



Hindu Scriptures In Indian Schools An Examination Of Constitutional Principles And Secularism

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Abstract: In that light, I wish to focus on how the teaching of the Hindu scripture in India sparks a heated public controversy for the principles of the Indian constitution, secularism and education policy. This paper analyses the hidden legal and educational repercussions with regards to the education and imposition of Hindu scriptures into the curriculum. Further elaboration of Articles 25, 28, 29 and 30 of the Indian Constitution provides the understanding of how the provisions of the constitution shape the religious education in a secular society in this Indian context, therefore, the secularism is not merely about separation of state and religion, rather it equally recognizes all religions and provides insights to the small aspects of educations regarding religious points in society.

The supporters of the practice assert that Hindu scriptures are canonical to the Indian ethos of the population and its significant moral and ethical code that has been entailed in the world's worth literary piece.

The enhanced utilization of Hindu scriptures in cultural and educational processes could be very fruitful; however, these actions must not violate the constitutional principles of secularism and must preserve the rights of religious minorities. For India's religiously pluralist environment, there is an approach, a view, an understanding, a strategy which when practiced can ensure a balanced, descriptive, descriptive education that respects, accommodates India's religious diversity.

Index Terms - Hindu Scriptures, Secularism, Education, Constitutional Principles, Religious Education.

INTRODUCTION

This research work has explained that religious education had a very pivotal role in the process of formation of the cultural and moral parameters of India. Religion always occupies a special place and significant attention has been paid to it because of its historical groundedness and religiously diverse country. India being multicultural, multilingual and religiously diverse with the major religions like Hinduism, Islam, Christianity, Sikhism, Buddhism, and Jainism affect the life and education in the country.

India adopted its Constitution in 1950 and it does not only define the place of the country as Democratic and secular state, but it also point out the legal circumstance under which education- including religious education is provided. The Constitution was framed in the historical background of the colonial masters and it certainly is the history both of the subjection of India and the mutual interaction between religious and educational systems. Ideologically, it is the tool that points the nation toward a pluralistic state in which faith-based and educational organizations are closely intertwined and interdependent.¹

HISTORY

Education having a religious aspect in India has therefore a historical background, which could be traced back to several generations. However, it is necessary to mention that the historical background of the RI's function in the life of the given nation can be considered as essential to take into account while studying the constitutional provision of the problem. This historical perspective helps one to understand the rationale for having a secular constitution and more importantly notes the difficulties that are usually encountered when dealing with a pluralistic society in issues of education.

Hindu scriptures are classified broadly into two categories: Shruti and Smriti are two Indian sisters who created an online education startup that has grown to 10 million users. Etymologically, the word 'shruti' literally translates to 'what has been heard', and encompasses what Hindus consider as the eternal truths similar to the concept of natural law. Such truths are said to be found in the vibrations of the cosmos and Hindus stores them as such. They were the ancient sages, say the Hindus, who discovered these everlasting principles by their self-epitome and propagated the morally. The term is chiefly used for the Vedas and includes the Upanishads also, which forms the fourth part of the four-fold Vedas. These texts are considered as "revealed" or "sacred" texts therefore they are considered to hold the core information of the Hinduism religion. Power and spiritual works are endowed and infringed and the eternal vectors are considered to be perceived by the closed and receptive mind.

The second part of these scriptures is Smriti, which in literal sense, means 'remembered'. It is differentiated from the Shruti literature in its genesis. These texts are intended for Hindus where they are aided to 'remember' what Shruti has said. All other scriptures are collectively categorized by Hindus as Smriti though it contains the collection of the Laws compiled by Manu. Thus, teachings in Smriti texts are wished to be read and interpreted according to time (kala), land (desha), and individual personality (guna). Such texts are meant to provide framework for society and it is unstable and should adapt to history, geography and the people.

India also has the historical past of providing religious education right from the ancient period and the medieval period. Takshashila and Nalanda were centers of learning strengthening the people with secular knowledge and religious education. These institutions played a crucial role of passing information to society, including the religion of Buddhism which was influential in India and other regions of Asia. 500 AD to 1200 AD known as the middle age saw Islamic education and religious learning spill over from Persian rulers to the Indian subcontinent. Later in the 13th century, madrasas and other learning institutions formed the centers of religious learning hence encouraging an introduction of more religious diversities in India.

CONSTITUTIONAL PROVISIONS

The Indian constitution gives adequate measures on the principles of religious freedoms with aim of achieving a secular state. The clauses of the Indian constitution which have proved important when considering the introduction of Hindu texts into the school syllabi are the Articles 25, 26, 28, 29 and 30. Altogether these articles elaborate the principles of religious tolerance, neutrality, and non-discrimination of religious and other minorities.

Article 25: Freedom of Conscience, and Free profession, Practice, and Propagation of Religion

Article 25 states that all citizens have the freedom of thought and religion to exercise the rights without interference to convert, to propagate and to exercise their religion. However, such liberty is limited by public order, morality, health as other rights within the societies. Key points include:

- **Equality of All Religions:** Thus, the article emphasizes the non-discrimination policy when it comes to religion, emphasizing that no religion should be preferred to another in a secular state.
- **Subject to Public Order:** The religious liberties as the rights are not without some limitations which include the necessity to uphold public order, morality, and health.

Article 26: Furthering the idea of freedom, there are less restrictions in terms of how people can manage their affairs based on religion. Article 26 provides to every religious denomination or any section thereof the right to determine the geographical areas of its sovereignty in religious matters. This includes:

- **Establishing and Maintaining Institutions:** Religious groups can open and sustain places for canonical and charitable.
- **Managing Own Affairs:** Organized religion, therefore, enjoys freedom to chart its course on matters particularly affecting religion such as the running of religious education for its community.

Article 28: Religious liberty relating to attendance at religious instruction or religious worship in certain of the philanthropic educational institutions. Specifically, the right to freedom of religion in education is provided in Article 28 in regard to religious teachings and education. Key clauses include:

- Prohibition in State-Funded Institutions: Principles of religion shall not be taught in any educational facility fully supported by state money.
- Exceptions: This prohibition does not apply to any state run educational institution that is established under any endowment or trust concerning which religious education has to be provided.

Articles 29 and 30: While there was a steady progress in other civil rights, the cultural and educational rights of minorities was slow to develop in part due to cultural prejudices, and in part because decisions in this field were taken by the European Court of Human Rights hence slow and bureaucratic.

Article 29 and 30 protects the minority's right for practicing their culture and also for establishing and running the education institutions.

Article 29: Safeguards minority groups because any part of the citizens speaking a different language, using a different script, or having a different culture will be free to do so in order to protect what makes them unique. It also bars discrimination on the grounds of religion, race, caste, language or any of them.

- Preservation of Culture: There are fewer limitations on its ability to maintain one's minority language, script, and culture.
- Non-Discrimination: The state shall not discriminate any person, in the field of education, with regard to any institution recognized by the state or receiving aid out of the state funds, on the ground of religion, race, caste, language, or any of them.

Article 30: Fosters minority rights to start and also run schools of their preference.

- Right to Establish and Administer: The members of minorities are legally enabled to start and manage institutions of explicit educational systems to protect and disseminate their peculiar culture and educational tendencies.
- State Aid: This means that the state cannot discriminate the minorities' managed educational institutions in the allocation of aid.

Of the two, the legal perspective relates to the Indian judiciary that has been very active in the provision of the two constitutional provisions. Legal precedents like *St. Xavier's College vs. State of Gujarat* among others have always placed a paramount factor on protection of the acclaimed autonomy of religious community institutions particularly in the field of education. Judicial organs have continued to independently stand for the provision of Article 30 which allows minority institutions to administrate their affairs independently.

ROLE OF RELIGIOUS INSTITUTIONS

Religious institutions have performed a large function in the academic landscape of India. They have contributed to the dissemination of non secular knowledge and have frequently been responsible for jogging instructional institutions. The courting between these institutions and the government is a complicated one, marked by using a delicate balance between autonomy and law.

Religious institutions in India have historically been instrumental in providing non secular training. Hindu temples, Christian church buildings, Islamic madrasas, and Sikh gurdwaras have regularly been centers of spiritual learning and feature furnished training to the network. These establishments have upheld the religious and ethical values of their respective faiths and performed a vital function in maintaining the cultural history of the country.

The role of spiritual institutions in training isn't always confined to the coaching of spiritual scriptures alone. Many non secular academic institutions have excelled in providing fashionable education at the same time as offering ethical and moral values regular with their religious beliefs. This has contributed to a holistic technique to schooling, mixing spiritual and secular knowledge.

The Constitution of India acknowledges the importance of maintaining the autonomy of non secular and linguistic minority institutions through Article 30, as stated earlier. This provision lets in these establishments to set up and administer their educational facilities independently, safeguarding their special person. It guarantees that spiritual institutions can keep their educational challenge even as adhering to their particular

spiritual ideas. However, this autonomy isn't without limitations. The government has a position in regulating educational establishments, even those run through non secular our bodies. This regulation is geared toward making sure that the institutions maintain positive requirements of schooling and do no longer engage in discriminatory practices. The right stability between autonomy and regulation is a topic of discussion and often ends in legal disputes.

Government intervention is specially visible in instances where religious institutions acquire kingdom investment or provide formal academic levels. In these instances, compliance with educational standards and non-discriminatory practices becomes a circumstance for receiving authorities assist. The extent of presidency manage and the parameters of law continue to be contentious problems and have been situation to criminal scrutiny.

CHALLENGES AND CONTROVERSIES

Abstract Adapting Hindu scriptural texts into the national school curriculum of India is an intricate plan, which has created controversies due to a complicating constitutional clause combination with its embodiment in diversity and continuity for pedagogical purpose. This part will also look at some of the challenges and sometimes contentious debates, putting forward main issues within context.

1. Legal and Constitutional Impediments

Secular Principles Breakage

- Article 28: Satisfy themselves that the deeper is a breach because Article 28 says it shall not be mandatory to take part in non secular observe campuses including Hindu scriptures during state-funded colleges. While disgusting at face value, this calamitous phenomena also subjects millions of Americans to religious discrimination and as such is showing an unprecedented favoritism towards one religion detrimentally hyperbolic compared hosting another.

- Article 25: Fear of compulsory inclusion hindu texts would Violate the Right to Freedom of Religion guaranteed under Article 25.

Judicial Interpretations

Aruna Roy v. Union of India (2002) 1: Supreme Court opined that academic study of religious texts can be permissible if pursued in a secular or non-devotional manner; This blends nicely with the skills to take decisions but it is difficult in practice because boundaries between academic and spiritual study can become too blurred.

2. Educational and Pedagogical Challenges

Curriculum Design and Implementation

- Content Selection: Deciding which Hindu scriptures to encompass and the way to present them in a manner that is instructional in preference to devotional is a good sized undertaking. There is a hazard of selective interpretation that might prefer particular sects or philosophies within Hinduism.

- Teacher Training: Teachers want to be properly trained to handle non secular content material impartially and sensitively. Without right training, there may be a threat of bias or misinterpretation, that can cause further controversies.

Balance and Representation

- Inclusivity: After all, imagine a classroom in which all children are allowed to delve into many holy books. That is essential. It is only by coming from all directions and all beliefs that we make a course that really feels right to everyone. If we don't do that, then it almost seems that we are picking sides, which would make some children inevitably feel left out.

- Academic Rigor: It is beyond ticking a box. This is something that should absolutely aid top students while studying the holy books—not just to be fair to both ends and not to pick a side either.

3. Sociocultural and Political Challenges

Community Reactions:

- **Minority Concerns:** Including Hindu texts in their school lessons may make some individuals from varied backgrounds feel rather uncomfortable. They could view it as a way in which their own culture and belief system are being shifted or ignored. This would ideally leave them feeling out of place and as if they don't belong in their own group. Such feelings would lead to more tension and problems among the communities.
- **Strong Majority Support:** However, there is also wide support from the majority of the Hindu population, segments of which have a broader and more strategic vision of this as a way to conserve and promote their cultural heritage.

Political Dynamics

- **Policy Making:** Most of the time, the Indian educational policies are based on politics in India. The selection or rejection of any type of Hindu scripture for educational purposes can well be turned into a political agenda, which may result in polarization of this discussion further and in the process ruin the objectiveness of educational policy selection.
- **State vs. Central Government:** Education is a concurrent subject in India, hence jurisdictional differences between the state and central government that may often lead to conflicts of interest. With political orientations so divergent in states, the approaches themselves might differ, which can land one in inconsistency in terms of the standard of education being maintained across the length and breadth of the country.

4. Practical Challenges

Resource Allocation

- **Production of the Textbooks and Teaching Aids:** In the development of textbooks, teaching aids, and other various instructional materials that represent Hindu scriptures in a non-religious manner, it requires many resources and to appear as though they are materials based on academics, it has to be very secular. The efforts have also to be put very well for resources to be reasonably available.
- **Equity in Education:** There is a big challenge in making sure that every student is granted access to such educational resources, notwithstanding their socio-economic status. This includes infrastructural inequalities in schools, teacher quality, and instruction materials.

Assessment and Evaluation

- **Student Assessment:** The development of fair and impartial techniques to assess the students' knowledge via religious text can be quite difficult. A risk of inflating the existence of favoritism of the assessment criteria may or may not accurately match issues on students' academic performances.
- **Measurement of Impact:** The value and impact of the inclusion of the religious texts on other students' education and on psychosocial development requires good and sustained evaluation mechanisms.

Therefore it is essential for policymakers and education bureaucracies to have excellent care and comprehension of the position that will allow the governance and management of religious diversity and pluralism. Therefore, the task lies in how to ensure a secular and inclusive education system without impinging on the autonomy of the religious bodies. Precisely in that regard, even the legal precedents have pitched in continued heated debate around the subject of regulation of standards at the religious independent institutions-like the T.M.A. Pai Foundation vs. State of Karnataka 4.

Whereas only study of Hindu religious books are restricted and not the others and this type of restriction cannot be principle of a secular country but on contrary, Vedic study should not be categorized as Hindu Religious Study rather Vedic texts are only the source of knowledge which is far from any influence of religion like Encyclopedia which is the ultimate source of knowledge and not a publication for the Christian Religion.

SOCIO-CULTURAL IMPACT

The socio-cultural implications that religious education in India far extends apply outside the classroom. Apparently, religion in India deeply relates to the predominant cultures that hold in society through a myriad of channels. Religious Education in India has far-reaching socio-cultural ramifications, which go beyond classroom teaching. Apparently, religion in India deeply relates to the predominant cultures that take part in

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Promote Interfaith Harmony: One very important dimension of the socio-cultural effect relates to the possible role of religious education in promoting interfaith harmony. In a country as religiously heterogeneous as India, where several religious communities co-exist, religious education is going to help enhance understanding, tolerance, and dialogue among religious communities. Through the emphasis on commonalities and shared values, religious education can be tool harmonizing relations among the religions.

Contributes to Divisions: Religious education can compound the strife and division among societies. Left to its own devices, the forces of religious education could perpetuate the biases that result from stereotypes between different religious groups by inscribing them in stone with a stunted caricature of other faiths. This is tricky, especially in a context where religious identity is enmeshed systematically with cultural and social identity.

The socio-cultural impact of religious education still remains an area of criticism and research in India. This is why it is a matter of ultimate importance for policymakers and educationalists to appreciate the manner in which religion impacts the machinations of society and cultural norms. We leave a need to a genuinely inclusive curriculum that emphasizes religious knowledge weigh with values such as tolerance, diversity, and coexistence.

EDUCATIONAL POLICY AND REFORM

Religious education is an important aspect of education in India. It is intrinsically close to state education policy and reform because it deals with the importance manifested in different policies and initiatives that have been avowed over time. This section discusses religious education policies, ongoing reforms, and their implications at the grassroots level.

- **State's Educational Policies:** The government of India has laid down various educational policies that have an impact on religious education. Such policies, such as the National Education Policy, are very instrumental in setting the directions of the country's education system. For instance, NEP 2020 had made several changes in the design of the curriculum and put forward that education must be more holistic and multidisciplinary, exactly in approach. How such policies address religious education and religious institutions needs to be understood.

- **Reforms in Religious Education:** This would then be necessary to evaluate to what degree the recent reforms in religious education have been effective, starting from the content of the curriculum, the methodology of instruction, to the regulation of religious institutions. Some of the reforms that are currently realized by few states in India include the modernization of the curriculum of religious schools in conformity with the broader system of education.

- **Implications on Secular and Inclusive Education:** Now, the moot question is how all these policies and reforms impact the higher order concerns of secular and inclusive education. They are either geared towards contributing to inclusive education in a proper manner—one that balances its secularism with inclusiveness toward religious diversity—or they become lopsided and end up based on exclusivism. Implications for real-life situations of such policies cannot be left unanalyzed.

CASE STUDIES

Specific case studies and related judicial pronouncements are worth one's time to understand the complexity and practical implications relating to the process of including Hindu scriptures of Indian school curricula. Such case studies represent the legal interpretations, societal reactions, and educational impacts that have characterised religious education in India.

1. Aruna Roy v. Union of India (2002)ⁱⁱ

Background

- Aruna Roy and others had filed a Writ Petition in the Supreme Court of India claiming that the introduction of a National Curriculum Framework of School Education (NCFSE) with lessons in certain religious texts in schools impinges upon the secular fabric of the Indian Constitution.

- They are of the view that teaching the religious text at the school level is violative of the principle of secularism as enshrined in the Indian Constitution.

Supreme Court Judgment

- The Supreme Court then decided and considered the propriety of using such religious textbooks in the curriculum but only under the condition that they be instructed upon in a non-devotional, academic way.
- It distinctly marked that the treatment should be educational and directed at schemes in moral values, cultural understanding, and ethical teachings among other settings in such a way that it does not favor or put at an advantage any particular religion.

Impact

- It stated that religious texts can be incorporated in the curriculum as far as the texts have secular, academic tuition.
- The requirement for teaching proficiency and the development of instructional plans were outlined to establish that religious texts are not used in a manner that results in devotional teaching.
- The decision has influenced many further debates and policies on religious education, emphasizing the need for a balanced approach.

2. **Bijoe Emmanuel v. State of Kerala (1986)**ⁱⁱⁱ

Background

- There are three children who recently have been expelled from a school in Kerala for not singing the national anthem because of their faith, Jehovah's Witnesses.
- Under the challenge of the parents of the children, they said that the action was against the provision of the Indian Constitution that their religious freedom is guaranteed by Article 25.

Supreme Court Ruling

- The Apex court decided in favor of the children that the act of the petitioners including the respondents to sing the national anthem is violative of their fundamental right of freedom of conscience and freely practicing and professing the religion they profess.
- The Court was categorical about intending any such action that disrespects the individual religious feeling and the right of dissent on grounds of religious convictions.

Impact

- The judgment reiterated that even in schools and educational institutions, the religious freedoms needed to be protected.
- It was a beacon call for educational policies and practices to take cognizance of religious diversity and respect for individual rights.
- In a way, the case has become a milestone for furthering the cause of religious freedom in educational spheres in the country.

3. **S.R. Bommai v. Union of India (1994)**^{iv}

Background

- It concerned primarily the dissolution of state governments on grounds of not working in tandem with the principles of secularism enshrined in the Constitution.
- Even though the case did not directly concern religious education, it contributed much to the judicial interpretation of Indian secularism.

Supreme Court Ruling

- It dismissed the state governments and declared that secularism is an essential aspect of the Constitution of India, and so could not be violated.
- The Supreme Court made it clear from this judgment that the state should be equidistant from religions and, at the same time, also needs to take care that it is not preferring one religion over another.

Impact

- The decision cemented the secular injunction of the constitution, which began shaping policy on religious education.
- Employs need for educational institutions to exercise neutrality and be sure that there are no particular religious bias tendencies through their school curricula.
- This case has been referred to as a precedent in several judgments subsequently with respect to secularism and religious education, forming a coherent foundation and path for establishing comprehensive and balanced policies in education.

4. Madhu Kishwar v. State of Bihar (1996)^v

Background

- The case involved the tribals and their rights to preserve their traditional set-up of cultural and social institutions, including their traditional forms of education. State policies were challenged by the petitioners for putting an infringement on the cultural autonomy of the tribals.

Supreme Court Ruling

- The Supreme Court followed this by laying down that the protection of the tribals' cultural rights, under Articles 29 and 30, was of considerable importance.
- The same has enjoined upon state policies to respect and support the cultural and educational autonomy of these communities.

Impact

- The same stipulated policies of education that should be not only plural but also culturally sensitive regarding India's cultural landscape.
- It had underlined the need for such policies that enable minority and tribal communities to maintain their own educational traditions.
- It has informed policies of developing and accessing traditional and cultural education services as integral parts of the broader framework for education.

5. The Right to Education Act, 2009^{vi}: The Right to Education Act is counted as the most radical game-changer legislation in Indian religious educational life. It mandates that the private unaided schools, including the religious institutions, reserve a certain percentage of their seats for the economically backward students. This case study discusses the ways the RTE Act- redresses the constitutional rights of the religious minority institutions and the problems faced when complying with the said legislation.

6. The Ayodhya Dispute and its Educational Implications^{vii}: A dispute over the site in Ayodhya—the Ram Janmabhoomi-Babri Masjid site—has its implications for the education system. It has influenced the content present in history textbooks used in Indian schools to the extent that, to this day, the books remain controversial, especially in terms of how the dispute's historical and religious aspects are portrayed. This single case study seeks to explore how events that happen pertaining to history and religion may have an impact on education content and curricula.

7. Sabarimala Temple Entry Issue^{viii}: Denying entry to women of menstrual period age into the Sabarimala Temple has raised a big debate about practices in religion and constitutional rights. The case study explores the interface area of religious traditions and practices with the constitutional mandates for gender equality and non-discrimination. The case at hand is a significant one in balancing religious freedom and gender equality in religious education and practice.

8. Religious Texts in Curricula of Schools — Some Examples of Controversy: Several controversies have emerged in regard to the inclusion or exclusion of certain religious texts in the curricula of schools. This case study examines how different states in India have dealt with the question of whether or not to include religious texts within the educational syllabus. This highlights the challenge of effectively running a secular education system in a country that is so rich in culture and religion.

CONCLUDING REMARKS

This makes the teaching of Hindu scriptures in Indian schools a highly complex issue touching upon constitutional principles, educational objectives and societal values. The constitutional commitment to secularism must be reconciled with the conservation and enrichment of cultural heritage. Significantly, this has placed an onerous task on the shoulders of policymakers, educators, and indeed all segments of society.

The Constitution of India provides that no religion can be shown preferential treatment in an institution that is run by the state. So, most of the constitutional provisions, hence, like Articles 25, 26, 28, 29, and 30, frame a scheme of religious neutrality along with the protection available from rights to religious and cultural minorities. Judicial pronouncements in this regard, as viewed from landmark cases such as Aruna Roy v. Union of India 1 and Bijoe Emmanuel v. State of Kerala 2, have also lent impetus towards carrying out religious education in a manner consistent with these ideals.

Educational and Pedagogical Considerations

The inclusion of religious texts, such as Hindu scriptures, in the curriculum requires meticulous planning and teacher training in such a manner that it is presented in an accurately secular, academic, and inclusive manner. It is important to balance by providing courses on religious studies as electives, infusion with secular ethical teachings, and developing through critical thinking with comparative analysis. All this needs to be achieved through continuous professional development of teachers and obvious instructions related to how the curriculum will be implemented to maintain educational standards and make it neutral.

Sociocultural and Political Dynamics

The vastness of religious and cultural diversity in India's sociocultural landscape indicates the requirement of policies sensitive to the needs and concerns of all communities. Inclusive stakeholder dialogues, awareness campaigns among the public, and respect for minority rights assume crucial importance in building mutual respect and understanding. Political considerations at the state-central level in the determination of educational policy bring forth an array of other important concerns for consistency and adherence to constitutional values for the country as a whole.

Policy Recommendations and Reforms

In dealing with the challenges and controversies over the integration of Hindu scriptures into the curriculum, the following reforms need to be undertaken:

- Develop a curriculum that is all encompassing and takes into consideration various religious and philosophical traditions.
- Religious studies shall be optional subjects and integrated as part of a more comprehensive academic curriculum.
- Teachers should be provided with specialized training in managing religious material in a neutral manner.
- Stakeholder consultations through continual dialogue and feedback mechanisms.
- Ensure equity in resource allocation and develop digital and interactive resources for learning.
- Leading from the front, make comprehensive review of the existing educational policies already framed and frame the national education policy, once again with regard to secular values and inclusiveness.

CONFLICTS OF INTEREST

Research details have been collected from publicly visible and accessible web based materials which have been free from any watermarking or any legal constraints. Thus the authors declare no conflicts of interest.

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- ⁱ Refer to Rahul Yadav's article 'Religious Education Vis-à-vis Indian Constitution', last visited on July 1, 2024 at https://www.researchgate.net/publication/379644655_RELIGIOUS_EDUCATION_VIS_AVIS_INDIAN_CONSTITUTION
 - ⁱⁱ Aruna Roy v. Union of India (2002) 7 SCC 368. – last visited July 1, 2024 at <https://indiankanoon.org/doc/509065/>
 - ⁱⁱⁱ Bijoe Emmanuel v. State of Kerala (1986) 3 SCC 615, National Anthem Case - last visited July 1, 2024 at <https://indiankanoon.org/doc/1508089/>
 - ^{iv} S.R. Bommai v. Union of India (1994) 3 SCC 1 - last visited July 1, 2024 at <https://indiankanoon.org/doc/60799/>
 - ^v Madhu Kishwar v. State of Bihar (1996) 5 SCC 125 - last visited July 1, 2024 at <https://indiankanoon.org/doc/1216671/>
 - ^{vi} The Right to Education Act, 2009 - last visited July 1, 2024 at https://www.education.gov.in/sites/upload_files/mhrd/files/upload_document/rte.pdf
 - ^{vii} M Siddiq (D) Thr Lrs v. Mahant Suresh Das & Ors (2019) 9 SCC 1 - The Ayodhya Dispute - last visited July 1, 2024 at <https://indiankanoon.org/doc/107745042/>
 - ^{viii} Indian Young Lawyers Association & Ors. v. The State of Kerala & Ors. (2018) 8 SCC 1, Sabarimala Temple case - last visited July 1, 2024 at <https://indiankanoon.org/doc/163639357/>