

CLAT LAW — CONSTITUTION

PRACTICE WORKSHEET

Articles 23, 24, 25, 26, 27 & 28

PASSAGE 1 ARTICLE 23

A major film production company, Starline Studios, begins shooting a large historical film in Rajasthan. To reduce costs, its contractor recruits workers from economically vulnerable villages. The workers are told that they will receive ₹700 per day. After arriving at the shooting location, however, the contractor informs them that they must first repay the cost of transportation, accommodation and food. The workers discover that after these deductions they are effectively receiving only ₹150 per day.

When some workers attempt to leave the project, the contractor tells them that they cannot leave until they repay the money allegedly spent on them. Their identity documents are retained. Security guards are instructed not to allow them to leave the premises.

One worker, Imran, complains that the contractor is forcing him to work against his will. The contractor responds that nobody has physically threatened the workers with a weapon and that they voluntarily agreed to come to the film set.

The State Labour Department later orders a group of workers to perform compulsory labour for a limited period to assist with emergency flood-relief operations. The State explains that the service is being imposed for a genuine public purpose. However, officials select only workers belonging to a particular religious community to perform the compulsory service.

The workers approach the court claiming that their constitutional rights have been violated.

Q1.

The strongest constitutional objection to the contractor's conduct arises under:

- A. Article 24, because every form of exploitative employment constitutes child labour.
- B. Article 23, because forced labour is constitutionally prohibited.
- C. Article 25, because employment is a matter of religious conscience.
- D. Article 27, because workers are being compelled to contribute financially.

Q2.

The contractor argues that Article 23 cannot apply because the workers were not physically beaten or threatened with weapons. Which is the best response?

- A.** Article 23 applies only where physical force is used.
- B.** Article 23 may be attracted even where compulsion arises from economic circumstances or other forms of coercion; physical violence is not indispensable.
- C.** Article 23 applies only where the worker receives no payment whatsoever.
- D.** Article 23 applies only to government employment.

Q3.

The fact that the workers initially agreed to travel to the film set:

- A.** conclusively proves that Article 23 cannot apply.
- B.** prevents any later claim of forced labour because consent can never be withdrawn.
- C.** does not necessarily defeat an Article 23 claim if subsequent circumstances amount to legally relevant compulsion.
- D.** automatically converts the arrangement into trafficking.

Q4.

The retention of identity documents and preventing workers from leaving the premises most strongly supports which conclusion?

- A.** These facts may strengthen the inference of coercion and forced labour.
- B.** These facts are constitutionally irrelevant because only wages matter.
- C.** These facts automatically establish Article 24.
- D.** These facts establish only a violation of Article 27.

Q5.

The State's compulsory flood-relief service is:

- A.** automatically unconstitutional because Article 23 prohibits every form of compulsory service.
- B.** constitutionally permissible in principle because Article 23(2) permits compulsory service for public purposes, subject to its constitutional limitation.
- C.** unconstitutional because compulsory service can never be imposed during emergencies.
- D.** permissible only if the workers belong to the majority religion.

Q6.

The State chooses workers belonging only to one religious community for compulsory public service. The strongest constitutional objection is:

- A.** Article 23(2), because compulsory public service cannot involve discrimination on grounds only of religion, race, caste or class.
- B.** Article 24, because compulsory service always constitutes child labour.
- C.** Article 26, because workers form a religious denomination.
- D.** Article 28, because public service is a form of religious instruction.

PASSAGE 2 ARTICLE 24

A popular director, Arjun Mehra, is making a film about the lives of workers in a mining town. To make the film realistic, he hires a 13-year-old boy, Kabir, to act as a child miner. Kabir's parents sign a contract permitting him to participate in the film.

The production company constructs a simulated mine inside a studio. Kabir is required to perform scenes involving heavy equipment, smoke and controlled explosions. The company argues that the mine is artificial and that Kabir is merely acting.

At another location, the director wants Kabir to shoot scenes inside an actual coal mine. The production manager says that because Kabir is an actor rather than a regular employee, Article 24 cannot apply.

Meanwhile, Kabir's 15-year-old sister, Tara, is employed by a factory that manufactures electrical components. The company argues that Article 24 is irrelevant because she is above fourteen.

Kabir's parents argue that their consent should settle the matter because they are his legal guardians.

Q7.

Article 24 is most directly concerned with:

- A.** all forms of employment of every person below eighteen.
- B.** employment of children below fourteen in a factory, mine or hazardous employment.
- C.** only employment of children in government factories.
- D.** only forced employment of children.

Q8.

Kabir's parents' consent:

- A.** automatically makes his employment constitutionally permissible.
- B.** is irrelevant because Article 24 creates a constitutional prohibition concerning the specified employment of children below fourteen.
- C.** makes Article 24 applicable only if Kabir himself objects.
- D.** transforms Kabir into an adult for constitutional purposes.

Q9.

The production company argues that Article 24 does not apply because Kabir is an actor. The best constitutional analysis is:

- A.** The label "actor" automatically excludes him from Article 24.
- B.** The constitutional question depends on whether the work falls within the prohibited categories; merely describing a child as an actor does not automatically defeat the protection.
- C.** Actors are always exempt from Fundamental Rights.
- D.** Article 24 applies only where the child receives no remuneration.

Q10.

If Kabir is required to work inside an actual mine, the most direct constitutional concern is:

- A.** Article 24.
- B.** Article 27.
- C.** Article 26.
- D.** Article 28.

Q11.

Tara is 15 years old. On the facts given, which is the most accurate statement?

- A.** Article 24's express constitutional age threshold of below fourteen is not satisfied merely because Tara is below eighteen.
- B.** Article 24 automatically applies to every person below eighteen.
- C.** Article 24 applies only to persons below twelve.
- D.** Article 24 applies only to children below six.

Q12.

Which statement best distinguishes Articles 21A and 24?

- A. Article 21A concerns education for children aged 6–14, whereas Article 24 prohibits specified employment of children below 14.
- B. Both provisions deal exclusively with employment.
- C. Article 21A protects only adults, while Article 24 protects children.
- D. Article 24 guarantees free education while Article 21A prohibits child labour.

PASSAGE 3 ARTICLE 25

A religious community called the Ananda Faith holds an annual festival in a large city. Its followers believe that wearing a particular thread around the wrist is an important religious practice. The State government introduces a generally applicable public-safety regulation requiring all persons entering certain high-security buildings to remove objects that could conceal dangerous materials.

The Ananda Faith challenges the regulation, arguing that the thread is religiously significant.

At the same time, one of the community's preachers begins visiting neighbouring villages and explaining the faith to residents. He tells people that they are free to accept or reject his beliefs. A different preacher, however, tells villagers that unless they convert, they will lose access to certain employment opportunities and government benefits. He also makes false statements about the consequences of refusing to convert.

The State subsequently passes a law regulating certain economic activities associated with religious institutions. The religious community challenges the law by arguing that every activity performed by a religious organisation is automatically protected from State regulation.

The dispute reaches the Supreme Court.

Q13.

Article 25 protects:

- A. only citizens.
- B. all persons, subject to constitutional limitations.
- C. only members of recognised religions.
- D. only religious organisations.

Q14.

Which of the following correctly identifies the four freedoms expressly associated with Article 25(1)?

- A.** Belief, property, taxation and worship.
- B.** Conscience, profession, practice and propagation.
- C.** Association, movement, residence and occupation.
- D.** Education, speech, assembly and religion.

Q15.

The government's public-safety regulation potentially restricting the religious thread is most appropriately examined under:

- A.** Article 25, which itself subjects religious freedom to public order, morality and health, among other constitutional requirements.
- B.** Article 27, because every restriction on religious practice is a tax.
- C.** Article 24, because religious practices are hazardous employment.
- D.** Article 28, because every religious practice occurs in an educational institution.

Q16.

The first preacher who explains his religion while leaving people free to accept or reject it is most closely exercising:

- A.** the freedom of propagation.
- B.** the freedom from taxation.
- C.** the right of a religious denomination to administer property.
- D.** the right against forced labour.

Q17.

The second preacher claims that Article 25 gives him an absolute right to force or induce conversion through coercion, fraud or material threats. The best response is:

- A.** Correct, because propagation always includes an unrestricted right to convert another person.
- B.** Incorrect; propagation does not create a Fundamental Right to convert another person by force, fraud or coercion.
- C.** Correct, but only where the person being converted is an adult.

D. Incorrect only because Article 25 protects speech but not religion.

Q18.

The State's regulation of economic activities associated with religious institutions is:

A. constitutionally impossible because every activity connected with religion is immune from regulation.

B. potentially permissible because Article 25(2)(a) permits regulation of economic, financial, political or other secular activity associated with religious practice.

C. prohibited unless the religious organisation gives prior consent.

D. governed exclusively by Article 28.

PASSAGE 4 ARTICLE 26

The Samprajya tradition has existed in India for several generations. Its followers share a common faith, a common organisation and a distinctive name. The community establishes a charitable hospital and a religious centre.

The State government passes a law regulating the administration of the denomination's properties. The denomination objects, claiming that Article 26 gives it complete control over every aspect of its institutions.

The government responds that Article 26 protects religious affairs but does not place every economic or administrative matter beyond regulation.

The denomination also claims that it has the right to decide matters that are genuinely religious according to its own doctrine. The State argues that it should be able to determine all questions concerning the denomination because the State is responsible for maintaining public order.

Q19.

Article 26 primarily protects the rights of:

A. every individual acting alone.

B. religious denominations or sections thereof.

C. only citizens belonging to minority communities.

D. only State-recognised religions.

Q20.

Which combination correctly represents the four rights under Article 26?

- A.** Establish institutions; manage religious affairs; own/acquire property; administer property in accordance with law.
- B.** Propagate religion; convert others; levy taxes; appoint judges.
- C.** Vote; assemble; move freely; acquire citizenship.
- D.** Practise religion; obtain free education; avoid taxation; receive State funding.

Q21.

The Samprajya denomination claims that Article 26 prevents the State from regulating its property administration in every circumstance. The best answer is:

- A.** Correct, because Article 26 creates absolute property rights.
- B.** Incorrect, because Article 26 expressly permits administration of property in accordance with law.
- C.** Correct, because property connected with religion can never be regulated.
- D.** Incorrect only because Article 26 applies exclusively to individuals.

Q22.

Which of the following limitations expressly applies to Article 26?

- A.** Public order, morality and health.
- B.** National emergency only.
- C.** Economic equality only.
- D.** Parliamentary privilege.

Q23.

Suppose the State attempts to take complete control over a matter that is genuinely a matter of religion internal to the denomination. The denomination's strongest constitutional claim would be:

- A.** Article 26(b), concerning management of its own affairs in matters of religion.
- B.** Article 27, concerning taxation.
- C.** Article 24, concerning child labour.

D. Article 28(3), concerning religious worship in educational institutions.

Q24.

Which statement best distinguishes Article 25 from Article 26?

A. Article 25 concerns individuals, whereas Article 26 concerns religious denominations or sections thereof.

B. Article 25 concerns only property, whereas Article 26 concerns only conscience.

C. Article 25 applies only to the State, whereas Article 26 applies only to private companies.

D. Article 25 is absolute, whereas Article 26 is unrestricted.

PASSAGE 5

ARTICLE 27

The State of Aryavarta announces a new "Religious Heritage Development Tax." Every resident, irrespective of religion, is required to pay ₹500 annually. The government states that the entire amount collected will be deposited into a fund used exclusively to renovate and promote temples belonging to a particular religious tradition.

A group of citizens challenges the tax under Article 27.

The government argues that because the tax is imposed on everyone equally, it cannot be unconstitutional. It also argues that the Constitution prohibits only financial assistance to religion generally, not taxation for the promotion of a particular religion.

In a separate programme, the government collects a general tax and uses a portion of the overall public budget for maintaining public roads leading to several religious and non-religious heritage sites. The government says that the expenditure is part of a general heritage and tourism programme and is not a tax specifically appropriated for promotion of one religion.

The citizens challenge this expenditure as well.

Q25.

The strongest Article 27 objection to the "Religious Heritage Development Tax" is:

A. It is imposed only on citizens and therefore violates Article 27.

B. The proceeds of the tax are specifically appropriated for the promotion or maintenance of a particular religion.

C. Any expenditure involving religion automatically violates Article 27.

D. Article 27 prohibits every form of taxation.

Q26.

The government's argument that the tax is constitutional because everyone pays it is:

A. necessarily correct.

B. insufficient, because Article 27 focuses on the purpose for which the proceeds are specifically appropriated.

C. correct because equal taxation eliminates all constitutional objections.

D. irrelevant because Article 27 applies only to religious minorities.

Q27.

Article 27 most directly protects an individual against:

A. being compelled to pay a tax whose proceeds are specifically appropriated for promotion or maintenance of a particular religion or religious denomination.

B. being required to pay any fee connected with a religious institution.

C. being required to practise a religion.

D. being denied admission to a religious school.

Q28.

Suppose the State uses general tax revenues for maintaining roads leading to temples, mosques, churches, museums and other heritage sites as part of a general tourism programme. On these facts:

A. Article 27 necessarily prohibits the expenditure merely because some beneficiaries are religious sites.

B. Article 27 is not necessarily violated merely because general public expenditure incidentally benefits religious sites; the constitutional concern is specific appropriation of tax proceeds for promotion or maintenance of a particular religion.

C. Article 27 prohibits all public expenditure concerning religious places.

D. Article 27 applies only where taxpayers belong to the same religion as the beneficiaries.

Q29.

Which word is most important when determining the precise scope of Article 27?

- A. "Tax"
- B. "Election"
- C. "Citizenship"
- D. "Education"

Q30.

Which statement is the most accurate summary of Article 27?

- A. The State can never spend public money on anything connected with religion.
- B. No person can be compelled to pay a tax specifically appropriated for the promotion or maintenance of a particular religion or religious denomination.
- C. Every religious institution must be entirely self-funded.
- D. Article 27 prohibits all fees charged by religious institutions.

PASSAGE 6 ARTICLE 28

The Government of Pratishtha runs three different educational institutions.

School A

School A is wholly maintained out of State funds. The principal introduces a compulsory religious instruction class in which students are taught the doctrines of a particular religion.

School B

School B is administered by the State but was established under a charitable trust. The trust deed expressly requires religious instruction as part of the institution's functioning.

School C

School C is recognised by the State and receives financial aid from the State. The school does not make religious instruction compulsory for everyone but requires students to attend a daily religious worship session.

A 15-year-old student, Nisha, objects to attending the worship session in School C. The school tells her that because the institution is only State-aided and not wholly maintained by the State, she has no constitutional protection.

Her parents also refuse to give consent to her participation.

The school challenges the students' objection by arguing that Article 28 completely prohibits religion in every educational institution receiving any form of State involvement.

Q31.

The compulsory religious instruction in School A most directly violates:

- A. Article 23(2).
- B. Article 28(1).
- C. Article 27.
- D. Article 26(b).

Q32.

The constitutional status of School B is best understood as:

- A. Article 28(1) applies without exception because every State-administered institution is wholly State-funded.
- B. Article 28(1) does not apply where the institution is administered by the State but was established under an endowment or trust requiring religious instruction.
- C. Article 28 never applies to institutions administered by the State.
- D. Article 28 requires every such institution to impose religious instruction.

Q33.

School C is State-recognised and State-aided. Its students cannot be required to attend religious worship:

- A. under Article 28(3), without the relevant consent contemplated by the Constitution.
- B. because Article 28 prohibits all religious activity in all educational institutions.
- C. only if the student is below six years old.
- D. only if the institution is wholly maintained by State funds.

Q34.

Because Nisha is a minor, the school's attempt to require her participation without her parents' consent is:

- A.** constitutionally problematic because Article 28(3) contains a consent requirement for a minor.
- B.** automatically valid because minors have no constitutional rights.
- C.** valid because State aid removes all individual choice.
- D.** irrelevant because Article 28 concerns only religious instruction and never worship.

Q35.

Which statement most accurately distinguishes Article 28(1) from Article 28(3)?

- A.** Article 28(1) concerns religious instruction in wholly State-funded institutions; Article 28(3) concerns compulsory participation in religious instruction or worship in State-recognised or State-aided institutions.
- B.** Article 28(1) concerns taxation while Article 28(3) concerns child labour.
- C.** Article 28(1) applies only to private schools while Article 28(3) applies only to universities.
- D.** Both clauses impose exactly the same rule on exactly the same institutions.

Q36.

Which statement is constitutionally INCORRECT?

- A.** An institution wholly maintained out of State funds cannot provide religious instruction under Article 28(1).
- B.** Article 28(2) creates an exception for an institution administered by the State but established under an endowment or trust requiring religious instruction.
- C.** Article 28(3) protects persons attending State-recognised or State-aided institutions from being required to participate in religious instruction or worship without the constitutionally required consent.
- D.** Article 28 contains four clauses, and Article 28(4) provides an additional exception for State-administered religious institutions.