

INDIAN CONSTITUTION

Time: 3 Hours.

Maximum Marks 100.

Part –A. Attempt any two questions (2×20 = 40)

- 1) What is Preamble? Is it a Part of the Constitution? Can it be used for interpretation of the Constitution? Also explain its significance.
- 2) Explain the procedure of election and removal of the President of India.
- 3) Distinguish between an ‘Ordinary Bill’ and ‘Money Bill’. Discuss the procedure to be followed for passing of an ‘Ordinary Bill’.

Part –B. Attempt any three questions (3×10 = 30)

- 4) “Powers of the Parliament to amend the Constitution is wide but not unlimited”. Explain this statement.
- 5) Under what circumstances can the Parliament make laws on matters contained in the State List of the Seventh Schedule? How long such laws can continue to be in force?
- 6) “The Directive Principles of State Policy constitute a comprehensive political, social and economic program for a modern democratic welfare State”. Examine.
- 7) Describe the powers and functions of the Supreme Court of India?

Part –C. Attempt any four questions (4×5 = 20)

- 8) Describe the composition and functions of the Union Public Service Commission.
- 9) Discuss in brief the various writs that can be issued by a High Court in India.
- 10) Explain the privileges and immunities of Parliament and its members.
- 11) What are the emergency provisions relating to the failure of the constitutional machinery in the states?
- 12) Discuss in brief the collective responsibility of the Council of Ministers.

Part –D. Write short notes on any four (4×2.5 = 10)

- 13) i) “Fundamental Duties” in the Indian Constitution.
ii) Citizenship
iii) What is “Impeachment”?
iv) ‘Doctrine of Pleasure’
v) All India Services.
vi) Equal Protection of laws.

भारतीय संविधान

समय : 3 घंटे

अधिकतम अंक 100

खण्ड - क कोई दो प्रश्न कीजिए (2×20 = 40)

- 1) संविधान की “उद्देशिका” क्या है ? क्या यह संविधान का अंग है? क्या इसे संविधान की विवेचना के लिए इस्तेमाल किया जा सकता है। इसके महत्वपूर्ण पहलुओं की व्याख्या करें।
- 2) राष्ट्रपति के पद पर निर्वाचन एवं अपदस्थ करने की प्रक्रिया का वर्णन कीजिए।
- 3) साधारण विधेयक और धन विधेयक में क्या अंतर होता है। साधारण विधेयक को पारित करने की क्या प्रक्रिया होती है?

खण्ड - ख कोई तीन प्रश्न कीजिए (3×10 = 30)

- 4) संसद की संविधान संशोधन की शक्तियां अपार हैं पर असीमित नहीं। इस वाक्य की व्याख्या कीजिए।
- 5) किन परिस्थितियों में संसद उन विषयों पर भी कानून बना सकती है जो सातवीं अनुसूची में राज्यों के विषय में दर्शाए गये हैं। इस तरह का कानून कब तक प्रभावी रहता है ?
- 6) ‘राज्य के नीति निदेशक तत्व’ आधुनिक, लोकतांत्रिक कल्याण राज्य का व्यापक राजनीतिक, सामाजिक और आर्थिक कार्यक्रम हैं। जाँच कीजिए।
- 7) सर्वोच्च न्यायालय की शक्तियों एवं प्रकार्य का वर्णन कीजिए।

खण्ड - ग कोई चार प्रश्न कीजिए (4×5 = 20)

- 8) केन्द्रीय लोक सेवा आयोग की संरचना एवं कार्यों का वर्णन करें।
- 9) भारत में उच्च न्यायालय द्वारा जारी की जाने वाली विभिन्न रिटों (writs) का संक्षेप में वर्णन करें।
- 10) संसद एवं संसद सदस्यों के विशेषाधिकार एवं उन्मुक्तियों का वर्णन करें।
- 11) राज्य में संवैधानिक तंत्र असफल होने की स्थिति में आपातकालीन प्रावधान क्या हैं।
- 12) मंत्री परिषद के सामूहिक उत्तरदायित्व का संक्षिप्त वर्णन करें।

खण्ड - घ किन्हीं चार का उत्तर संक्षिप्त में वर्णन करें। (4×2.5 = 10)

- 13) i) भारतीय संविधान में ‘मूल कर्तव्य’
ii) नागरिकता
iii) महाभियोग क्या है ?
iv) ‘आनन्द का सिद्धान्त’
v) अखिल भारतीय सेवाएं
vi) समान कानूनी संरक्षण

Section 1. GRAMMAR (25 Marks)

This Section has four questions: 1A to 1D. Answer all questions.

1A Read the two sentences below and insert articles (a, an, the) where necessary. Write your answers in the answer book, copying out the sentences and underlining the articles that you have inserted. **Marks 5**

- i. India is most populous democracy in world and possesses diversity of cultures.
- ii. Indian meals often include *dahi* or yoghurt served as side-dish and array of pickles.

1B Fill in the correct forms of the present, past and future tense verbs in the following passage. Write out your answers in the answer book. You need not copy out the passage but your answers - exactly ten in number - should be in order. **Marks 10**

E.g. Owing to the torrential rain, hardly anyone (come) to the ceremony, despite the fact that invitation cards (send) out weeks earlier and the organizers (feel) very confident that everyone (attend). **Sample Answer:** Owing to the torrential rain, hardly anyone *came* to the ceremony, despite the fact that invitation cards *had been sent* out weeks earlier and the organizers *had been feeling* very confident that everyone *would attend*.

If you (live) in Bombay in 1982, you (see) the devastation (cause) by the mill- workers' strike. Mill owners (contend) that the industry (not recover) yet from the events of that year. They (say) recovery (hinge) on the textile factories (being, allow, sell) the land on which they (stand) in order (buy) modern machinery.

1C Link the sentences below using the linking words *meanwhile, since, by the time, before, and when*, which are all adverbials of time, in the correct slots. You need not copy out the passage but your answers - exactly five in number - should be in order. **Marks 5**

----- I first arrived in Delhi, I was lonely but that was ----- I made friends. ----- then, I have been very happy. ----- I leave this city, I will get to know many other people. ----- I am enjoying myself!

1D Substitute the erroneous prepositions, underlined in the news-item below, with the right forms instead. Write your answers in the answer book, copying out the sentences and underlining the prepositions that you have inserted. **Marks 5**

Bill Gates appeared to be on a generous mood when he came in the foyer to his hotel. He surprised the eager autograph-seekers waiting from him over readily accepting their requests.

SECTION 11. COMPREHENSION, PRECIS & VOCABULARY

Marks
30

This Section has three questions: 11A to 11C. Answer all questions.

Read the following passage carefully and then attempt the questions below:

Cycling as a social movement? Sounds farfetched. Perhaps. But not all that far—not to tens of thousands of neo-literate rural women in Pudukkottai district. People find ways, sometimes curious ones, of hitting out at their backwardness, of expressing defiance, of hammering at the fetters that hold them. In this, one of India's poorest districts, cycling seems the chosen medium for rural women.

During the past eighteen months, over 100,000 rural women, most of them neo-literates, have taken to bicycling as a symbol of independence, freedom and mobility. If we exclude girls below ten years of age, it would mean that over one-fourth of all rural women here have learnt cycling. And over 70,000 of these women have taken part in public 'exhibition-cum-contests' to proudly display their new skills. And still the 'training camps' and desire to learn continue.

In the heart of rural Pudukkottai, young Muslim women from highly conservative backgrounds zip along the roads on their bicycles. Some seem to have abandoned the veil for the wheel. Jameela Bibi, a young Muslim girl who has taken to cycling, told me: 'It's my right. We can go anywhere. Now I don't have to wait for a bus. I know people made dirty remarks when I started cycling, but I paid no attention.' Fatima is a secondary schoolteacher, so addicted to cycling that she hires a bicycle for half an hour each evening (she cannot yet afford to buy one—each costs over Rs. 1, 200). She said: 'There is freedom in cycling. We are not dependent on anyone now. I can never give this up.' Jameela, Fatima and their friend Avakanni, all in their early twenties, have trained scores of other young women in the art of cycling.

Cycling has swept across this district. Women agricultural workers, quarry labourers and village health nurses are among its fans. Joining the rush are balwadi and anganwadi workers, gem-cutters and schoolteachers. And gramsevikas and mid-day meal workers are not far behind. The vast majority are those who have just become literate. The district's vigorous literacy drive, led by the Arivoli Iyakkam (Light of Knowledge Movement) has been quick to tap this energy. Every one of the neo-literate, 'neo-cyclist' women I spoke to saw a direct link between cycling and her personal independence.

Visiting an Arivoli 'cycling training camp' was an unusual experience. In Kilakuruchi village all the prospective learners had turned out in their Sunday best. You can't help being struck by the sheer passion of the pro-cycling movement.

In Pudukkottai, the bicycle is a metaphor for freedom, a way out of enforced routines, around male-imposed barriers. The neo-cyclists even sing songs produced by Arivoli to encourage bicycling. One of these has lines like: 'O sister come learn cycling, move with the wheel of time.' Very large numbers of those trained have come back to help new learners. They work free of charge for Arivoli as (oddly named) 'master trainers'. There is not only a desire to learn but a widespread perception among them that all women ought to learn cycling. In turn, their experience has enriched the literacy movement.

The whole phenomenon was the brainchild of the popular former district collector, Sheela Rani Chunkath. Her idea in 1991 was to train female activists so that literacy would reach women in the interior. She also included mobility as a part of the literacy drive. This flowed from the fact that lack of mobility among women played a big role in undermining their confidence. Chunkath pushed the banks to give loans for the women to buy cycles. She also got each block to accept specific duties in promoting the drive. As the top official in the district, she gave it great personal attention.

First, the activists learned cycling. Then neo-literates wanted to learn. Every woman wanted to learn. Not surprisingly, this led to a shortage of 'ladies' cycles. Never mind. 'Gents' cycles would do just as nicely, thank you. And to this day, thousands of women here ride 'gents' cycles. Thousands of others dream of the day they will be able to afford any bicycle at all. After the International Women's Day in 1992, this district can never be the same. Flags on the handle bars, bells ringing, over 1,500 female cyclists took Pudukkottai by storm. Their all-women's cycle rally stunned the town's inhabitants with its massive showing.

Cycling has had very definite economic implications. It boosts income. Some of the women here sell agricultural or other produce within a group of villages. For them, the bicycle cuts down on time wasted in waiting for buses. This is crucial in poorly connected routes. Secondly, it gives you much more time to focus on selling your produce. Thirdly, it enlarges the area you can hope to cover. Lastly, it can increase your leisure time too.

Small producers who used to wait for buses were often dependent on fathers, brothers, husbands or sons to even reach the bus stop. They could cover only a limited number of villages to sell their produce. Some walked. These women had to rush back early to tend to the children and perform other chores like fetching water. Those who have bicycles now combine these different tasks with nonchalance. Which means you can, even along some remote road, see a young mother, child on the bar, produce on the carrier. She could be carrying two, perhaps even three, pots of water hung across the back, and cycling towards work or home.

Yet, it would be very wrong to emphasize the economic aspect over all else. The sense of self-respect it brings is vital. 'Of course it's not economic,' said Fatima, giving me a look that made me feel rather stupid. 'What money do I make from cycling? I lose money. I can't afford a bicycle. But I hire one every evening just to feel that goodness, that independence.' Never before reaching Pudukkottai had I seen this humble vehicle in that light—the bicycle as a metaphor for freedom. 'It is difficult for people to see how big this is for rural women,' said Kannammal. It's a Himalayan achievement, like flying an aeroplane, for them. People may laugh. Only the women know how important it is.'

11A COMPREHENSION: Answer the questions below in not more than six to ten sentences each. Marks 10

- i. Why is the bicycle regarded as a 'metaphor for freedom' by the women of Pudukkottai?
- ii. How does the author show that cycling is linked to the literacy movement in the district?

11B PRECIS: Summarize the above passage in 400 words and select 5 keywords that, in your view, best describe the main themes of the passage. Marks 10

11C VOCABULARY: The words in bold-print in each item below appear in the article you have just read. For this question, you are required to choose *one* out of the four alternatives given that you think is closest in meaning to the word from the passage. **Marks**
10

Sample answer: rally: crowd, sport, gathering, assignment **answer:** gathering

- i. fetters:** chains, ropes, clasps, bracelets
- ii. zip along:** travel slow, travel comfortably, travel fast, travel by cycle
- iii. perception:** gaze, sight, understanding, opinion
- iv. phenomenon:** matter, happening, object, subject
- v. undermining:** heightening, reducing, helping, assisting
- vi. Himalayan achievement:** big win, small thing, good work, great accomplishment
- vii. nonchalance:** difficulty, ease, happiness, grace
- viii. boosts:** insists, allows, increases, supplements
- ix. implications:** outcomes, , advantages, trials, results
- x. blazing:** very hot, very dangerous, very angry, very oppressive

III. ESSAY **Marks**
25

Write a short essay (not more than 2-3 pages long) on one of the following:

- 1.** Mohandas Karamchand Gandhi: "In a gentle way, you can shake the world." Describe some of the possible ways in which you think you yourself can 'gently shake' the world today.
- 2.** Jawaharlal Nehru: "The art of a people is a true mirror to their minds." Discuss this statement with reference to the present art-forms of Indian television and films.
- 3.** Vallabhbhai Patel: "My only desire is that India should be a good producer and no one... should be hungry, shedding tears for food in the country." What are the best means, in your view, of ensuring food security in India today? Illustrate your essay with pertinent examples.
- 4.** Sarojini Naidu: "Democracy is constructed like an edifice, freedom by freedom, right by right, until it reaches its snapping point." What are some of the rights and freedoms that are part of the structure of democracy and what are the strains that can cause it to snap? Discuss.
- 5.** Bhimrao Ambedkar: "Men are mortal. So are ideas. An idea needs propagation as much as a plant needs watering. Otherwise both will wither and die." Discuss three of the most important ideas that India needs to nurture at the present time.

END OF QUESTION PAPER