

Article -19

↳ basic rights & liberties.

- Speech & Expression

right is not absolute .

- To Assemble Peacefully -

- Form Associations / Unions.

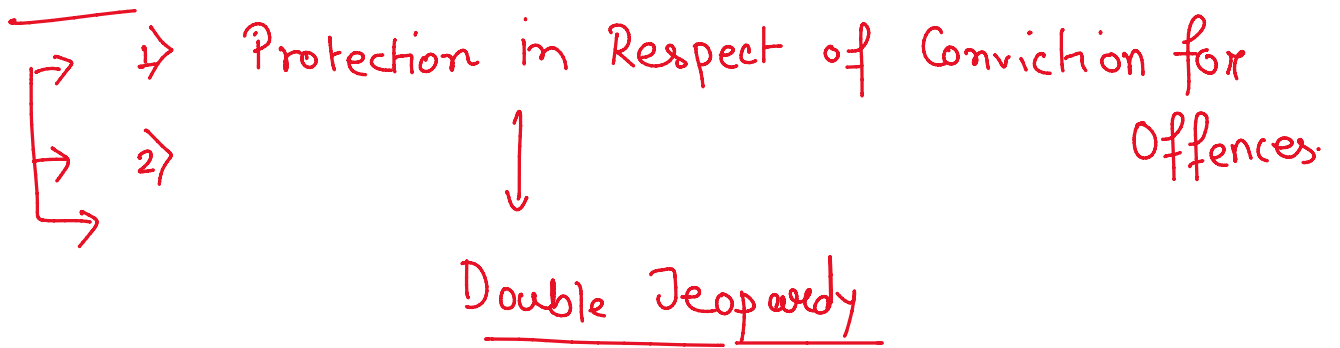
- Move Freely.

- Reside and settle.

- Practice any kind of Profession.

Art. 20 .

Art. 20



Art 21.

↳ protection of life + personal liberty.

Art 22

↳ protection of individuals who are arrested

Art. 23.

↳ prohibits human trafficking and forced labour.

begar → forced labour.

Art. 24

prohibition of child labour.

Art. 25

Art. 26

Art. 27

- Art. 28

- Art. 29

↳ protect the culture and educational rights
of certain sections of Indian citizens.

Art. 30

Comparative Politics.

↳ Traditional / Area Studies Approach.

↳ Institutional Approach.

↳ govt., legislatures, executives,
legal systems.

↳ Behavioural Approach

↳ quantitative methods

surveys.

↳ voters behaviour

↳ public opinions.

↳ political participation.

↳ Rational choice approach.

economic principles.

↳ voting behaviour

→ voting behaviour
→ collective action
→ public policy.

↳ Structural - Functional Approach.

↳ Sociology - .

↳ societal needs.

↳ Historical and Comparative Approach.

↳ events, traditions, legacies;
political institutions, practices.

↳ Cultural and Ideological Approach



Critical and Postcolonial Approaches

↳ issues of power,
colonialism,
global inequalities.



Notes and
Homework

ARTICLE 19 TO ARTICLE 30

Article 19 of the Indian Constitution guarantees several fundamental freedoms to Indian citizens. It is part of the chapter on Fundamental Rights, which are considered the basic rights and liberties that every citizen is entitled to. Article 19 is one of the most crucial articles in this chapter as it safeguards various freedoms necessary for the functioning of a democratic and free society. There are six distinct freedoms protected under Article 19:

1. ****Freedom of Speech and Expression (Article 19(1)(a))****: This clause ensures that every citizen has the right to express their thoughts and opinions freely through speech, writing, printing, or any other form of communication. However, this right is not absolute and can be subject to certain restrictions on grounds such as defamation, incitement to violence, and public order.
2. ****Freedom to Assemble Peacefully (Article 19(1)(b))****: Citizens have the right to assemble peacefully and without arms. This allows for peaceful protests, demonstrations, and gatherings, which are essential for a functioning democracy. However, reasonable restrictions can be imposed to maintain public order and security.

which are essential for a functioning democracy. However, reasonable restrictions can be imposed to maintain public order and security.

3. **Freedom to Form Associations or Unions (Article 19(1)(c))**: This clause grants individuals the right to form associations, unions, or cooperative societies. It enables citizens to come together for various purposes, including social, economic, cultural, and political activities. However, restrictions can be imposed on the grounds of sovereignty and integrity of India, public order, and morality.

4. **Freedom to Move Freely Throughout India (Article 19(1)(d))**: Citizens have the right to move freely within the territory of India. This freedom allows people to travel and reside in any part of the country. However, this right can be restricted in the interest of the general public or for the protection of scheduled tribes.

5. **Freedom to Reside and Settle in Any Part of India (Article 19(1)(e))**: This clause guarantees the right of citizens to reside and settle in any part of India. Like the previous freedom, this right can also be subject to reasonable restrictions imposed in the interest of the general public or for the protection of scheduled tribes.

6. **Freedom to Practice Any Profession, or to Carry on Any Occupation, Trade, or Business (Article 19(1)(g))**: Citizens have the right to choose and engage in any profession, trade, or business of their choice. However, the state can impose reasonable restrictions on this right to safeguard the interests of the general public and regulate certain professions and activities.

It's important to note that while these freedoms are fundamental rights, they are not absolute, and the Indian Constitution allows for certain restrictions on them in the interest of various public concerns, including public order, morality, and national security. These restrictions must be reasonable and not arbitrary. Additionally, Article 19 is subject to other articles and provisions in the Constitution that may provide further context and limitations to these freedoms.

Article 20 of the Indian Constitution is a fundamental right that provides safeguards against certain convictions and punishments. It consists of three clauses, and each clause offers specific protections to individuals. Here is a breakdown of Article 20:

1. **Protection in Respect of Conviction for Offences (Article 20(1))**:

- Clause 1 of Article 20 states: "No person shall be convicted of any offence except for violation of a

1. **Protection in Respect of Conviction for Offences (Article 20(1))**:

- Clause 1 of Article 20 states: "No person shall be convicted of any offence except for violation of a law in force at the time of the commission of the act charged as an offence, nor be subjected to a penalty greater than that which might have been inflicted under the law in force at the time of the commission of the offence."

This clause enshrines two key principles:

a. **Principle of Non-Retroactivity**: It ensures that no one can be convicted of an act that was not considered an offence at the time when it was committed. In other words, a law cannot be applied retrospectively to make an action criminal if it was legal when performed.

b. **Principle of Double Jeopardy**: It protects individuals from being punished more severely than what the law permitted at the time of the offense. If a law is amended after an act was committed, the punishment for that act cannot be increased.

2. **Protection Against Double Jeopardy (Article 20(2))**:

- Clause 2 of Article 20 states: "No person shall be prosecuted and punished for the same offence more than once."

This clause establishes the principle of double jeopardy, which means that a person cannot be subjected to multiple prosecutions or punishments for the same offense. Once a person has been tried and punished (or acquitted) for a particular offense, they cannot be tried again for the same offense.

3. **Protection Against Self-Incrimination (Article 20(3))**:

- Clause 3 of Article 20 states: "No person accused of any offence shall be compelled to be a witness against himself."

This clause ensures that an accused person cannot be forced to testify against themselves. It upholds the right to remain silent and not be compelled to provide evidence that may incriminate oneself. This protection is a fundamental aspect of the right to a fair trial.

Article 20 of the Indian Constitution provides important safeguards to protect individuals from arbitrary and unjust treatment by the legal system. It ensures that individuals are not subjected to retroactive laws, double jeopardy, or self-incrimination during criminal proceedings. These

Article 20 of the Indian Constitution provides important safeguards to protect individuals from arbitrary and unjust treatment by the legal system. It ensures that individuals are not subjected to retroactive laws, double jeopardy, or self-incrimination during criminal proceedings. These provisions are essential for the protection of individual rights and the fairness of the legal process in India.

Article 21 of the Indian Constitution is one of the most significant provisions within the chapter on Fundamental Rights. It guarantees the protection of life and personal liberty and is considered one of the most fundamental and expansive rights in the Constitution. Article 21 reads as follows:

"No person shall be deprived of his life or personal liberty except according to the procedure established by law."

Here's a breakdown of the key components of Article 21:

1. ****Protection of Life****: Article 21 primarily safeguards the right to life. This protection extends not only to the right to be alive but also to the right to lead a meaningful and dignified life. It has been interpreted by the courts to include the right to live with human dignity, the right to health, the right to a clean environment, and various other aspects that contribute to a full and meaningful life.

2. ****Protection of Personal Liberty****: In addition to protecting life, Article 21 also safeguards personal liberty. Personal liberty encompasses the freedom of an individual to move freely, to be free from arbitrary arrest and detention, and to have a fair and just legal process when deprived of their liberty.

3. ****Procedure Established by Law****: The second part of Article 21, "except according to the procedure established by law," means that the deprivation of life or personal liberty can only occur through a legally prescribed and fair procedure. In other words, any restriction on life or personal liberty must be in accordance with established legal procedures. This ensures that no one can be arbitrarily deprived of their life or liberty, and it provides a basis for legal recourse if such deprivations occur without proper legal procedures.

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Article 21 has been interpreted broadly by the Indian judiciary to encompass a wide range of rights and protections. This includes the right to a fair trial, the right to legal representation, the right to humane treatment in custody, and the right to privacy, among others.

Over the years, various landmark judgments by the Supreme Court of India have expanded the scope and interpretation of Article 21 to protect the dignity and rights of citizens. It has played a crucial role in upholding the fundamental rights and liberties of individuals in India.

Article 22 of the Indian Constitution pertains to the protection of individuals who are arrested or detained by the state. It lays down certain safeguards to ensure that a person's fundamental rights are not violated during the process of arrest and detention. Article 22 consists of several clauses that provide these safeguards:

1. ****Protection against Arrest and Detention in Certain Cases (Article 22(1))**:**

- Clause 1 of Article 22 states: "No person who is arrested shall be detained in custody without being informed, as soon as may be, of the grounds for such arrest nor shall he be denied the right to consult, and to be defended by, a legal practitioner of his choice."

This clause ensures that a person who is arrested must be informed of the reasons for their arrest, and they have the right to consult and be represented by a lawyer of their choice. These provisions are aimed at preventing arbitrary arrests and ensuring that individuals have access to legal assistance from the moment of their arrest.

2. ****Protection against Preventive Detention (Article 22(2))**:**

- Clause 2 of Article 22 deals with preventive detention and states: "Every person who is arrested and detained in custody shall be produced before the nearest magistrate within a period of twenty-four hours of such arrest excluding the time necessary for the journey from the place of arrest to the

court of the magistrate and no such person shall be detained in custody beyond the said period without the authority of a magistrate."

This clause ensures that individuals who are arrested and detained under preventive detention laws must be produced before a magistrate within 24 hours. Preventive detention is a legal provision

This clause ensures that individuals who are arrested and detained under preventive detention laws must be produced before a magistrate within 24 hours. Preventive detention is a legal provision that allows the state to detain a person without a formal trial, often for reasons related to public security or maintaining public order. This clause ensures judicial oversight and prevents prolonged detention without legal review.

3. ****Right to be Informed of Grounds of Detention and Right to Representation (Article 22(3))****:

- Clause 3 of Article 22 states: "Nothing in clauses (1) and (2) shall apply to any person who is arrested or detained under any law providing for preventive detention."

This clause, while preserving the rights mentioned in clauses (1) and (2), makes an exception for persons detained under preventive detention laws. Such laws may allow for certain deviations from the standard procedures, but they still generally provide for safeguards such as informing the detainee of the grounds of detention.

In summary, Article 22 of the Indian Constitution ensures that individuals who are arrested or detained by the state are provided with certain fundamental safeguards, including the right to be informed of the reasons for their arrest, the right to legal representation, and the right to be produced before a magistrate within 24 hours. These provisions are designed to protect individuals from arbitrary arrest and detention and to uphold their fundamental rights during such processes.

Article 23 of the Indian Constitution is a fundamental right that prohibits human trafficking and forced labor. It seeks to protect the dignity and rights of individuals, particularly those who may be vulnerable to exploitation and abuse. Article 23 reads as follows:

"Prohibition of traffic in human beings and forced labour.- (1) Traffic in human beings and begar and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law.

(2) Nothing in this article shall prevent the State from imposing compulsory service for public purposes, and in imposing such service the State shall not make any discrimination on grounds only of religion, race, caste or class or any of them."

Here's a breakdown of the key components of Article 23:

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1. **Prohibition of Traffic in Human Beings and Forced Labor (Article 23(1))**:

- Clause 1 of Article 23 explicitly prohibits two practices: (a) traffic in human beings and (b) begar and other forms of forced labor.

- **Traffic in human beings** refers to the act of buying, selling, or trading human beings as commodities. It includes practices such as slavery, human trafficking, and the sale of individuals into servitude.

- **Begar** is a term used to describe forced labor, often involving compelling a person to work without their consent and without remuneration. Article 23 prohibits not only begar but also other forms of forced labor.

The violation of this provision is considered an offense under the law, and those who engage in human trafficking or forced labor can be subject to legal penalties.

2. **Exceptions for Compulsory Service (Article 23(2))**:

- Clause 2 of Article 23 allows the state to impose compulsory service for public purposes. However, it sets a condition that such service must not discriminate solely on the basis of religion, race, caste, or class.

This means that while forced labor is prohibited, the government can mandate certain forms of service for the public good, such as civic duties, national defense, or disaster relief. Importantly, any such compulsory service should not discriminate based on factors like religion, race, caste, or class.

Article 23 is a vital provision that upholds the principles of human dignity and individual rights by prohibiting practices that exploit and dehumanize individuals. It aligns with the broader framework of human rights and social justice, emphasizing the importance of protecting vulnerable populations from exploitation and servitude.

Article 24 of the Indian Constitution is a fundamental right that pertains to the prohibition of child labor. It seeks to protect the rights and well-being of children by prohibiting their employment in certain hazardous occupations and processes. Article 24 reads as follows:

"No child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment."

Here's a breakdown of the key components of Article 24:

1. ****Prohibition of Employment in Factories, Mines, and Hazardous Occupations****: Article 24 explicitly prohibits the employment of children below the age of fourteen years in the following settings:

- ****Factories****: Children below the age of fourteen are not allowed to work in factories, which include industrial establishments involving manufacturing, processing, or assembly of goods.

- ****Mines****: Child labor is prohibited in mines, ensuring that children are not exposed to the dangerous and physically demanding conditions often found in mining operations.

- ****Hazardous Employments****: The article also prohibits children from being engaged in any other hazardous employment. This provision is intended to safeguard children from work that poses risks to their health, safety, or moral development.

The primary objective of Article 24 is to protect the physical and moral well-being of children by preventing their exploitation in hazardous occupations. The Indian government has enacted laws and regulations to enforce this provision and to promote the welfare and education of children.

It's important to note that Article 24 is part of the broader set of constitutional and legal provisions in India aimed at safeguarding the rights and interests of children. The government, through legislation such as the Child Labor (Prohibition and Regulation) Act, has taken measures to implement these protections and to provide opportunities for the education and development of children.

Article 25 of the Indian Constitution is a fundamental right that guarantees freedom of religion to all citizens. It encompasses the right to practice, profess, and propagate any religion of one's choice. Article 25 reads as follows:

"Freedom of conscience and free profession, practice and propagation of religion.- (1) Subject to public order, morality and health and to the other provisions of this Part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion.

(2) Nothing in this article shall affect the operation of any existing law or prevent the State from making any law-

(a) regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice;

(b) providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus."

Here's an explanation of the key components of Article 25:

1. **Freedom of Conscience**: Article 25 begins by emphasizing the freedom of conscience. This means that individuals have the right to hold their religious beliefs and principles without external interference. It recognizes the importance of personal belief and inner conviction.

2. **Freedom to Profession, Practice, and Propagate Religion**: This article grants individuals the right to freely profess (declare or proclaim), practice (participate in religious rituals and ceremonies), and propagate (spread or promote) their religion. These rights are considered fundamental and essential aspects of religious freedom.

3. **Subject to Public Order, Morality, and Health**: While individuals have the right to religious freedom, this right is not absolute. It is subject to certain limitations, such as considerations of public order, morality, and health. This means that actions taken in the name of religion cannot disrupt public order, go against moral values that are universally accepted, or pose health risks.

4. **Exceptions for Regulating Secular Activities**: Article 25(2)(a) allows the state to regulate or restrict secular activities that may be associated with religious practice. This ensures that religious practices do not interfere with the normal functioning of society or engage in activities that are contrary to public interest.

5. **Social Welfare and Reform**: Article 25(2)(b) permits the state to enact laws that promote social welfare and reform, particularly concerning Hindu religious institutions. It empowers the state to make changes in Hindu religious institutions to ensure that they are open to all classes and sections of Hindus, promoting social inclusivity and equality.

Article 25 reflects India's commitment to secularism and religious pluralism. It guarantees individuals the right to practice and profess their religion freely, while also recognizing the need for certain limitations to maintain public order, morality, and health. This article plays a crucial role in ensuring religious freedom and harmony in a diverse and multi-religious society like India.

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Article 26 of the Indian Constitution is a fundamental right that deals with the freedom to manage religious affairs. It ensures that every religious denomination or any section thereof has the right to manage its religious affairs without interference from the state. Article 26 reads as follows:

"Subject to public order, morality, and health, every religious denomination or any section thereof shall have the right -

- (a) to establish and maintain institutions for religious and charitable purposes;
- (b) to manage its own affairs in matters of religion;
- (c) to own and acquire movable and immovable property; and
- (d) to administer such property in accordance with law."

Here's a breakdown of the key components of Article 26:

1. ****Freedom to Establish and Maintain Religious Institutions (Article 26(a))****: This clause grants every religious denomination or a section thereof the right to establish and maintain institutions for religious and charitable purposes. These institutions can include temples, mosques, gurudwaras, churches, and other places of worship and charitable organizations associated with them.
2. ****Autonomy in Religious Affairs (Article 26(b))****: Article 26(b) gives religious denominations or sections the right to manage their own affairs in matters of religion. This includes the authority to determine religious practices, rituals, and internal organizational matters without interference from the state.
3. ****Property Rights (Article 26(c))****: Religious denominations or sections are also entitled to own and acquire movable and immovable property. This property may include land, buildings, religious artifacts, and assets necessary for the functioning of religious institutions.
4. ****Administration of Property (Article 26(d))****: In addition to owning property, religious denominations have the right to administer such property in accordance with the law. This implies that while they have control over their property, they are still subject to any legal regulations that

4. **Administration of Property (Article 26(d))**: In addition to owning property, religious denominations have the right to administer such property in accordance with the law. This implies that while they have control over their property, they are still subject to any legal regulations that may apply to property ownership and management.

However, it's important to note that these rights, like other fundamental rights in the Indian Constitution, are subject to certain restrictions. Article 26 acknowledges that these freedoms are subject to considerations of "public order, morality, and health." This means that the state can impose reasonable restrictions on these rights to ensure public order and the well-being of society.

Article 26 is crucial in upholding the principle of religious freedom and the autonomy of religious denominations in India. It recognizes the importance of allowing different religious groups to manage their own affairs, establish institutions, and own property while also balancing these freedoms with the need for public order and moral considerations.

Article 27 of the Indian Constitution is a provision that deals with the freedom to practice religion and the payment of taxes to maintain and promote any particular religion. It reads as follows:

"Freedom as to payment of taxes for promotion of any particular religion. — No person shall be compelled to pay any taxes, the proceeds of which are specifically appropriated in payment of expenses for the promotion or maintenance of any particular religion or religious denomination."

Article 27 is rooted in the principles of secularism and religious freedom and serves as a safeguard to ensure that individuals are not compelled to financially support or promote any particular religion against their will. Here are the key points to understand about Article 27:

1. **Freedom from Compulsory Religious Funding**: This article guarantees that no person can be forced to pay taxes that are specifically allocated for the promotion or maintenance of a particular religion or religious denomination. In other words, the state cannot use public funds collected through taxation to support or favor any one religion.

2. **Protection of Religious Freedom**: Article 27 is closely related to the broader principle of religious freedom enshrined in the Indian Constitution. It ensures that individuals are not coerced

2. **Protection of Religious Freedom**: Article 27 is closely related to the broader principle of religious freedom enshrined in the Indian Constitution. It ensures that individuals are not coerced into financially supporting a religion with which they do not identify.

3. **Secularism**: India, as a nation, follows the principle of secularism, which means that the state is neutral and does not favor any particular religion. Article 27 reinforces this principle by preventing the state from using taxpayer funds to promote or maintain any specific religious group.

4. **Exceptions**: It's important to note that Article 27 does not prevent the government from spending funds on legitimate secular purposes, including the promotion of education, welfare, and cultural activities that are not religious in nature. It simply prohibits the use of public funds for religious purposes.

Overall, Article 27 plays a significant role in upholding the secular character of the Indian state and ensuring that individuals have the freedom to practice their religion without being compelled to financially support the promotion or maintenance of any particular religious group. It reflects the commitment of the Indian Constitution to protecting the religious rights and freedoms of all its citizens.

Article 28 of the Indian Constitution deals with the rights of religious minorities to manage their own educational institutions. It is part of the chapter on Fundamental Rights and specifically addresses the right to freedom of religion. Article 28 consists of three clauses, and it reads as follows:

Article 28 - Freedom as to attendance at religious instruction or religious worship in certain educational institutions

1. **Freedom as to attendance at religious instruction or religious worship in certain educational institutions**: No religious instruction shall be provided in any educational institution wholly maintained out of State funds.

2. **No person attending any educational institution recognised by the State or receiving aid out of State funds shall be required to take part in any religious instruction that may be imparted in such**

2. **No person attending any educational institution recognised by the State or receiving aid out of State funds shall be required to take part in any religious instruction that may be imparted in such institution or to attend any religious worship that may be conducted in such institution or in any premises attached thereto unless such person or, if such person is a minor, his guardian has given his consent thereto.**

3. **Provided that so far as religious instruction is concerned, exemption may be granted for all or any of the pupils:**

(a) **for such minority of pupils as belong to a religious denomination or any religion other than the religion in which the religious instruction is imparted; and**

(b) **for such minority of pupils as belong to the religious denomination or religion to which the religious instruction relates, if in respect of any educational institution, provision is made in its constitution for imparting religious instruction to pupils who belong to such religious denomination or religion.**

Here's a breakdown of the key components of Article 28:

1. **Clause 1**: This clause prohibits religious instruction in educational institutions that are wholly maintained by the state. In other words, government-funded schools cannot provide religious instruction as part of their curriculum.

2. **Clause 2**: This clause protects the freedom of individuals attending educational institutions that receive recognition from the state or financial aid from the state. It states that no person can be compelled to take part in religious instruction or attend religious worship unless they or their guardian have consented to it.

3. **Clause 3**: This clause provides certain exemptions regarding religious instruction. It allows for exemptions from religious instruction for pupils who belong to a religious denomination or religion other than the one in which the religious instruction is being imparted. It also allows for exemptions for pupils who belong to the religious denomination or religion to which the religious instruction relates, provided that the institution's constitution includes provisions for imparting such instruction to pupils of that specific denomination or religion.

Article 28 is designed to protect the secular nature of education in government-funded or state-recognized institutions, ensuring that religious instruction is not imposed on individuals who may not belong to the same religious group and allowing for exemptions based on religious affiliations or

Article 28 is designed to protect the secular nature of education in government-funded or state-recognized institutions, ensuring that religious instruction is not imposed on individuals who may not belong to the same religious group and allowing for exemptions based on religious affiliations or beliefs. This provision reflects the Indian Constitution's commitment to secularism and the protection of religious freedom.

Article 29 of the Indian Constitution is a provision that seeks to protect the cultural and educational rights of certain sections of Indian citizens. It primarily addresses the interests of religious and linguistic minorities in India. Article 29 reads as follows:

"Protection of interests of minorities.- (1) Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.

(2) No citizen shall be denied admission into any educational institution maintained by the State or receiving aid out of State funds on grounds only of religion, race, caste, language or any of them."

Here's a breakdown of the key components of Article 29:

1. ****Protection of Cultural Rights (Article 29(1))**:**

- Clause 1 of Article 29 provides protection to any section of Indian citizens residing in India or any part thereof who have a distinct language, script, or culture. It grants them the right to conserve and preserve their unique cultural, linguistic, and scriptural heritage.

- This clause aims to protect the cultural identity of minority communities in India, ensuring that their traditions, languages, and cultures are not marginalized or assimilated into the dominant culture.

2. ****Protection against Discrimination in Educational Institutions (Article 29(2))**:**

- Clause 2 of Article 29 ensures that no citizen shall be denied admission into any educational institution that is maintained by the state or receives financial aid from the state solely on the grounds of religion, race, caste, language, or any of these factors.

- Clause 2 of Article 29 ensures that no citizen shall be denied admission into any educational institution that is maintained by the state or receives financial aid from the state solely on the grounds of religion, race, caste, language, or any of these factors.

- This clause is crucial for promoting equality and inclusivity in educational institutions, preventing discrimination based on factors such as religion, caste, or language.

Article 29 serves to protect the rights of religious and linguistic minorities in India and to promote diversity and inclusivity within the country's educational system. It upholds the principles of cultural preservation and equal access to educational opportunities, which are essential for maintaining India's rich cultural and linguistic diversity.

Article 30 of the Indian Constitution is a fundamental right that specifically addresses the rights of religious and linguistic minorities to establish and administer educational institutions. It is a crucial provision aimed at preserving the cultural and educational rights of minority communities in India.

Article 30 reads as follows:

****"Right of minorities to establish and administer educational institutions.**"**—(1) All minorities, whether based on religion or language, shall have the right to establish and administer educational institutions of their choice.

(1A) In making any law providing for the compulsory acquisition of any property of an educational institution established and administered by a minority, referred to in clause (1), the State shall ensure that the amount fixed by or determined under such law for the acquisition of such property is such as would not restrict or abrogate the right guaranteed under that clause.

(2) The State shall not, in granting aid to educational institutions, discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language."

Here's a breakdown of the key components of Article 30:

1. ****Right to Establish and Administer Educational Institutions (Article 30(1))**:**

- Clause 1 of Article 30 grants minority communities, whether based on religion or language, the fundamental right to establish and manage educational institutions of their choice. This provision

- Clause 1 of Article 30 grants minority communities, whether based on religion or language, the fundamental right to establish and manage educational institutions of their choice. This provision recognizes the importance of preserving the cultural and educational rights of minorities.

2. ****Protection against Compulsory Acquisition (Article 30(1A))****:

- Clause 1A was added by the 44th Amendment to the Constitution. It ensures that if the government decides to acquire the property of an educational institution established and administered by a minority, the amount fixed for the acquisition should not infringe upon the rights guaranteed under clause 1. This is a protective measure to prevent the government from unfairly restricting or abrogating the minority's right to administer their educational institutions.

3. ****Non-Discrimination in Granting Aid (Article 30(2))****:

- Clause 2 of Article 30 prohibits the state from discriminating against any educational institution on the grounds that it is under the management of a minority, whether based on religion or language, when providing financial aid to educational institutions. This ensures that minority institutions are not disadvantaged when it comes to receiving government support.

Article 30 is a critical provision for the protection of minority rights in the field of education in India. It helps maintain the diversity of the educational landscape by allowing minority communities to establish and run educational institutions that cater to their cultural and linguistic needs, while also ensuring that these institutions receive equitable treatment and support from the state.

COMPARATIVE POLITICS

Comparative politics is a subfield of political science that involves the systematic study and analysis of political systems, governments, and political behaviour across different countries. It seeks to understand the similarities and differences among political systems, institutions, and processes in order to draw meaningful comparisons and generalizations. Comparative politics explores various aspects of politics, including government structures, political ideologies, public policies, and the behaviour of political actors. There are several major approaches within comparative politics:

1. ****Traditional or Area Studies Approach****:

- This approach focuses on the in-depth study of specific regions or countries. Scholars in this tradition often become experts in a particular geographic area and explore the political, cultural, historical, and social factors unique to that region. They seek to provide detailed descriptions and

- This approach focuses on the in-depth study of specific regions or countries. Scholars in this tradition often become experts in a particular geographic area and explore the political, cultural, historical, and social factors unique to that region. They seek to provide detailed descriptions and analyses of political systems within their chosen area of expertise.

2. **Institutional Approach**:

- The institutional approach emphasizes the analysis of political institutions such as governments, legislatures, executives, and legal systems. Scholars examine how these institutions are structured, how they function, and how they affect political decision-making and policy outcomes. This approach is particularly useful for understanding the formal rules and structures of governance.

3. **Behavioral Approach**:

- The behavioral approach focuses on the behavior of individuals and groups in the political arena. It seeks to explain why people make certain political choices, participate in political activities, and form political preferences. This approach often employs quantitative methods and surveys to study voter behavior, public opinion, and political participation.

4. **Rational Choice Approach**:

- Rational choice theory assumes that individuals and groups make rational decisions based on their self-interest and preferences. This approach applies economic principles to political analysis and explores how actors maximize their utility in political decision-making. It is often used to analyze topics like voting behavior, collective action, and public policy.

5. **Structural-Functional Approach**:

- This approach draws from sociology and analyzes political systems as functional structures that serve specific societal needs. It examines how political institutions and processes contribute to social stability and order. The structural-functional approach explores the interplay between different parts of a political system and their role in maintaining societal equilibrium.

6. **Historical and Comparative Approach**:

- Scholars using this approach examine historical developments and their impact on contemporary political systems. They compare how historical events, traditions, and legacies have shaped the political landscape in different countries. This approach often emphasizes the long-term evolution of political institutions and practices.

7. **Cultural and Ideological Approach**:

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- The cultural and ideological approach examines the role of culture, values, and ideologies in shaping political behavior and institutions. It explores how cultural factors influence political attitudes, identity, and political decision-making. Comparative analysis is used to assess how different cultural contexts affect politics.

8. **Critical and Postcolonial Approaches**:

- These approaches seek to challenge traditional paradigms in comparative politics and often focus on issues of power, colonialism, and global inequalities. They emphasize the importance of context-specific analysis and question dominant narratives in political science.

Comparative politics scholars often use a combination of these approaches to gain a comprehensive understanding of political systems and phenomena. The choice of approach depends on the specific research questions and objectives of the study.

HOMEWORK FROM ARTICLES [based on Articles 1 to 30]

1. Which article of the Indian Constitution deals with the name and territory of India?

- A) Article 1
- B) Article 2
- C) Article 3

D) Article 4

2. Article 15 of the Indian Constitution pertains to:

- A) Right to Equality
- B) Right to Freedom of Speech and Expression
- C) Right to Education
- D) Right to Property

C) Right to Education

D) Right to Property

3. The Directive Principles of State Policy in the Indian Constitution are found in which part?

A) Part I

B) Part II

C) Part III

D) Part IV

4. Article 21A of the Indian Constitution deals with:

A) Right to Equality

B) Right to Freedom of Religion

C) Right to Education

D) Right to Life and Personal Liberty

5. Article 19 of the Indian Constitution includes the following rights, except:

A) Right to Freedom of Speech and Expression

B) Right to Equality

C) Right to Assemble Peacefully

D) Right to Form Associations

6. What does Article 29 of the Indian Constitution provide for?

A) Protection of interests of minorities

B) Right to Education

C) Right to Property

D) Right to Freedom of Religion

7. Article 30 of the Indian Constitution deals with the right of minorities to:

A) Establish and administer educational institutions

B) Freedom of Speech and Expression

- A) Establish and administer educational institutions
- B) Freedom of Speech and Expression
- C) Right to Information
- D) Right to Property

HOMEWORK FROM COMPARATIVE POLITICS

1. Which of the following is NOT a type of political system?

- A) Democracy
- B) Authoritarianism
- C) Monopoly
- D) Totalitarianism

2. In a federal system of government, power is:

- A) Concentrated at the national level
- B) Shared between the national and subnational governments
- C) Concentrated at the subnational level
- D) Controlled by a single political party

3. The term "parliamentary democracy" is most closely associated with which country?

- A) United States
- B) Russia
- C) United Kingdom
- D) China

4. Which political system places a strong emphasis on community decision-making and consensus building, often found in small-scale societies?

4. Which political system places a strong emphasis on community decision-making and consensus building, often found in small-scale societies?

- A) Parliamentary democracy
- B) Federalism
- C) Communitarianism
- D) Totalitarianism

5. What is the term for a system of government in which religious leaders hold political power?

- A) Theocracy
- B) Monarchy
- C) Federalism
- D) Anarchy

6. Which country has a political system characterized by a one-party system?

- A) India
- B) Russia
- C) China
- D) Germany

HOMEWORK FROM WESTERN POLITICAL THOUGHT [Students who attended this class will only do this]

1. Who is often referred to as the "Father of Political Philosophy" and wrote "The Republic"?

- A) Thomas Hobbes
- B) John Locke
- C) Aristotle
- D) Plato

2. Which political philosopher is known for his work "Leviathan" and the idea of the social contract?

- A) Jean-Jacques Rousseau
- B) John Locke

- C) Thomas Hobbes
- D) Montesquieu

3. According to John Locke, individuals have natural rights to life, liberty, and:

- A) Property
- B) Equality
- C) Happiness
- D) Security

4. Who is known for the concept of the "invisible hand" in economics and wrote "An Inquiry into the Nature and Causes of the Wealth of Nations"?

- A) Adam Smith
- B) Karl Marx
- C) Friedrich Hayek
- D) John Stuart Mill

5. Which political thinker is associated with the idea of the "separation of powers" in government?

- A) Montesquieu
- B) Thomas Hobbes
- C) Niccolò Machiavelli
- D) Jean-Jacques Rousseau

6. Who argued that in a state of nature, life is "solitary, poor, nasty, brutish, and short" and that individuals enter into a social contract for self-preservation?

- A) John Locke
- B) Jean-Jacques Rousseau
- C) Thomas Hobbes
- D) Montesquieu

7. According to Jean-Jacques Rousseau, individuals in a society must submit to the "general will" for the sake of:

- A) Individual freedom

- B) Social contract
- C) Equality
- D) Property rights

8. Who is known for the concept of "civil disobedience" and wrote an essay titled "Civil Disobedience"?

- A) John Locke
- B) Thomas Hobbes
- C) Henry David Thoreau
- D) Jean-Jacques Rousseau

9. The idea of "utilitarianism," which focuses on maximizing overall happiness, is associated with:

- A) John Locke
- B) Adam Smith
- C) John Stuart Mill
- D) Karl Marx

10. Which political philosopher is known for advocating for women's rights and wrote "A Vindication of the Rights of Woman"?

- A) Mary Wollstonecraft
- B) John Stuart Mill
- C) Simone de Beauvoir
- D) Hannah Arendt

