



UGC-NET

LAW

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PAPER – 2 || VOLUME – 1



UGC NET PAPER – 2 (LAW)

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I UNIT

Jurisprudence

Nature and Sources of Law

Introduction

The study of jurisprudence commences with an exploration of the **nature and sources of law**, which are foundational to understanding the essence of legal systems and their operational frameworks. For the UGC NET JRF Law examination, these concepts are pivotal, frequently appearing in objective questions that test candidates' grasp of the definition, classification, and hierarchy of legal sources within the Indian context.

Nature of Law

Definition of Law

Law is a system of rules, enforceable by courts or other state mechanisms, designed to regulate human conduct, maintain societal order, and deliver justice. Various jurists have offered definitions that reflect different perspectives:

- **John Salmond:** "Law is the body of principles recognized and applied by the state in the administration of justice." This definition emphasizes law's role in judicial processes.
- **John Austin:** "Law is a command of the sovereign backed by a sanction." Austin's positivist view focuses on the coercive nature of law.
- **H.L.A. Hart:** Law is a system of primary and secondary rules, combining obligation-imposing norms with rules for rule-making and adjudication.
- **Indian Perspective:** In the Indian context, law encompasses constitutional provisions, statutory enactments, judicial precedents, and customary practices, as seen in the supremacy of the Constitution of India (1950) under Article 13.

Characteristics of Law

Law exhibits distinct features that differentiate it from other normative systems (e.g., morality, religion):

- **Normative Nature:** Law prescribes how individuals ought to behave, setting standards for conduct (e.g., traffic laws mandate speed limits).
- **Enforceability:** Law is backed by state authority, with mechanisms like courts and police ensuring compliance (e.g., penalties under the Indian Penal Code, 1860).
- **Dynamic Quality:** Law evolves to reflect societal changes, such as the introduction of the Information Technology Act, 2000, to address cybercrimes.
- **General Application:** Law applies uniformly to a class of persons or situations (e.g., the Right to Education Act, 2009, applies to all children aged 6–14).
- **Certainty and Predictability:** Law provides clear rules to guide behavior, reducing arbitrariness (e.g., contract laws under the Indian Contract Act, 1872).
- **Sanction-Backed:** Non-compliance attracts penalties, such as imprisonment or fines, ensuring adherence.

Indian Context: The Indian legal system is a hybrid of common law (inherited from British colonial rule), statutory law (parliamentary enactments), and personal laws (Hindu, Muslim, etc.). The Constitution serves as the supreme law, with Article 13 declaring any law inconsistent with fundamental rights as void.

Classification of Law

Law can be categorized based on its scope, purpose, and application. The following classifications are critical for UGC NET preparation:

1. Public vs. Private Law:

- **Public Law:** Governs relationships between the state and individuals or between state entities. Examples include:
 - **Constitutional Law:** Regulates state institutions (e.g., Articles 12–35 of the Constitution).
 - **Criminal Law:** Addresses offenses against the state (e.g., Indian Penal Code, 1860).
 - **Administrative Law:** Governs executive actions (e.g., judicial review of administrative decisions).
- **Private Law:** Regulates relationships between individuals or private entities. Examples include:
 - **Contract Law:** Governs agreements (e.g., Indian Contract Act, 1872).
 - **Tort Law:** Addresses civil wrongs (e.g., negligence, defamation).
 - **Family Law:** Governs personal matters (e.g., Hindu Marriage Act, 1955).

2. Substantive vs. Procedural Law:

- **Substantive Law:** Defines rights, duties, and liabilities. Examples:
 - **Indian Penal Code, 1860:** Defines crimes and punishments.
 - **Indian Contract Act, 1872:** Specifies contract formation and breach.
- **Procedural Law:** Governs the process of enforcing substantive rights. Examples:
 - **Code of Civil Procedure, 1908:** Outlines civil litigation processes.
 - **Code of Criminal Procedure, 1973:** Governs criminal trials.

3. Municipal vs. International Law:

- **Municipal Law:** Domestic laws of a state, applicable within its territory (e.g., Indian laws).
- **International Law:** Governs relations between states or international entities (e.g., UN Charter, Vienna Convention on Diplomatic Relations, 1961).

- **Indian Context:** International law is binding in India only when incorporated into domestic law (e.g., CEDAW principles in the Protection of Women from Domestic Violence Act, 2005).
- **Exam Relevance:** PYQs may focus on the incorporation of international treaties or the monist vs. dualist debate.

4. Civil vs. Criminal Law:

- **Civil Law:** Addresses private wrongs, providing remedies like compensation or injunctions (e.g., tort claims for negligence).
- **Criminal Law:** Addresses public wrongs, imposing punishments like imprisonment or fines (e.g., theft under IPC Section 378).
- **Exam Relevance:** Questions often test the distinction between civil and criminal remedies or the overlap in cases like defamation.

5. Written vs. Unwritten Law:

- **Written Law:** Codified laws, such as statutes and constitutions (e.g., Constitution of India).
- **Unwritten Law:** Includes customs, conventions, and judicial precedents (e.g., customary Hindu law).
- **Exam Relevance:** PYQs may explore the validity of unwritten laws in India.

Table: Classification of Law

Category	Description	Examples
Public Law	State-citizen or state-state relations	Constitution, IPC, Administrative Law
Private Law	Individual-individual relations	Contract Act, Tort, Family Law
Substantive Law	Defines rights and duties	IPC, Contract Act
Procedural Law	Governs enforcement processes	CPC, CrPC, Evidence Act

Municipal Law	Domestic laws of a state	Indian statutes
International Law	Relations between states	UN Charter, WTO agreements
Civil Law	Remedies for private wrongs	Tort, contract disputes
Criminal Law	Punishments for public wrongs	IPC offenses

Indian Context:

- India's legal system is pluralistic, incorporating:
 - **Common Law:** Judicial precedents from British rule, continued post-independence (e.g., Supreme Court rulings under Article 141).
 - **Statutory Law:** Parliamentary and state legislation (e.g., Right to Information Act, 2005).
 - **Personal Laws:** Governed by religious or customary practices (e.g., Hindu Succession Act, 1956; Muslim Personal Law).
 - **Constitutional Law:** The Constitution is the grundnorm, with Article 13 ensuring judicial review of laws inconsistent with fundamental rights.

Case Law:

- **State of West Bengal v. Anwar Ali Sarkar (1952):** Emphasized the supremacy of constitutional law over statutory law, highlighting Article 14's role in ensuring equality.
- **Kesavananda Bharati v. State of Kerala (1973):** Established the basic structure doctrine, reinforcing the Constitution's primacy.

Sources of Law

Sources of law are the origins from which legal rules derive their authority and legitimacy. They are classified into **primary** (binding) and **secondary** (persuasive) sources, with a clear hierarchy in the Indian legal system.

Primary Sources

Primary sources are authoritative and binding within their jurisdiction. They include legislation, precedent, and custom.

1. Legislation

Legislation refers to laws enacted by a competent authority, such as Parliament or state legislatures, and includes statutes, ordinances, and delegated legislation.

• Types:

- **Statutes:** Laws passed by Parliament or state legislatures (e.g., Indian Penal Code, 1860; Companies Act, 2013).
- **Ordinances:** Temporary laws promulgated by the President or Governor when the legislature is not in session (e.g., Article 123 of the Constitution).
- **Delegated Legislation:** Rules, regulations, or bylaws made by subordinate authorities under statutory powers (e.g., RBI regulations under the Banking Regulation Act, 1949).

• Characteristics:

- Supreme within its jurisdiction, subject to the Constitution.
- Clear, codified, and accessible.
- Can override customs or precedents if explicitly stated.

• Indian Context:

- Central legislation applies nationwide (e.g., Goods and Services Tax Act, 2017).
- State legislation applies within state boundaries (e.g., Tamil Nadu Shops and Establishments Act).
- Delegated legislation is increasingly significant due to administrative complexity (e.g., environmental regulations under the Environment Protection Act, 1986).

• Judicial Oversight:

- Courts can strike down legislation if it violates the Constitution (Article 13).
- Delegated legislation is subject to scrutiny for excessive delegation or ultra vires (beyond authority).

- **Case Law:**
 - **Shiv Nath v. Union of India (1965):** Upheld the validity of delegated legislation, provided it aligns with the parent statute's objectives.
 - **Hamdard Dawakhana v. Union of India (1960):** Struck down delegated legislation for exceeding statutory authority.

2. Precedent (Judicial Decisions)

Precedent refers to judicial decisions that serve as binding or persuasive authority for future cases, based on the doctrine of **stare decisis** (to stand by things decided).

- **Types:**
 - **Binding Precedents:** Decisions of higher courts are binding on lower courts (e.g., Supreme Court rulings under Article 141).
 - **Persuasive Precedents:** Decisions of lower courts, foreign courts, or obiter dicta (non-binding remarks) may influence but are not mandatory.
- **Components of a Precedent:**
 - **Ratio Decidendi:** The legal principle forming the basis of the decision, binding in future cases.
 - **Obiter Dicta:** Incidental remarks, persuasive but not binding.
- **Indian Context:**
 - The Supreme Court is the highest court, and its decisions are binding on all courts (Article 141).
 - High Court decisions bind lower courts within their jurisdiction.
 - Precedents play a significant role in constitutional law, torts, and areas with limited statutory coverage.
- **Landmark Cases:**
 - **Kesavananda Bharati v. State of Kerala (1973):** Established the basic structure doctrine, limiting Parliament's amendment powers under Article 368.
 - **Maneka Gandhi v. Union of India (1978):** Expanded the scope of Article 21 to include due process and procedural fairness.
 - **Vishaka v. State of Rajasthan (1997):** Laid down guidelines for preventing workplace sexual harassment, filling a legislative gap.

- **Challenges:**
 - **Overruling:** Higher courts can overrule outdated precedents.
 - **Conflicting precedents:** Courts resolve conflicts by preferring the most authoritative or recent decision.

3. Custom

Custom refers to long-standing practices accepted as binding by a community, recognized as a source of law in the absence of conflicting statutes or precedents.

- **Requirements for Validity:**
 - **Antiquity:** Must have existed for a long time (e.g., immemorial in common law).
 - **Continuity:** Must be practiced without interruption.
 - **Reasonableness:** Must align with public policy and morality.
 - **Certainty:** Must be clear and definite.
 - **Consistency:** Must not conflict with other customs or laws.
- **Indian Context:**
 - Custom is significant in personal laws, such as Hindu and Muslim family laws.
 - Examples:
 - Hindu marriage customs (e.g., saptapadi in Hindu marriages).
 - Tribal customs in inheritance (e.g., among certain Scheduled Tribes).
 - Statutory recognition: Hindu Marriage Act, 1955, recognizes customary divorce practices.
- **Judicial Recognition:**
 - **Collector of Madura v. Mootoo Ramalinga (1868):** Held that a custom prevails over written law if proven to be ancient, reasonable, and certain.
 - **Harla v. State of Rajasthan (1951):** Emphasized that customs must be judicially recognized to be enforceable.
- **Limitations:**
 - Customs are subordinate to statutes and constitutional provisions.
 - Must not violate fundamental rights (e.g., discriminatory customs may be struck down under Article 14).

Secondary Sources

Secondary sources are persuasive, used when primary sources are ambiguous or absent.

1. Juristic Writings

Juristic writings include scholarly works, commentaries, and treatises by legal scholars, which guide courts in interpreting laws.

- **Role:**
 - Clarify complex legal concepts.
 - Influence judicial decisions when primary sources are unclear.
 - Provide theoretical foundations for emerging areas (e.g., environmental law).
- **Indian Context:**
 - V.D. Mahajan's Jurisprudence and Legal Theory is widely cited in Indian legal education.
 - M.P. Jain's Indian Constitutional Law is persuasive in constitutional cases.
 - International jurists like Salmond, Austin, and Hart are referenced in Indian courts.
- **Examples:**
 - Courts have cited Salmond's definition of law in cases involving legal theory.
 - D.D. Basu's commentary on the Constitution has influenced judicial interpretations.

2. Equity, Justice, and Good Conscience

This principle is applied when no clear law exists, allowing courts to decide based on fairness and morality.

- **Historical Role:**
 - Widely used in colonial India under British administration (e.g., in personal law disputes).
 - Codified in some statutes (e.g., Oudh Laws Act, 1876).
- **Indian Context:**
 - Still relevant in personal laws, especially in the absence of codified rules (e.g., Muslim law cases).
 - Courts may invoke equity to interpret ambiguous statutes or fill legislative gaps.

• Case Law:

- **Guramma v. Mallappa (1964):** The Supreme Court applied equity to resolve a family law dispute involving uncoded Hindu law.

Other Sources

1. Constitution:

- The Constitution of India is the supreme source of law, overriding all other laws (Article 13).
- It provides the framework for legislation, judicial review, and fundamental rights.
- Example: Article 21's expansive interpretation has led to new rights (e.g., right to privacy in Justice K.S. Puttaswamy v. Union of India, 2017).

2. International Conventions:

- Binding in India only when incorporated into domestic law.
- Example: The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) influenced the Domestic Violence Act, 2005.

3. Religious Texts:

- Relevant in personal laws, such as the Manusmriti (Hindu law), Quran (Muslim law), and Bible (Christian law).
- Example: Quranic principles govern Muslim inheritance under the Muslim Personal Law (Shariat) Application Act, 1937.

4. Professional Opinions:

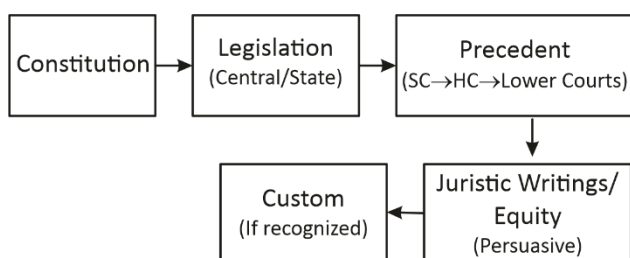
- Expert opinions in fields like medicine or engineering may influence judicial decisions (e.g., medical negligence cases).

Table: Hierarchy of Sources in India

Source	Authority	Example
Constitution	Supreme, overrides all laws	Article 21 (Right to Life)
Legislation	Binding within jurisdiction	Indian Contract Act, 1872

Precedent	Binding (SC/HC); Persuasive (lower courts)	Kesavananda Bharati case
Custom	Binding if recognized by courts	Hindu marriage customs
Juristic Writings	Persuasive	Salmond's Jurisprudence
Equity	Persuasive, used in absence of law	Family law disputes

Flowchart : Sources of Law in India



Exam Trends and PYQs

The UGC NET Law exam has consistently emphasized the nature and sources of law, with questions testing theoretical, practical, and interdisciplinary aspects. Key trends include:

- **Theoretical Questions:** Definitions of law by jurists (e.g., Austin, Salmond, Hart) and their relevance.
- **Practical Questions:** Application of sources in Indian law, such as the validity of customs or delegated legislation.
- **Interdisciplinary Questions:** Linkages with constitutional law (e.g., Article 13's role in judicial review) and international law (e.g., incorporation of treaties).
- **Case-Based Questions:** Landmark cases like Kesavananda Bharati or Maneka Gandhi are frequently referenced.

Sample PYQs:

2022:

Q: Which of the following is a primary source of law in India?

- A) Juristic writings B) Custom
C) Equity D) International treaties

Answer: B) Custom

Explanation: Custom is a primary source if recognized by courts, while juristic writings and equity are secondary, and international treaties are binding only if incorporated.

2021:

Q: The doctrine of stare decisis is associated with which source of law?

- A) Legislation B) Precedent
C) Custom D) Equity

Answer: B) Precedent

Explanation: Stare decisis refers to the binding nature of judicial precedents, particularly Supreme Court decisions under Article 141.

2020:

Q: Which case established the supremacy of the Constitution over other laws?

- A) Kesavananda Bharati v. State of Kerala
B) Maneka Gandhi v. Union of India
C) Vishaka v. State of Rajasthan
D) Anwar Ali Sarkar v. State of West Bengal

Answer: A) Kesavananda Bharati

Explanation: The basic structure doctrine ensures the Constitution's supremacy.

Analysis of PYQs:

- High-weightage topics: Precedent (Article 141, landmark cases), custom (validity requirements), and legislation (delegated legislation).
- Emerging areas: Role of international conventions and constitutional law in shaping sources.

Key Case Laws

1. Kesavananda Bharati v. State of Kerala (1973):

- Established the basic structure doctrine, limiting Parliament's power to amend the Constitution.
- Relevance: Reinforces the Constitution as the supreme source of law.

2. Maneka Gandhi v. Union of India (1978):

- Expanded Article 21 to include procedural fairness, demonstrating the role of precedents in constitutional interpretation.

3. Collector of Madura v. Moottoo Ramalinga (1868):

- Held that a custom prevails over written law if proven to be ancient, reasonable, and certain.

4. Shiv Nath v. Union of India (1965):

- Upheld the validity of delegated legislation, provided it aligns with the parent statute.

5. Hamdard Dawakhana v. Union of India (1960):

- Struck down delegated legislation for exceeding statutory authority.

6. Harla v. State of Rajasthan (1951):

- Emphasized that customs must be reasonable and certain to be enforceable.

7. Justice K.S. Puttaswamy v. Union of India (2017):

- Recognized the right to privacy as a fundamental right under Article 21, showcasing the Constitution's dynamic interpretation.

Graph: Evolution of Legal Sources in India

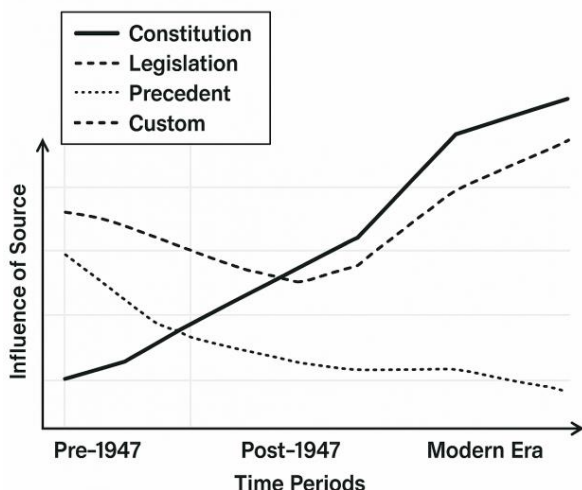
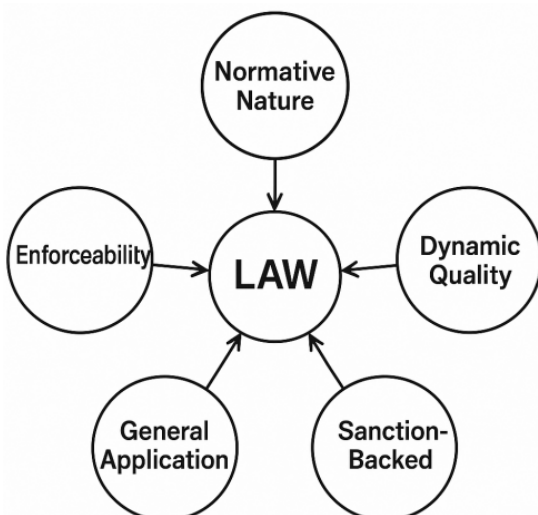


Diagram: Relationship between Law and Its Characteristics



Conclusion

The nature and sources of law are the cornerstone of jurisprudence, providing the framework for understanding legal systems and their application. For UGC NET JRF Law, mastering this topic requires a deep understanding of theoretical definitions, the Indian legal system's pluralistic nature, and judicial interpretations through landmark cases. Primary sources (Constitution, legislation, precedent, custom) form the backbone of the legal system, with secondary sources (juristic writings, equity) playing a supplementary role.

Schools of Jurisprudence

Introduction

The **Schools of Jurisprudence** represent distinct philosophical and theoretical approaches to understanding the nature, purpose, and function of law. For the UGC NET JRF Law examination, this topic is a cornerstone of Unit I, frequently tested through objective questions that probe candidates' knowledge of key schools (e.g., Natural Law, Analytical Positivism, Historical School), their proponents, and their application in the Indian legal context. This comprehensive note provides an exhaustive, self-sufficient, and reliable resource to ensure no question in the UGC NET Law exam exceeds its scope.

Schools of Jurisprudence: Overview

Jurisprudence, the philosophy of law, is divided into various schools that offer competing explanations of law's origin, authority, and relationship with morality, society, and history. Each school reflects a unique lens through which law is analyzed:

- **Natural Law:** Emphasizes universal moral principles inherent in human nature or divine will.
- **Analytical Positivism:** Focuses on law as a system of rules enforced by a sovereign, independent of morality.
- **Historical School:** Views law as an organic product of a society's history, culture, and customs.

- **Sociological School:** Examines law's role in social engineering and balancing societal interests.
- **Realist School:** Sees law as shaped by judicial behavior and practical outcomes.
- **Critical Legal Studies:** Critiques law as a tool of power and inequality.

Exam Relevance: PYQs often test:

- Definitions and key thinkers (e.g., Aquinas for Natural Law, Austin for Positivism).
- Comparisons between schools (e.g., Natural Law vs. Positivism).
- Application in Indian cases (e.g., constitutional morality in Natural Law).

1. Natural Law School

Definition and Core Principles

Natural Law posits that law is derived from universal, immutable moral principles inherent in human nature, divine will, or reason. These principles exist independently of human-made laws and serve as a yardstick for evaluating positive (man-made) law.

- **Core Tenets:**
 - Law is rooted in morality, justice, or divine order.
 - Positive laws conflicting with natural law are unjust and lack legitimacy.
 - Human reason or divine revelation uncovers natural law principles.
- **Historical Evolution:**
 - **Ancient Period:** Greek philosophers (Socrates, Plato, Aristotle) linked law to justice and virtue.
 - **Medieval Period:** Christian theologians (St. Augustine, Thomas Aquinas) tied law to divine will.
 - **Modern Period:** Secular thinkers (Hobbes, Locke, Rousseau) emphasized reason and social contracts.
 - **Contemporary Period:** Revival through human rights and constitutional morality (e.g., Universal Declaration of Human Rights, 1948).

Key Thinkers:

- **Thomas Aquinas (1225–1274):**
 - Defined law as “an ordinance of reason for the common good, promulgated by a competent authority.”
 - Classified law into:
 - **Eternal Law:** God's divine plan governing the universe.
 - **Divine Law:** God's revealed will (e.g., Ten Commandments).
 - **Natural Law:** Human participation in eternal law through reason.
 - **Human Law:** Positive laws, valid if aligned with natural law.
 - Contribution: Argued that unjust laws (contrary to natural law) are not true laws but “a perversion of law.”
- **John Locke (1632–1704):**
 - Linked natural law to individual rights (life, liberty, property).
 - Influenced modern constitutionalism and human rights.
- **Immanuel Kant (1724–1804):**
 - Emphasized rational moral principles (categorical imperatives) as the basis of law.
 - Law must respect human dignity and autonomy.

Indian Context:

- Natural law principles are reflected in the Constitution of India, particularly in:
 - **Fundamental Rights** (Articles 14–32): Protect life, liberty, and equality, echoing Locke's ideas.
 - **Constitutional Morality:** Courts have invoked morality to interpret laws (e.g., Navtej Singh Johar v. Union of India, 2018, decriminalizing homosexuality under Section 377 IPC).
- Personal laws (Hindu, Muslim) often draw on moral or religious principles, aligning with natural law's emphasis on higher norms.

Case Laws:

- **Navtej Singh Johar v. Union of India (2018):**
 - The Supreme Court struck down parts of Section 377 IPC, citing constitutional morality and human dignity, resonating with natural law's focus on universal rights.
- **Justice K.S. Puttaswamy v. Union of India (2017):**
 - Recognized the right to privacy as a fundamental right under Article 21, drawing on natural law's emphasis on inherent human dignity.
- **Maneka Gandhi v. Union of India (1978):**
 - Expanded Article 21 to include procedural fairness, reflecting natural law's demand for just laws.

Criticisms:

- **Subjectivity:** Natural law's reliance on morality or reason is vague, leading to inconsistent interpretations.
- **Conflict with Positivism:** Positivists (e.g., Austin) argue that law's validity does not depend on morality.
- **Cultural Relativism:** Universal principles may not apply across diverse cultures.

2. Analytical Positivism

Definition and Core Principles

Analytical Positivism views law as a system of rules or commands issued by a sovereign authority, enforceable through sanctions, and independent of morality, justice, or social context.

- **Core Tenets:**
 - Law is a product of human will, not divine or moral principles.
 - Validity of law depends on its source (sovereign authority), not its content.
 - Separation of law and morality: "What is law?" is distinct from "What ought law to be?"
- **Focus:** Analysis of legal concepts (e.g., rights, duties, sovereignty) through logic and structure.

Key Thinkers:

- **Jeremy Bentham (1748–1832):**
 - Defined law as rules laid down by a sovereign for the governance of subjects.
 - Advocated utilitarianism: Laws should maximize "the greatest happiness of the greatest number."
 - Criticized natural law as "nonsense upon stilts" for its reliance on abstract principles.
 - Contribution: Developed a scientific approach to law, emphasizing codification and legal reform.
- **John Austin (1790–1859):**
 - Defined law as "a command of the sovereign backed by a sanction."
 - Elements of Austin's theory:
 - **Command:** A directive to act or forbear.
 - **Sovereign:** An authority obeyed habitually by the majority.
 - **Sanction:** A penalty for disobedience (e.g., imprisonment, fines).
 - Classified law into:
 - **Positive Law:** Human-made laws enforceable by the state.
 - **Divine Law:** God's commands (not law in Austin's sense).
 - **Positive Morality:** Non-legal norms (e.g., customs, ethics).
 - Contribution: Provided a clear, formalistic framework for analyzing law.
- **H.L.A. Hart (1907–1992):**
 - Modified Austin's theory by introducing the "Concept of Law":
 - Law is a system of **primary rules** (imposing obligations) and **secondary rules** (for rule-making, adjudication, and change).
 - Rejected Austin's command theory, emphasizing the "internal aspect" of law (acceptance by society).
 - Contribution: Addressed criticisms of Austin by incorporating social acceptance and rule-based systems.

- **Hans Kelsen (1881–1973):**
 - Developed the “Pure Theory of Law,” viewing law as a hierarchy of norms derived from a **Grundnorm** (basic norm).
 - Law’s validity depends on its place in the normative hierarchy, not morality.
 - Contribution: Provided a formal, hierarchical model of legal systems.

Indian Context:

- Analytical Positivism is evident in India’s statutory framework, where laws derive authority from the state (e.g., Indian Penal Code, 1860; Income Tax Act, 1961).
- The Constitution is the Grundnorm, as per Kelsen’s theory, providing the foundation for all laws (Article 13).
- Courts uphold the validity of laws based on their source (Parliament, state legislatures) rather than moral content, unless they violate the Constitution.

Case Laws:

- **A.K. Gopalan v. State of Madras (1950):**
 - Early Supreme Court adopted a positivist approach, interpreting Article 21 narrowly as requiring only procedural compliance, not substantive justice.
- **State of West Bengal v. Anwar Ali Sarkar (1952):**
 - Upheld the validity of a law based on its legislative source, reflecting positivist principles, but struck it down for violating Article 14.
- **Shreya Singhal v. Union of India (2015):**
 - Struck down Section 66A of the IT Act, 2000, for vagueness, showing that positivist laws must still conform to constitutional norms.

Criticisms:

- **Ignores Morality:** Critics (e.g., Fuller) argue that separating law from morality legitimizes unjust laws (e.g., Nazi laws).
- **Oversimplification:** Austin’s command theory fails to account for complex legal systems with multiple sources (e.g., customs, precedents).
- **Neglects Social Context:** Positivism overlooks law’s role in social change or justice.

3. Historical School

Definition and Core Principles

The Historical School views law as an organic product of a society’s history, culture, customs, and traditions, evolving naturally over time rather than being imposed by a sovereign or derived from universal principles.

• Core Tenets:

- Law reflects the “spirit of the people” (Volksgeist, per Savigny).
- Law is not created but grows spontaneously through societal practices.
- Customs and traditions are the primary sources of law, with legislation playing a secondary role.

- **Focus:** Historical and cultural context of legal development.

Key Thinkers:

• Friedrich Carl von Savigny (1779–1861):

- Founder of the Historical School.
- Argued that law is rooted in the Volksgeist (national spirit or consciousness of the people).
- Opposed codification (e.g., Napoleonic Code) as it disrupts organic legal development.
- Contribution: Emphasized the historical evolution of law through customs and traditions.

• Georg Friedrich Puchta (1798–1846):

- Expanded Savigny’s ideas, focusing on the role of jurists in articulating customary law.
- Viewed law as a product of both popular consciousness and scholarly interpretation.

• Sir Henry Maine (1822–1888):

- Analyzed the transition of legal systems from “status to contract”:
 - **Status:** Rights and duties based on birth or social position (e.g., caste in ancient India).
 - **Contract:** Rights and duties based on individual agreements (e.g., modern contract law).
- Contribution: Provided a comparative historical analysis of legal systems.

Indian Context:

- The Historical School is highly relevant to India's pluralistic legal system, where customs and traditions shape personal laws:
 - **Hindu Law:** Derived from texts like Manusmriti and customary practices (e.g., sapta-padi in marriages).
 - **Muslim Law:** Based on Quranic principles and community practices (e.g., inheritance rules).
 - **Tribal Laws:** Governed by ancient customs among Scheduled Tribes.
- Statutory codification (e.g., Hindu Marriage Act, 1955) reflects a blend of customary law and modern legislation, aligning with Savigny's view of gradual legal evolution.
- The Supreme Court has recognized customary law when it meets validity requirements (antiquity, reasonableness, certainty).

Case Laws:

- **Collector of Madura v. Moottoo Ramalinga (1868):**
 - Held that a custom prevails over written law if proven to be ancient, reasonable, and certain, reflecting Historical School principles.
- **Shayara Bano v. Union of India (2017):**
 - Struck down triple talaq as unconstitutional, but recognized the historical role of customary practices in Muslim personal law.
- **Guramma v. Mallappa (1964):**
 - Upheld a customary practice in Hindu law, emphasizing its historical continuity.

Criticisms:

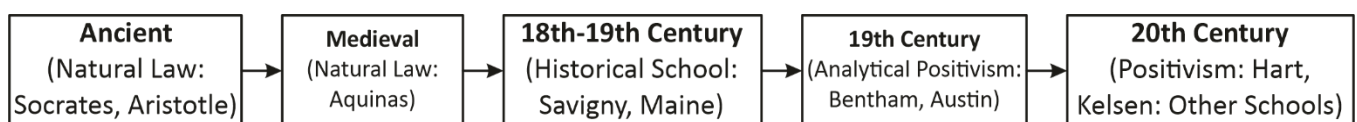
- **Conservatism:** Overemphasis on tradition may resist progressive reforms (e.g., abolishing discriminatory customs).
- **Limited Applicability:** Less relevant in modern, codified legal systems.
- **Vagueness:** The concept of Volksgeist is abstract and difficult to apply universally.

Comparative Analysis of Schools

Table: Comparison of Natural Law, Analytical Positivism, and Historical School

Aspect	Natural Law	Analytical Positivism	Historical School
Definition	Law derived from universal moral principles	Law as sovereign commands, independent of morality	Law as a product of history and customs
Key Thinkers	Aquinas, Locke, Kant	Bentham, Austin, Hart, Kelsen	Savigny, Puchta, Maine
Basis of Law	Morality, reason, divine will	Sovereign authority	Volksgeist, customs, traditions
Role of Morality	Central; unjust laws are invalid	Irrelevant; law's validity is source-based	Secondary; customs reflect societal values
Indian Application	Constitutional morality, fundamental rights	Statutory laws, constitutional supremacy	Personal laws, customary practices
Key Cases	Navtej Johar, Puttaswamy	A.K. Gopalan, Shreya Singhal	Collector of Madura, Shayara Bano
Criticisms	Subjective, culturally relative	Ignores morality, oversimplifies law	Conservative, less relevant in modern systems

Flowchart: Evolution of Jurisprudential Schools



Exam Trends and PYQs

The UGC NET Law exam places significant weight on Schools of Jurisprudence, with questions testing theoretical foundations, key thinkers, and Indian applications. Key trends include:

- **Theoretical Questions:** Identifying jurists (e.g., “Who defined law as a command?” – Austin).
- **Comparative Questions:** Contrasting schools (e.g., Natural Law vs. Positivism in the Hart-Fuller debate).
- **Application-Based Questions:** Linking schools to Indian cases (e.g., Natural Law in Navtej Johar).
- **Emerging Areas:** Constitutional morality, role of customs in personal laws.

Sample PYQs:

2023:

Q: Who is associated with the concept of Volksgeist?

- A) John Austin B) Friedrich Savigny C) Thomas Aquinas D) H.L.A. Hart

Answer: B) Friedrich Savigny

Explanation: Savigny’s Historical School emphasizes law as a product of the national spirit (Volksgeist).

2022:

Q: Which school separates law from morality?

- A) Natural Law
B) Analytical Positivism
C) Historical School
D) Sociological School

Answer: B) Analytical Positivism

Explanation: Positivists like Austin and Hart argue that law’s validity depends on its source, not moral content.

2021:

Q: Which case reflects Natural Law principles in the Indian Constitution?

- A) A.K. Gopalan v. State of Madras
B) Navtej Singh Johar v. Union of India
C) Shreya Singhal v. Union of India
D) Collector of Madura v. Moottoo Ramalinga

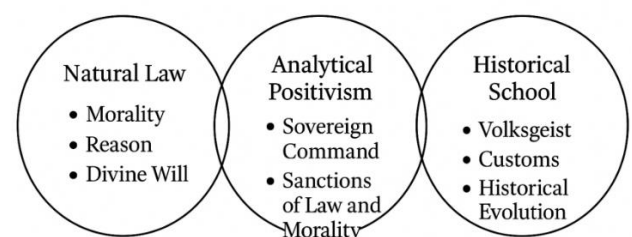
Answer: B) Navtej Singh Johar

Explanation: The decriminalization of homosexuality was based on constitutional morality and human dignity, aligning with Natural Law.

Key Case Laws

1. **Navtej Singh Johar v. Union of India (2018):**
 - Decriminalized homosexuality, invoking Natural Law principles of dignity and morality.
2. **Justice K.S. Puttaswamy v. Union of India (2017):**
 - Recognized privacy as a fundamental right, reflecting Natural Law’s focus on inherent rights.
3. **A.K. Gopalan v. State of Madras (1950):**
 - Adopted a positivist approach, limiting Article 21 to procedural compliance.
4. **Collector of Madura v. Moottoo Ramalinga (1868):**
 - Upheld the validity of a custom, aligning with the Historical School’s emphasis on tradition.
5. **Shayara Bano v. Union of India (2017):**
 - Struck down triple talaq, but recognized the historical role of customs in personal law.
6. **Maneka Gandhi v. Union of India (1978):**
 - Expanded Article 21, reflecting Natural Law’s demand for just and fair laws.
7. **Shreya Singhal v. Union of India (2015):**
 - Struck down Section 66A of the IT Act, showing positivist laws must align with constitutional norms.

Diagram: Core Principles of Each School



4. Sociological School

Definition and Core Principles

The Sociological School views law as a dynamic instrument for social engineering, designed to balance conflicting societal interests and promote social welfare. It emphasizes law’s role in responding to social needs, facilitating change, and maintaining harmony.

- **Core Tenets:**

- Law is a product of social forces and must adapt to societal changes.
- Law serves as a tool for “social engineering,” harmonizing individual and collective interests.
- Legal systems should be studied in their social context, considering economic, cultural, and political factors.
- Emphasis on empirical research and the practical impact of laws.

- **Focus:** Law’s function in achieving social justice and stability.

Key Thinkers:

- **Auguste Comte (1798–1857):**

- Founder of sociology, advocated a scientific approach to studying society.
- Contribution: Laid the groundwork for viewing law as a social phenomenon.

- **Eugen Ehrlich (1862–1922):**

- Introduced the concept of “living law,” the norms actually followed by society, as opposed to “official law” in statutes.
- Argued that law emerges from social practices and customs, not just state authority.
- Contribution: Highlighted the gap between formal law and societal behavior.

- **Roscoe Pound (1870–1964):**

- Developed the theory of “social engineering”:
 - Law balances competing interests (individual, public, social) to achieve social harmony.
 - Classified interests:
 - ☞ **Individual Interests:** Personal rights (e.g., privacy, property).
 - ☞ **Public Interests:** State-related concerns (e.g., security, public health).
 - ☞ **Social Interests:** Collective welfare (e.g., education, equality).
- Proposed “jural postulates” to guide law-making, reflecting societal expectations.
- Contribution: Provided a practical framework for law’s role in social progress.

- **Leon Duguit (1859–1928):**

- Emphasized “social solidarity” as the basis of law, rejecting sovereignty-based theories.
- Law derives legitimacy from its ability to meet social needs and interdependence.
- Contribution: Shifted focus from state authority to social function.

Indian Context:

- The Sociological School is highly relevant to India’s legal system, which prioritizes social welfare and justice:
 - **Constitutional Framework:** The Directive Principles of State Policy (Articles 36–51) reflect social engineering by promoting education, health, and equality.
 - **Legislation:** Social welfare laws like the Right to Education Act, 2009, and MGNREGA, 2005, aim to balance individual and social interests.
 - **Judicial Activism:** Courts have used public interest litigation (PIL) to address social issues (e.g., environmental protection, gender equality).
- Personal laws have evolved to align with social needs (e.g., amendments to Hindu Succession Act, 1956, to grant equal inheritance rights to women).

Case Laws:

- **Vishaka v. State of Rajasthan (1997):**

- The Supreme Court laid down guidelines to prevent workplace sexual harassment, reflecting social engineering by addressing gender-based social interests.

- **Olga Tellis v. Bombay Municipal Corporation (1985):**

- Recognized the right to livelihood under Article 21, balancing individual survival with public interests in urban planning.

- **M.C. Mehta v. Union of India (1986):**

- Imposed strict liability for environmental harm, prioritizing social interests in public health and sustainability.

- **Bandhua Mukti Morcha v. Union of India (1984):**
 - Addressed bonded labor through PIL, emphasizing social justice and collective welfare.

Criticisms:

- **Vagueness:** The concept of “social engineering” lacks precise criteria, leading to subjective interpretations.
- **Overemphasis on Society:** May neglect individual rights in favor of collective interests.
- **Implementation Challenges:** Balancing diverse interests in a pluralistic society like India is complex.

5. Realist School

Definition and Core Principles

The Realist School views law as “what courts do in fact,” emphasizing judicial decisions and practical outcomes over abstract rules or statutes. It focuses on “law in action” rather than “law in books,” highlighting the role of judges’ behavior, social context, and psychological factors in shaping law.

- **Core Tenets:**
 - Law is determined by judicial decisions, not just statutes or precedents.
 - Judges’ personal biases, social context, and practical considerations influence legal outcomes.
 - Law is dynamic, shaped by societal changes and real-world application.
 - Emphasis on empirical studies of judicial behavior and legal processes.
- **Focus:** Practical operation of law in courts and society.

Key Thinkers:

- **Oliver Wendell Holmes Jr. (1841–1935):**
 - American Realist, known for the “bad man theory”:
 - Law is what a “bad man” (someone unconcerned with morality) predicts as the consequences of his actions based on court rulings.
 - Argued that law evolves through experience, not logic.
 - Contribution: Shifted focus from formal rules to judicial decision-making.

- **Karl Llewellyn (1893–1962):**
 - Emphasized the unpredictability of judicial decisions due to judges’ subjective factors.
 - Advocated studying “law in action” through empirical analysis of court practices.
 - Contribution: Highlighted the gap between statutory law and its practical application.
- **Jerome Frank (1889–1957):**
 - Known as a “fact skeptic,” argued that judicial decisions depend on facts presented, which are often uncertain.
 - Emphasized psychological and emotional factors in judging (e.g., judges’ biases, mood).
 - Contribution: Critiqued the myth of judicial objectivity.
- **Scandinavian Realists** (e.g., Alf Ross, Axel Hägerström):
 - Viewed law as a psychological phenomenon, rooted in people’s feelings of obligation.
 - Rejected metaphysical concepts like “rights” as mere psychological constructs.
 - Contribution: Provided a behaviorist approach to law.

Indian Context:

- The Realist School is evident in India’s judicial activism and creative interpretation of laws:
 - **Judicial Activism:** Courts have expanded fundamental rights through PILs, shaping law based on social realities (e.g., right to education, environmental rights).
 - **Constitutional Interpretation:** The Supreme Court’s dynamic interpretation of Article 21 reflects Realism’s focus on practical outcomes.
 - **Customary Law:** Courts recognize customs based on their actual practice, aligning with Ehrlich’s “living law” (a precursor to Realism).
- Statutory laws are often interpreted flexibly to address societal needs (e.g., environmental laws in pollution cases).

Case Laws:

- **Maneka Gandhi v. Union of India (1978):**
 - The Supreme Court expanded Article 21 to include procedural fairness, reflecting Realism by prioritizing practical justice over strict statutory interpretation.
- **Hussainara Khatoon v. State of Bihar (1979):**
 - Addressed undertrial prisoners' rights through PIL, showing law as shaped by judicial response to social realities.
- **Delhi Judicial Service Association v. State of Gujarat (1991):**
 - The Supreme Court's intervention in judicial independence reflected Realism's focus on practical judicial behavior.
- **Indian Council for Enviro-Legal Action v. Union of India (1996):**
 - Imposed liability for environmental damage, demonstrating law as shaped by judicial outcomes rather than rigid rules.

Criticisms:

- **Judicial Subjectivity:** Overemphasis on judges' discretion may undermine legal certainty.
- **Neglect of Formal Law:** Ignores the importance of statutes and precedents in guiding judicial decisions.
- **Limited Scope:** Focus on courts may overlook other legal institutions (e.g., legislatures).

6. Critical Legal Studies (CLS)

Definition and Core Principles

Critical Legal Studies (CLS) is a radical jurisprudential movement that critiques law as a tool for perpetuating power inequalities, social hierarchies, and economic domination. It challenges traditional legal theories by exposing law's role in maintaining status quo power structures.

- **Core Tenets:**
 - Law is not neutral or objective but reflects the interests of dominant groups (e.g., elites, capitalists).
 - Legal doctrines and principles are indeterminate, allowing manipulation to serve power.

- Law legitimizes social inequalities (e.g., class, gender, race) under the guise of fairness.
- Advocacy for transformative change to create a more equitable legal system.
- **Focus:** Deconstruction of legal norms to reveal underlying power dynamics.

Key Thinkers:

- **Duncan Kennedy (b. 1942):**
 - Argued that legal reasoning is indeterminate, shaped by ideological biases.
 - Critiqued liberal legalism for masking power imbalances.
 - Contribution: Highlighted law's role in perpetuating inequality.
- **Roberto Unger (b. 1947):**
 - Advocated "deviationist doctrine," using law to challenge and transform oppressive structures.
 - Emphasized law's potential for social change if reoriented toward equality.
 - Contribution: Provided a vision for radical legal reform.
- **Kimberlé Crenshaw (b. 1959):**
 - Developed "intersectionality," analyzing how race, gender, and class intersect in legal oppression.
 - Contribution: Expanded CLS to include marginalized groups' perspectives.
- **Mark Tushnet (b. 1945):**
 - Critiqued judicial review as a tool for elite control, arguing it limits democratic change.
 - Contribution: Challenged the legitimacy of constitutional adjudication.

Indian Context:

- CLS is relevant to India's legal system, where laws have historically reflected colonial, patriarchal, or elite interests:
 - **Colonial Legacy:** British laws (e.g., Indian Penal Code, 1860) served colonial interests, marginalizing indigenous practices.
 - **Personal Laws:** Discriminatory practices (e.g., triple talaq, unequal inheritance) perpetuated gender inequality until judicial intervention.
 - **Economic Inequality:** Laws favoring corporate interests (e.g., land acquisition) often disadvantage marginalized communities.

- Judicial activism has addressed some CLS concerns through PILs and progressive rulings (e.g., gender equality, environmental justice).
- Feminist and Dalit movements align with CLS by critiquing laws that perpetuate caste and gender hierarchies.

Case Laws:

- **Shayara Bano v. Union of India (2017):**
 - Struck down triple talaq, critiquing its patriarchal basis, aligning with CLS's focus on gender inequality.
- **Navtej Singh Johar v. Union of India (2018):**
 - Decriminalized homosexuality, challenging laws that reinforced social hierarchies and discrimination.

- **Anita Kushwaha v. Pushap Sudan (2016):**
 - Emphasized access to justice, addressing CLS concerns about legal systems excluding marginalized groups.
- **National Legal Services Authority v. Union of India (2014):**
 - Recognized transgender rights, critiquing binary gender norms embedded in law.

Criticisms:

- **Nihilism:** CLS's deconstruction of law may offer critique without constructive solutions.
- **Overemphasis on Power:** Risks ignoring law's potential for social good (e.g., human rights laws).
- **Academic Focus:** Often seen as theoretical, with limited practical impact.

Comparative Analysis of Schools

Table: Comparison of Sociological, Realist, and Critical Legal Studies

Aspect	Sociological School	Realist School	Critical Legal Studies
Definition	Law as a tool for social engineering	Law as judicial decisions and outcomes	Law as a tool for power and inequality
Key Thinkers	Comte, Ehrlich, Pound, Duguit	Holmes, Llewellyn, Frank	Kennedy, Unger, Crenshaw, Tushnet
Basis of Law	Social needs and interests	Judicial behavior and practical outcomes	Power dynamics and social hierarchies
Role of Society	Central; law balances societal interests	Secondary; shapes judicial context	Central; law reflects elite interests
Indian Application	Social welfare laws, PILs	Judicial activism, constitutional cases	Gender, caste, and economic critiques
Key Cases	Vishaka, Olga Tellis	Maneka Gandhi, Hussainara Khatoon	Shayara Bano, Navtej Johar
Criticisms	Vague, complex to implement	Subjective, neglects formal law	Nihilistic, overly theoretical

Flowchart: Evolution of Modern Jurisprudential Schools



Exam Trends and PYQs

The UGC NET Law exam emphasizes modern jurisprudential schools, with questions testing theoretical foundations, key thinkers, and Indian applications. Key trends include:

- **Theoretical Questions:** Identifying concepts (e.g., Pound's social engineering, Holmes's bad man theory, Crenshaw's intersectionality).

- **Application-Based Questions:** Linking schools to Indian cases (e.g., Sociological School in PILs, Realism in judicial activism, CLS in gender equality).
- **Comparative Questions:** Contrasting modern schools with traditional ones (e.g., Sociological vs. Positivism, Realism vs. CLS).

Sample PYQs:

2023:

Q: Who is associated with the concept of social engineering?

- A) Oliver Wendell Holmes
- B) Roscoe Pound
- C) Duncan Kennedy
- D) Karl Llewellyn

Answer: B) Roscoe Pound

Explanation: Pound's theory of social engineering views law as balancing societal interests.

2022:

Q: Which school emphasizes "law in action" over "law in books"?

- A) Sociological School
- B) Realist School
- C) Critical Legal Studies
- D) Historical School

Answer: B) Realist School

Explanation: Realism, per Holmes and Llewellyn, focuses on judicial outcomes.

2021:

Q: Which case reflects Critical Legal Studies' critique of discriminatory laws?

- A) Vishaka v. State of Rajasthan
- B) Shayara Bano v. Union of India
- C) Olga Tellis v. Bombay Municipal Corporation
- D) Maneka Gandhi v. Union of India

Answer: B) Shayara Bano

Explanation: The triple talaq ruling critiqued patriarchal legal norms, aligning with CLS.

Key Case Laws

1. Vishaka v. State of Rajasthan (1997):

- Established sexual harassment guidelines, reflecting Sociological School's social engineering.

2. Olga Tellis v. Bombay Municipal Corporation (1985):

- Recognized livelihood rights, balancing individual and social interests (Sociological).

3. Maneka Gandhi v. Union of India (1978):

- Expanded Article 21 through judicial interpretation, showcasing Realism's focus on outcomes.

4. Hussainara Khatoon v. State of Bihar (1979):

- Addressed undertrial rights, reflecting Realism's emphasis on judicial action.

5. Shayara Bano v. Union of India (2017):

- Struck down triple talaq, aligning with CLS's critique of patriarchal laws.

6. Navtej Singh Johar v. Union of India (2018):

- Decriminalized homosexuality, addressing CLS concerns about discriminatory norms.

7. National Legal Services Authority v. Union of India (2014):

- Recognized transgender rights, critiquing binary gender norms (CLS).

Graph: Influence of Modern Jurisprudential Schools

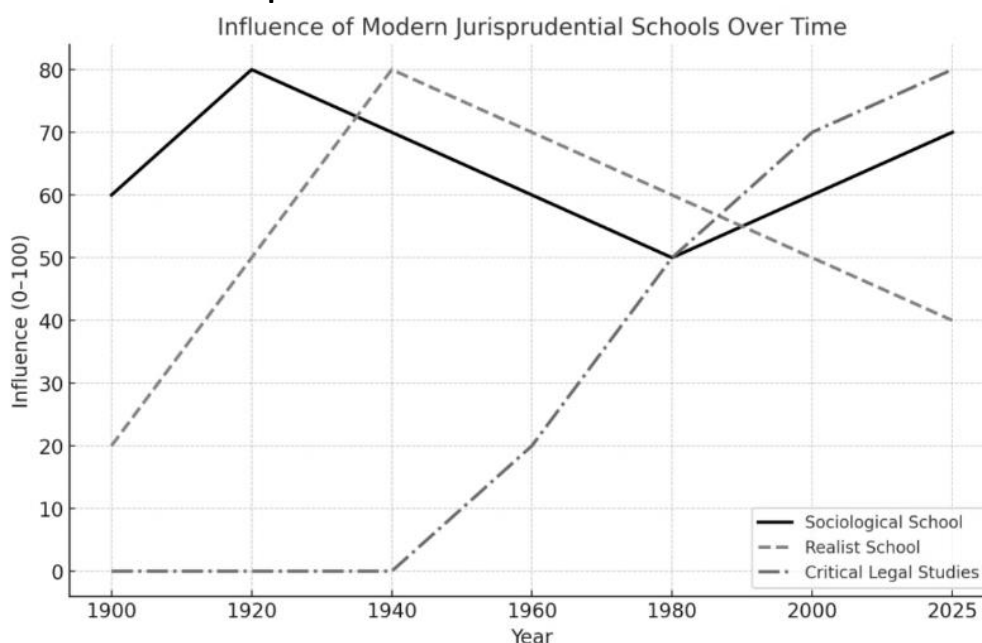
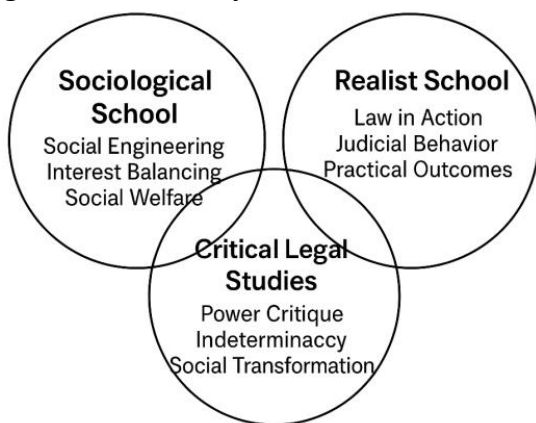


Diagram: Core Principles of Each School



Conclusion

The Sociological, Realist, and Critical Legal Studies schools offer modern perspectives on law's role in society, judicial processes, and power dynamics. The Sociological School emphasizes social engineering, the Realist School focuses on judicial outcomes, and CLS critiques law's role in perpetuating inequality. For UGC NET JRF Law, mastering these schools requires understanding key thinkers, their theories, and their application in Indian cases, particularly in PILs, constitutional law, and social justice.

Law and Morality

Introduction

The relationship between **law and morality** is a central theme in jurisprudence, exploring the extent to which legal systems should reflect moral principles or remain distinct from them. For the UGC NET JRF Law examination, this topic within Unit I is frequently tested through objective questions that probe candidates' understanding of theoretical debates (e.g., Hart-Fuller debate), key thinkers, and the application of law-morality interplay in the Indian legal context. This comprehensive note provides an exhaustive, self-sufficient, and reliable resource to ensure no question in the UGC NET Law exam exceeds its scope.

Law and Morality: Conceptual Foundations

Definitions

- **Law:** A system of rules, enforceable by state mechanisms (e.g., courts, police), regulating human conduct to maintain order and justice. Per John Austin, law is "a command of the sovereign backed by a sanction."

- **Morality:** A set of principles or values, often rooted in ethics, religion, or societal norms, guiding individual or collective behavior based on notions of right and wrong. Morality is typically unenforceable by the state unless codified into law.
- **Key Distinction:** Law is binding and enforced by state authority, while morality is voluntary and enforced through social or personal sanctions (e.g., guilt, social ostracism).

Nature of the Relationship

The interplay between law and morality is complex, with jurists and schools of jurisprudence offering varied perspectives:

- **Overlap:** Some laws reflect moral principles (e.g., laws against murder align with moral prohibitions on killing).
- **Divergence:** Laws may conflict with morality (e.g., historical laws permitting slavery were morally repugnant).
- **Influence:** Morality often shapes law through societal pressure or legislative reform (e.g., abolition of sati in India).
- **Enforcement:** Law is enforceable, while morality relies on voluntary compliance or social norms.

Theoretical Perspectives:

- **Natural Law:** Law and morality are inseparable; laws must align with universal moral principles (e.g., Aquinas, Locke).
- **Analytical Positivism:** Law is distinct from morality; a law's validity depends on its source, not moral content (e.g., Austin, Hart).
- **Sociological School:** Law should reflect societal moral values to achieve social harmony (e.g., Pound).
- **Critical Legal Studies:** Law often masks immoral power structures, requiring moral critique (e.g., Kennedy, Crenshaw).

Indian Context:

- India's legal system is pluralistic, blending statutory law, constitutional principles, and personal laws rooted in religious or moral norms:

- **Constitutional Morality:** The Constitution of India (1950) embodies moral ideals like equality, liberty, and justice (e.g., Articles 14, 21).
- **Personal Laws:** Hindu, Muslim, and Christian laws draw on moral and religious principles (e.g., Hindu Marriage Act, 1955, reflects moral norms of family).
- **Judicial Role:** Courts invoke constitutional morality to align laws with ethical standards (e.g., decriminalizing homosexuality).

Key Theoretical Debates

1. Natural Law vs. Analytical Positivism

The debate over law's relationship with morality is epitomized by the **Hart-Fuller debate**, which contrasts Natural Law's moral foundation with Positivism's separation thesis.

Natural Law Perspective

- **Core Argument:** Laws must conform to moral principles to be valid. Unjust laws lack legitimacy.
- **Key Thinkers:**
 - **Thomas Aquinas:** Laws contrary to natural law (derived from divine reason) are not true laws but "a perversion of law."
 - **Lon L. Fuller:** Argued that law has an "inner morality" (e.g., clarity, consistency, fairness). In his famous hypothetical, Fuller critiqued positivism by questioning the validity of Nazi laws, which were legally enacted but morally reprehensible.
- **Indian Application:**
 - **Navtej Singh Johar v. Union of India (2018):** The Supreme Court struck down parts of Section 377 IPC, citing constitutional morality and human dignity, reflecting Natural Law's emphasis on moral justice.
 - **Justice K.S. Puttaswamy v. Union of India (2017):** Recognized privacy as a fundamental right, invoking inherent moral values of autonomy.

Analytical Positivism Perspective

- **Core Argument:** Law's validity depends on its source (e.g., sovereign authority), not its moral content. Law and morality are separate domains.
- **Key Thinkers:**
 - **John Austin:** Law is a sovereign command, enforceable regardless of morality.
 - **H.L.A. Hart:** Law is a system of primary and secondary rules, valid if enacted by recognized procedures. Hart acknowledged a "minimum content of natural law" (e.g., basic rules against violence) for social survival but maintained the separation thesis.
- **Indian Application:**
 - **A.K. Gopalan v. State of Madras (1950):** Early Supreme Court adopted a positivist approach, interpreting Article 21 narrowly as requiring only procedural compliance, not moral fairness.
 - **Shreya Singhal v. Union of India (2015):** Struck down Section 66A of the IT Act for vagueness, focusing on legal validity rather than moral content.

Hart-Fuller Debate

- **Context:** The debate arose post-World War II, addressing the validity of Nazi laws and the "grudge informer" case (where a woman reported her husband's anti-Nazi remarks under legal provisions).
- **Hart's Position:**
 - Nazi laws were valid as they were enacted by a recognized authority.
 - Morality is separate; invalidating laws based on morality creates uncertainty.
 - Suggested retroactive legislation to punish immoral acts rather than denying legal validity.
- **Fuller's Position:**
 - Nazi laws lacked legitimacy due to their violation of law's inner morality (e.g., fairness, publicity).
 - Laws must meet moral standards to be considered true laws.
 - Emphasized procedural morality (e.g., laws must be clear, prospective).

- **Resolution:** The debate highlights the tension between legal certainty (Positivism) and moral justice (Natural Law). Modern legal systems, including India's, blend both approaches through constitutional review.

2. Devlin-Hart Debate

This debate addresses whether law should enforce societal morality, particularly in personal conduct (e.g., homosexuality, prostitution).

Lord Devlin's Position

- **Core Argument:** Society has a shared morality, and law should enforce it to maintain social cohesion. Immoral acts, even in private, harm society.
- **Context:** Devlin responded to the Wolfenden Committee Report (1957), which recommended decriminalizing homosexuality in the UK.
- **Key Points:**
 - Society's moral fabric is essential for its survival.
 - Law should reflect the "reasonable man's" moral standards.
 - Private immorality can undermine public morality (e.g., homosexuality as a threat to family values).
- **Indian Application:**
 - Historical laws like Section 377 IPC (pre-2018) reflected Devlin's view, criminalizing "unnatural" acts based on societal morality.
 - Personal laws often enforce moral norms (e.g., restrictions on polygamy in Hindu law).

H.L.A. Hart's Position

- **Core Argument:** Law should not enforce morality unless it causes tangible harm to others (Mill's harm principle). Private morality is a personal matter.
- **Key Points:**
 - Enforcing morality infringes individual liberty.
 - Society's moral standards evolve; law should not fossilize outdated norms.
 - Harm to others, not moral offense, justifies legal intervention.

Indian Application:

- **Navtej Singh Johar v. Union of India (2018):** Decriminalized homosexuality, aligning with Hart's view that private conduct should not be criminalized absent harm.
- **S. Khushboo v. Kanniammal (2010):** The Supreme Court upheld free speech on live-in relationships, rejecting moral policing.

Law and Morality in the Indian Context

Constitutional Morality

- **Definition:** Constitutional morality refers to the ethical principles embedded in the Constitution, such as equality, liberty, justice, and fraternity, guiding legal interpretation.
- **Key Features:**
 - Overrides societal or religious morality when they conflict with constitutional values.
 - Rooted in fundamental rights (Articles 14–32) and Directive Principles (Articles 36–51).
 - Evolving through judicial interpretation.
- **Landmark Cases:**
 - **Navtej Singh Johar v. Union of India (2018):** Struck down Section 377 IPC, prioritizing constitutional morality over societal moral objections to homosexuality.
 - **Shayara Bano v. Union of India (2017):** Declared triple talaq unconstitutional, citing gender equality as a constitutional moral imperative.
 - **Indian Young Lawyers Association v. State of Kerala (2018):** Allowed women's entry into Sabarimala temple, upholding constitutional morality over religious customs.

Personal Laws and Morality

- **Hindu Law:** Codified laws (e.g., Hindu Marriage Act, 1955) reflect moral norms of family, marriage, and inheritance, but reforms (e.g., equal inheritance for women) align with constitutional morality.

- **Muslim Law:** Governed by Shariat, moral principles from the Quran influence marriage, divorce, and inheritance. Reforms like the triple talaq ban reflect constitutional morality.
- **Christian and Parsi Laws:** Incorporate moral values but are subject to constitutional scrutiny (e.g., divorce laws).

Case Law:

- **Sarla Mudgal v. Union of India (1995):** Addressed bigamy in inter-religious marriages, balancing personal law morality with constitutional equality.
- **Mohd. Ahmed Khan v. Shah Bano Begum (1985):** Granted maintenance to a divorced Muslim woman, prioritizing constitutional morality over traditional Shariat norms.

Social Reform and Morality

- **Historical Context:** Colonial and post-independence laws abolished immoral practices:
 - **Sati:** Banned in 1829 by Lord William Bentinck, reflecting moral outrage against widow burning.
 - **Child Marriage:** Prohibited by the Child Marriage Restraint Act, 1929, and later the Prohibition of Child Marriage Act, 2006.
- **Modern Reforms:**
 - **Dowry Prohibition Act, 1961:** Addresses immoral dowry practices.
 - **Protection of Women from Domestic Violence Act, 2005:** Reflects moral imperatives of gender justice.

Case Law:

- **Lata Singh v. State of U.P. (2006):** Upheld inter-caste marriages, rejecting moral objections from families or communities.

- **Shafin Jahan v. Asokan K.M. (2018):** Annulled a High Court order invalidating an inter-religious marriage, prioritizing individual autonomy.

Key Case Laws

1. **Navtej Singh Johar v. Union of India (2018):**
 - Decriminalized homosexuality, prioritizing constitutional morality over societal moral objections.
2. **Shayara Bano v. Union of India (2017):**
 - Declared triple talaq unconstitutional, reflecting constitutional morality's precedence over religious morality.
3. **Justice K.S. Puttaswamy v. Union of India (2017):**
 - Recognized privacy as a fundamental right, invoking moral values of dignity and autonomy.
4. **Indian Young Lawyers Association v. State of Kerala (2018):**
 - Allowed women's entry into Sabarimala, upholding constitutional morality over religious norms.
5. **A.K. Gopalan v. State of Madras (1950):**
 - Adopted a positivist approach, limiting Article 21 to procedure, ignoring moral fairness.
6. **S. Khushboo v. Kanniammal (2010):**
 - Upheld free speech on live-in relationships, rejecting moral policing.
7. **Mohd. Ahmed Khan v. Shah Bano Begum (1985):**
 - Granted maintenance to a divorced Muslim woman, prioritizing constitutional morality.

Comparative Analysis

Table: Law and Morality Perspectives

Aspect	Natural Law	Analytical Positivism	Indian Context
View on Morality	Law must align with morality	Law is separate from morality	Balances morality with constitutional values
Key Thinkers	Aquinas, Fuller	Austin, Hart	Judicial interpretations
Validity of Law	Invalid if immoral	Valid if from recognized source	Valid if constitutional
Indian Cases	Navtej Johar, Puttaswamy	A.K. Gopalan, Shreya Singhal	Shayara Bano, Sabarimala
Debate	Hart-Fuller: Moral vs. procedural validity	Hart-Fuller: Separation thesis	Constitutional vs. societal morality

Flowchart: Law and Morality Interplay



Exam Trends and PYQs

The UGC NET Law exam emphasizes law and morality, with questions testing theoretical debates, Indian applications, and case laws. Key trends include:

- **Theoretical Questions:** Hart-Fuller debate, Devlin-Hart debate, and jurists' views (e.g., Fuller's inner morality, Hart's separation thesis).
- **Application-Based Questions:** Constitutional morality in cases like Navtej Johar or Shayara Bano.
- **Comparative Questions:** Contrasting Natural Law and Positivism or societal vs. constitutional morality.

Sample PYQs:

2023:

Q: Who argued that law has an "inner morality"?

- A) H.L.A. Hart B) Lon L. Fuller
C) John Austin D) Lord Devlin

Answer: B) Lon L. Fuller

Explanation: Fuller's inner morality emphasizes procedural fairness as essential to law's legitimacy.

2022:

Q: Which case reflects constitutional morality over societal morality?

- A) A.K. Gopalan v. State of Madras
B) Navtej Singh Johar v. Union of India
C) Shreya Singhal v. Union of India
D) S. Khushboo v. Kanniammal

Answer: B) Navtej Singh Johar

Explanation: The decriminalization of homosexuality prioritized constitutional values of dignity and equality.

2021:

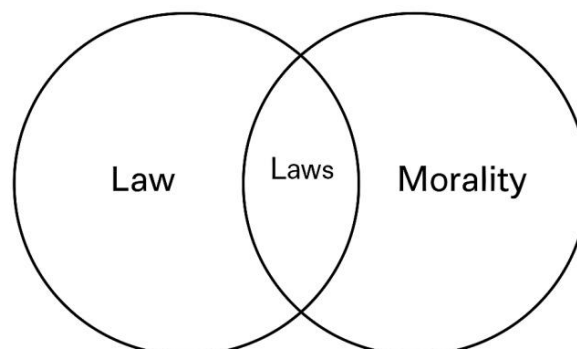
Q: The Devlin-Hart debate concerns:

- A) Law's separation from morality
B) Enforcement of societal morality
C) Judicial review
D) Customary law

Answer: B) Enforcement of societal morality

Explanation: Devlin supported enforcing societal morality, while Hart advocated individual liberty absent harm.

Diagram: Law-Morality Overlap



- **Overlap:** Laws reflecting moral principles (e.g., murder laws)
- **Law Only:** Laws without moral basis (e.g., traffic regulations)
- **Morality Only:** Moral norms not enforced by law (e.g., honesty)

Conclusion

The relationship between law and morality is a dynamic and contested area in jurisprudence, with Natural Law advocating their unity and Positivism emphasizing their separation. In India, constitutional morality has emerged as a guiding principle, reshaping laws to align with ethical values of equality and justice, often overriding societal or religious morality. Landmark cases like Navtej Johar and Shayara Bano illustrate the judiciary's role in balancing law and morality. For UGC NET JRF Law, mastering this topic requires understanding key debates (Hart-Fuller, Devlin-Hart), constitutional applications, and case laws.

Concept of Rights and Duties

Introduction

The **concept of rights and duties** forms a cornerstone of jurisprudence, encapsulating the fundamental principles that govern the relationship between individuals, society, and the state. For the UGC NET JRF Law examination, this topic within Unit I is extensively tested through objective questions that probe candidates' understanding of