emergence of regional and non-congress parties like Jan Sangh. Emergence of these parties led to Indie second party system (1967-89) which saw bipolar contest between Congress and Janta party.

Further emergence of regional parties like Shiv Sena, JD(U), RJD, BSP in 1980s and 1990s led to Indie. third party system which was multipolar in nature. Coalition governments under United front and National front were formed



Decline of Congress and rise of regional parties have often been associated with deepening of democracy in India (Yogendra Yadav).

Regional parties gave voice and representation to Non-brahmin castes. This caused ^{first} democratic upsurge with rise of OBC parties like JDY and RJD and second democratic upsurge with rise of Delit parties like BSP.

Non-Congress and regional parties also strengthened the federal axis over parliamentary axis (Prof MP Singh). Thus regional parties like TMC got



a key in national policies like
Teesta dispute with Bangladesh.

Coalition era also tempered the misuse
of powers like President's rule against
opposition ruled states creating
checks and balance.

Through high political competition,
the accountability of parties ~~and~~
towards people increased leading to
answerability in governance. It also
strengthened institutions like Judiciary,
election commission who could assert their
autonomy amid high political competition.

Since 2014, India is witnessing rise
of fourth party system (Sukha Palshikar)
with rise of BJP thereby fundamen-
-tally altering ⁵⁴the dynamic of
Congress system and embarking BJP system.



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Always Ahead

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Que.6 (b)

"वाक और अभिव्यक्ति की स्वतंत्रता भारत के संविधान के तहत सभी नागरिकों को प्रदान एक मौलिक अधिकार है। हालाँकि, संविधान अभिव्यक्ति की स्वतंत्रता के पूर्ण व्यक्तिगत अधिकार की गारंटी नहीं देता है।" टिप्पणी (15 अंक)

"The Freedom of Speech and Expression is a fundamental right guaranteed to all citizens under the Constitution of India. However, the Constitution does not guarantee an absolute individual right to freedom of expression". Comment

Freedom of speech given in Art 19 of constitution is based on Lockean notion of natural right to 'life, liberty and property'..

Art 19(1) provide for freedom of speech and expression while putting reasonable restrictions on grounds of public order, security of state, friendly relations, morality, contempt of court, defamation in Art 19(2).

These restriction try to balance individual rights with public order and social stability. Thus, freedom of



Speech is not absolute and can be constrained. Further, Art 359 provides for suspension of rights under Art 19 during national emergency on grounds of war and external aggression.

That freedom of speech is not absolute has also been repeatedly upheld by S.C in cases like - Lipika Paul vs state of Tripura, Shree Singh vs 401 etc.

However, these excessive limitations has also been criticised for narrowing the scope of liberty and giving excessive powers to state. Jaspal Singh vs State of Punjab is constitution assembly



held that Chapter on fundamental rights should be renewed limitations on fundamental rights.

Scholars like Granville Austin criticise extensive limitations for violating individual liberty and creating a 'big brother state'.

Though constitution also provide for remedies like ~~to~~ ~~Part~~ ~~and~~ Art 32 to check violation of fundamental rights. its unequal access remains a matter of concern (Postoj Bhany rights).



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Que.6 (c)

भारतीय संघीय मॉडल की अर्ध-संघीय के रूप में आलोचना भारतीय संघवाद का एक संकीर्ण और पाठ्य विश्लेषण है।
ओचिन्य मिद कीजिए। (15 अंक)

The Indian federal model's criticism as quasi-federal is a narrow and textual analysis of Indian federalism. Justify.

"Federalism is a system of division of power in which centre and state are simultaneously in a sphere of independence and cooperation."

- Greenville Austin.

Indian federalism is described as quasi federal by K-C Wheare. As per him, India is a 'unitary state with subsidiary federal features rather than federal state with subsidiary unitary features'.

provisions like destructable states (Article 3), Emergency powers (352-360), office of Governor (Art 155), more subjects in Union list (Art 246), Unified



Judiciary and All India service are presented as evidence of its more unitary nature.

However, this understanding is narrow and factual. It is based on comparing India model with that of USA, which is truly federal.

Indian model needs to be understood based on its own merit. It is a sui generis model based on unique characteristic of Indian polity.

In reality, provisions like independent judiciary, written constitution, independent institutions, representation of states in Rajya Sabha make Indian



model more federal than unitary.

Indian model can be described as cooperative federalism (Cooperative federalism) where Centre and state cooperate through institutions like GST Council, Inter state Council, Zonal Council while maintaining their autonomy in their own spheres.

Federal axis has further strength-
-ed with rise of coalition era since
1990, where state parties enjoy
greater say in national policies
than even countries like USA making
Indian federalism more stronger and
tri-genous.