

Political Science & International Relations

Crash Course & Test Series - 2023

Test 5

Time Allowed: 3 Hours (10-1 pm)
am

Max Marks: 250

Name

SRISHTI DABAS

Test Date

5 September 2023

UPSC Roll No

0501579

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. Content of the answer is more important than its length.
4. Answers must be written in the medium authorized in the admission Certificate, which must be stated clearly on the cover of the booklet in the space provided.
5. Content of the answer is more important than its length.
6. Any page or portion of the page left blank in the Question-Cum-Answer Booklet must be clearly struck off.
7. All parts of the question should be written at one place itself.
8. Write the test in exam atmosphere.
9. **Filling all the details in BLOCK LETTERS is mandatory.**

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

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Que.1 (a)

Describe the principle of political obligation as given in Hobbes. (10 Marks)

Hobbes is known as the first modern thinker, who gave the FIRST THEORY OF SOVEREIGNTY.

For Hobbes, an absolute ruler is must to overcome the state of Nature which is nasty, poor, brutish and short. When people come together to form social contract, they give up all their rights, except right to life, to the 'Leviathan'.

This 'sovereign' then gets ultimate powers and 'political obligation' from the people. Hence, people obey his command and hence he has 'authority' as well as

legitimacy to govern.

As Hobbes says:

"Law is the command
of the sovereign."

This absolute 'Leviathan' of Hobbes has been criticised as being absolutist. Scholars like C.B. Macpherson have said that Hobbes appears individualist in his assumptions but absolutist in his conclusions.

In today's world, such a sovereign would lead to tyranny & authoritarianism. Hence, Hobbes was modified and 'rights' of people expanded subsequently by Locke (Right to property) and Rousseau (General Will)



Que.1(b)

Evaluate Marx's views on alienation. (10 Marks)

Marx has given his 'Humanistic conception' of Capitalism through his theory of alienation, in his work - 'Political & Economic Manuscripts'.

Marx argues that capitalism makes a worker 'mere cog in the wheel' which deprives him of his inherent nature of 'creativity' & 'social' behaviour.

Marx explains alienation at 4 levels.

- ① Alienation from product of his labour
↳ Worker does not know the final shape of his labour, and merely acts mechanistically in the factory.
- ② Alienation from fellow labourers.
↳ worker does not get enough

time to be able to interact with other co-workers, and merely keeps on working day & night.

③ Alienation from the society → The worker despite contributing to production, gets no recognition & it is the owner / capitalist who keeps all the surplus value.

④ Alienation from himself → The cumulative impact of other three alienations is that worker himself becomes a commodity.

Hence, for Marx 'alienation' (as inspired from Hegel & Feurbach) means separation & estrangement, which we can see in today's capitalist world as well from the rise in FETTERISM (eg: i-phones). For Marx, 'Revolution' is way to overcome alienation.

Que.1(c)

Discuss the contextual approach to interpretation of classics. (10 Marks)

Political thought and political philosophy involves the study of classics which are considered 'timeless' and 'transcendental'. (Textualists)

eg. Plato's Republic is the guide on 'justice'.

Scholars of contextualist school oppose the textual school and argue that all classics are based in a certain time & space.

Laski says that :

“ Every thinker is a
child of his times . ”

For instance, Hobbes had put forth the idea of a Leviathan

because he had witnessed the Puritan Revolution. (and hence he said 'I and fear were born together')

Similarly, Locke had influence of Glorious Revolution, while Machiavelli was situated during era of "Renaissance".

Sabine also argues on similar lines that had these thinkers been during other era, their thoughts would have differed. Thus, Sabine calls 'Machiavelli as narrowly dated and narrowly located.'

However, we must also appreciate that 'classics' truly have knowledge that goes 'beyond space & time'. Kautilya's Arthashastra & Plato's Republic will be alive for times to come.



Que.1(d)

Write the difference between normative and empirical approaches to political theory. (10 Marks)

Political theory forms the basis of political science. It provides the subject with the core concepts and terminologies that form the foundation of the discipline.

Political theory can be studied under 2 approaches -

- a) Normative → the 'prescriptive' approach including concepts like rights, justice, equality.

Hence, it is all about 'what ought to be'. Scholars like Plato (Republic), Aristotle (Politics), have put forth normative perspectives through their 'classics'.



(b) Empirical - the 'descriptive' approach including study of electoral behaviour, comparing constitutions of different nations, etc.

Thus, it refers to the 'what is' component of theory. Behaviouralists like David Easton have discussed about such scientific concepts.

Excessive reliance on 'normative' aspects by traditionalists led to decline of political science, which was revived by behaviouralists using 'empirical' methodology, which led to overemphasis on facts.

Thus, a Madhyam Marg was adopted in the form of neo behaviouralism (post) combining both 'normative' & 'empirical' aspects of theory.

Que.1(e)

Explain the Stephen Lukes' 3-dimensional approach to the study power. (10 Marks)

cc science study of
Political, is the, sharing
and shaping of power."

Power has been a crucial concept in political science, which has been dealt by various scholars — from elitists like Schumpeter, Robert Michels to pluralists like Robert Dahl.

Stephen Lukes has given a three dimensional approach to study power.

① Power as domination

→ Scholars like Hobbes have used power of the absolute monarch (Leviathan) to rule over people.

Even totalitarians like Hitler & Stalin have used this dimension of power to control masses.

② Power as hegemony

Scholars like Gramsci & Althusser has emphasised on use of consent (rather than ~~coercion~~). It is hegemony that 'rules over common sense' of men.

③ Power as Ideology

Foucault has called knowledge as power and hence use of 'discourses' to establish power. He further talks of power as strategy as well as 'Biopower' (of Governability)

Hannah Arendt has also talked on similar lines, as power is Sui Generis.

Hence, to overcome ills of negative & oppressive power, we need power of people to act in concert (Hannah) using communicative action (Habermas)

Que.2(a)

"Justice requires that equals should be treated equally and unequal should be treated unequally" - Aristotle. Comment (20 Marks)

Aristotle is known as the 'Father of Political Science'. He took forward the legacy of his master Plato to delve deeper into the concept of 'justice'.

Aristotle's conception of justice is of two types :-

- ① Rectificatory justice - which includes allocation of resources, awarding rewards as well as punishments.
- ② Distributive justice - which shows the 'egalitarian' as well as 'meritocratic' ideas of distribution of goods & services.

This distributive justice focusses on treating equals equally & unequals unequally.

In this regard, Aristotle's conception of citizenship finds relevance.

He deprives women, old age, children and slaves from citizenship because he considers them 'unequal'.

Thus, Aristotle argues that —

“It is unjust to treat equals unequally and equally unjust to treat unequals equally.”

Thus, women & slaves become unfit to participate in political activities of state & take decisions.

In cases where equals are treated unequally or unequals treated equally, such situations give rise to resentment leading to instability & “Revolution”.



Aristotle being a conservative thinker wants to avoid revolution and hence re-emphasises on his idea of justice. Societies where equals are treated equally, are peaceful, stable and harmonious.

Aristotle's idea of justice has been considered as procedural and narrow. Scholars like Rawls and Dworkin took inspiration from Aristotle to build upon his theory of justice.

Rawls talked of the 'Difference principle', where maximum benefit is given to the least advantaged, thus justifying that 'unequals be treated unequally'.

Dworkin has talked of ambition

sensitive auction and endowment
insensitive auction, to overcome
the 'Brute luck', thus once again
emphasising on 'unequals treated
unequally'.

Even socialists will focus on
equality of Outcome (ie. Equity) to
overcome the disadvantages — natural
(disability) as well as historical
(cultural discrimination)

Aristotle's conception of justice is
criticised by libertarians ^(Nozick), who
will focus on 'liberties' over equality
and merit over social justice.

Yet, his ideas remain relevant even
today (truly transcendental) as seen
from 'AFFIRMATIVE ACTION', even
incorporated in Indian constitution at
article 15, 16, 46, 330, 332, 243D, 243T.

Que.2(b)

"Distributions scheme treats people as equals when it distributes resources among them until no further transfer would leave there share of the total resources more equal". Dworkin. Comment (15 Marks)

'Equality' is a deeply contested concept in political science, as clash existed between equality of opportunity (social liberals) and equality of outcomes (socialists & marxists)

Social liberals like Dworkin have criticised libertarians like Nozick for excessively relying of liberty of property and neglecting equality, as well as egalitarians like Rawls for not compensating for brute luck (due to disability)

Dworkin put forth two concepts of
① Ambition sensitive Auction → The first and foremost allocation of



resources, which considers the relative disability of people and compensates them for brute luck by giving extra clamsells (resources). However, he would not compensate for option luck.

② Endowment Insensitive Auction →

Once the initial distribution of resources is done, the inequalities arising at later stages based on the utilization of such resources will not be compensated.

Hence, the distribution scheme is such that it treats people equal initially, but not during further transfer. Subsequent usage of resources depends on people's rationality and decision making.

Dworkin also explains strong rights and weak rights, where the former cannot be violated (eg: Right to life), while the latter can be diminished if required (eg: Right to property).

Liberitarians like Nozick, Hayek, Milton Friedman will criticize Dworkin's distribution scheme, as it goes against the absolute right to property.

However, it is worth mentioning that Dworkin holds immense relevance in the field of social Justice, favouring equality of opportunity and positive discrimination.

Thus, Dworkin is the Golden Mean between liberitarians & egalitarians.



Que.2(c)

"Multiculturalism is a creative interplay of the cultural embeddedness of human beings, the inescapability and desirability of cultural plurality and the fact that all cultures are pluralistic." Bhikkhu Parekh . Critically analyse. (15 Marks)

'Multiculturalism' arose as a critique to the hegemonic discourse of liberalism and socialism, which were seen as Metanarratives.

Multiculturalism aimed to focus on 'Minority rights' as against the universal rights (like Human Rights). Will Kymlicka in her 'Multicultural Citizenship' has talked about:

- a) Special representation rights
e.g. art 15, 16 for SC, ST reservation in India
- b) Special cultural & ethnic rights
e.g. art 29 & 30 in Indian Constitution
- c) Special autonomy rights
e.g. Quebec.

Further, Bhikhu Parekh in his 'Reimagining Multiculturalism' talks about "pluralistic cultures" which show immense diversity & variety.

He is against the 'homogenization' & 'ghettoization' of the majoritarian cultures, and calls for "dialogue among communities".

The scholars of Asian values like Yee Kuan Yew and Mahathir Mohammad also support the idea of multi-culturalism.

Further, the communitarians like Michael Sandel & Michael Walzer find some similarity with the multiculturalists as they argue that

~~set~~ every person is an embedded self → embedded in his cultural, ethnic, religious roots. Thus, they call for justice as "art of differentiation" rather than 'science of homogenization'.

The multiculturalists are criticised by cosmopolitans who favour universal human rights and feminists along with post colonialists who consider multicultural rights as a means to impose dominant cultures of patriarchy and the west respectively.

Ananya Sen would also oppose the multicultural Asian values for promoting 'authoritarianism'.

Yet, we must appreciate that multiculturalism gives 'voice to the voiceless' and autonomy to the oppressed.

Que.3(a)

Do you think that John Rawls attempts to provide an alternative to utilitarianism with respect to the problems of distributive justice? (20 Marks)

“Justice is the first virtue of political system, just like truth is the first virtue of any system of thought.”

Justice remains an architectonic concept in political science, which evolved from the procedural aspects of equality before law to substantive aspects of equality of opportunities.

Rawls in his Theory of Justice has put forth his idea of justice emphasising on DISTRIBUTIVE JUSTICE.

Rawls uses the hypothetical concept of 'veil of Ignorance' to establish a purely procedural theory where

people are unaware of their position in the society, but come together to finalize rules for distribution of resources.

Until Rawls, only utilitarianism was the possible explanation of right to liberty, as propounded by Bentham & J.S. Mill, who had neglected the 'distributive' aspects of justice.

Hence, John Rawls incorporated the 'distributive justice' to give his theory of JUSTICE AS FAIRNESS based on lexical order as:

- 1) right to liberty
- 2) right to equality of opportunity
- 3) Difference principle (Dignity principle) — maximizing benefit to the least advantaged.

Hence, Rawls balancing of liberty and equality makes him both a libertarian as well as egalitarian.

This theory of justice will be accepted by both rich & poor, both liberals & socialists — as everyone will be unaware of their actual positions, hence balancing merit & social justice.

However, Rawls has been criticized by libertarians, like Nozick for neglecting right to property and depriving men of their hard earned property. He instead argues that "Dunkard in gutter is where he ought to be."

Similarly, Dworkin would critique Rawls for not ensuring fair

distribution of 'initial' entitlements
(due to challenge of brute luck).

Even, feminists like Carole Pateman
in her 'The Sexual Contract' has
criticised Rawls Theory for being
masculinist.

Further, communitarians like Michael
Sandel & Michael Walzer argue that
Rawls prioritised liberty over equality
by virtue of being 'situated' &
'embedded' in the west.

Hence, Rawls in his 'Political Justice'
clarified that his idea of justice
is applicable to liberal & western
democratic & modern societies which
evolve an overlapping consensus over
the principles of justice thus
justifying his attempts as 'an alternative
to utilitarianism.

Que.3(b)

How does the feminist political philosophy underline gender bias in traditional political philosophy? (15 Marks)

Feminists appear as a CRITICAL SCHOOL to counter the Hegemonic masculinist schools of liberalism & marxism.

The entire political philosophy is marked by an inherent 'gender bias'. Right from Aristotle who does not even consider women as citizens, to Machiavelli who considers his 'prince' as the ideal ruler.

Be it the social contract thinkers Hobbes, Locke & Rousseau, whose contract does not mention presence of women, or be it Rawls whose principles of justice liberal order has been male determined (Carole Pateman). All this shows neglect of 'female' presence

in political philosophy.

Even Catherine Mackinnon says that

“When I look at the state,
it appears male to me.”

Political institutions (police) as well as
legislations (rape laws) are biased
in favour of men.

cf no 'marital rape' provisions
in India.

Feminists like Susan Malar Okin
mention that 'personal is political',
emphasising the oppression of women
in family, as well as state.

The gender bias is also explained
by Betty Friedan in her 'The
Feminine Mystique' where she mentions

certain myths that enhance women subordination. of the penis envy

In the field of International Relations, Ann J. Tickner mentions that "personal and is international" & points out the 'gender bias' in Realists' (Morgenthau) 6 principles of realism.

Even Cynthia Enloe in her 'Bananas, Beaches & Bases' has pointed towards poor state of women.

Hence, the way forward as suggested by feminists is SEXUAL REVOLUTION (radical feminists like Firestone, Judith Butler). There is need to incorporate 'women perspective' in political philosophy through gender mainstreaming (including LGBTQIA + also) for an egalitarian society.

Que.3(c)

"Behaviouralist methodology fails to resolve many important issues." David Easton. Elucidate. (15 Marks)

The Behaviouralist methodology emerged in response to the traditionalists who focussed on 'normative aspects' (i.e. prescriptive) of political theory.

Behaviouralists like David Easton through his "Credo of Relevance" emphasised on empiricism through use of techniques, quantification, standardization, value neutrality, integrity, etc.

Hence, the focus shifted from concepts of justice, rights, equality to electoral behaviour and comparative politics, emphasising on constitutions & politics of developing nations.



If the first decline of political science was due to traditionalists, the second decline happened due to behaviouralists themselves.

The excessive focus on facts, facts & facts, neglected the very purpose & 'objective' of using the empirical tools. Excessive scientific jargons & terminologies threatened the very uniqueness of political science as a separate discourse.

The 'essence' of the subject got lost and it was felt that there is nothing much that political science can offer to resolving global issues.

Challenges to human rights (eg: Mahsa Amini's death), extremism (eg: in Syria), cross border terrorism and



"problems without passports" like climate change, cannot merely be resolved with statistical tools.

There will always be need for normative concepts like 'justice' to establish a just, fair and peaceful world order.

Thus, to overcome deficiencies of behaviouralist methodology, there emerged the POST BEHAVIOURALIST school which expanded to numerous new disciplines like political sociology, political economy, political culture, etc.

Hence, if traditionalism was thesis, behaviouralism was anti-thesis, post behaviouralism was the synthesis.

Que.5(a)

Opposition has a critical role towards the realisation of the success of parliamentary democracy in India. Elucidate. (10 Marks)

India adopted the parliamentary form of government, owing to the legacy of British rule, as well as emphasis on accountability over stability.

In this system, the opposition plays a crucial role of acting as checks & balance, through no-confidence motion, question hours, adjournment motions.

Opposition acts as a pressure group & thus, as invisible empire (finer) within the parliament, to exert influence on government policies.
eg. opposition to civil nuclear deal.

The opposition, as per the Structural Functional model of Gabriel &

Almond, plays role of interest articulation as well as interest aggregation of people.

↳ mobilization of public against farm laws.

However, in India, unlike Britain, there is no concept of Shadow Cabinet government, which would act as alternate government in case the present government falls, hence putting in place a "POSITIVE NO CONFIDENCE MOTION."

Further, it is the opposition that helps build a vibrant Political Culture by involving people and acting as bridge between them & government (System's Approach). Thus, opposition is *sine qua non* to prevent authoritarianism of a majority government.

Que.5(b)

Account for the tensions between the legislature and judiciary in the contemporary Indian situation. (10 Marks)

Legislature & judiciary constitute the first & the third pillar of democracy, contributing in India's social revolution. While the former ensures 'policy formulation', the latter oversees adjudication of disputes.

In recent times, there has been clash & tension between the two due to violation of the principle of separation of power (Montesquieu).

The judiciary has taken to the path of judicial overreach and judicial activism, leading to Judicial Co-governance (Bhikhu Parekh)

Further, the dispute over judicial

appointment, as legislature passed NJAC Act, which was overturned by judiciary.

Also, as PB Mehta talks of hypocrisy of judiciary to ensure legislature's accountability, while not following itself.

Further, judiciopapism is on rise as judiciary is intervening in secular aspects through 'doctrine of essentiality'.

However, even the legislature is overturning judiciary's pronouncements, as happened recently with Delhi ordinance, empowering LG over 2 above the elected CM.

Hence, there is need for HARMONIOUS CONSTRUCTION between the two organs.

Que.5(c)

Elaborate on the main positions in the debate over the developmental strategy at the eve of Independence. (10 Marks)

India's Test with Destiny happened on 15th August 1947, when she freed herself from the chains of imperialism to become free.

The debate arose over which developmental strategy to adopt, primarily between —

- ① [Nehruvian model] of capital industries, which shall tickle down the impacts to the labour intensive sector.

There was emphasis on industries like Iron & steel, fertilizers along with Dams (as temples of modern India). The state was to be at the commanding heights.

② Gandhian model → involving focus on labour intensive sectors, cottage industries, to ensure production by masses instead of mass production.

Ultimately, the Nehru-Mahalanobis model was adopted which boosted the industrial growth, improved employment & reduced imports.

The Gandhian ideals were incorporated into DPS - of panchayats under article 40.

This development strategy, however, was changed in 1991 from a state centric model to market led growth, adopting LPG reforms, which even till today are contributing towards achieving a \$5 trillion economy.



Que.5(d)

Enumerate the colonial legacy on Indian politics. (10 Marks)

Bipin Chandra argues that there occurred a shift, a gradual transformation & not radical change from the British India to Independent India.

Of the colonial legacy, certain positive legacies included the political systems of Parliamentary democracy and GoI Act-1935.

In administrative sphere, the structures of police, bureaucracy & army have been retained.

Even the education system owes roots to Wood's Dispatch.

In the social sphere, the abolition of sati, introduction of widow remarriage act, age of consent



bill. also are British legacies. Even the railways, postal & telegraph systems are the economic legacies.

Yet, there were certain negative legacies.

The menace of partition of India & subsequent communalism hampers peace even till today.

The interference in tribals way of life, has alienated them, leading to menace of regionalism & ethnic clashes. Naxalism also traces roots to British time.

Loss of cultural autonomy & hegemony of English are yet other examples. As R. Tagore had said:

"If the British will leave so much filth behind that it will take ages for Indians to clean."

Que.5(e)

Do you agree that section 124 A of IPC tests the limit of free speech a citizen can right fully enjoy? (10 Marks)

The Section 124 A of IPC refers to the SEDITION law which penalises & punishes people for causing harm (or attempting to) ^{overthrow} to the government — through actions or words.

Free speech as a right was talked about by J.S. Mill who considered it a natural right. Sedition law certainly puts a limit on freedom of speech & expression, as it leads to self censorship.

Further, there has been targeting of activists, journalists and political opponents on grounds of sedition.

Q : Aseem Trivedi.

However, sedition is a necessary evil to maintain law & order as well as integrity of India. It is a reasonable restriction (art 19(2)) to free speech.

Even JS Mill would accept it as per his 'HARM PRINCIPLE' as it is an other regarding act.

However, we must also acknowledge that 'sedition laws' use & misuse must be regulated, so that ~~they~~ do not hamper power of people to use 'communicative action' in ideal speech situation (Habermas).



Que.7(a)

What are the major challenges in the functioning of urban local self governance bodies? Do you think that 74th amendment can be seen as a success? (20 Marks)

The urban local self governance bodies form part of the Bottom Up system of 'rule by the people', truly representing the Oceanic Circles of Power

However, they face numerous challenges like:-

- 1) lack of a three tier structure as in case of PRIs
- 2) no Mauhalla Sabhas, equivalent to Gram Sabhas.
- 3) lack of functionaries, as there is vacancy at various posts.
- 4) poor devolution of functions & funds by state government.
(hardly 8/18 functions devolved)

- 5) lack of technology adoption by the office bearers.
- 6) poor representation of women, PWDs, transgenders, SCs, OBs

Besides the above-mentioned, there are certain challenges with rising urbanization - which is unsustainable, leading to rise in crimes, slums (17%, comprising 65 million people), ecological degradation, encroachment of wetlands (eg: Delhi).

If we look at the 74th constitutional amendment, 1993, it added part IX-A & schedule 12 to the constitution.

In Theory, the act provided for urban governance structure comprising of municipalities. But in practice,

it proved to be a mere skeleton,
in which the states failed to
fill in flesh & blood.

This gets evident from the poor
economic performance of municipalities
as suggested by Amartya Sen:

“The spirit of tiger has
not been as it should
have been.”

There has been over-emphasis on
empowering PRIs, while neglecting
their urban counterparts.

Despite that, we can see certain
government steps, such as Smart
City Mission & AMRUT aimed
at improving urban amenities.
Even the Gati Shakti plan aims
at infrastructural development.

However, we need more reforms in urban local governance to make democracy truly substantive.

- 1) utilize Municipal Bonds for funding requirements.
- 2) evolve a Municipal Performance Index, to enhance competitive federalism
- 3) clearly delineate powers and responsibilities of municipal functionaries.

We need to prevent what GVK Rao Committee had said — "There is no grassroots democracy, instead there are grass without roots."

The role of Niti Aayog must be paramount, to ensure that urban governance is people led. (Hannah Arendt)

Que.7(b)

What is the present system of appointment of Judges of higher judiciary in India? What improvements can you suggest in the process? (15 Marks)

Judiciary is the Third Pillar of Democracy, that becomes the "chemotherapy to the carcinogenic politics" (Upendra Baxi)

The appointment procedure of Judges has been in debate due to the clash between Judicial Independence and Judicial Accountability.

The Collegium System is the present system of appointment to Judges in HC & SC, which has been criticised by Ambedkar as "Imperio in Imperium".

There is prevalence of Uncle Judge Syndrome as Judiciary itself is appointing Judiciary.



The collegium leads to Autocracy of the judiciary. There are issues like lack of representation to women (hardly 11-12% in higher judiciary), SC, ST, OBC & PWDs.

The government attempted reforms through NTAC Act-2015, but was repealed by SC. Hence, the third judges case is the status quo as of now, whereby consultation is equal to confluence of four senior most judges. (for appointment of SC judge).

Such a system of appointment erodes public trust as this shows the hypocrisy of judiciary (lacking accountability, yet enforcing the same on legislature) as argued by Pratap Bhanu Mehta.

Hence, there is need for a reform in the appointment procedure. We need to establish an independent committee comprising of both judges & executive, ensuring Madhyam Maag. This will also balance judicial accountability & autonomy.

Further, there is need to pass Judicial Accountability Bill that has been pending since long. Judiciary needs to become more open & transparent by coming under RTI.

Thus, as per the Structural Functional theory of Gabriel & Almond, judiciary's role is paramount in India's democracy. As per Nehru, judiciary will not be silent spectator, rather active participant in Indian revolution.

Que.7(c)

The Governor's office in Indian political system doesn't operate as a constitutional head for the whole gamut of office responsibilities. Discuss (15 Marks)

ce The Governor is the
lynchpin to Federal Governance
& Indian Constitution."

— Sarkaria Commission

The office of Governor under article 153 & 154 has been established as a 'de-jure' authority, as the nominal / titular head of state government.

As a constitutional functionary his role is to swear in the Chief Minister, coordinate & ask for information, reserve bills for President assent, himself approve the bills, and let all executive actions of state be taken in his name.

However, recently it has been observed that he is not operating as a constitutional head, and instead as Agent of Central government.

There have been clashes between Governor & Chief Ministers.
= war of words in West Bengal.

The Governor has been partisan in not letting governments fall form or even toppling governments.
= pre poll alliance not called by Governor in Karnataka but midnight swearing in Maharashtra.

The Governors have failed to adhere to constitutional urgency of passing bills, and have even been biased while recommending for President Rule. Hence Soli Sorabjee questions Governor as Sage or Saboteur?

As a solution to the above mentioned problems, Sarkaria & Punchi Commission recommended that Governors must be people outside politics, men of integrity, completing 5 years tenure.

Further, Mamohan's 4 Mantras must be adhered to by the Governors — to listen their conscience of what is right & wrong, think of public interest, ensure stability of government and adhere to national growth.

Even Venkatachallian Commission had recommended for a 'committee' (comprising PM, HM, IAS) to appoint the Governor.

Hence, the Governor's Office must adhere to utmost of impartiality and integrity as he is the 'friend, philosopher and guide' to State government (Ram Nath Kovind)