

Final
22/10

SUGGESTED CURRICULUM FOR THE PROPOSED COURSE

Ethics and Values

(Consisting of six modules of 1 credit each: 15 lectures per credit)

ODISHA STATE HIGHER EDUCATION COUNCIL

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OBJECTIVES/LEARNING GOALS OF THE COURSE

- Development of a good human being and a responsible citizen.
- Developing a sense of right and wrong leading to ethically correct behavior.
- Inculcating a positive attitude and a healthy work culture.

200/

SEMESTER-I

Unit-1

Title: - Issues Relating to Women

Total no. of Periods-15

Full mark-25

Credit point -1

1.0 Aims of the Unit:

- *The module aims to generate a sensitivity among the students towards women*
- *Enable them to value the contributions of women, from family to the larger society*
- *To generate among them a distinct urge to respect women*
- *To appreciate that women should have equal status and equal entitlements as member of the society*

Learning Objectives:

After going through the contents of the module and the classroom transactions on the contents, the students are expected to

- Have changes in their perceptions and practices towards women
- Develop proper attitude towards women and value their work and contribution
- Come forward to challenge unethical treatments against women
- End gender based hierarchy and hegemony, remove the feeling that women are counter to men and bring about a complementarity among the hitherto existing gender binary
- Allow women to realize their self worth and contribute their best for betterment of the society
- Pioneer in creating a gender equal society where the well being, happiness and security of the women will be well protected ; contributing towards a better and happier society

Teaching Hours

1.1 Introduction:

General introduction on Ethics and Values, Gender equality as an essential precursor to social progress, the present scenario, Desirable gender related values.

1-2-3

1.2 Women and Family

Pre-natal sex selection, Gendered practices in the family, Gender based division of labour in the family, Marriage and women, Marriage and women's consent, Child marriage, Practice of dowry, Women and family violence.

4-5-6-7

1.3 Women and Work

Women's work: The Invisible hands, Exploitation of women at work, Gender Stereotyping at work, Glass ceiling, Women and pay gap, Sexual Harassment of women at work, Working women and role conflict.

8-9-10-11

1.4 Women, Community and Society

Violence against women in public spaces, Gender sensitive language and communication, Gendered language, Sexist Language, Gender neutral language, Women and property Rights, Women's property Rights in Indian Laws, The functionality of Women's Property Rights

12-13-14-15

Some

SEMESTER-II

Unit-2

Title: - Values and Good Citizenship

Total no. of Periods-15

Full mark-25

Credit point -1

2.0 Aim of the Unit:

- Introducing the Salient features of Indian Constitution to students and to inculcate the sense of patriotism in them
- Encouraging them to Volunteer for social work
- Instilling appropriate work ethics in them

Learning Objectives:

- Understanding Basic Values of Indian Constitution
- Inculcating Volunteerism for Social change
- Helping students to become good human being and citizen

Teaching Hours

2.1 Indian Constitution

Salient Values of Preamble: Sovereign, Socialist, Secular, Democratic, Republic, Justice, Liberty, Equality and Fraternity.

1-2-3

2.2 Patriotism

Patriotic Value and ingredients of nation building, Concept of Good citizenship, Emotional connection with the country, Duties of citizens and Qualities of good citizens

4-5-6-7

2.3 Volunteerism

Concept and facets of Volunteerism and Leadership, Building a better society through Volunteerism, Blood Donation, Social Work, Helping the Aged, Environmental Protection

8-9-10-11

2.4 Work Ethics

Punctuality, Cleanliness, Law abidingness, Rational Thinking and Scientific Temper

12-13-14-15

Chapter-I

2.1 INDIAN CONSTITUTION

Salient Values of the Preamble: Sovereign, Socialist, Secular, Democratic, Republic, Justice, Liberty, Equality and Fraternity

Structure

- 1.0. Objectives
- 1.1. Introduction
- 1.2. Making of the Indian Constitution and its Objectives
- 1.3. The Preamble: Values and Salient Features
 - 1.3.1. Sovereignty
 - 1.3.2. Socialism
 - 1.3.3. Secularism
 - 1.3.4. Democracy
 - 1.3.5. Republic
 - 1.3.6. Justice
 - 1.3.7. Liberty
 - 1.3.8. Equality
 - 1.3.9. Fraternity
 - 1.3.10. Dignity
 - 1.3.11. Unity and Integrity of the Nation
- 1.4. The Values of the Indian Constitution
- 1.5. Let us sum up
- 1.6. Key Words
- 1.7. Check Your Learning
- 1.8. Suggested Readings

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1.0. Objectives

A constitution is the fundamental law of a state or a country or a nation. It lays down the objectives of the state, provides for various structures and organs of the governments and describes the rights and duties of the citizens. The constitution of a nation and the way it works determine the nature of governance. Thus, it is necessary for the citizen to be aware of the constitution and the proper application of constitutional obligations and duties. After studying this lesson,

- Explain how the Constitution is the basic and fundamental law of the land
- Understand the Preamble of the Indian Constitution and identify the core guiding principles
- Appreciate the core constitutional values expressed in the salient features of the Indian Constitution

1.1. Introduction

The primary objective of the modern state is the welfare of its people. For achieving the welfare of its people, a state should have a government functioning with a set of laws. The documents which contain the laws and rules which determine and describe the form of the government as well as its relationship with the citizens is called a constitution. A constitution lays down the objectives of the state, which it has to achieve. It also provides for the various structures and organs of the governments at different levels and outlines the rights and duties of the citizens. The aim of our Constitution - makers was to prepare a constitution for all its citizens. There was a consensus on the basic framework of our Constitution. The Constituent Assembly wanted an inclusive Constitution.



As a modern welfare state, our country, India is governed through a constitution. The Constitution of India was framed by the Constituent Assembly between 1946-1949 CE after a rigorous process of debates and deliberations. The Constituent Assembly laid down certain ideals which are reflected in the Preamble of our Constitution. The ideals include commitment to democracy, and assurance to its citizen of justice, equality and freedom. The Constitution of India begins with a Preamble. The Preamble contains the ideals, objectives and basic principles of the Constitution. The salient features of the Constitution have evolved directly and indirectly from these objectives, which flow from the Preamble. This chapter is going to discuss the political philosophy reflected in the Preamble and the salient features of the Constitution.

1.2. Making of Indian Constitution and its objectives

To frame the Constitution in India, the Constituent Assembly of India was first set up in 1946 as per the provision of the Cabinet Mission plan and later restructured following the partition (India and Pakistan) in accordance with the Mountbatten Declaration of 3 June 1947. A drafting committee was constituted under the chairmanship of Dr. B.R. Ambedkar to write the Constitution. The Constituent Assembly met for 166 days, over a period of 2 years 11 months and 18 days, in eleven sessions. After prolonged debates and discussion, the Constitution of India was adopted by the Constituent Assembly on the 26th of November 1949 unanimously. The Constitution was enforced with effect from January 26, 1950.

The Constitution of India was prepared in the background of about 200 years of colonial rule, the national movement for freedom against alien rule as well as the traumatic partition of the country. Accordingly, the framers of the Constitution were deeply concerned about the aspirations of the people, the integrity and unity of the country and the establishment of a democratic society. Members of the Constituent Assembly held divergent ideological views, but

the framing of the Constitution went unhindered because the members had the sole objective of giving India a 'Constitution' which will fulfill the cherished hopes of the people of this country. The consensus of the assembly members came in the form of the 'Objectives Resolution' moved by Jawahar Lal Nehru in the Constituent Assembly on December 17, 1946, which was adopted on January 22, 1947. The Constituent Assembly formed a Drafting Committee under the Chairmanship Dr. B.R. Ambedkar. Dr. Rajendra Prasad was the Chairman of the Constituent Assembly. All the members of the drafting committee and members of the Assembly contributed to the final wording of the constitution by debating it clause by clause. The objective resolution reflects the spirit of our Constitution-makers. The ideals they cherished include sovereignty, secularism, democracy, justice, liberty, equality, fraternity and dignity of all.

Our Constitution is not just a mere set of fundamental laws that form the basis of the governance of our country, it embodies and reflects certain basic values, philosophies and objectives that were very dear to our founding fathers. These values find expression in various articles and provisions of our Constitution. Mostly, the Preamble to our Constitution present the fundamental values and philosophy on which the Constitution is based.

1.3. The Preamble: Values and Salient features

The Constitution of India commences with a Preamble. The Preamble is like an introduction or preface of a book. As an introduction, it is not a part of the Constitution but it explains the purposes and objectives of our Constitution. As such, the 'Preamble' provides the guiding principle of the Constitution. The preamble provides a key to unlock and explore the spirit of our Constitution. Without it, a proper appreciation of the objectives and values that find a place in our Constitution would not be possible. Therefore, it is essential to turn the various expressions contained in the Preamble for a better understanding and interpretation of the Indian Constitution. Recognizing its importance, the Preamble was amended in 1976 by the 42nd Constitution Amendment Act. The preamble reads as follows:

THE CONSTITUTION OF INDIA

PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a '[SOVEREIGN
SOCIALIST SECULAR DEMOCRATIC REPUBLIC] and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity;

and to promote among them all

FRATERNITY assuring the dignity of the individual and the '[unity and integrity of the Nation];

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949, do HEREBY
ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

1. Subs. by the Constitution (Forty-second Amendment) Act, 1976, s. 2 for "SOVEREIGN DEMOCRATIC REPUBLIC" (w.e.f. 3-1-1977).
2. Subs. by *ibid.* for "unity of the Nation" (w.e.f. 3-1-1977).

The objectives of the Constitution of our nation are explained in the Preamble. Firstly, it speaks of the structure of governance and secondly, it explains the ideals to be achieved in independent India. It is because of this: that the Preamble is considered to be the key to the Constitution.

The Preamble serves two purposes: it indicates the source from which the Constitution derives its authority and states the objectives the Constitution seeks to establish and promote. It also reflects the dreams, aspiration and the principles that inspired the Constitution -makers and the people of India for the future after a long struggle for independence.

1.3.1. Sovereignty

The declaration "**We the people...**" signifies the source of authority, states that ultimately people of India are sovereign, that the Constitution is not a gift of anyone else (say the Government of India Act, 1935 was a gift of the British Parliament, even the Indian Independence Act, 1947 of British Parliament was not our source or authority). The constitutions of USA and France, early constitution -makers of the world also draw the authority from their people and consider people to be sovereign even today.

The Preamble emphasizes complete political freedom by declaring us as a sovereign entity. The core meaning of sovereignty is the *supreme authority within a territory*. D. D. Basu, a constitution expert, opines that the word 'sovereign' is taken from Article 5 of the constitution of Ireland. Sovereignty means ultimate power. In monarchial orders, sovereignty was vested in the person of monarchs. But in the republican forms of government, sovereignty is shifted to the elected representatives of the people. Our Preamble begins with the words, "**We, the people of India...**", thus clearly indicating the sovereignty of the people and the fact that all powers of government flow from the people. The Preamble has, therefore, cited the people as the ultimate source of the Constitution and its creatures. Thus the constitution of India declares that the ultimate sovereignty rests with the people of India as a whole. Article-51A(c) says that it shall be the duty of every citizen to uphold and protect the sovereignty, unity and integrity of India

Sovereignty in the Preamble also implies that India is internally powerful and externally free. India is free to determine for herself: there is none to challenge its authority. The government is not controlled by any outside power. Only this attribute of sovereignty has made India a member in the comity of nations. Sovereignty gives India dignity of existence, and generates respect from within as well from outside. Thus sovereignty is the essence of our state. Government is duty- bound to defend its sovereignty by any means.

Interestingly, though India became a sovereign nation on 26th January, 1950, she decided to remain in the Commonwealth of Nations. The 'Commonwealth of Nations' was a free association of former British colonies who were by then sovereign nations and the British monarch is only the symbol of the free association, with no functions. This is still a matter of debate among experts.

Sometimes people ask: Is our sovereignty and independence compromised by our commonwealth membership or United Nations Organization membership or of other international organizations?

The answer is a firm 'NO'. Commonwealth was named earlier 'British Commonwealth' and to accommodate India, after her independence, it was changed to 'Commonwealth of Nations'. It is a membership which India accepted by an agreement of free will and this can be terminated by free will. Similarly, membership of United Nations Organization doesn't compromise our independence or sovereignty. In fact, our Constitution stipulates that the state (i.e. India) shall endeavour to

- promote international peace and security
- maintain just and honourable relation between nations
- foster respect for international law and treaty obligations in dealing with organized peoples with one another; and
- encourage settlement of international disputes by arbitration

Thus, our constitution does not support isolation; rather, it actively supports international co-operation, settlement of disputes with other countries through dialogue and arbitration.

1.3.2. Socialist

The word socialist was not there in the Preamble of the Constitution in its original form. It was added to the Preamble by the 42nd Amendment Act of 1976. However, several articles of our Constitution were already there giving weight to the ideal of socialism. The Constitution has consciously evolved as an indigenous model of socialism to suit to our needs and temperament. It aims to end all forms of exploitation in all spheres of our existence such as removal of inequalities and provision of minimum basic necessities to all. Our Constitution directs the state to ensure a planned and coordinated social advance in all fields and ensuring equal distribution of wealth among its inhabitants. Our Constitution advocates social control of all important

natural resources and means of production for the wellbeing of all sections. To ensure a basic minimum to all has been the crux of many of our public policies today. The word 'Socialism' had been used in the context of economic planning to realize the ideal of socialism in a democratic set-up. To achieve the objective of socialism, Part-IV of our Constitution has outlined the principles to be followed.

Socialism essentially means social ownership or control over the means of production and distribution. Everyone within society has ownership of property. Government must have control over economic means. This signifies concern for have-nots, the poor, the deprived, the excluded. It is not opposed to capitalist individual rights. Mahatma Gandhi, in his work *Hind Swaraj* and *India of My Dreams*, describes socialism envisions as a society, where no one is rich or poor, no class conflict, where there is an equal distribution of the resources, and a self-sufficient economy without any exploitation and violence. Gandhiji was not against wealthy people. Rather, he propounded trusteeship as a socio-economic philosophy. Gandhiji believed that wealthy people would be trustees looking after the welfare of people in general.

By socialism, India 'DOES NOT' accept completely the Gandian opposition to a machine-driven industrialization. Yet at the same time, India shared his concern for the poor and support for handicrafts. The socialism that India accepts and idealizes is 'welfare socialism'. Many have termed the Indian concept of socialism as promotion of social justice, equality, alleviation of poverty, ensuring a minimum standard of living etc. through 'planning', planned economic development and state ownership and control, wherever necessary. India follows a mixed economy where both private players and government participate in the production process. India adopted five-year plans for many years and other planning mechanisms to bring about socio-economic development. USSR (now Russia) and China have also adopted such a policy. In India, Government owns the railways, post and telegraph and many large-scale industries like steel, aluminium, ship building for the Navy, fighter plane manufacture for defence, banks and many other public sector undertakings. Simultaneously, India also promotes the private sector. India has also adopted hundreds of welfare schemes such as midday meals for school children, housing for the poor, subsidized electricity and cooking gas, minimum support price for food grains, free school education, etc. All these are attempts to promote a welfare state and promote socialism. Our concept of socialism does not restrict private initiative. However, the right to property is no longer a fundamental right but still is a legal right. This means that the state can take away some private property for the good of all, say, for building roads.

1.3.3. Secularism

Along with the term 'socialist' the term 'secular' was also added to the Preamble through the 42nd Amendment Act of 1976. All major religions in the world find acceptance in India. To facilitate harmonious existence of all, secularism has been found to be a convenient formula. Secularism in the Preamble implies that India is not directed by any religion. However, India is neither religious, nor irreligious nor anti-religious. India allows all its citizens to profess, preach and practise any religion of their choice. Articles from 25 to 28 ensure freedom of religion to all its citizens. Constitution strictly prohibits any discrimination on the ground of religion. All minority communities are granted the right to conserve their distinctive culture and the right to administer their educational institutions. Secularism thus is a value in the sense that it supports our plural society. It aims at promoting cohesion among different communities living in India.

The word 'secular' originated from Europe in the context of Christianity. There were constant struggles between kings and papal authorities for usurpation of powers in Europe. Secular forces were organized against religious forces. Thus, secularism stood against religion. In modern times, in western countries like France, religion is a private affair of an individual and the French state does not favour any one religion and guarantees their peaceful co-existence. In India, however, secularism was never born out of the conflict between the temple and the state. It was rooted in India's own past. Pluralism is the keystone of Indian culture and religious tolerance is the bedrock of Indian secularism. *Sarva Dharma Samabhava*, i.e. giving equal respect to all religions is Indic civilization's ethos. Indian constitution guarantees equality in the matter of religion to all individuals and groups irrespective of their faith emphasizing that there is no religion of the state itself.

1.3.4. Democracy

The Preamble says that the Constitution belongs to the people of India. The Constitution of India provides the mechanisms for a representative democracy. Democracy is generally known as government of the people, by the people and for the people. This means that the people elect the Government and the Government it is responsible and accountable to the people. The democratic principles are emphasized with the provisions of universal adult franchise, periodic elections, fundamental rights and responsible government. India adopted parliamentary democracy to ensure a responsible and stable government. The government derives its authority from the will of the people. The people of India elect their governments at different levels by a system of universal adult franchise. All citizens without any discrimination are allowed freedom of speech, thought and expression, and association. Democracy contributes

to stability in the society, it allows dissent and encourages tolerance. Democracy stands for a constitutional government, the rule of law, inalienable rights of citizens, the independence of judiciary, free and fair elections, freedom of press, etc.

Apart from political democracy, the makers of our Constitution also envisaged social and economic democracy, as is reflected in the other parts of the Preamble itself. For a country like India, social and economic democracy was the Constitution's real aim and ultimate goal. Existence of abject poverty, gross inequalities and lack of equality of opportunity in the economic sphere can weaken a political structure. Dignity of the individual is the essence of democracy. Democracy is also a way of life and it must maintain human dignity, equality and rule of law.

The concept of democracy for our constitution-makers signifies many aspects of our system of governance:

- Like England, we are a parliamentary democracy. India is not like the old Greek city states or the ancient Gana Rajyas, where all adult citizens could directly participate in decision-making or governance. Even in these old ancient democracies, citizenship was limited to freemen (women, slaves, and vast majority were excluded) and in Gana Rajyas only heads of Kshatriya families (ruling class) were part of the decision-making process. In modern democracy, every adult (18 years and above in India) is a voter. Citizen-voters elect the members of legislature (Loka Sabha and State Assemblies) and they, in turn, elect members of Rajya Sabha, the Vice President and the President. Thus, representatives of people govern us.
- The Executive (i.e. the Prime Minister, Chief Ministers and other Ministers) are part of the legislature (Parliament / State Assemblies) and are responsible to the legislature. The Prime Minister, if she/he loses the confidence motion in the Lok Sabha, has to resign. Similarly, the Chief Ministers must enjoy the confidence and support of the Assembly. In other words, the Executive is responsible to the voters/people indirectly. Further, elections are held once every five years and people can always change their government. This is the sacred principle of democracy, which India follows. Further, the Parliament can impeach the President, Vice President, Judges of the Supreme Court and High Court. This establishes how all high offices are ultimately responsible to the 'People'.

Democracy is not a mere political concept. It also prescribes Social Democracy and Economic Democracy. Social Democracy has been enshrined by abolition of caste distinction, gender distinction and exclusion of any class on the basis of any other norm. In a positive manner our Constitution tries to promote social democracy through reservation (which is otherwise called affirmative action in other countries) in seats for the Parliament and Assemblies, in government employment and in educational institutions. We are thus trying to extend social democracy. Economic democracy is promoted through poverty alleviation programs. Universal Adult Franchise is the backbone of our democracy. Democracy is also considered to be a way of life. This demands that democracy cannot be subordinated to mere numbers or majorities. It demands tolerance, protection of minorities, promotion of the excluded and dissent, expression of variant opinions. It promotes Unity in Diversity in all fields of life. Unless people practise a democratic way of life, socio-economic and political democracy cannot succeed.

1.3.5. Republic:

A republic means a state in which supreme power rests in the people and their elected representatives. The term 'republic' is distinguished in distinction from 'monarchy'. In a republic, the head of the state is an elected person and not a hereditary monarch. In a republic, political sovereignty is vested in the people and the head of the state is a person elected by the people for a fixed term. All public offices, from the highest to the lowest, are open to all citizens without any discrimination. With this idea the Preamble declares India as a republic. According to constitutional provisions, India is a republic headed by an indirectly elected head of the state called President. The President of India is elected by the people (though indirectly) and holds office for a term of five years. All citizens are equal in the eyes of law; there is no privileged class and all public offices are open to every citizen without distinctions of race, caste, sex or creed. This idea strengthens and substantiates political equality in democracy and assures that every citizen of India after attaining a particular age is equally eligible to become the head of the state if he or she is elected as such. India fulfils the norms of a modern republic. India's President is elected, India has a parliamentary democracy where the Prime Minister and the Council of Ministers are responsible to the Lok Sabha and India has an independent judiciary with the Supreme Court as the apex court.

1.3.6. Justice

Besides fighting for liberation from British rule, the freedom movement also engaged in a struggle to solve socio-economic problems and to restore the dignity of men and women, remove poverty and end all types of exploitation. Such strong motivations and cherished ideals

had prompted the framers of the Constitution to lay emphasis on the provisions of Justice, Liberty and Equality to all the citizens of India. Justice is called a total value. Among the three, justice promises to give people what they are entitled to in terms of basic rights to food, clothing, housing, participation in the decision-making processes and living with dignity as human beings. In the Preamble, justice covers social, economic and political dimensions. Articles enshrined in part-III and part- IV of the Constitution reflect the message of socio-economic justice. Over the years several practical measures such as safeguarding the minorities, abolition of untouchability, safeguarding women, children, backward classes and tribals have been taken to create favorable social condition for the millions of downtrodden.

The Preamble professes to secure to all citizens social, economic and political justice. Justice is considered to be the primary goal of a welfare state. The word justice as used in the Preamble refers to the law-making bodies under the Constitution. The Parliament is mandated to make laws ensuring the dignity of Individuals and other groups within our society. Social justice means abolishing all sorts of inequalities that may result from the inequalities of wealth, opportunity, status and race. Economic justice includes equal pay for equal work, irrespective of one's caste, sex or social status. Political justice means equality among citizen in the political domain of governance. Thus, the Preamble promises justice to all citizens. It places justice above the principles of liberty, equality and fraternity.

1.3.7. Liberty

Liberty was the guiding principle of the French Revolution, American Revolution and India's struggle for freedom. The Preamble of our Constitution professes to secure liberty of thought, expression, belief, faith and worship, which are essential to the development of the individual and the nation. Liberty in the Indian context does not mean mere absence of restraint or domination. It is a positive concept of the different rights of citizens. Democracy is closely connected with the concept of liberty. Therefore, certain minimal rights are to be enjoyed by every person in a community for free and civilized existence in the civil society.

In an ordered society, the liberty of the individual must be subject to social control, in order to protect the collective interests of the community and for the prevention of anti-social activities. Before the attainment of independence, the citizens of India did not enjoy the same liberty like the English or the Americans. With the adoption of the Constitution of India, the fundamental rights, liberty of the citizens have been guaranteed, made justiciable and no encroachment on these rights by the legislature or the executive could be lawfully defended. The

judiciary as guardian preserves and safeguards the fundamental liberties of the citizens. The concept of liberty and democracy have become an inseparable part of Indian life.

The founding fathers of our Constitution understood that, without the presence of certain minimal rights for a free and civilized existence, the ideal of democracy is unachievable. Therefore, the Preamble mentions these essential individual rights such as freedom of thought, expression, belief, faith and worship, which are assured to every member of the community against all the authorities of the state by Part-III of the Constitution.

1.3.8. Equality

Guaranteeing of certain rights to people is useless when inequalities exist in the social structure. Every human being has a dignified self. Every citizen of a civilized nation should be entitled to equality before law and equal protection of law. Equality is considered to be the spirit of modern democratic ideology. One of the main tasks (before the Constitution - makers) was to ensure equality of status and opportunity for all and provide a basis for ultimately establishing an egalitarian society. They proceeded to achieve these objectives by incorporating a set of fundamental principles in the Constitution. They placed the ideals of equality in a place of pride in the Preamble. All kinds of inequality based on the concept of rulers and the ruled or on the basis of caste and gender, were to be eliminated. All citizens of India should be treated equally and extended equal protection of law without any discrimination. Our Constitution assures equality of status and opportunity to every citizen to develop the best in him. Equality substantiates democracy and justice. It is therefore held as an important value enshrined in our Constitution.

1.3.9. Fraternity

Fraternity means brotherhood, the promotion of which is absolutely essential for the country which is composed of many races and religions. Brotherhood links all human beings, irrespective of differences. In the background of India's plural society and keeping in view the partition of the country, the makers of the Constitution were concerned about the unity and integrity of our newly independent country. There was a need for harmonious co-existence among diverse groups. That is why our founding fathers inserted fraternity in the Preamble. Fraternity means the spirit of brotherhood, a feeling that all people are children of the same soil, the same motherland. The Constitution of India says that fraternity is not the duty of the state but exclusively the responsibility of its subjects in their relations between and among themselves. Therefore, our Constitution lays great stress on fraternity. Article-51A(e) declares it as a duty of

every citizen of India to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities. Article 51A(f) further asks each citizen to value and preserve the rich heritage of our composite culture. As for India, it has been correctly noted that there is unity in diversity. The feeling of oneness, that is Indianness, keep the country united, without which it could crumble. A democratic system would function in a healthy manner only if there is a spirit of brotherhood, of oneness, among the people of the land. Fraternity, however, is not possible unless the dignity of each individual is preserved and mutually respected.

1.3.10. Dignity

Dignity of the individual is to be maintained for the promotion of fraternity. Therefore, the Preamble of the Constitution of India assures the dignity of each and every individual. Fraternity and dignity of the individuals are a closely linked. Fraternity is only achievable when the dignity of the individual will be secured and promoted. Therefore, the founding fathers of our Constitution attached supreme importance to it. Our Constitution therefore directs the state through the directive principles enshrined in the Part-IV of our Constitution to ensure development of the quality of life to all sections of people. Our Constitution acknowledges that all citizens, men and women equally, have the right to an adequate means of livelihood (Art.-39 a) and just and humane conditions of work (Art.-42). Article-17 has abolished the practice of untouchability by declaring it as a punishable offence. Our Constitution also directs the state to take steps to end exploitation and poverty. The dignity of an individual in a nation is the dignity of the nation itself. The Constitution of India thus ensures enforcement of fundamental rights (such as equality and freedom) necessary for existence, full development of human personality, dignified life by guaranteeing fundamental rights to every citizen.

1.3.11. Unity and Integrity of the Nations

The word 'union' in Article 1(1) of the Constitution of India stood for the unity of the nation. Along with this, the word 'integrity' was inserted in 1976 by the 42nd Amendment Act. Now it reads as 'unity and integrity of the nation'. Makers of our constitution were aware of the pain India endured during Partition. The framers of our constitution realized that, to maintain the country's independence, the unity and integrity of the nation is essential. 'Unity in diversity' has been the hallmark of Indian nationalism. We have diversities in geography, religion, language, culture and many more aspects. Our founding fathers were concerned about maintaining the country's independence and making the experiment of democracy successful. Therefore, while securing rights and freedoms for the individuals, they incorporated in the Constitution elaborate

provisions conferring on the state overriding powers so as to contain separatist forces from endangering the unity and integrity of the country. In order to safeguard the dignity of the individuals, the need to build the nation and protect its unity and integrity has been felt. It was realized that national unity is possible in a highly pluralistic and heterogenous society only through a spirit of common brotherhood and fraternity. Our Constitution expects all the citizens of India to uphold and protect the unity and integrity of India as a matter of duty.

1.4. The values of the Indian Constitution

India has faced several challenges to its unity and integrity. On the basis of religion, Pakistan was created by partition of India, when it won Independence. Hence the Constitution wants every Indian to maintain the integrity of the country. On the eve of independence, several kingdoms or princely states (within British India, say Hyderabad) wanted to remain independent of India. Our Constitution makers wanted these princely states to join the Union of India. We have also witnessed secessionist movements like Khalistan. Our enemies have also tried to make parts of India secede from it. Under these circumstances, the unity and integrity of India is important for all citizens. This is a core value which our Constitution cherishes and promotes.

Some people believe that a Constitution merely consists of laws and these laws do not have a moral content. But when we examine the Constitution, it appears that many laws are closely connected to our deeply held values. While discussing the Preamble we find that our Constitution is a value-loaded document. In short, it is committed to freedom, equality, social justice and some form of national unity. But, underneath all this, there is a clear emphasis on peaceful and democratic measures for putting this philosophy into practice. Freedom of expression is an integral part of the Indian Constitution. Fundamental rights of our Constitution reflect the values of individual freedom. Likewise, liberalism as reflected in our Constitution is always linked to social justice. The finest example of this is the provision of reservations for Scheduled unprivileged classes of our society. The Constitution of India also encourages communities to treat each other with respect. Individuals everywhere belong to cultural communities and every such cultural community has its own values, traditions, customs and language shared by its members. India is a land of multiple cultural communities. It was essential to ensure that no one community systematically dominates others. This made it mandatory for our Constitution to recognize community-based rights. Rights given to the minority communities is an example of such rights. Though the term 'secular' was not initially mentioned, the Indian Constitution has always been secular. The Constitution also constantly

reinforces the sense of a shared national identity. However, this common national identity is not incompatible with distinct religious or linguistic identities. The Indian Constitution attempts to balance these various identities. Rather than a forced unity, our Constitution sought to evolve true fraternity as, the main objective was to evolve as 'one community'.

On proper and careful reading of it, it seems that the Preamble makes a very humble claim: the Constitution is not 'given' by a body of great men, it is prepared and adopted by 'We, the people of India...'. Thus, the people are themselves the makers of their own destinies, and democracy is the tool people have used to shape their present and future. More than seven decades since the Constitution was adopted, we have fought over many matters and our politics has been full of problems and shortcomings. And yet, every one shares the common constitutional vision of India that "we want to live together and prosper together on the basis of the principles of equality, liberty and fraternity". This vision of the Constitution is the valuable outcome of the working of the Constitution. Our forefathers adopted the Constitution in 1950 keeping in mind the unity, integrity and prosperity of our nation, Today, our utmost duty is to keep alive the vision of our great Constitution.

1.5. Let us sum up

The Constitution of any nation serves many purposes and lays down certain principles that generally mould the society. A Constitution also symbolizes independence of a country. The framework and structure for governance of a free country are provided in the Constitution. A country is typically made up of diverse groups of people who share certain beliefs, but may not necessarily agree on all issues. It is through the constitutional principles, rules and procedures, consensus is built amongst different communities. Constitutional rules decide the fortune of the country. These prescribe certain ideals that the country should uphold. In the context of our country i.e. India, the core values and visions reflected in the Preamble are expressed as objectives of the Constitution. The core values and objectives found in the Preamble are sovereignty, socialism, secularism, democracy, republican character of Indian state, justice, equity, liberty, equality, fraternity, human dignity and the unity and integrity of the nation.

1.6. Key Words

Amendment: Change or addition to a document or legal provisions: 'constitutional amendment'

Article: The main element of a constitution (equivalent to a section in an ordinary statute).

Citizen: A person possessing citizenship/nationality

- Constitution:** A supreme law of the land promulgated to exercise sovereignty
- Democratic:** A democratic polity, is based on the doctrine of popular sovereignty, that is, possession of supreme power by the people.
- Dignity:** The quality of being worthy of esteem or respect; a manner suggesting confidence in such esteem.
- Diversity:** The state of being varied (may refer to cultural, ethnic, religious, gender variety)
- Equality:** The term 'equality' means the absence of special privileges to any section of the society, and the provision of adequate opportunities for all individuals without any discrimination.
- Fraternity:** Fraternity means a sense of brotherhood.
- Liberty:** The absence of restraints on the activities of individuals, and at the same time, providing opportunities for the development of individual personalities.
- Morality:** Concern with the distinction between good and evil or right and wrong; right or good conduct
- Preamble:** A recital at the beginning of many constitutions, treaties and some acts to explain the mind of the makers of the documents
- Republic:** A democratic polity where the head of the state is always elected directly or indirectly for a fixed period.
- Secular:** Not connected with religious or spiritual matter.
- *State:** An organized political community with its government in a sovereign state or a constituent unit of a federation. Therefore, India is a state. It has four features people (who feel a unity and have a common Psychological identity), A land (which is normally continuous and in case of India, it is a natural landmass with seas on three side and Himalayas on the north), A Government (this Govt. is to framed on a constitution with three branches legislatures, executives and judiciary) and sovereignty free from external control and people enjoy free on.
- Country:** Refers to a geographic expression yet country is not a state if it doesn't enjoy freedom or its people have no strong identity of the own. During British Rule India was a country but not a State.

1.8. Suggested Readings

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Chapter-II

PATRIOTISM

Patriotic Values and Ingredients of Nation Building, Concept of Good Citizenship, Emotional Connection with the Country, Duties of Citizens and Qualities of Good Citizens

Structure

- 2.0. Objectives
- 2.1. Introduction
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2.0. Objectives

Good citizens are the backbone of a nation. Love for the nation is patriotism and patriotic values create a sense of good citizenship. Good citizenship helps in nation building. This lesson is about the idea of patriotism and nation building. After going through this chapter, you should be able to:

- Understand the basics of patriotism
- Comprehend the patriotic values enshrined in Indian culture and ethos
- Grasp the concept and duties of good citizenship and to imbibe those for nation building

2.1. Introduction

Humans are profoundly social beings. Cooperation plays an essential role in the evolution of the human species. Human beings evolve and improve themselves by living in groups. This experience of group living serves as the basis for the emergence of patriotism. The words 'patriotism' and 'patriot' are of recent coinage in English literature, and the earliest references to these do not date back to a period earlier than the 17th century C.E. Originally, the word 'patriot' referred to a man who loved his motherland and tried to further its interests and well-being in various ways. This well-being of human society is related to nation-building. Nation-building is the process whereby a community of people with diverse backgrounds come together within the boundaries of a sovereign state, with a unified constitutional and legal dispensation and commit themselves to developing the country. The terms patriotism, proud citizen, emotional attachment with the country and nation building are important concepts to be understood by each citizen of the country. This chapter is going to discuss these concepts in brief.

2.2. Patriotism

The standard dictionary definition of the term patriotism reads "love of one's country." This captures the core meaning of the term in ordinary use; but it might well be considered too thin and in need of explanation. Patriotism involves special affection for one's own country, a sense of personal identification with one's country, special concern for

the well-being of the country and willingness to sacrifice oneself to promote the country's good. The terms patriotism and patriot are of great importance for all of us.

A man is a patriot if his heart beats true to his country. -Thomas Jefferson

2.2.1. Origin, meaning and definition

The genesis of patriotism is as old as human civilization and it comprises the following factors at its core:

- A territorial and spatial attraction and identification of the people with their land
- Consciousness of the ownership of the inhabited land and the will to defend it from others
- Sympathy and love for geographical, physical, ethnic, cultural or linguistic peculiarities of the territory and the people inhabiting therein

Along with terrestrial attraction, consciousness of the people of the historical heritage and culture of their homeland is called 'patriotism'. Patriotism is not a permanent sentiment. It is found to have undergone changes in the political boundaries of different countries in human history such as our own homeland India. After 1947, same Indians are now part of three different nations. i.e. India, Pakistan and Bangladesh.

Patriotism is an ancient phenomenon in the lives of groups. Nations are relatively modern concepts, and patriotism is not tied to them. It could probably be found in every ethnic group settled in a particular territory. Attachment, in this case, is a binding affection between a person and his/her group and its land. But the roots of patriotism go even deeper than love for and pride in the group. They reach individuals' self-concept and social identity. The group becomes part of the individuals and they experience themselves as part of the group. Their actions on behalf of the group, and even their very devotion to the group can be experienced as having a moral, even quasi-religious basic.

Meaning

The word patriotism derives from the Greek word *pater* which means "father". It indicates a sentiment based upon loyalty to one's parent. On the basis of the word *pater*,



emerged the Greek word *patriots* which means "a fellow countryman" and the word *patria* which refers to "a fatherland " or "country". Today's definition of patriotism is "The character or passion of a patriot; love of or zealous devotion to one's own country" (*Oxford English Dictionary*, 1933), or "love for or devotion to country; the virtues and actions of a patriot" (*Webster's Third New International Dictionary*, 1967). In spite of this apparent agreement about love and devotion to one's country, the word patriotism has no precise definition, and there are vague and varying ideas as to the psychological foundations, historical origins and characteristic manifestations of the sentiment of patriotism.

Simply put , patriotism is a virtuous feeling of love, pride, and sacrifice for one's nation and its people. A patriot is someone who supports his or her nation and its cause and is willing to protect it against its opponents. Patriotism is supposed to be ingrained in the minds and spirit of the countrymen. A true patriot values the interest of his country more than his self-interest.

A particular combination of dichotomies shrouds the meaning of patriotism. While on the one hand patriotic deeds have always been highly praised; on the other patriotism has often been seen as the root of all evils. Patriotism has often been seen as a cause of war, conflict and prejudice. It has been viewed critically, especially during the first half of the 20th century and is still often used interchangeably with chauvinism. The outbreak of World War I, the emergence of Nazism and Fascism and their destructive effect on mankind, demonstrated the possibility of the subversive power of patriotism when it is embedded into political ideology and goals. Thus, we can point out that patriotism is stamped with blood and iron. It is born in rebellion and nourished by war. There is a positive aspect of patriotism as it promotes national growth, inculcates in people a love for their country and foster a spirit of self-sacrifice for the cause of nation building and welfare of fellow countrymen. It also contains a subjective element if your love for your country blinds you to the need for recognizing the patriotism of others, it results in war, acrimony among nations and destroys peace and hampers progress.

Definition

A core definition of patriotism is attachment of group members towards their group and the country in which they reside. Attachment, in this definition, implies a binding

affection between a person and his/her group and the land. Patriotism, thus, can probably be found in every ethnographic group which has an attachment to a certain geographical place. This attachment is associated with emotion and expressed through beliefs connoting contents of love, loyalty, pride or care.

The basic element of patriotism is the desire to belong to a group. Patriots want to be part of their group, define themselves as members of it and feel some kind of "we-ness". Even when, as a result of special circumstances, patriots leave their country, they always wish to return. This desire to belong to the group is of special importance since individuals are born into groups and perceived as their members. However, in spite of their ascribed membership, they may not always wish to be part of the group in the course of their life. Individuals may move to new places and develop patriotic feelings (i.e., attachment) to a new group and country. But, without developing a sense of belonging, individuals cannot experience patriotism.

In the past, groups wandered across continents in search of a place to settle. They conquered countries and took up residence in them. The boundaries of states have changed numerous times in the course of history. In cases where boundaries change and regions pass from one ruler to another, part of a nation may not feel patriotic sentiments towards a certain part of the country. Thus, for example, not all Indians today consider the Sind (Pakistan) or East Bengal (Bangladesh) part of India. Thus, members of a nation may differ with regard to the tradition and the extent of attachment to geographical places.

In the case of feeling patriotism toward the nation, disagreements may concern the composition of the nation. A group of patriots may, for example, hold that certain ethnic, racial, or religious groups do not constitute part of the nation. Disagreement of this type arises in nations or groups which are heterogeneous in their composition. Thus, for example, there have always been Americans who do not view people of Asian or African origin as part of their nation; and many Germans in the 1930s and 1940s excluded Jews from the German nation, although the Jews considered themselves German patriots and Afro-Asian Americans feel patriotic about USA.

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A number of concepts such as nationalism and ethnocentrism are sometimes used interchangeably with patriotism. Therefore, while defining patriotism, it is important to establish its uniqueness by differentiating it from other concepts.

One of the concepts often associated with patriotism is nationalism. Nevertheless, there are major differences between the two. While nationalism is a political - sociological term, which refers to self-determination of the group as a nation in a state, patriotism does not necessarily imply nationalism. Nationalism considers a particular political organization as indispensable for the social, cultural and economic functioning of the people. In contrast, patriotism does not dictate the nature of political organization to the group. It is a more general and basic sentiment. Any ethnographic group attached to a geographical place may be patriotic without defining themselves as a nation striving to establish their own state. Therefore, historically, the political claim of nation-state sovereignty is a relatively new one, whereas patriotism consists in an age-old attachment.

The two concepts are described by two different sets of beliefs. While 'patriotism' assesses the degree of love for and pride in one's nation or the degree of attachment to the nation; 'nationalism' reflects a perception of national superiority and an orientation toward national dominance. Between the two world wars (i.e., 1919-1939), these two concepts, patriotism and nationalism, were subjected to a severe test. German Nationalism under Hitler believed that Germans have a right to rule other countries and that they have right to dominate the world as England had done in the past. They were also convinced of their racial superiority and excluded Jews, who live in Germany for thousands of years, from ever sphere of public life. They persecuted various minorities. Italy and Japan shared many ideas and practices of Germans. Their nationalism meant the suffering of other nations notably Poland, China, Korea and many others. In the past, due to imperialism and colonialism, many Countries of Asia, Africa, and Latin America faced severe exploitation under powers like England, France, Spain, Portugal, and even USA. In the colonies of these powers, the colonized engaged in freedom struggles and nationalism dominated. India is a notable example. Our freedom fighters wanted India to be a free nation without infringing the rights of other nations to remain free. They wanted India to take its rightful place in the comity of



nations; they did not advocate any hatred against any other nation and did not want to take no revenge former imperial/ruler countries.

Patriotism is defined as a strong attachment to one's homeland. This virtue motivates citizens to strive selflessly for their country. In other words, patriotism is placing the country's interests over one's own. It is identified with an altruistic attitude which leads a person to give up his/her own individual interests and looks forward to protecting the interest of his/ her motherland. Patriotism is more visible during times of war, crisis, and when a country's very identity is at stake.

A short video with the following URL can be shown in the class to give a backdrop to patriotism.

<https://www.youtube.com/watch?v=vCNDZDnOgS8>

Activity:

- 1. When was the seed for patriotism sown in India under British Raj?**
- 2. Which incident gave birth to the rise of a new generation of patriots in India?**
- 3. In what way could Chandra Sekhar Azad spread patriotism in India?**
- 4. List the name of five Indian patriots.**
- 5. Identify five personalities from your own state whom you consider as great patriots.**

<https://www.youtube.com/watch?v=bligZZehUQA>

Thus, you need to understand:

- While the terms patriotism and nationalism are used interchangeably, they have different meanings.**
- While two persons affection for their nations, the principles underpinning those feelings are vastly different.**
- Patriotism is founded on the principle that the country upholds values such as freedom, justice, nonviolence, and equality.**
- The patriot believes that their country's government, ideology, and people are essentially good and that they should work together to improve their plight. The country's collective interest matters more than their own individual interests. It is the strong emotive connection with one's nation.**
- Nationalism, on the other hand, stems from the notion that one's own country is superior to all others. It also carries a suspicion of disdain for other countries, leading to the perception that they are competitors.**

2.2.2. Types and Nature of Patriotism

On the basis of form and nature, patriotism is of various types. Generally speaking, the nature of patriotism is either positive or negative. The negative type of patriotism includes chauvinism, jingoism, pseudo-patriotism or ethnocentrism and these are reasons for many human evils. On the other hand, patriotism may also be positive or "genuine." The genuine patriot can love his or her own country and still respect the values and ways of other nations. A genuine patriot is free of rigid conformism and out-right rejection. In modern times, blind patriotism (or destructive patriotism) and constructive patriotism (or genuine patriotism) are frequently encounter.

Blind patriotism is defined as a relationship with one's country characterized by rigid identification, staunch allegiance and intolerance of criticism. Blind patriotism is unwillingness to criticize and to accept criticism of one's 'own country

Constructive patriotism is defined as a relationship with one's country characterized by a more flexible identification, support for constructive criticism and a desire to implement positive change. Constructive patriotism is willingness to criticize and accept critic fore's own country in order to bring about positive changes.

Blind or destructive patriotism is dangerous. A society has the power to limit the ill effects of blind patriotism. It largely depends on that society's moral and human values. Adherence of a political elite to moral and human values may limit the development and ill-effects of blind patriotism and promote constructive patriotism.

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Patriotism Means Different Values to Different People

- People express their patriotism in different ways. They manifest it through the roles assigned to them. Soldiers, scientists, doctors, politicians, and other citizens, express their patriotism through hard work in their professions.
- Indian soldiers epitomize courage and unflinching devotion to the country. They hardly care for their lives and interests. They are secular, completely apolitical and scrupulous. They need to be honored and become role models for our youth. See the life story of Sandeep Unnikrishnan.
- <https://www.youtube.com/watch?v=-zislBHIaI>
- Mangalyaan or Mars Orbiter Mission is one of the best examples of scientists' devotion to their country.
- In the pandemic situation, the hardship endured by doctors and nurses, Anganwadi workers, ASHA workers, youths, journalists, civil society workers prove their devotion to their country.
- Mathunny Mathews has set a great example of patriotism. Mathews was an Indian, a resident in Kuwait, and was one of the people credited with the safe airlifting evacuation of about 1, 70,000 Indians from Kuwait during the 1990 invasion of Kuwait.
- Only celebrating the flag hoisting ceremony on 15th August and 26th January, posing for photos bearing the flag, and posting these on social media do not imply that you are a true patriot.
- A real patriot is a person who has a true love for his/her country. He fights against the atrocities upon his countrymen by fellow-country men or outsiders.

We need to understand that rendering good service to the country and its people also constituent's patriotism.

Activity:

Mention some legendary patriotic actions that you have learnt about or read

State Directed Patriotism

Very recently we have all observed the rise of extreme or blind patriotism in Russia. Russia has seen a resurgence of nationalistic mobilization since the early 2000s. This is not accidental; it is the result of a purposeful government effort to instill patriotic ideals, commemorate Russia's military history, and promote Moscow's rebirth as a world power. In its efforts to instill such ideals, the state has enlisted the help of schools, civil society organizations, and the Orthodox Church, among others. To help the state carry forward its initiative to stir national pride, federal finance is available to a variety of organizations, including veterans' organizations. Patriotism tends to reinforce national cohesion, often in the face of a common enemy.

2.2.3. Growth of Patriotism in India

A number of schools of thought and most British scholars contend that to patriotism grew in India during British Rule. Their main arguments are as follows:

- India was united for the first time under British rule
- A single administration order was imposed by the British over India and this created a sense of unity
- English evolved as the common language amongst educated Indians and as the administrative language of India
- The spread of modern education, establishment of colleges and universities facilitated the emergence of a new educated middle class, who later led the freedom movement
- India became aware of modern concepts such as democracy, liberty, equality, justice, freedom and dignity due to their exposure to English education
- Growth of modern roadways, railways, post and telegraph promoted mobility and exchange of ideas

A number Indian of scholars and our freedom fighters reject the above arguments:

- India as a country was always a distinct entity with the sea on its three sides and the Himalayas on its north. India is in fact the most well-defined or naturally defined country in the world. This land was called the Jambudwip .
- The Vedic literature described the major rivers and mountains from west to east as utara path and from north to south as dakhina path.
- Beautiful descriptions of India, figure in the Mahabharat (Arjuna travels through India from Delhi to Assam, from Assam to Tamil Nadu, from Kerela to Gujarat and Rajasthan). Kalidas's Meghadutam describes India in terms of the movement of monsoon clouds from Kerela to Kashmir.
- The *Ramayana* describes the North Central -South India in great detail.
- The inscriptions of India from the earliest to the medieval period provide ample proof of the existence of India as a single country.

- History of India bears testimony to a great pan-India empire built by the Mauryas, the Guptas, the Sultanates, Mughals and numerous regional empires.
- Sanskrit and Bhasha literatures are full of expressions like Bharata, Matrubhumi, Bharatvarsha, Janmabhumi, 'Janani Janmabhumi Swargadapi Gariyasi', swadeshi and swaraj etc.
- The concept of democracy was also present in the 'gana rajyas' which were ruled by a group of elders in the place of a king.
- Many freedom fighters traced their struggle for freedom to India's past and not to the English ideas.

Many scholars argued that even the modern concept of patriotism did not develop entirely in the United Kingdom. They argued that the USA (American War of Independence 1776) France (Revolutions of 1789, 1830 and 1848), Japan (Meiji Restoration 1870s), China (Abolition of monarchy 1910), besides Glorious Revolution of 1688 in Great Britain contributed immensely to the growth of modern patriotism. India in fact, India's Independence in 1947 was a great source of inspiration for freedom struggle waged in many Asian and African country.

The deification of the motherland and attribution to her of a divine character, is as characteristic of Indic tradition as it is alien to the spirit of the cultures of other countries. We may finally recall in this connection the great utterance *JANANI JANMABHUMISCHA SWARGADAPI GARIYASI*. (The Mother and Motherland are higher than heaven itself)

English colonial rule acted as a catalyst for uniting the people of India and growth of patriotism. The colonial exploitation further united the Indians and instilled in them a special form of patriotism. From the middle of 19th century, beginning with the great revolt of 1857 to the attainment independence in 1947, our ancestors burning with the sense of patriotism fought the colonial rulers. Many of the freedom fighters sacrificed their lives to secure the freedom of their motherland. In the late nineteenth century, the key word *swadeshi* emerged. The words *swarajya* and *watan /wataniyat* were also used as words for 'independence' and 'patriotism' in the nationalist lexicon. The song *Bandemataram* was extremely popular. Their selfless struggle finally led to the freedom of India. Independent India drafted its

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constitution and in the fundamental duties section it asked the citizen to inculcate good citizenship and contribute to the nation-building process.

2.3. Patriotic Values and the Ingredients of Nation-Building

Nations stay together when citizens share values and preferences and can communicate with each other constructively. Patriotic values are essential for nation-building. In a country like ours, which is rich in diversity, patriotic values should be inculcated in every citizen, which, in turn, will contribute to nation-building.

2.3.1. Nation Building- Concept and Prerequisites

Nation-building means the process of constructing or structuring a national identity. The term nation-building could be regarded as employing the resources of the state in working tirelessly towards building a strong nation. In other words, the aim of nation building is the unification of the people within the state so that it remains politically stable and viable in the long run. Nation-building is a process that involves everyone in a given society.

This phenomenon necessitates the component elements of the nation coming to identify themselves with the symbols and institutions of the state. Identification with the symbols and institutions of the state enables the composing elements to share a common sense of belonging. It is this common sense of belonging that propels members of a country to act in the best interests of their political system. Nation-building entails all efforts directed at keeping a nation's entity indivisible while patriotism hinges on individuals placing the interests of the nation above their personal, group and regional interests.

2.3.2. Role of Patriotism in Nation-Building

Patriotism as discussed above stands for love for one's motherland/fatherland. A patriot is someone who respects a nation's symbols, traditions and heritage, respects the sentiments of fellow-countrymen and contributes constructively to the growth and wellbeing of the nation. Education provides a platform for the fulfilment of important tasks like character-building, value education, citizenship training, patriotism and so on. These tasks

help the state to perpetuate an equity-based social order through the ideology of nation-building.

As discussed above, the various features of constructive patriotism form the backbone of a robust nation-state. Respecting group sentiments, observing the constitutional value and performing the duties of a good citizen are the prerequisites of a patriot. Blind patriotism is hazardous for nation-building. Blind patriotism and its associates such as chauvinism, regionalism, narrow mindedness, sectarianism, racial superiority impede the development of a nation. Genuine patriotism is required for the growth of a nation. Genuine patriotism is flexible; it respects the heritage and tradition as well the sentiment of other fellow-citizens. It never hides itself under majoritarianism; rather it walks with all. A genuine patriot-citizen contributes to the shaping of a country's policies. Thus, a genuine patriot is a good citizen and a good citizenship is required for nation building.

2.4. Concept of good Citizenship

Good citizenship involves multiple components, including values, norms, ethical ideals, behaviors, and expectations of participation. The idea of good citizenship is related to diverse contemporary issues such as patterns of political participation, the meaning of democracy and human rights, the notion of civic culture, equal rights, and the role of technology in the digital era.

Some of the attributes of good citizenship include voting in every election; learning about the country's history; showing respect for government institutions; engaging in constrictive political discussions; participating in peaceful protests against laws believed to be unjust; taking part in activities to benefit people in the local community; engaging in activities promoting human rights; involving oneself in activities to protect the environment obeying the laws of the land; being morally , not evading responsible payment of taxes; showing solidarity with others .



What does citizenship mean?

[https://www.youtube.com/watch?v= XCVjQMMV0Q](https://www.youtube.com/watch?v=XCVjQMMV0Q)

Who is a citizen? –

“Legally, a recognized subject or a national of a state is called a citizen”.

Further, a citizen is one who has the power / authority to seek any office and to vote any election.

An inhabitant of a particular town or city or a country is a citizen.

A citizen is a participatory member of a political community. Citizenship is gained by meeting the legal requirements of a national, state or local government. A nation grants certain rights and privileges to its citizens. In return, citizens are expected to obey their country's law and defend it against its enemies.

Activities:

- **Identify the common social characteristics shared by the citizens of a nation?**
- **What does citizenship guarantee you?**
- **What common things do Indian citizens share?**

2.5. Emotional Connection with one's Country

Patriotism or national pride is the feeling of love, devotion, and sense of attachment to a homeland or a country and alliance with other citizens who share the same sentiments to create a feeling of oneness among people. As discussed above, a primary attribute of patriotism is emotional attachment to one's homeland. Since the beginning, humans are emotionally attached to their homeland, which came to be called motherland or fatherland later. This emotion of deep attachment with motherland was present in the ancient Greeco-Roman world as well as other civilizations and continues to exist in modern human societies. Even though we are now living in a globalized world, the affection for and emotional attachment to our homeland is still a basic human instinct.



2.6. Duties of Citizens and Qualities of Good Citizens

Citizens are part and parcel of a country. A nation is a whole and citizens are part of it. The nation through its constitution (in modern times) grants many rights to its citizens and in lieu of that also demands many duties from the latter. It is the duty and obligation of the citizens to obey the law of the land and display the qualities of good citizenship. A citizen is a participatory member of a political community. Citizenship is gained by meeting the legal requirements of a national, state or local government.

2.6.1. Patriotism and the Indian Constitution

The Constitution is a living document and a guide in matter relating to laws and rights. This body of fundamental principles established by our ancestors demands some form of patriotism from the citizens, which we call constitutional patriotism. Constitutional patriotism means having feelings of devotion for the Constitution of one's country rather than any particular society or nation. Constitutional patriotism consisting in love for one's country and belief in its doing.

India has already witnessed a partition in 1947 on religious grounds, and to avoid any such terrible incident in the future, our heterogeneous country needs to be strongly united. To present this from happiness, constitutional patriotism is the best solution as the constitution treats everyone equally and prohibits discrimination. Therefore, if one regards the constitution as the head and not the government, then he/she will work accordingly. Some directives of constitutional patriotism which all of us need to obey include respecting the national anthem, the national flag, national symbols, national cultural heritage, participating in national elections, protecting national property and above all respecting and obeying constitutional values of the nation.



2.6.2. The Fundamental Rights and Duties and Citizen

Citizens are dominant pillars of the country. They are entitled to enjoy all the legal rights and privileges granted by a state to its citizens. On the other hand, the citizens are obligated to obey its laws and to attend duties as called upon. India is a democratic country where its citizens live freely and celebrate their rights. Constitution has bestowed six fundamental rights on the Indian citizens. The rights are not violable in common circumstances; but they are not absolute either and are subject to reasonable restrictions as necessary for the protection of public interest. Indian Constitution provides six fundamental rights to the citizens, which are:

- Right to Equality (Article 14- Article 18)
- Right to Religion (Articles 25-Article 28)
- Right against Exploitation (Articles 23-Article 24)
- Right to Culture and Education (Articles 29- Article 30)
- Right to Freedom (Articles 19- Article 22)
- Right to Constitutional Remedies (Article 32)

Democracy in the country can function only when its citizens have both rights and responsibilities. Rights and responsibilities are two sides of a coin that goes hand in hand with us, in home, society, state, or country, we live in. To completely enjoy the rights, citizens must perform their responsibilities towards the country in a decent manner because the rights and responsibilities of an individual are inter-related to each other. If we have rights, we must have their corresponding responsibilities too. Rights and duties of each citizen preserved in the Indian Constitution are very valuable and inter-related considering the prosperity of the country.

Watch the video

https://www.youtube.com/watch?v=amI08_zPEmY

Thus, Constitution of India, under Article 51A, has prescribed that it shall be the duty of every citizen of India –

- To abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem
- To cherish and follow the noble ideals which inspired our national struggle for freedom
- To uphold and protect the sovereignty, unity, and integrity of India
- To defend the country and render national service when called upon to do so
- To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women
- To value and preserve the rich heritage of our composite culture
- To protect and improve the natural environment including forests, lakes, rivers, wildlife and to have compassion for living creatures
- To develop a scientific temper, humanism and the spirit of inquiry and reform
- To safeguard public property and to abjure violence
- To strive for excellence in all spheres of individual and collective activity, so that the nation constantly rises to higher levels of endeavour and achievement
- A citizen as a parent or guardian, should provide opportunities for education to his child, or as the case may be, his ward between the age of six to fourteen years

2.6.3. Qualities of Good Citizens and Progress of the Nation

We as citizens, are all accountable for the good or bad condition of our nation. We need act in order to ensure a positive impact on our community and country. An individual action performed by a person can change a life, but collaborative actions have a positive impact on the nation as a whole. Therefore, the duties of citizens count as a contribution to a flourishing society and the nation as a whole.

A good citizen has responsibilities and commitments to ensure that the country develops and achieve peace and prosperity. A country can flourish when its citizens are responsible enough to build a strong and powerful nation. We are all responsible for the protection and development of our country.



The prime duty of a citizen is to become a good, conscious, dutiful and responsible citizen. A person must have certain qualities in order to be a good citizen. Only good citizens can ensure a bright future for their country. A good citizen is honest in word and deed. He is always truthful and hence never avoids paying taxes. He is selfless and does not live for himself or his family but also for others. He seeks his good in the good of all, helps those who need help, encourages those who need encouragement and protects those who need protection. A good citizen is never fanatic and narrow-minded. He or she never allows himself or herself to be swayed by emotion and petty considerations. Religious tolerance and communal harmony are the articles of faith of a good citizen. Such a person never loses temper whatever may be the provocation. A good citizen always understands and uses the language of reason and follows the dictates of conscience. A good citizen is every inch a patriot; being loyal to his/her country, and always prepared to sacrifice anything and everything for the motherland. Being broad-minded, such a citizen loves not only his/her own country but also other countries.

A good citizen is law-abiding and obeys the laws of the country sincerely. He or she never violates any law. Rather, he/she extends his/her full co-operation to the government in maintaining law and order in the country. He is ever ready to put down crime and help the police in arresting criminals.

Above all, a good citizen has the welfare of his country and his fellow citizens at heart. Such people render voluntary service to the city or their country in various capacities. It is, therefore, our duty as good citizens to build a healthy, prosperous, cultured and civilized nation, self-reliant, poverty - free, hunger- free and corruption - free nation.

Food For thought: Don't ask what the country has done for you, ask what you have done for the country.

2.7. Let us sum up

Nation-building is a difficult task. Good citizens are the backbone of a nation and pillars of nation-building. They are genuine patriots. Patriotism, though defined as one's love for one's motherland/fatherland, has various shades of training and can be shrouded in ambiguity. There are blind or destructive patriotism and genuine or constructive patriotism.

Blind patriotism obstructs in nation-building whereas constructive patriotism is the backbone of nation-building. Patriotism differs significantly from nationalism. While, patriotism means love and pride for one's nation or attachment to one's nation, nationalism means a preoccupation with national superiority and an orientation toward national dominance. Patriotism is also a constitutional concept. The state demands some duties from its citizens. In the Indian context, the fundamental duties enshrined in our Constitution constitute constitutional patriotism.

2.8. Key Words

Patriotism-	Love for or devotion to one's country
Nationalism-	An ideology that emphasizes loyalty, devotion, or allegiance to a nation or nation-state and holds that such obligations outweigh other individual or group interests
Constitution-	A constitution is an aggregate of fundamental principles or established precedents that constitute the legal basis of a polity, organization or other types of entity and commonly determine how that entity is to be governed
Nation-	A nation is a community of people formed on the basis of a common language, territory, ethnicity etc. A country may be an independent sovereign state or part of a larger state, a physical territory with a government, or a geographic region associated with sets of previously independent or differently associated people
Citizen-	A citizen is a participatory member of a political community. Citizenship is gained by meeting the legal requirements of a national, state or local government. A nation grants certain rights and privileges to its citizens. In return, citizens are expected to obey their country's laws and defend it against its enemies.

Fundamental Rights- Fundamental rights are the basic human rights enshrined in the Constitution of India, which are guaranteed to all citizens.

Fundamental Duties- Fundamental duties basically imply the moral obligations of all citizens of a country and today, there are 11 fundamental duties

in India, which are included in Part IV-A of the Constitution, to promote patriotism and strengthen the unity of India

Fatherland- The native land or country of one's father or ancestors

Motherland- The motherland is the country in which you or your ancestors were born and to which you still feel emotionally linked, even if you live somewhere else

2.9. Check Your Learning

Q.1. Definitional Type

- Patriotism
- Nationalism
- Motherland
- Fatherland
- Patria*
- Fundamental rights
- Good citizen
- Matrubhumi

Q.2. Analytical Type

- Differentiate patriotism from nationalism.
- How did the term patriotism evolve from *patria*?
- Conceptualize good citizenship.
- Discuss constitutional patriotism.
- Distinguish destructive and constructive patriotisms.

Q.3. Essay type

- Sketch a brief note on the origin and meaning of patriotism.
- How did ancient Indians conceive of patriotism?
- What do you mean by emotional attachment to motherland? How does it help nation-building?
- Note down the attributes of a good citizen. Examine how good citizen helps in Nation building.
- Discuss constitutional patriotism in India in the light of fundamental duties.

2.9. Suggested Readings

- Canovan, M., *Nationhood and Political Theory*, Edward Elgar, Cheltenham, UK, 1996.

- Mookerji, R., *Nationalism in Hindu Culture*, Theosophical Publishing House, London, 1921.
- Nussbaum, M, & J. Cohen., (Eds) *For Love of Country? Debating the Limits of Patriotism*, Beacon, Boston, 2002.
- Primoratz, I, and A. Pavkovic., *Patriotism: Philosophical and Political Perspectives*, Routledge, London and New York, 2016.
- Sardoc, M., ed. *Handbook of Patriotism*, Springer International, Cham, Switzerland, 2020.
- Viroli, M., *For Love of Country: An Essay on Patriotism and Nationalism*, Oxford University Press, Oxford, 1995.

Se

SEMESTER-III

Unit-3

Title: - Issues of Drug, Tobacco and Alcohol Addiction

Total no. of Periods-15

Full mark-25

Credit point -1

3.0 Aims of the Unit:

- Creating awareness about health and Societal hazards of drugs, tobacco and alcohol addiction
- Sensitizing students about professional support system for treatment and rehabilitation

Learning Objectives:

- The students become aware of the grave danger of consuming alcohol, tobacco and drugs
- Students would encourage their friends to remain away from tobacco ,alcohol , drugs and seek professional help when needed

Teaching Hours

3.1 Extent of the Problem

Extent of Drug and Tobacco addiction and alcoholism in India, Myths associated with them, Health hazards associated with them and how they have become silent killers

1-2-3-4

3.2 Socio- economic impact

Socio- economic impact of Drug and Tobacco addiction and alcoholism:

Loss of physical and mental strength, Loss of character, Loss of family ties and relationship, Loss of earning and livelihood potentials, Loss of societal respect and dignity etc

5-6-7-8

3.3 Laws to Address this Problem

Silent features of social legislation such as NDPS Act, 1985 and COTPA Act , 2003 , Mechanism and Government Schemes for prevention , de-addiction and rehabilitation

9-10-11-12

3.4 Role of Stake - holders

Provision of Tobacco free campus and role of students, Role of students in their family and immediate surroundings, Role of NGOs and other agencies

13-14-15

SEMESTER-IV

Unit-4

Title: - Ethical Values for Student Life

Total no. of Periods-15

Full mark-25

Credit point -1

4.0 Aims of the Unit:

- To familiarize the students with core values of Academics and Goals of Education
- To create an awareness about Unethical practices in the academics

Learning Objectives:

- The students will learn to behave ethically in the campus
- Exhibit respectful treatment to others in an organizational context
- Contribute to develop a positive social environment through active participation and cooperation with others

Teaching Hours

4.1 Meaning and Objective of Education:

Knowledge is power and quest for knowledge is the real meaning of education, not quest for Degree and qualifications; Real education builds character: Difference between Academic Qualification and Ability, Academic failure could be failure within the classroom, but not outside (i.e. Failed in exam, passed in life!)

1-2-3

4.2 Challenges for Ethical Practices in Institutions of Higher Education:

Ragging, Suicide and Need for Educational Counseling, Violence vs. Peaceful Protest, Conflict resolution, Plagiarism and Violation of Intellectual property Rights, Cheating in Examination and other Fraudulent Practices

4-5-6-7

4.3 Inter personal Relation and Community Life in HEI:

Green Preacher and conservation of Energy, Community Life in Campus including Hostels, Local Common area, Inter personal relations (Students-Teacher, Students-Student and Man-Woman, Positive Friendship).

8-9-10-11

4.4 Ethical Leadership in Academic Institution:

Concept and Traits of Leadership to provide solution, everyone has Leadership Role (not limited to position), Concept of Ethical leadership, Scope of Leadership in college and Universities for Students, Teachers and Administrators, Importance of co-curricular and extra – curricular activities.

12-13-14-15

SEMESTER-V
Unit-5

Title: -Vulnerable Sections of Society: Understanding their Issues

Total no. of Periods-15

Full mark-25

Credit point -1

5.0 Aims of the Unit:

To create an awareness amongst students about the need for ensuring dignity and equality for the vulnerable sections of the society.

Learning Objectives:

- Students would be able to appreciate values and ethics relating to vulnerable sections of the society.
- Students would learn to practice equality, diversity and social justice.
- Students would become more empathetic and compassionate towards vulnerable sections of the society.

Teaching Hours

5.1 Issues Relating to Children:

Nutrition and health, Child Exploitation: Child labour, trafficking, Sexual exploitation

1-2-3-4

5.2 Issues Relating to Elderly Persons:

Abuse of Elders, Financial Insecurity, Loneliness and Social Insecurity, Health Care Issues, Needs for a Happy and Dignified Ageing

5-6-7-8

5.3 Issues Relating to Persons with disability:

Rights of PWD, affirmative action, Prevention of discrimination, providing equal opportunity, various scheme for empowering PWD and social justice for PWD

9-10-11-12

5.4 Issues Relating to Third Gender:

Understanding the Third Gender, Social justice for them, Removal of discrimination, Affirmative action and Acceptance of diversity of gender.

13-14-15

SONE

SEMESTER-VI

Unit-6

Title: - Environmental & Techno Ethics

Total no. of Periods-15

Full mark-25

Credit point -1

Aims of the Unit:

- To develop awareness and sensitize students about the importance of environment for a sustainable earth and to bring Green Technology into action
- To focus their attention towards cleanliness, preservation of biodiversity and practice of conservation of natural resources
- To make them understand the judicious use of modern technology strictly on need basis
- To use science and technology for preservation of environment and its sustainable development but not for destruction.

Learning Objectives:

- Develop an understanding of environmental ethics and work towards sustainable development
- Commitment to Green Technology for sustainable future
- Understand ethical issues relating to use of digital medium

Teaching Hours

6.1 Environmental Ethics:

Types of Ecological Values, Environmental Values & Valuing Nature, Equitable use of Resources, Role of Individual in the conservation of resources for future generation, Bio-Ethics-Genetic manipulation in plants and animals for benefit of society and cruelty against animal.

1-2-3

6.2 Promotion of Green Technology:

Goal of Green Technology: Reduce recycling, **Renew** (removal of chemicals), **Refuse** and **Responsibility**.

Green Technology in relation to: -Energy and Construction.

4-5-6-7

6.3 Ethics and Technology with reference to Science, gadget, machine etc. and interaction with each other;

Agricultural, Industrial, Digital, Globalized Age etc

8-9-10-11

6.4 Judicious Use of Technology:

Judicious use of Mobile Phones, Electrical machines, Plastics, Television, Computers and their harmful effects

Ethics and Use of Digital Technology: Cyber ethics- Crimes and Ethical hacking,

Ethics of social media: WhatsApp, Facebook, Twitter and others.

12-13-14-15

Soni