

CUET · SOCIOLOGY · CLASS XII · CODE 326

The Constitution and Social Change

CUET unit: Social Change and Development in India — The Constitution and Social Change

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Snapshot

- Establishes that the Indian Constitution is the basic norm grounded in social justice, and distinguishes law (force) from justice (fairness).
- Shows how the Supreme Court has expanded Fundamental Rights (Article 21, Article 19(1)(a), Article 14) to deepen substantive social justice.
- Traces the journey of Panchayati Raj — from Constituent Assembly debates (Ambedkar vs Gandhi) to the 73rd Constitutional Amendment of 1992 that gave PRIs constitutional status.
- Discusses three-tier structure, reservation of seats for SC/ST and one-third for women, Nyaya Panchayats, Van Panchayats, tribal areas (Meghalaya), and limits of democratisation in an unequal society.
- Introduces political parties, pressure groups and interest groups as key actors in democratic politics, with Max Weber's framework on parties.

Detailed Notes

2.1 Core concepts

- The Constitution has the capacity to help people because it is based on the basic norms of **social justice**. The **Directive Principle on Village Panchayats** was moved as an amendment in the Constituent Assembly by **K. Santhanam**; after forty-odd years it became a Constitutional imperative through the **73rd Amendment in 1992** (NCERT §intro, p. 32).
- The Constitution is not just a ready referencer of do's and don'ts for social justice — it has the potential to **extend the meaning of social justice**. Social movements have aided the courts and authorities to interpret the contents of rights and principles in keeping with the contemporary understanding of social justice (NCERT §intro, p. 32).
- **Law vs Justice**: the essence of law is its **force** — law carries the means to coerce or force obedience, with the power of the state behind it. The essence of **justice is fairness**. Any system of law functions through a hierarchy of authorities. The **Constitution is the basis of all rules and authorities** — the document that constitutes a nation's tenets — and the Indian Constitution is **India's basic norm**. All other laws are made as per the procedures prescribed by the Constitution. A hierarchy of courts (themselves created by the Constitution) interprets the laws; the

Supreme Court is the highest court and the ultimate interpreter of the Constitution (NCERT §Constitutional Norms, p. 32).

- The Supreme Court has enhanced the substance of Fundamental Rights in many ways (NCERT Box 3.1, p. 32):
- **Article 21** (right to life and liberty) — interpreted to include the right to live with human dignity, to livelihood, health, shelter and education, free from torture — more than mere animal existence. The Court has given relief to **prisoners and bonded labourers**, ruling on environmental issues, health issues and education to deepen the substantive sense of life and liberty.
- **Article 19(1)(a)** — In **1993** the Supreme Court held that **Right to Information is a part of and incidental to the Right to Freedom of Speech and Expression**.
- **Article 14** — the Supreme Court read the Directive Principle of **Equal Pay for Equal Work** into the Fundamental Right to Equality under Article 14, giving relief to plantation and agricultural labourers.
- **Panchayati Raj** literally translates to "**Governance by five individuals**" — the idea is to ensure at village/grassroot level a functioning vibrant democracy. While grassroot democracy is not alien to India, in a society where there are sharp inequalities, democratic participation is hindered on grounds of **gender, caste and class**. Traditionally there have been **caste panchayats** which have usually represented dominant groups and held conservative views — often taking decisions against democratic norms (NCERT §3.1, p. 33).
- **Constituent Assembly debates**: when the Constitution was being drafted, panchayats did not find a mention initially. A number of members expressed sorrow, anger and disappointment. **Dr. Ambedkar argued** that local elites and upper castes were so well entrenched that local self-government would only mean a continuing exploitation of the downtrodden masses; upper castes would silence dissent. The concept of local government was dear to **Gandhiji** too — he envisaged each village as a self-sufficient unit conducting its own affairs and saw **gram-swarajya** as the ideal model to be continued after independence (NCERT §3.1, p. 33).
- The **73rd Constitutional Amendment of 1992** provided **constitutional status to the Panchayati Raj Institutions (PRIs)**. It is now compulsory for local self-government bodies in rural and municipal areas to be elected every five years; more importantly, **control of local resources is given to the elected local bodies** (NCERT §3.1, p. 33).
- **Box 3.2 — Three-tier structure** of Panchayati Raj under the 73rd Amendment (p. 33):
- **Gram Sabha** at the base — the entire body of citizens in a village/grama; elects the local government.
- The three-tier system applies to all states having a **population of over twenty lakhs**.
- Elections to these bodies are **conducted every five years**.

- **Reservation** for SC, ST and **one-third for women**.
- A **District Planning Committee** is set up to prepare district-level plans.
- The **73rd and 74th amendments** ensured the **reservation of one-third of total seats for women** in all elected offices of local bodies in both rural and urban areas. **Out of this one-third, 17 per cent of seats are reserved for women belonging to SC and ST.** This was significant because for the first time it brought women into elected bodies with decision-making powers. **The 1993–94 elections, soon after the 73rd Amendment, brought 800,000 women into the political processes in a single election** — a big step in enfranchising women. The three-tier system has been effective since 1992–93 across the entire country (NCERT §3.1, p. 34).
- **Powers and Responsibilities of Panchayats** (NCERT pp. 34–35): according to the Constitution, Panchayats should be given powers and authority to function as institutions of self-government. The following powers and responsibilities were delegated:
 - To prepare plans and schemes for **economic development**;
 - To promote schemes that will enhance **social justice**;
 - To **levy, collect and appropriate taxes, duties, tolls and fees**;
 - To help in the **devolution of governmental responsibilities**, especially finances, to local authorities.
- **Social welfare responsibilities** include maintenance of burning and burial grounds, recording of births and deaths, establishment of child welfare and maternity centres, control of cattle pounds, propagation of family planning and promotion of agricultural activities. **Development activities** include construction of roads, public buildings, wells, tanks and schools, promotion of small cottage industries, minor irrigation works. **Government schemes** like the **Integrated Rural Development Programme (IRDP)** and the **Integrated Child Development Scheme (ICDS)** are monitored by panchayat members (NCERT p. 34).
- **Main income** of Panchayats: tax on property, profession, animals, vehicles, cess on land revenue and rentals; grants from the **Zilla Panchayat**. It is compulsory for Panchayat offices to put up boards outside their offices listing funds received and utilisation, to ensure the people's '**Right to Information**' — opening all functioning to public eye (NCERT p. 35).
- **Nyaya Panchayats** have been constituted in some states. They possess the authority to hear some petty civil and criminal cases. **They can impose fines but cannot award a sentence.** These village courts have been successful in bringing about agreement between contending parties; they have been **particularly effective in punishing men who harass women for dowry** and perpetrate violence against them (NCERT p. 35).
- **Box 3.3 — Kalavati case** (recorded by Mahila Samakhya): "Kalavati, a Dalit by caste, was apprehensive about standing for elections... she is a Panchayat member and realises that her confidence and self-esteem has grown ever since she became a

member of the panchayat. Most importantly '**she has a name**' — illustrating empowerment of marginalised women through reservation (NCERT p. 35).

- **Box 3.4 — Van Panchayats in Uttarakhand:** women set up **van panchayats** to nurture tree saplings and police forests against illegal felling; the **Chipko movement** had its beginnings in this area (NCERT p. 36).
- **Box 3.5 — Mahila Samakhya's "phad" training** in Sukhipur–Dhukipur: folk scroll medium used to train illiterate women on integrity, governance and informed voting (NCERT p. 36).
- **Panchayati Raj in Tribal Areas (Meghalaya example):** Many tribal areas have a rich tradition of grassroot democratic functioning. All three major ethnic tribal groups — **Khasis, Jaintias and Garos** — have their own traditional political institutions that have existed for hundreds of years, functioning at village, clan and state levels. In the Khasi system each clan has its own council known as the '**Durbar Kur**', presided over by the clan headman. A **large chunk of tribal areas lie outside the provisions of the 73rd Amendment** because policymakers did not wish to interfere with the traditional tribal institutions (NCERT §Tribal Areas, p. 37).
- **Sociologist Tiplut Nongbri** remarks that tribal institutions **need not necessarily be democratic** in structure and functioning. Commenting on the **Bhuria Committee Report**, Nongbri says that while concern for traditional institutions is appreciable, it fails to take stock of complexity: notwithstanding the strong egalitarian ethos, the element of stratification is **not altogether absent**; tribal political institutions are marked by **open intolerance to women**, and social change has introduced sharp distortions making it difficult to identify what is traditional and what is not (Nongbri 2003:220) (NCERT p. 37).
- **Democratisation and Inequality:** democratisation is not easy in a society with a long history of inequality based on caste, community and gender. **Gram Sabha members are often controlled by a small coterie of rich landlords** hailing from upper castes or landed peasantry; they make decisions on development activities and fund allocation, leaving the silent majority as mere onlookers (NCERT §Democratisation, p. 37).
- **§ 3.2 Political Parties, Pressure and Interest Groups:** every morning's newspaper shows different groups seeking to make their voices heard. **Industrialists form FICCI (Federation of Indian Chambers and Commerce) and ASSOCHAM (Association of Chambers of Commerce). Workers form INTUC (Indian Trade Union Congress) and CITU (Centre for Indian Trade Unions). Farmers form Shetkari Sangathan** (NCERT §3.2, p. 38).
- **Political Party:** in a democratic form of government, political parties are key actors. A political party is "an organisation **oriented towards achieving legitimate control of government through an electoral process**" — established with the aim of achieving governmental power and using that power to pursue a specific programme. Parties are based on a certain understanding of society and how it

ought to be; they represent the interests of different groups in a democratic system (NCERT §3.2, p. 38).

- **Interest Groups** are organised to pursue **specific interests in the political arena**, operating primarily by **lobbying the members of legislative bodies**. **Pressure Groups** are formed when certain groups feel their interests are not being taken up by political parties — they lobby with the government when their interests are unaddressed. In some situations, political organisations may seek to achieve power but are denied opportunity through standard means — these are best regarded as **movements until they achieve recognition** (NCERT §3.2, p. 38).
- **Box 3.6** (p. 39): All groups will not have the same access or ability to pressurise the government. Some argue the pressure-group concept underestimates the power dominant social groups (class, caste, gender) have — that it is more accurate to suggest dominant class/castes control the state. This does not negate the important role of social movements and pressure groups in a democracy.
- **Box 3.7 — Max Weber on Parties** (Weber 1948:194): "the genuine place of classes is within the economic order, the place of status groups is within the social order... **But parties live in a house of power**. Their action is oriented toward the acquisition of social power... party action always means a societalisation. For party actions are always directed toward a goal which is striven for in a planned manner. This goal may be a '**cause**' (the party may aim at realising a programme for ideal or material purposes) or it may be '**personal**' (sinecures, power, honour for the leaders and followers)" (NCERT Box 3.7, p. 39).

2.2 Definitions to memorise

| Term | Definition | Page |
|------------------|--|------|
| Law | A rule whose essence is force; backed by the power of the state. | 32 |
| Justice | Fairness; the essence of justice as distinct from law. | 32 |
| Constitution | The basic norm — document constituting a nation's tenets; basis of all rules and authorities. | 32 |
| Article 21 | Fundamental right to life and liberty — expanded to include livelihood, health, shelter, education, dignity. | 32 |
| Article 19(1)(a) | Freedom of speech and expression — Supreme Court held RTI part of this in 1993. | 32 |
| Article 14 | Right to equality — Equal Pay for Equal Work read into it by the Supreme Court. | 32 |
| Panchayati Raj | "Governance by five individuals" — grassroot democracy at village level. | 33 |
| Gram Sabha | Entire body of citizens in a village; base of the three-tier pyramid; elects local government. | 33 |
| | | 33 |

| Term | Definition | Page |
|-----------------------------|--|------|
| 73rd Amendment (1992) | Gave constitutional status to PRIs, mandated 5-year elections, reservation including 1/3 for women. | |
| 74th Amendment (1992) | Counterpart for urban local bodies (Municipalities) — also reserves 1/3 seats for women. | 34 |
| Three-tier system | Village/Block/District tier of PRIs mandatory for states with population over 20 lakhs. | 33 |
| District Planning Committee | Prepares district-level plans under the 73rd Amendment structure. | 33 |
| Nyaya Panchayats | Village courts in some states that hear petty civil/criminal cases; can fine but cannot sentence. | 35 |
| Van Panchayats | Forest panchayats in Uttarakhand; women-led bodies for sapling nurseries and forest protection. | 36 |
| Durbar Kur | Khasi clan council in Meghalaya presided over by the clan headman. | 37 |
| Political Party | Organisation oriented towards achieving legitimate control of government through an electoral process. | 38 |
| Interest Group | Organisation pursuing specific interests in the political arena primarily by lobbying legislators. | 38 |
| Pressure Group | Organisation lobbying the government when interests are not addressed by political parties. | 38 |
| Lobbying | Working to influence legislators on specific issues. | 38 |
| FICCI / ASSOCHAM | Industrialists' associations cited as interest-group examples. | 38 |
| INTUC / CITU | Workers' trade unions cited as interest-group examples. | 38 |
| Shetkari Sangathan | Farmers' agricultural union cited as an interest-group example. | 38 |
| Cause-oriented party action | Weber's term — party action striving for ideal or material 'cause'. | 39 |
| Personal party action | Weber's term — party action striving for sinecures, power, honour. | 39 |
| Gram-swarajya | Gandhian ideal of self-sufficient village governance. | 33 |
| Bhuria Committee Report | Report on tribal local self-government; critiqued by Tiplut Nongbri (2003). | 37 |
| IRDP / ICDS | Integrated Rural Development Programme / Integrated Child Development Scheme — monitored by panchayat members. | 35 |

2.3 Diagrams / processes to remember

- **Three-tier pyramid of Panchayati Raj** — Gram Sabha at base, Panchayat at village level, Block/intermediate level, Zilla Panchayat at district level; District Planning Committee prepares district plans (Box 3.2, p. 33).
- **Newspaper clipping "New deal for panchayat workers" (Bhopal)** — Group Insurance Scheme covering 23,000 panchayat karmis in MP with Rs. 1 lakh compensation for death in service (p. 34).
- **Newspaper clipping "Panchayati Raj Ministry prepares software to aid transfer of funds"** — electronic transfer of statutory grant to 2,40,000 PRIs through banks (p. 35).
- **Photograph "A woman Panch with her reward"** — illustrates women's entry into elected bodies after the 73rd Amendment (p. 34).
- **Sukhipur-Dhukipur "phad" scroll story** — folk-medium tool by Mahila Samakhya to train illiterate women on integrity, governance and informed voting (Box 3.5, p. 36).
- **Sequence of Article-rights enhancements:** Article 21 (life/liberty → dignity, livelihood) → Article 19(1)(a) (RTI, 1993) → Article 14 (Equal Pay for Equal Work) (Box 3.1, p. 32).
- **Weber's tripartite scheme** (Box 3.7, p. 39): classes (economic order) / status groups (social order) / parties (house of power) — cause vs personal goals.
- **Ambedkar vs Gandhi on village self-government** contrast (p. 33) — Ambedkar critical (upper-caste capture), Gandhi idealist (gram-swarajya).
- **Three actor types in democratic politics** (§3.2): political parties → interest groups → pressure groups (and movements seeking recognition).

2.4 Common confusions / NTA trap points

- Distinguish the **73rd Amendment (rural — PRIs)** from the **74th Amendment (urban — Municipalities)**. Both reserve one-third seats for women, but the three-tier PRI structure is specifically under the 73rd.
- Threshold population for mandatory three-tier system is **twenty lakhs** (not ten lakhs or one lakh) — NTA frequently swaps the number.
- Within the one-third women's reservation, **17 per cent** are for SC/ST women — not 33% additional or 50%.
- **Nyaya Panchayats can impose fines but cannot award a sentence** — common distractor swaps this.
- **Right to Information was read into Article 19(1)(a)** (freedom of speech), not Article 21; **Equal Pay for Equal Work was read into Article 14** — students often confuse the articles.

- **Ambedkar was critical** of village self-government (feared upper-caste domination), while **Gandhi idealised** gram-swarajya — opposite positions often swapped in MCQs.
- **1993 RTI judgment** is from the **Supreme Court**, not the RTI Act of 2005 — chapter pre-dates the statute.
- **Durbar Kur is Khasi**, not Garo or Jaintia — even though all three groups have traditional political institutions.
- **Tribal political institutions are not necessarily democratic** (Nongbri's point) — distractor framings often present tribal institutions as inherently egalitarian.
- **800,000 women** entered politics in the 1993–94 elections (post-73rd Amendment) — common factual recall test.
- **K. Santhanam** moved the Directive Principle on Village Panchayats in the Constituent Assembly — not Ambedkar or Gandhi.
- Weber's parties live in a "house of **power**" — NOT a "house of property" or "house of equality".

2.5 Thinkers & theories

| Name | Concept | Key Idea | NCERT page |
|-------------------------------|--|---|------------|
| K. Santhanam | Directive Principle on Village Panchayats | Moved the amendment in the Constituent Assembly; materialised through 73rd Amendment in 1992. | 32 |
| Dr. B.R. Ambedkar | Critique of village self-government | Local elites/upper castes would continue exploitation of downtrodden; sceptical of romanticised village democracy. | 33 |
| Mahatma Gandhi | Gram-swarajya | Each village as a self-sufficient unit conducting its own affairs; the ideal model to be continued. | 33 |
| Supreme Court of India (1993) | Right to Information into Article 19(1)(a) | RTI is part of and incidental to Right to Freedom of Speech and Expression. | 32 |
| Supreme Court of India | Equal Pay for Equal Work into Article 14 | Directive principle read into the Fundamental Right to Equality. | 32 |
| Supreme Court of India | Expansion of Article 21 | "Life and liberty" expanded to include livelihood, health, shelter, education, dignity. | 32 |
| Tiplut Nongbri (2003) | Critique of romanticised tribal institutions | Tribal institutions stratified, intolerant of women; not necessarily democratic; commenting on Bhuria Committee Report. | 37 |

| Name | Concept | Key Idea | NCERT page |
|---------------------------|----------------------------------|--|------------|
| Max Weber (1948) | Class / Status / Party | Classes in economic order; status groups in social order; parties live in a "house of power" — cause or personal action. | 39 |
| Mahila Samakhya | Women's empowerment NGO | Recorded Kalavati case; ran Sukhipur–Dhukipur 'phad' training for illiterate women voters. | 35, 36 |
| Chipko Movement | Forest-protection movement | Began in Uttarakhand; linked to women's van panchayats. | 36 |
| FICCI / ASSOCHAM | Industrialists' interest groups | Federation of Indian Chambers / Association of Chambers of Commerce. | 38 |
| INTUC / CITU | Workers' interest groups | Indian Trade Union Congress / Centre for Indian Trade Unions. | 38 |
| Shetkari Sangathan | Farmers' interest group | Agricultural union representing farmer interests. | 38 |
| Babasaheb Ambedkar (Refs) | The Buddha and His Dharma | Cited in references; underpinning Ambedkar's critique of caste. | 41 (Refs) |
| Nikhil Anand (2006) | Disconnecting Experience | EPW article on "World Class Roads in Mumbai" — cited reference. | 41 (Refs) |

Practice MCQs

PYQ Alignment

This chapter is a high-yield CUET source: questions consistently appear on the 73rd Amendment (year, three-tier structure, twenty-lakh threshold, women's reservation), Supreme Court interpretation of Articles 21, 19(1)(a) and 14, Nyaya Panchayats, Van Panchayats and the Chipko link, the Khasi "Durbar Kur" tribal example, definitions of political parties / interest groups / pressure groups (with FICCI, INTUC, Shetkari Sangathan), and Max Weber's distinction between classes, status groups and parties. Case-based questions on women's empowerment through panchayats (Kalavati / Mahila Samakhya) and statement-based items combining Ambedkar–Gandhi positions on village self-government are common.

CUET 2025 — Actual PYQs from this chapter

Q.12 (CUET 2025) What is the specific purpose of introducing Panchayati Raj governance?

- A) To ensure direct grassroots democracy B) To act on poverty alleviation C) To ensure population control D) To implement effective family planning **Tests:** Panchayati Raj as grassroots democratic governance. **Answer:** Not in extracted key

Q.22 (CUET 2025) In a democratic state, which of the following is a key actor in governance?

- A) Women's groups B) Status groups C) Political parties D) International organisations **Tests:** Political parties as key actors in democratic governance. **Answer:** Not in extracted key

Q.35 (CUET 2025) Arrange the following in chronological order: (A) Caste Disabilities Removal Act (B) First Backward Commission (C) The Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act (D) State Reorganisation Commission.

- A) (C), (B), (A), (D) B) (B), (D), (C), (A) C) (A), (D), (B), (C) D) (D), (C), (B), (A) **Tests:** Chronology of key constitutional/legislative milestones. **Answer:** Not in extracted key

Q.41 (CUET 2025) The Right to Information Act (RTI) came into force on:

- A) 15 June, 2005 B) 12 October, 2005 C) 2 October, 2005 D) 17 June, 2005 **Tests:** RTI Act commencement date. **Answer:** Not in extracted key

Q.42 (CUET 2025) Under RTI who is given accountability?

- A) Public Authority B) Private Organisations C) Citizen of India D) Civil Society **Tests:** RTI accountability — public authorities. **Answer:** Not in extracted key

Q.43 (CUET 2025) Which of the following Acts is overridden by the RTI Act?

- A) Prevention of Atrocity Act B) Official Secrets Act C) Persons with Disability Act D) Government of India Act **Tests:** RTI overrides Official Secrets Act 1923. **Answer:** Not in extracted key

Q.44 (CUET 2025) Which of the following statements are correct about the purpose of RTI Act? 1. Gives citizens access to government records 2. Prohibits public authorities from providing data voluntarily 3. Brings transparency in private organisations 4. Promotes accountability in public life.

- A) (1) and (4) only B) (1) and (2) only C) (2) and (3) only D) (1), (3) and (4) **Tests:** Purpose and scope of RTI Act. **Answer:** Not in extracted key

Q.45 (CUET 2025) Within how many days is a public authority expected to reply under RTI?

- A) 20 days B) 30 days C) 10 days D) 41 days **Tests:** RTI reply window — 30 days. **Answer:** Not in extracted key

CUET 2024 — Actual PYQs from this chapter

Q.10 (CUET 2024) In which year did the first Backward Classes Commission headed by Kaka Kalelkar submit its report?

- A) 1956 B) 1953 C) 1950 D) 1958 **Tests:** Kaka Kalelkar Commission report year. **Answer:** Not in extracted key

Q.12 (CUET 2024) What was Dr. B.R. Ambedkar's opinion about local self-government during constitution drafting?

- A) Local elites would exploit downtrodden masses B) It would empower downtrodden masses C) It would ensure equal representation D) It would bring economic prosperity **Tests:** Ambedkar's caution against village dominance over Dalits. **Answer:** Not in extracted key

Q.17 (CUET 2024) Which statements are true about Gram Sabha? (A) Collects central taxes (B) Includes all village citizens (C) Elects local government (D) Participates in development activities

- A) A, B and D only B) A, B and C only C) A, B, C and D D) B, C and D only **Tests:** Gram Sabha — body of all village citizens electing PRI. **Answer:** Not in extracted key

Q.18 (CUET 2024) How did the Supreme Court enhance Article 21 (Right to Life)?

- A) By restricting liberty B) By narrowing Article 20 C) By expanding interpretation to include quality of life D) By expanding fundamental duties **Tests:** Expansive judicial reading of Article 21. **Answer:** Not in extracted key

CUET 2023 — Actual PYQs from this chapter

Q.11 (CUET 2023) Match List-I with List-II: A. Kaka Kalelkar Commission B. Brahma Samaj C. Karachi Session of Indian National Congress D. B. P. Mandal Commission / I. 1990 II. 1828 III. 1953 IV. 1931.

- A) A-III, B-II, C-IV, D-I B) A-IV, B-III, C-II, D-I C) A-III, B-II, C-I, D-IV D) A-II, B-III, C-I, D-IV **Tests:** Chronology of Indian reform/political milestones. **Answer:** Not in extracted key

Q.25 (CUET 2023) Which of the following is not part of the Preamble of the Indian Constitution?

- A) Justice B) Communist C) Liberty D) Equality **Tests:** Words of the Preamble. **Answer:** Not in extracted key

Q.26 (CUET 2023) Strike out the incorrect statement about Panchayati Raj:

- A) Means governance by five individuals B) Gram Sabha forms base of structure C) 74th Amendment provided three-tier system D) Elections held every five years **Tests:** 73rd (not 74th) Amendment for rural Panchayati Raj. **Answer:** Not in extracted key

Q.27 (CUET 2023) Arrange the terms as in the Preamble: A. Socialist B. Democratic C. Republic D. Sovereign E. Secular.

- A) A, D, C, E, B B) D, B, A, E, C C) D, A, E, B, C D) D, E, C, B, A **Tests:** Order of Preamble adjectives — Sovereign, Socialist, Secular, Democratic, Republic. **Answer:** Not in extracted key

