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2025-12-17

UNDERSTANDING THE INDIAN CONSTITUTION

SRM UNIVERSITY A.P

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SRM UNIVERSITY – AP, ANDHRA PRADESH

End Term Examination, Dec 2025

[Question Paper ID: 010887]

Subject	: UNDERSTANDING THE INDIAN CONSTITUTION	Subject	: FIC 122
Title		Code	
Batch	: 2025	Max Marks	: 50
Degree	: B.A., B.Sc.	Duration	: 2 hours
Branch	: Eco (Hons), Eng (Hons), Hist (Hons), Med. Stu. (Hons), Pol. Sci. (Hons), Psy (Hons), Sco. Ant. (Hons)	QP Set	: 2

A (5 × 10 = 50 Marks)

Answer **any 5** Questions

Marks CO BL

- | | |
|---|--------------------------|
| <p>1. Imagine you are living under a constitution that was written 100 years before you were born, by people you never met and in a world very different from today. You had no role in creating it. Should you still be bound by it? Or should the constitution be changed or rewritten to reflect the values, needs, and aspirations of the present generation? Explain your reasoning with examples.</p> | <p>10 1,2,3 2</p> |
| <p>2. Judiciary sometimes take an active role in interpreting the constitution and laws in ways that expand rights, fill gaps left by the legislature, or address urgent social issues. This approach is known as judicial activism. Do you think judicial activism strengthens democracy or undermines it? Discuss your answer by explaining what judicial activism means and support your argument with at least one real case example.</p> | <p>10 1,4 2</p> |
| <p>3. In the context of India's language debates—where efforts toward national linguistic uniformity often come into tension with cultural diversity and demands for decentralization—why is federalism both essential and potentially conflict-producing for the effective functioning of Indian democracy? Illustrate your answer with reference to India's language politics.</p> | <p>10 3,4 2</p> |
| <p>4. You are a student at a university that announces a new rule: in the name of treating everyone equally, no visible religious distinctions—such as religious head scar, turban, tilak, cross, or other symbols—are allowed on campus. As a student living through this change, analyse what this policy reveals about the university's understanding of equality and secularism, and how it might differently everyday experience of students from various religious backgrounds.</p> | <p>10 2,3,4 4</p> |
| <p>5. How do everyday experiences of casteism—such as exclusion in schools, neighborhoods, workplaces, or access to public spaces—show the failure of the state to fully eliminate untouchability? Explain how these persistent practices made it necessary for the government to create a stronger legal safeguard like the SC/ST (Prevention of Atrocities) Act?</p> | <p>10 1,2,3 2</p> |
| <p>6. In a society debating reservation (affirmative action), two major arguments emerge:
 Argument 1 (In favour): Communities that have faced generations of discrimination continue to experience disadvantages today. Therefore, reservations are necessary to ensure fair access and to repair past and present injustices.</p> | |

Argument 2 (Against): Individuals who did not personally contribute to historical discrimination believe their opportunities should not be reduced. They argue that merit should be the only basis for selection, and they should not be “punished” for past injustices.

10 1,2 2

As a student, choose one of these positions to defend, or critique the position you disagree with. Explain the principles of justice, fairness, and equality that shape your argument.

7. In a democracy like India, the Constitution has certain “basic features” that cannot be changed by the government. Do you think keeping these core features permanently fixed strengthens the country, or does it limit the choices of elected representatives and the will of the people? Explain your view with examples from India’s political or social experience.

10 2,3 2

8. Imagine a fictional country called *Riverland*, where the government declares a national Emergency after a wave of nationwide protests. During the Emergency, several fundamental rights—like freedom of speech, movement, and personal liberty—are restricted. The government argues that the Constitution itself allows these restrictions, and that using the law to control citizens is necessary to ‘restore order’.

10 1,2,3 2

Discuss whether a constitution can become a tool that justifies state-led violence or excessive control. In your answer, discuss:

1. Whether giving the State special powers during crises strengthens or weakens democracy.
2. If law can be both a protector of rights and a source of legitimate violence.

9. The First Amendment to the Indian Constitution (1951) introduced new grounds for restricting the freedom of speech and expression, such as “public order,” “friendly relations with foreign states,” and “reasonable restrictions.”

10 1,2 2

How did this amendment reshape the landscape of free speech in India? Discuss how it paved the way for the curbing of certain forms of expression and explain the underlying moralities, political ideas, and anxieties that informed these changes.

10. The Indian Constitution grants special provisions to several states—ranging from protecting Nagaland’s customary laws to safeguarding land rights in Himachal Pradesh and empowering development boards in Maharashtra and Gujarat. These diverse constitutional accommodations challenge the popular slogan ‘One India, One Constitution.’

10 1,2,3 1

Imagine you are a constitutional advisor asked to recommend whether India should continue with such differentiated provisions or move toward a more uniform constitutional framework.

Should the Constitution treat every state or society in exactly the same way, or should exceptions and special protections remain?

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