



Our Creative Info

Education & Competitions

(India & Indian Constitution)

Unit	Contents of Course
Unit-1	<p>Background to the study of Indian Constitution</p> <p>Chapter 1: Philosophical and Political foundations of India: Meaning of Dharma and Danda. Nationalistic perspectives of Raja Rammohun Roy, Swamy Vivekananda and Sri Aurobindo</p> <p>Chapter 2: Political values and Ideals during freedom struggle: Gandhi: Truth and Non-Violence, Satyagraha and Swadeshi, Tilak: Swaraj Deen Dayal Upadhyay: Integral Humanism Vinoba Bhave. Voluntarism</p> <p>Chapter 3: Political Contribution of Regional freedom struggle: Kittur Rani Chennamma, Hardaker Manjappa, Madikeri Peasants, Halagali Bedas.</p>
Unit-2	<p>Constitutional Development and its Philosophy</p> <p>Chapter- 4: Historical background of Constitutional development in India – Indian Councils Act of 1861 and 1892, Features Government of India Act 1909,1919,1935 Indian Independence Act 1947</p> <p>Chapter 5: Philosophy and features of Indian Constitution - Preamble*, Salient features Dr B.R. Ambedkar and Nehru 's contribution in making of the Constitution.</p> <p>Chapter- 6: Working of the Constitution - Fundamental Rights, Union-State R e l a t i o n s, Amendment procedures to the Constitution, Parliamentary committees 'nature purpose and classifications</p>
Unit-3	<p>Constitutional Institutions and Citizen's role</p> <p>Chapter 7: Parliamentary and Constitutional Institutions: Legislature: * Lok Sabha Rajya Sabha-Composition and powers Executive: President, Prime minister composition and powers, Judiciary: Supreme court, High court composition and jurisdiction, Comptroller and Auditor General, Election Commission. Powers</p> <p>Chapter 8: Role and Responsibilities of Citizens under Indian Constitution: Concept of Citizenship, Person of Indian Origin PIO Overseas Citizen of India OCI, Fundamental Duties,</p> <p>Chapter 9: Goals and Policies of National Development enshrined in the Constitution: NITI Ayoga, National Development Council, Goals of National Educational Policy 2020</p>

(UNIT-1) Chapter 1

Background to the study of Indian Constitution

The Indian Constitution is the supreme law of the land of India. It was written by a group of eminent Indians living during the late colonial era and came into effect on January 26, 1950, after an arduous process of negotiations and compromises between the ruling British government and Indian politicians.

The Constitution of India is divided into three parts:

1. The Preamble
2. The Fundamental Rights
3. The Directive Principles of State Policy

Indian democracy is a Parliamentary form of democracy where the executive is responsible to the Parliament. The Parliament has two houses – Lok Sabha and Rajya Sabha. Also, the type of governance is Federal, ie there is a separate executive and legislature at the Centre and States. We also have self-governance at local government levels.

All these systems owe their legacy to the British administration. Let us see the historical background of the Indian Constitution and its development through the years.

Philosophical and Political foundations of India

Philosophical Foundations:

Dharma: Central concept denoting righteous conduct, duty, and cosmic order. It encompasses social, ethical, and spiritual obligations, guiding individual and societal behaviour.

Moksha (Liberation): Ultimate goal in many Indian philosophies, signifying freedom from suffering and the cycle of rebirth. Different schools offer various paths to achieve it, like meditation, knowledge, or devotional practices.

Karma: Principle of cause and effect, stating actions have consequences shaping future lives. It emphasizes personal responsibility and moral choices.

Non-violence (Ahimsa): Emphasized in philosophies like Jainism and Buddhism, and later championed by Mahatma Gandhi. It advocates for avoiding harm to all living beings, promoting peaceful conflict resolution.

Pluralism and Tolerance: Acceptance of diverse beliefs and practices is deeply ingrained in Indian culture. This stems from philosophies like Advaita Vedanta, emphasizing the underlying unity of all existence.

Political Foundations:

Ancient Constitutions: Early texts like the Artha shastra and Manu smriti offered guidelines for governance, emphasizing duty, justice, and public welfare.

Democratic and Secular Republic: The Indian Constitution embodies these principles, guaranteeing fundamental rights, equality, and freedom of religion.

Social Justice: Addressing historical inequalities and discrimination based on caste, gender, and religion is a significant goal, reflected in affirmative action policies and social welfare programs.

Federalism: Power is distributed between the central government and states, acknowledging the country's diversity and regional autonomy.

Gandhi's Satyagraha (Truth Force): Non-violent resistance played a crucial role in the independence movement, shaping India's political consciousness and commitment to peaceful protest.

Meaning of Dharma and Danda:

Dharma refers to one's inherent duty or moral obligation to act in a way that is consistent with one's caste, class, and societal role. In other words, it is the idea that each individual has a specific role to play in society and must perform their duties in a way that upholds the established order and promotes the greater good of society. Dharma is closely linked to the concept of karma, which is the idea that one's actions have implications for their future existence.

Danda, on the other hand, refers to the use of force or punishment to maintain social order and enforce dharma. It is the idea that those who act against dharma or engage in immoral behaviour must be punished in order to maintain the established social order and promote the greater good of society. Danda can take many forms, including physical punishment, social ostracism, or spiritual punishment, and is often wielded by those in positions of power and authority, such as kings, priests, or spiritual leaders.

Nationalistic perspectives of Raja Rammohun Roy:

Raja Rammohun Roy was an Indian philosopher and social reformer who lived from 1774 to 1833. He is often considered one of the most influential figures of the Bengal Renaissance, a period of cultural and intellectual revival in India that began in the late 18th century and was characterized by a renewed interest in the Vedas and ancient Indian philosophy.

Raja Rammohun Roy held a number of nationalistic perspectives that were considered radical at the time, particularly in the context of British colonialism in India. Here are a few examples:

1. Economic nationalism: Raja Rammohun Roy believed that India's wealth and prosperity were largely dependent on its economic self-sufficiency. He advocated for the development of Indian industry and commerce, and believed that the British system of free trade was harmful to Indian economic growth and independence.
2. Linguistic nationalism: Raja Rammohun Roy believed that Hindi and Bengali should be the official languages of India, in preference to English. He advocated for the promotion of local languages and the preservation of India's cultural heritage, and opposed the imposition of a language that was foreign to many Indians.
3. Political nationalism: Raja Rammohun Roy was a vocal critic of British colonialism and believed that India should be granted greater political autonomy and gained independence. He advocated for a democratically elected government and believed that India's political system should be based on Hindu principles of dharma and non-violence.

Swamy Vivekananda and Sri Aurobindo:

Swamy Vivekananda and Sri Aurobindo were two prominent Indian thinkers who lived in the late 19th and early 20th centuries, respectively. While they both had different philosophical perspectives and areas of focus, they are often associated with each other due to their influence on Indian spirituality and philosophy. Here is a brief overview of their key ideas:

Swamy Vivekananda (1863-1902) was a Hindu spiritual leader who was born in Calcutta and studied at St. Thomas' College and University College of London, where he had an encounter with Christianity that led him back to Hinduism. He believed that Hinduism was a comprehensive world-view that could accommodate all religions and become a universal religion.

Swamy Vivekananda travelled extensively in India and the United States, promoting Hinduism and its teachings. He established the Ramakrishna Mission, an educational and cultural organization that has influenced Hindu spirituality and devotion to this day.

Sri Aurobindo (1872-1950) was a South Indian philosopher, spiritual leader, and independence activist who played a key role in the Indian independence movement against British colonialism. He was also a prolific writer and poet, and one of the most influential figures of the 20th century in India. Sri Aurobindo believed that India was a centre of spiritual and intellectual power that could become a beacon for the world, and that the path to independence required a spiritual revolution.

He advocated for a society based on love, selflessness, and spiritual realization, and his teachings continue to inspire people around the world today.

Chapter 2

Political values and Ideals during freedom struggle

The political values and ideals of those involved in the struggle for freedom can vary greatly depending on the context and perspective of the observer. Some common values and ideals that were present during various freedom struggles include democracy, human rights, equality, justice, freedom of expression, and resistance to oppression or tyranny. Additionally, some freedom struggles may have been motivated by nationalism, religious beliefs, or cultural identity. It is important to note that not all groups advocating for freedom may uphold these values or ideals in a consistent or balanced manner, and that different individuals and organizations may prioritize different values at different times or in different ways.

- **Liberty:** The freedom to act and make choices without undue interference from others or the government. This can encompass freedoms like freedom of speech, assembly, religion, and movement.
- **Equality:** The principle that all individuals are deserving of equal rights and opportunities, regardless of their background, race, gender, religion, or any other factor.
- **Justice:** The fair and impartial treatment of all individuals and groups in accordance with the law and ethical principles. This can involve notions of distributive justice (fair distribution of resources) and procedural justice (fair application of rules and procedures).
- **Security:** The protection of individuals and communities from harm and threats, both internal and external. This can involve national security, personal safety, and economic security.
- **Order:** The maintenance of a stable and functioning society through clear rules, laws, and institutions. This can involve upholding the rule of law and preventing chaos.
- **Progress:** The belief that society can and should improve over time, becoming more prosperous, just, and equitable. This can involve advocating for social and economic reforms.
- **Traditional values:** The preservation of established customs, norms, and cultural practices. This can involve defending religious tradition, family values, and social hierarchies.
- **Environmentalism:** The concern for the protection of the environment and the sustainable use of natural resources. This can involve supporting policies that address climate change, pollution, and biodiversity loss.

The ideals that are often associated with the struggle for freedom can vary widely depending on the context of the struggle and the values and beliefs of those involved. However, some common ideals that have been associated with the struggle for freedom include democracy, human rights, equality, justice, freedom of expression, and resistance to oppression or tyranny.

Democracy is the idea that governments derive their legitimacy from the rule of the majority and that citizens have the right to participate in decision-making processes that affect their lives. Human rights are the basic rights that are granted to citizens in a democratic society, including the right to life, liberty, and the pursuit of happiness. Equality refers to the principle that all individuals should be treated fairly and be given equal opportunities, regardless of their race, gender, religion, or social status. Justice refers to the principles that guide fair and impartial decision-making, including the idea that everyone should be tried fairly and have equal access to the legal system. Freedom of expression refers to the right of individuals to express their opinions, beliefs, and ideas without fear of censorship or retaliation, and resistance to oppression or tyranny refers to the efforts of individuals or groups to challenge and overthrow authoritarian or oppressive policies and systems. The struggle for freedom often involves advocating for these ideals and working to protect their integrity and promote their realizations.

Gandhi: Truth and Non-Violence:

Mahatma Gandhi, one of the most celebrated figures associated with the struggle for freedom in India, believed in non-violence and the power of truth as the keys to achieving true freedom. Gandhi believed that non-violence was the most effective way to defeat oppression, and that it was essential for the integrity of the human soul. He also believed that freedom was only possible through self-restraint and self-discipline, and through the development of love and respect for others.

Gandhi's approach to non-violence and truth was based on the principles of non-cooperation, civil disobedience, and satyagraha. Non-cooperation involved refusing to participate in or support oppressive structures, institutions, or policies. Civil disobedience involved peacefully interrupting and disrupting oppressive systems without resorting to violence. Satyagraha involved enduring non-violent suffering and hardship in order to achieve a desired outcome or change.

Gandhi's success in leading India to independence from British rule largely rested on his ability to inspire and mobilize people to participate in non-violent protests and movements. Through his leadership and sunny disposition, he showed the power of non-violent resistance and the importance of living true to one's values and beliefs.

TRUTH AND NONVIOLENCE are generally considered to be the two key ingredients of Gandhian thought. It is possible to pursue one without the other. It is thus possible to pursue truth without being nonviolent. Nations go to war believing truth is on their side, or that they are on the side of truth. The more sensitive among those who believe truth is on their side insist not that there should be no war but that it should be a just war. The most sensitive - the pacifists among them-avoid violence altogether but it could be argued that in doing so they have gone too far and abandoned truth, specially when interpreted as justice. Even Mahatma Gandhi argued that although he was opposed to war, the two parties engaging in it may not stand on the same plane: the cause of one side could be more just than the other, so that even a nonviolent person might wish to extend his or her moral support to one side rather than to the other.

Thus, just as it is possible to pursue truth without being nonviolent, it is also possible to pursue nonviolence without pursuing truth. In fact, it could be proposed that such a disjunction between the two run the risk of cowardice being mistake for, or masquerading as nonviolence. The point becomes clear if we take the word "truth" to denote the "right" thing to do in a morally charged situation. Mahatma Gandhi was found of quoting the following statement from Confucius: "To know what is right and not to do it is cowardice."

It is thus possible to pursue both truth without regard to nonviolence, and nonviolence without regard to truth. We have seen, however, that one without the other tends to make the exercise of the pursuit of each on its own potentially reckless. The pursuit of truth on its own makes us self-righteous and even capable of killing in its name. Truth runs the risk of turning into absolutism. Similarly, nonviolence pursued on its own, uncoupled with truth, could simply be used as a cover to countenance passivity, even cowardice, and degenerate into a form of self-indulgence - just as truth on its own could degenerate into a form of self-righteousness.

If the two-truth and ahimsa-are to be pursued simultaneously. Then the question naturally arises- what is the relationship between the two? The following passage from the writings of Mahatma Gandhi seems to offer a clue to his position on the matter:

It is perhaps clear from the foregoing, that without ahimsa it is not possible to seek and find Truth. Ahimsa and Truth are so intertwined that it is practically impossible to disentangle and separate them. They are like the two sides of a coin, or rather of a smooth unstamped metallic disc. Who can say, which is the obverse, and which is the reverse? Nevertheless, ahimsa is the means; Truth is the end. Means to be means or later. When once we have grasped this point, final victory is beyond question. Whatever difficulties we encounter, whatever apparent reverses we sustain, we may not give up the quest for Truth which

alone is, being God Himself (M. K. Gandhi, Hindu Dharma (Ahmedabad: Navijivan Publishing House, 1958, p.224-225)

Thus, for Mahatma Gandhi nonviolence is the means, and truth, or God, is the end.

Satyagraha and Swadeshi

Mahatma Gandhi, the Father of the Nation, is not considered by many as an academic philosopher. However, his spirituality, approach to politics and his philosophical outlook are interconnected. He is a profound philosophical thinker and has given his views on Non-violence, Morality, Truth and Swadeshi etc. He rejected all forms of violence and considered even ethical condemnation of one's opponent as a type of violence. Gandhiji's concept of "Swadeshi" connotes belonging to one's own country. In his wide conceptual framework Swadeshi has a special significance. He always laid emphasis on the value of Swadeshi.

He used it comprehensively and constantly endeavoured to apply it to all sphere –social, political, economic, and cultural. Swadeshi is neither a negative nor a parochial concept.

However, ordinarily or generally, it has a political connotation and is also considered as a viable vehicle for the promotion of Nationalism and is also reflective of one's patriotism. It is not only a theoretical concept but has innumerable inalienable practical aspects.

The inculcation and adoption of Swadeshi ideal encourages an individual to keep one's own country interests paramount regardless of its impact on other foreign countries. Swadeshi is fundamental in Gandhi's philosophy of life. According to Gandhi, the whole gamut of man's activities constitutes an indivisible whole. Life cannot be segregated into watertight compartments like social, economic, political, religious and so on. The concept of swadeshi was not an exception. It was not merely an economic doctrine.

In fact, the concept of swadeshi covered all aspects of the human life. Gandhi's vision of swadeshi is a universal concept even though he propounded it in the context of India's struggle for freedom. He used swadeshi as a means to achieve India's swaraj. India's struggle for freedom was a source of inspiration for many non-violent struggles in different parts of the globe. Swaraj through swadeshi is a principle of universal application and it can be emulated by people in their struggle for freedom. It was one of the eleven vows Gandhi prescribed for a satyagraha way of life. Swadeshi as a generic concept covers almost every aspect of human life, all his ideas, concepts, methods and programmes. According to Gandhiji Swadeshi is supreme universal law that is law of laws. Like nature's law it needs no enacting. It is self-acting one. When one neglects or disobeys it due to ignorance or other reasons, the law takes its own course to restore to the original position

like the laws of nature. The necessity for the inclusion of swadeshi as a vow is due to the fact that the people have forgotten this law; to use Gandhi's own words, the law is sunk into oblivion. A person by temperament following this law need not follow it as a vow, that is, a rare thing. According to Gandhi swadeshi in its ultimate and spiritual sense stands for the final emancipation of the soul from her earthly bondage. Therefore, a votary of swadeshi has to identify oneself with the entire creation in the ultimate quest to emancipate the soul from the physical body, as it stands in the way of realising oneness with all life. This identification is possible only by performing the primary duty, that is, the service of one's immediate neighbour. In outward appearance, it may look as exclusion or disservice to others, i.e., the rest of humanity. Pure service can never result in disservice to the far away person. In swadeshi there is no distinction between one's own and other people. With the temptation of serving the whole world, if one fails to perform the duty towards the immediate neighbours, it is a clear violation of the very principle of swadeshi.

The very first step of serving the world starts with the immediate neighbour. Service to the nearest individual is service to the Universe. According to Gandhi, swadharma in Gita interpreted in terms of one's physical environment gives us the Law of Swadeshi. Gandhi quotes Gita "It is best to die performing one's own duty or Swadharma. Paradharma, or another's duty, is fraught with danger. Further Gandhi explains: "What the Gita says with regard to swadharma equally applies to swadeshi also, for swadeshi is swadharma applied to one's immediate environment." The law of swadeshi demands that one should not take more than required to discharge the legitimate obligations towards the family. In swadeshi there is no space for selfishness and hatred. It is the highest form of altruism and acme of universal service in the Gandhian scheme. In the light of the above understanding and after much thinking and reflection, Gandhi defined swadeshi as the "spirit in us which restricts us to the use and services of our immediate, to the exclusion of the more remote." Gandhi was convinced that the deep poverty prevailing among masses was mainly due to the ruinous departure from the path of swadeshi in the economic and industrial life. Gandhi advocated that one who follows the spirit of swadeshi should use only things that are produced by our immediate neighbours and serve those industries by making them efficient, and strengthen them in areas where they are found deficient.

During the time of India's struggle for independence Gandhi realised that the economic salvation of India consists in encouraging and reviving indigenous industries. Gandhi found khadi as the necessary and most important corollary of the principle of swadeshi in its practical application to society. Khadi fulfils the kind of service envisaged in swadeshi. He thought universalising khadi or spinning wheel will improve these conditions. For him, khadi is the Sun of the village solar system. The various industries are the planets which can support khadi. Khadi mentality means decentralisation of production and distribution

of the necessities of life. Gandhi advocated the concept of swadeshi in the spirit of universal love and service. A votary of swadeshi will give preference to local products even if they are of inferior grade or dearer in price than things manufactured elsewhere and try to remedy the defects of local manufacturers. However, Gandhi warned the votary of swadeshi against making it a fetish. "To reject foreign manufactures merely because they are foreign, and to go on wasting national time and money in the promotion in one's country of manufactures for which it is not suited, would be criminal folly, and a negation of the swadeshi spirit.

A true votary of swadeshi will never harbour ill-will towards the foreigner. Gandhiji preached that Swadeshism is not a cult of hatred. It is a doctrine of selfless service that has its roots in the purest ahimsa, i.e. Love. In the swadeshi economic order there will be healthy exchange of products and not cutthroat competition through the play of market forces with other villages where they are not locally producible. In such an economic system there will be an organic relationship between production, distribution and consumption. The application of swadeshi in politics calls for the revival of the indigenous institutions and strengthening them to overcome some of its defects. Gandhi pleaded the need for internal governance (swaraj) as early as 1909 in his noted booklet Hind Swaraj or Indian Home Rule. He wanted to empower the people through political self-governance. His vision of decentralized political system was Panchayati Raj by which the innumerable villages of India were governed. In the social realm, embracing Swadeshi reconciled Gandhiji to institution of varna system initially. He followed the four-fold division of the society purely based on duties performed by different sections of people. He made an earnest attempt to overcome the defects of the caste system. He vehemently opposed the prevailing caste system based on birth and the social status attached to it. He launched one of the most relentless battles against the curse of untouchability which was a part and parcel of the caste system in India.

Gandhi looked at the scourge of untouchability as a blot on Hinduism. To follow the spirit of Gandhi's swadeshi in the field of religion one has to restrict to the ancestral religion. It calls for the use of one's immediate religious surroundings. It is the duty of a person to serve one's own religion by purging its defects. Gandhiji unambiguously opposed and rejected the modern medical system. He thought it to be curative and not preventive. It is also very expensive and out of reach from the hands of poor population of this country. He prescribed living according to the laws of nature.

He rejected British educational system prevalent in India. He envisaged education as an instrument to develop all facets of personality. He never considered it as a means to earn livelihood. He believed that education has to be rooted in the culture and traditions of the

country. Castigating British educational system, he claimed that education through a medium of foreign language put undue stress upon the nerves of the children and they become foreigners in their own country. They are completely cut off from the realities of life. He placed before the nation an alternative system of education called "Nai Talim or Basic education" which relied on practical or skill-based education encouraging students to learn handicraft or other vocations.

He defined education as follows: "By Education, I mean, an all-round drawing out of the best in child and man-body, mind and spirit. Literacy is not the end of education nor even the beginning. I would therefore begin the child's education by teaching it a useful handicraft and enabling it to produce from the moment it begins its training."¹¹ In his scheme the craft was the pivot and centre of all educational activities. He placed before the nation alternative institutions like Gujarat Vidyapith, Kashi Vidyapith and others during the struggle for independence. Later he broadened his concept of basic education and looked upon education as a lifelong process starting from cradle to grave. Gandhi's Swadeshi doctrine is not an isolated concept and claims kindred with the ideals of Ahimsa, Satyagraha, Truth and Non-violence. The doctrine of Swadeshi is employed for the protection of home industry. In no way, it suggests that the use of foreign goods must be discarded at all costs. In no way swadeshi promoting nationalism is opposed to internationalism. Because internationalism comes only after nationalism. Internationalism is an extension of nationalism. Gandhi's insistence on Swadeshi is not contradictory with his belief in essential unity of everything and love for one's own country that is love for only one aspect of mankind. According to him, nationalism and internationalism are not essentially opposed to each other. The establishment of a nation based on nationalistic ideals and spirit of nationalism is a sine qua non precondition for the emergence and growth of internationalism representing the interests of whole mankind.

Tilak: Swaraj Deen Dayal Upadhyay:

Bal Gangadhar Tilak, also known as "Lokmanya Tilak," is often referred to as the father of the Indian independence movement. He was a prominent Indian nationalist leader and activist who has been credited with inspiring and organizing the first major mass protests against British rule in India.

Tilak's most significant contribution to the struggle for Indian independence was his promotion of Swaraj, the concept of Indian self-rule and independence. He was a strong advocate of civil disobedience and non-violent resistance, and he believed that the success of the movement would depend on the unity and discipline of the Indian people.

In addition to his work in the independence movement, Tilak was also a proponent of "vocal Sada Bharati" (oratory in Hindi) and education as a form of resistance. He believed

that education was the key to unlocking the potential of the Indian people and that public expression through poetry, speeches, and other forms of oratory was essential for building support for the Indian independence movement.

Tilak was also known as a leader of the Hindu Mahasabha, a right-wing Hindu Nationalist organization, and played an important role in the formation of the Indian National Congress in 1888. He is considered one of the most influential figures in the Indian independence movement and his legacy continues to be celebrated and studied to this day.

Dayal Dayal Upadhyay - Home (25th March)

Dayal Dayal Upadhyay, also known as "rajraj parkikar," was a prominent Indian independence activist, philosopher, and scholarly leader. He contributed to India's struggle for freedom and the development of Indian society and culture. He is best known as a writer of Hindi literature and propaganda which brought him close to Mahatma Gandhi and Bal Gangadhar Tilak. He is also known as the founder of "dayalism," a term used to describe his philosophy and ideas.

Dayal Dayal Upadhyay's work as a writer of Hindi literature and as a propagandist gave him a central role in the Indian independence movement. He also played an important role in the development of India's cultural and intellectual traditions and was a leader in the field of philosophy and education.

Today, Dayal Dayal Upadhyay is remembered as a valuable contributor to India's freedom struggle and as a person who played a significant role in shaping India's cultural and intellectual identity. He is celebrated as a symbol of Indian independence, and as a source of inspiration for many movements for social justice and freedom around the world.

Integral Humanism Vinoba Bhave. Voluntarism:

Integral Humanism and Vinoba Bhave are related concepts in the philosophy of humanism and the Indian independence movement.

Integral Humanism is a philosophy of humanism that seeks to integrate and unite different aspects of human nature and experience, such as intellect, emotions, and bodily experience, in order to achieve a more harmonious and fulfilling life. It is a philosophy that emphasizes the importance of the individual and the community and rejects the idea that there is a single, unique human being in isolation from the world and the people around them.

Vinoba Bhave was a prominent Indian independence activist, peace activist, and philosopher who is known for his leadership in the Indian independence movement through non-violent resistance and civil disobedience. He is also known as a proponent of

integral humanism and the idea that true freedom and liberation can only be achieved by integrating all aspects of human being, including the intellectual, emotional, and social.

Bhave's approach to integral humanism was based on the concept of voluntarism, which involves the act of will and determination of the individual and the community.

Voluntarism in Bhave's philosophy reflects the idea that people are capable of transforming their lives and society and that they have the power to create a more harmonious and fulfilling world for themselves and future generations. It also reflects Bhave's belief in the importance of continually striving and struggling towards a better future.

Bhave's activities were centred around nonviolent civil disobedience, and the mass movements such as "Berial movement" and "Ch avto movement" that he led. His greatest achievement was the formation of Sarvodaya movement in India, which has inspired and influenced many movements for social justice and freedom around the world.

Today, Bhave is celebrated as a symbol of Indian independence and as a leader of nonviolent resistance. His philosophy of integral humanism and voluntarism continue to be an inspiration and a source of guidance for many individuals and organizations working towards social justice and freedom around the world.

Chapter 3

Political Contribution of Regional freedom struggle

Political contributions of regional freedom struggles can be seen as a way to gain independence and freedom from a central or dominant power. These contributions take many forms, including:

1. **Negotiation and Diplomacy:** Regional freedom struggles may involve negotiations with the central government to seek autonomy or restore existing rights and freedoms. These negotiations may take place at various levels, including local, regional, and national, and may involve the use of diplomatic channels and the help of international institutions.
2. **Non-Violent Civil Disobedience:** Regional freedom struggles often involve non-violent civil disobedience and peaceful protests and demonstrations. This approach has been used successfully in many regions as a way to bring attention to grievances and pressure the central government to make changes.
3. **Revolutionary Warfare:** In some cases, regional freedom struggles may involve the use of revolutionary warfare to overthrow the central government or the local or regional powers that control the region. This approach is often associated with guerrilla warfare and other forms of armed struggle.

4. International Support: Regional freedom struggles may receive support from international organizations, governments, and other countries. This support can take many forms, including financial aid, military assistance, and diplomatic recognition.

5. Religious and Cultural Factors: Regional freedom struggles may also involve religious or cultural factors that have played a significant role in shaping the region and its people. In some cases, religious or cultural grievances may be central to the struggle for freedom.

the contributions of regional freedom struggles are diverse and can depend on various factors, including the nature of the struggle, the resources available, and the political and cultural context of the region. By using a range of tactics and strategies, regional freedom struggles have been successful in achieving independence and freedom from central or dominant powers in many parts of the world.

Kittur Rani Chennamma

Kittur Rani Chennamma was the first queen to challenge British rule in India during the 19th century. Born in Kudremukh, Karnataka, she rose to become a powerful figure in Indian politics and was instrumental in organizing the satyagraha movement against British colonial rule in her region.

Chennamma was a skilled diplomat and military strategist who led several successful campaigns against the British. She was captured and imprisoned by the British during the Wellington Cup in 1826, but was eventually released after the intervention of Maharaja Hikari Dikshita.

After her release, Chennamma continued to fight against British rule and sought to rally support for the Indian independence movement. She was killed in 1828 during the Battle of Bedugul in Java, where she sought to gather resources to aid the Indian fight against British rule.

Chennamma's legacy as a warrior queen continues to inspire Indians to this day, and she is considered a source of pride and inspiration for the Karnataka people.

Biography of Kittur Chennamma

- Chennamma was born in a small village called Kakati in Belagavi (Belgaum) District, Karnataka.
- At the age of 15, she became the queen of Kittur (a taluk in present Belgaum) when she married the king of Kittur, Raja Mallasarja.
- Her husband died in 1816 leaving her with one son and heir to the throne. Unfortunately, the boy died in 1824. Chennamma adopted another boy Shivalingappa and made him the heir to the throne. The East India Company, however, did not recognise the adopted heir and proceeded to annex the kingdom.

The Doctrine of Lapse, although codified later by Lord Dalhousie, was practised by the Company earlier also.

- Rani Chennamma rejected this illegitimate doctrine and refused to accept British sovereignty.
- She took up arms (she was trained in sword fighting, archery and horse riding from her childhood) and instigated a war with the company in 1824.
- Thus, her rebellion predated the Indian Revolt of 1857 by three decades.

War against the British

- The British attacked Kittur with more than 20000 men and about 400 guns. They attempted to raid Kittur and take its jewels and treasures (valued at Rs.15 lakh) but failed.
- The first battle between Kittur and the East India Company started in October 1824 and it resulted in a heavy loss for the company.
- The English Collector and political agent St. John Thackeray was killed in the battle by Amatur Balappa, the Rani's lieutenant. Two British hostages were also taken by the Kittur forces. Rani Chennamma released them after the British gave her word that they would cease fighting. However, they went back on their word and restarted the war after getting the hostages back.
- The Rani was supported in her valiant war by Sangolli Rayanna and Gurusiddappa. Despite her heroic attempt, Chennamma was captured and Kittur fell to the British forces. She was imprisoned in Bailhongal Fort where she breathed her last on 21 February 1829. She was fifty years old.
- Despite leading one of the first rebellions in India against the British, Rani Chennamma of Kittur remains relatively unknown.

Legacy of Rani Kittur Chennamma

- A statue of Kittur Chennamma was unveiled in September 2007 at the Indian Parliament Complex by Pratibha Patil. There are other statues in Bangalore and Kittur as well. Rani Chennamma's *samadhi* is maintained by the government in a park in Kittur.
- Ballads and songs describing her valour are sung in Kittur even today. The Kitturu Utsava is held in Kittur from 22 October to 24 October every year to commemorate Chennamma's first victory over the English.

Hardaker Manjappa

Hardaker Manjappa was a prominent Indian independence activist and leader who played an important role in the Indian independence movement. He was one of the founding

members of the Indian National Congress, a political organization dedicated to achieving independence from British rule in India.

Hardekar Manjappa was born on 18th February 1886 as son of Madhukeswarappa in a poor family of Banavasi village of Uttara Kannada district.

He studied in Sirsi and passed the Mulki or primary school final examination in 1903. He was started his career as a teacher on a salary of seven rupees a month.

Manjappa was born in Coorg, a region in southwestern India, in 1866. He was educated in Europe, where he studied law and became a lawyer. After returning to India in the 1910s, he became active in the Indian independence movement and participated in several peaceful protests and civil disobedience campaigns.

In the years leading up to India's independence in 1947, Manjappa was a top leader in the Indian National Congress and played an important role in organizing and coordinating the national movement. He was also a key figure in the establishment of the Indian government and served as the first Indian High Commissioner to Pakistan, the second Indian Prime Minister of the Interim National Government, and the third President of the Constituent Assembly of India.

Manjappa was known for his commitment to non-violence and civil disobedience, and he believed that the Indian independence movement should be peaceful and non-violent. He was also known for his advocacy of women's rights and social justice, and he worked tirelessly to promote these issues in India and beyond.

Madikeri Peasants

The agricultural community in Madikeri, a region in southwestern India, has played a significant role in the country's history, particularly in relation to agriculture and food production.

Historically, agriculture was the primary source of income for people in Madikeri, and many of the region's communities were engaged in subsistence farming, producing crops such as rice, coffee, and tea. However, in recent years, there has been a transition towards more commercial and industrial activities, particularly in the local tourism industry.

Despite these changes, agriculture remains an important part of Madikeri's economy, and the region is known for its high-quality coffee and tea production. The agricultural practices used in Madikeri have been shaped by the region's climate, soil, and other environmental factors, as well as the preferences and tastes of international consumers.

In addition to its economic importance, agriculture in Madikeri has also played a significant role in the region's cultural and culinary traditions. The region is known for its unique

cuisine, which includes dishes such as the Madikeri bamboo sugar, the Madikeri puttu, and the Madikeri coffee.

Halagali Bedas

The Halagali Bedas are an indigenous tribe living in the Halagali district of Karnataka, southwestern India. They are members of the larger Beda caste system, which is made up of several sub-groups with different occupations, traditions, and languages.

The Halagali Bedas are known for their close association with the agricultural and forestry industries, and many of them work as farmers, plantation labourers, and forestry workers. They are also active in local politics and have played a significant role in shaping the social and economic landscape of the region.

Despite their important role in the local economy, the Halagali Bedas are also known to face numerous challenges, including discrimination, poverty, and environmental degradation. They have historically been marginalized and excluded from mainstream society, and they often face barriers to education, healthcare, and job opportunities.

In recent years, there have been efforts to address these challenges and promote the rights and dignity of the Halagali Bedas and other marginalized groups. These efforts include initiatives to provide education, healthcare, and job training, as well as efforts to protect their natural resources and promote sustainable agriculture.

Despite these challenges, the Halagali Bedas continue to play an important role in the cultural and economic life of the region, and their contributions and expertise are invaluable to the development of the region and the country as a whole.

(UNIT-2) Chapter 4

Constitutional Development and its Philosophy

The development of the Indian Constitution was a long and arduous process that involved input from a diverse range of individuals and groups, including political leaders, legal experts, and citizens from all walks of life. The Constitution of India was adopted on November 26, 1949, and it was a milestone for the country, as it set the framework for the functioning of the Indian state and the protection of individual rights and freedoms.

The philosophy of constitutional development in India was grounded in the principles of democracy, secularism, and social justice, as well as the recognition of the country's diverse cultural and linguistic diversity. The Constitution was designed to be a living document that could be amended and adapted to meet the changing needs and aspirations of the Indian people.

One of the key principles of the Constitution of India was the idea of federalism, which provides for the division of power between the central government and the states and

local governments. This system of governance allows the states to manage their own affairs and foster decentralization, which is seen as an important factor in promoting democracy and social justice.

The Constitution also established the independence of the judiciary and created a system of checks and balances that ensures the protection of individual rights and freedoms. This includes the right to freedom of speech and expression, the right to form political parties, the right to practice religion, and the right to a fair trial.

Historical background of Constitutional development in India

The historical background of constitutional development in India dates back to the early 20th century, when India was under British colonial rule and the country's political leaders were fighting for India's independence. This struggle began with the Indian National Congress, which was founded in 1885 and led by leaders such as Mahatma Gandhi, Bal Gangadhar Tilak, and Dayal Dayal Upadhyay.

One of the prominent figures in the Indian independence movement, Muhammad Ali Jinnah, also played a significant role in shaping India's constitutional development. In 1940, Jinnah and the Indian National Congress reached the Lahore Resolution, which called for the division of India into two separate states based on religious and ethnic differences.

However, the Indian independence movement also faced significant challenges, including internal divisions, opposition from the colonial authorities, and the nation restoration movement. The movement led by the Rashtra Swayamsevak Sangh and the Jan Gan Party eventually became the ruling party after India's independence.

The post-independence period saw significant developments in India's constitutional framework. India adopted its Constitution in 1949, which established a federal parliamentary system of government and protected individual rights, the rule of law, and social justice. This Constitution was the result of the tireless efforts of a diverse group of individuals, including political leaders, legal experts, and citizens from all walks of life.

Since then, the Indian Constitution has undergone several amendments, including the addition of provisions for basic rights such as reservations for historically marginalized communities and the establishment of an independent judiciary that protected individual freedoms and ensured fair administration of justice.

Indian Councils Act of 1861 and 1892

Indian Councils Act 1861:

The Indian Councils Act 1861 was an Act of the Parliament of the United Kingdom that transformed India's executive council to function as a cabinet run on the portfolio system.

It was introduced because the British Government wanted to involve the Indian people with the process of law making. This Act was passed on 1st August 1861.

Main provisions of the Act:

- It made a beginning of representative institutions by associating Indians with law-making
- Viceroy nominated some Indians as non-official members of his expanded council
- Lord Canning nominated- Raja of Banaras, the maharaja of Patiala and Sir Dinkar Rao
- Restored legislative making powers of Bombay and Madras
- Establishment of new Legislative councils for Bengal, North-Western Frontier Province and Punjab
- Viceroy could make provisions for convenient transactions of business in the council.
- It gave recognition to the 'portfolio system' of Lord Canning
- Ordinances could be issued by the Viceroy without the concurrence of the council during an emergency. However, the life of such an ordinance was six months.

Drawbacks of the Act:

- The biggest drawback of the Act was regarding the selection and the role of the Additional Members.
- These members did not take part in the discussions and their role was only advisory.
- The non-official members of the Executive Council were not interested in attending the meetings of the Council, moreover, under this Act they were not bound to attend them either.
- The Indian members were not eligible to oppose any bill and most often the bills were passed in one sitting without discussion.

Indian Councils Act 1892:

The Indian Councils Act 1892 was an Act of British Parliament that introduced various amendments to the composition and function of legislative councils in British India. Most notably, the act expanded the number of members in the central and provincial councils.

Main provisions of the Act:

- Increased non-official members in the council
 - Bombay – 8
 - Madras – 20
 - Bengal – 20

- North-Western province -15
- Oudh – 15
- Central Legislative Council minimum – 10, maximum 16
- Members could now debate the budget without having the ability to vote on it also barred from asking follow-up questions.
- The Governor-General in Council was given the authority to set rules for member nomination, subject to the approval of the Secretary of State for India.
- Made a limited and indirect provision for the use of election in filling up non-official seats both in central and provincial councils
- Nomination for non-official members to central legislative council (Bengal chamber of commerce, governors for provincial legislative council based on recommendation of district boards, municipalities, universities, trade associations, zamindars and chambers)

Significance of the act:

The Indian Councils Act, 1892 is a significant milestone in India's constitutional and political history.

The act increased the size of various legislative councils in India thereby increasing the engagement of Indians with respect to the administration in British India.

The Indian Councils Act, 1892 was the first step towards the representative government in modern India.

The act created the stage for the development of revolutionary forces in India because the British only made a minor concession.

Features Government of India Act 1909,1919,1935 Indian Independence Act 1947:

1. The Government of India Act 1909:

The Government of India Act 1909 was the first piece of legislation to establish a centralized system of administration for British India. The Act divided the country into three administrative tiers: provincial, district, and local.

It also introduced a four-tier legislature where the powers of the central government were divided between the Governor, the Central Legislative Assembly, and the Council of State.

2. The Government of India Act 1919:

The Government of India Act 1919 replaced the old colonial administrative system and established a federal system of governance. It divided the country into four provinces and seven princely states and reserved powers for the central government and the provincial assemblies.

The Act also introduced a new system of elections, a constitution for the Indian Legislative Assembly, and introduced provisions for fundamental rights, social justice, and minority protection.

3. The Government of India Act 1935:

The Government of India Act 1935 was another significant step towards Indian independence, as it expanded the powers of the Indian National Congress and the Muslim Union. The Act introduced a two-tier legislative system, with the legislative assemblies having more autonomy than before.

It also introduced provisions for reservations for certain communities and gave the provinces greater power in determining local affairs.

The Indian Independence Act 1947:

The Indian Independence Act 1947 is the culmination of the Indian independence movement and the official end of British colonial rule in India. The Act established India as a sovereign and fully independent nation and established the government of independent India. The Act reserved powers for the central government and the states and established a parliamentary system of government with a presidential head of state. It also guaranteed basic rights and social justice for all Indian citizens, including provisions for reservations for historically marginalized communities.

Chapter 5

Philosophy and features of Indian Constitution

Philosophy of Indian Constitution:

The philosophy of Indian Constitution is closely tied to the Indian independence movement and the belief of the leaders in creating a nation-state that would respect the diversity of the country's people and cultures. The Constitution was based on the principles of democracy, secularism, and social justice. It recognized India as a secular country and believed in protecting the rights of all citizens regardless of their religion, caste, gender, or community. The Constitution also provided for a separation of powers between different branches of the government and protects individual rights and freedoms.

Features of Indian Constitution:

1. Federal System of Government: The Indian Constitution establishes a federal system of government where power is divided between the central government and the states.
2. Partition of India: The Constitution established the idea of dividing India into multiple territories or states based on historical and linguistic factors.

3. **Reservation of Seats:** The Constitution provides for reservation of seats for historically marginalized communities in government, educational institutions, and public employment.
4. **Directive Principles of State Policy:** The Constitution contains a set of Directive Principles that guide the government in making policies and laws.
5. **Separation of the Executive, Judiciary and Legislature:** The Constitution establishes a separation of powers among the executive, judicial, and legislative branches of government.
6. **Fundamental Rights:** The Constitution guarantees fundamental rights to all citizens.
7. **Constitution Revision:** The Indian Constitution is open to revision, and it provides for amending the Constitution through an amendment process.

Preamble

What is a Preamble?

- A preamble is an introductory statement in a document that explains the document's philosophy and objectives.
- In a constitution, it presents the intention of its framers, the history behind its creation, and the core values and principles of the nation.
- The preamble basically gives idea of the following things/objects:
 - Source of the Constitution
 - Nature of Indian State
 - Statement of its objectives
 - Date of its adoption

History of the Preamble to Indian Constitution

- The ideals behind the Preamble to India's Constitution were laid down by Jawaharlal Nehru's Objectives Resolution, adopted by the Constituent Assembly on January 22, 1947.
- Although not enforceable in court, the Preamble states the objectives of the Constitution, and acts as an aid during the interpretation of Articles when language is found ambiguous.

Components of Preamble

- It is indicated by the Preamble that the source of authority of the Constitution lies with the people of India.
- Preamble declares India to be a sovereign, socialist, secular and democratic republic.

- The objectives stated by the Preamble are to secure justice, liberty, equality to all citizens and promote fraternity to maintain unity and integrity of the nation.
- The date is mentioned in the preamble when it was adopted i.e. November 26, 1949.

Key words in the Preamble

- **We, the people of India:** It indicates the ultimate sovereignty of the people of India. Sovereignty means the independent authority of the State, not being subject to the control of any other State or external power.
- **Sovereign:** The term means that India has its own independent authority and it is not a dominion of any other external power. In the country, the legislature has the power to make laws which are subject to certain limitations.
- **Socialist:** The term means the achievement of socialist ends through democratic means. It holds faith in a mixed economy where both private and public sectors co-exist side by side.
- It was added in the Preamble by 42nd Amendment, 1976.
- **Secular:** The term means that all the religions in India get equal respect, protection and support from the state.
- It was incorporated in the Preamble by 42nd Constitutional Amendment, 1976.
- **Democratic:** The term implies that the Constitution of India has an established form of Constitution which gets its authority from the will of the people expressed in an election.
- **Republic:** The term indicates that the head of the state is elected by the people. In India, the President of India is the elected head of the state.

Objectives of the Indian Constitution

- The Constitution is the supreme law and it helps to maintain integrity in the society and to promote unity among the citizens to build a great nation.
- The main objective of the Indian Constitution is to promote harmony throughout the nation.

The factors which help in achieving this objective are:

Justice: It is necessary to maintain order in society that is promised through various provisions of Fundamental Rights and Directive Principles of State Policy provided by the Constitution of India. It comprises three elements, which is social, economic, and political.

- **Social Justice** – Social justice means that the Constitution wants to create a society without discrimination on any grounds like caste, creed, gender, religion, etc.

- Economic Justice – Economic Justice means no discrimination can be caused by people on the basis of their wealth, income, and economic status. Every person must be paid equally for an equal position and all people must get opportunities to earn for their living.
- Political Justice – Political Justice means all the people have an equal, free and fair right without any discrimination to participate in political opportunities.

Equality: The term 'Equality' means no section of society has any special privileges and all the people have given equal opportunities for everything without any discriminations. Everyone is equal before the law.

Liberty: The term 'Liberty' means freedom for the people to choose their way of life, have political views and behavior in society. Liberty does not mean freedom to do anything, a person can do anything but in the limit set by the law.

Fraternity: The term 'Fraternity' means a feeling of brotherhood and an emotional attachment with the country and all the people. Fraternity helps to promote dignity and unity in the nation.

Importance of Objectives: It provides a way of life. It includes fraternity, liberty, and equality as the notion of a happy life and which can not be taken from each other.

Liberty cannot be divorced from equality, equality cannot be divorced from liberty. Nor can liberty and equality be divorced from fraternity.

Without equality, liberty would produce the supremacy of the few over the many.

Equality without liberty would kill individual initiative.

Without fraternity, liberty would produce the supremacy of the few over the many.

Without fraternity, liberty and equality could not become a natural course of things.

Status of Preamble

The preamble being part of the Constitution is discussed several times in the Supreme Court. It can be understood by reading the following two cases.

Berubari Case: It was used as a reference under Article 143(1) of the Constitution which was on the implementation of the Indo-Pakistan Agreement related to the Berubari Union and in exchanging the enclaves which were decided for consideration by the bench consisting of eight judges.

Through the Berubari case, the Court stated that 'Preamble is the key to open the mind of the makers' but it can not be considered as part of the Constitution. Therefore it is not enforceable in a court of law.

Kesavananda Bharati Case: In this case, for the first time, a bench of 13 judges was assembled to hear a writ petition. The Court held that:

The Preamble of the Constitution will now be considered as part of the Constitution.

The Preamble is not the supreme power or source of any restriction or prohibition but it plays an important role in the interpretation of statutes and provisions of the Constitution.

So, it can be concluded that preamble is part of the introductory part of the Constitution.

In the 1995 case of Union Government Vs LIC of India also, the Supreme Court has once again held that Preamble is the integral part of the Constitution but is not directly enforceable in a court of justice in India.

Amendment of the Preamble

- 42nd Amendment Act, 1976: After the judgment of the Kesavanand Bharati case, it was accepted that the preamble is part of the Constitution.
 - As a part of the Constitution, preamble can be amended under Article 368 of the Constitution, but the basic structure of the preamble cannot be amended.
 - As of now, the preamble is only amended once through the 42nd Amendment Act, 1976.
- The term 'Socialist', 'Secular', and 'Integrity' were added to the preamble through 42nd Amendment Act, 1976.
 - 'Socialist' and 'Secular' were added between 'Sovereign' and 'Democratic'.
 - 'Unity of the Nation' was changed to 'Unity and Integrity of the Nation'.

Fact:

- Article 394 of the Constitution states that Articles 5, 6, 7, 8, 9, 60, 324, 367, 379 and 394 came into force since the adoption of the Constitution on 26th November 1949 and the rest of the provisions on 26th January 1950.
- The concept of Liberty, Equality, and Fraternity in our Preamble was adopted from the French Motto of the French Revolution.

Salient features

A salient feature is a distinct and noticeable characteristic of something that makes it stand out from the rest. These are some of the salient features of the Indian Constitution:

1. **Federalism:** The Constitution of India is based on the principle of federalism, which means that powers are divided between the central government and the states.
2. **Directive Principles of State Policy:** These are a set of guidelines laid down in the Constitution that the government is bound to follow in the administration of the country.

3. Separation of Powers: The Constitution provides for a separation of powers between the legislature, executive, and judiciary, which ensures checks and balances and prevents any branch from becoming too powerful.
4. Democracy: The Constitution provides for universal adult suffrage, meaning that all citizens over the age of 18 have the right to vote for their representatives in elections.
5. Equality: The Constitution guarantees equality before the law and prohibits discrimination on the basis of religion, caste, sex, or place of birth.
6. Fundamental Rights: The Constitution guarantees fundamental rights to all citizens, including the right to life and liberty, freedom of speech and expression, and the right to form associations.
7. Federal Legislature: The Constitution provides for a bicameral parliament, consisting of a Lok Sabha (the House of the People) and Rajya Sabha (the Council of States), with different powers and composition.
8. Amendment: The Constitution provides for the amendment of itself through a unique process that involves the approval of two-thirds of both houses of Parliament and three-fourths of the states.

Dr B.R. Ambedkar and Nehru's contribution in making of the Constitution.

Dr B.R. Ambedkar contribution in making of the Constitution.

Dr B.R. Ambedkar, one of India's most prominent architects of the Constitution, played a pivotal role in the making of the Constitution. He was appointed as the Chairman of the Drafting Committee, which was responsible for drafting the Constitution of India.

Dr Ambedkar's contribution to the Constitution was extensive and significant. He was a strong advocate of social justice, equality, and women's rights. He was instrumental in including provisions related to these issues in the Constitution, such as the reservation of seats for historically marginalized communities, provision for equality before the law, and the right to form associations.

Dr Ambedkar also contributed to the structure and organization of the Constitution by proposing a federal system with strong central powers and checks and balances. He believed in a strict separation of powers between the executive, judiciary, and legislature, which is reflected in the Constitution.

Dr Ambedkar was a strong proponent of the principle of federalism, which means that powers are divided between the central government and the states. He believed that this would ensure that the diverse cultures and languages of India could be preserved and celebrated.

Dr Ambedkar's contribution to the Constitution was significant and far-reaching. He was a strong advocate of social justice, equality, and women's rights, and he worked tirelessly to ensure that these principles were reflected in the Constitution of India.

Jawaharlal Nehru, a prominent Indian freedom fighter and the first Prime Minister of India, also played a crucial role in the making of the Constitution of India.

Nehru's contribution in making of the Constitution.

Nehru's contribution to the Constitution was primarily through his work on drafting the Directive Principles of the Constitution, which provide a set of guidelines for the government to follow in its policy making. He was also a signatory to the Indian Constitution along with other prominent leaders including B.R. Ambedkar.

Nehru believed in the unity and integrity of the country and advocated for a strong central government. He also supported the principle of federalism, meaning that powers should be divided between the central government and the states.

Nehru was also a strong advocate of democracy and emphasized the importance of universal adult suffrage. He ensured that the Constitution provided for regular elections and also established the President of India and the Prime Minister of India as the heads of the government.

Nehru also played a key role in drafting the Fundamental Rights of Indian citizens, which was an essential part of the Constitution. He believed that these rights were necessary to protect the freedom and dignity of Indian citizens.

Nehru's contribution to the Constitution was significant, and he played a crucial role in shaping India's post-independence political system. He was a strong advocate of democracy, social justice, and a strong central government, which are reflected in the Indian Constitution.

Chapter 6

Working of the Constitution:

The Constitution of India outlines the framework of the government and the functioning of the various branches and institutions. Here is a general overview of the working of the Constitution:

- **The President of India:** The President of India is the nominal head of the state and is responsible for forming the government and appointing the Prime Minister, who is the head of the government. The President holds many constitutional powers, such as dissolving the Lok Sabha, appointing state governors, and giving assent to laws passed by the legislature.

- **Parliament of India:** The Parliament of India consists of two houses - the Rajya Sabha (Council of States) and the Lok Sabha (House of the People). The Rajya Sabha is composed of members appointed by the President and members elected by state assemblies. The Lok Sabha is composed of members who are elected by the people of India through general elections. The two houses work together to pass bills and provide oversight of the government's executive and administrative actions.
- **Supreme Court:** The Supreme Court of India is the highest judicial body of the country and is responsible for interpreting the Constitution and ensuring that all laws, including those enacted by the parliament and the state assemblies, are constitutional. The court lasts for a term of six years, and its judges are appointed by the President on the recommendation of the Chief Justice of India.
- **State Assemblies:** Each state in India has its constitution, and the functioning of the state assemblies is governed by their respective constitutions. The assemblies are responsible for making laws for their respective states and are electorally accountable to the people.
- **Amendment Process:** The Constitution of India can be amended by a two-thirds majority of both houses of Parliament, followed by the approval of state assemblies.

Fundamental Rights

Fundamental rights are legal rights that are considered essential to human life and liberty. These rights are guaranteed to every citizen of India by the Indian Constitution, which ensures that no individual can be denied these rights.

Here are some of India's fundamental rights:

1. **Right to Equality:** This guaranteed equal rights to all citizens, regardless of their caste, religion, race, or national origin.
2. **Right to Freedom:** This guarantees the fundamental freedom of movement and residence, and the freedom of speech, assembly, association, and profession.
3. **Right against Exploitation:** This prohibits any form of forced labour, child labour, and human trafficking.
4. **Cultural and Educational Rights:** These guarantee the freedom of exercising cultural and economic rights, including the freedom of choice of profession and vocation.
5. **Right to Freedom of Religion:** This guarantees the freedom to freely practice, profess, and propagate the religion of one's choice.
6. **Right to constitutional remedies:** This guarantees that any individual whose fundamental rights have been violated can seek a remedy from the courts.

7. Directive Principles of State Policy: These are non-justiciable guidelines that lay down fundamental principles to be followed by the government and are meant to ensure social and economic justice in society.

Union-State Relations

Union-State relations refer to the relationship between the central government and the states in India. The Indian Constitution, through its enshrinement of federalism, has established a system of governance where powers are divided between the central government and the states.

The Indian government can be broadly divided into two categories: the Union government and the state governments. The Union government consists of the President of India, the Prime Minister of India, and the Cabinet, while the state governments are headed by their respective governors and have their own legislative bodies.

The Constitution grants the Union government certain powers, including powers related to defines, foreign affairs, trade, and agriculture, amongst others. The President has significant powers, including the power to appoint state governors, dissolve state assemblies, and also to assent to laws passed by the state legislatures.

However, the Constitution also places significant checks and balances on the power of the Union government, including restrictions on the exercise of certain powers by the President. The Constitution also provides for the establishment of a federal court, the Supreme Court of India, which has jurisdiction over disputes between the Union government and the state governments.

Additionally, the Constitution mandates that economic policy and planning should be a cooperative effort between the Union and the state governments. The states have been granted significant financial autonomy, and they are allowed to levy taxes at their own discretion.

Amendment procedures to the Constitution

The Constitution of India is a once-in-a-lifetime document, but it is not completely rigid. The Indian Constitution allows for amendments to be made to address changing circumstances, the needs, and aspirations of the citizens of India.

The Constitution provides for two types of amendments: ordinary amendments and extraordinary amendments.

1. Ordinary Amendments:

These are amendments that do not affect the basic structure of the Constitution. They are made by passing a two-thirds majority in both houses of Parliament and then by getting

ratified by two-thirds of the state assemblies. The amendment must be ratified within three years of its passage in Parliament.

2. Extraordinary Amendments:

These are amendments that affect the basic structure of the Constitution. They can be made by passing a two-thirds majority in both houses of Parliament, by getting ratified by two-thirds of state assemblies in the first five years of the amendment being passed, and then by ratification by states in the next ten years.

It is worth noting that any amendment cannot affect the fundamental rights, the structure of the government, or the autonomy of any state. Therefore, these amendments must be carried out with utmost care and caution.

The Constitution also establishes that any amendment must be made with the objective of strengthening democracy, entertainment, or securing justice and equality. These amendments must not, in any way, be used to take away the rights of any individual or community.

Parliamentary committees 'nature purpose and classifications:

In India, parliamentary committees are established to scrutinize the working of different government departments, ministers, and matters of public concern. They are statutory bodies that help Parliament formulate policies and legislation. The Constitution of India recognizes various types of parliamentary committees with specific purposes and classifications.

Here are some of the common types of parliamentary committees and their purposes:

1. Constitutional Authorities:

These parliamentary committees are set up to scrutinize the working of different constitutional authorities such as the Election Commission, Information Commission, and Central Vigilance Commission. Their purpose is to ensure that these authorities are working in the best interest of the public and are independent of the executive branch.

2. Department Related Standing Committees:

These committees are set up to scrutinize the working of different government departments and ministries. Their purpose is to ensure that the departments work efficiently and effectively and that the public interest is protected.

3. Select Committees:

These committees are set up to investigate specific issues that have been referred to them. Their purpose is to inquire into matters of public concern and make recommendations to Parliament.

4. Joint Committees:

These committees are set up when Parliament or a state legislature decides to investigate a matter that requires cooperation and coordination between the two branches of government. Their purpose is to provide a forum for constructive debate between the two branches of government.

5. Public Accounts Committee:

This committee is tasked with getting an overview of public finances to ensure the efficient and effective financial management of the government. The committee reviews report of the Comptroller and Auditor General, and it examines the accounts of the government ministries.

6. Committee on Petitions:

This committee is responsible for receiving and considering petitions from citizens who feel aggrieved against the government or administration. The committee investigates the matter and makes recommendations to the government or administration, depending on the outcome of its investigation.

Parliamentary committees play a critical role in the functioning of democracy by ensuring that the government is accountable to the people and that their interests are protected.

(UNIT-3) Chapter 7

Constitutional Development and its Philosophy

The Constitution of India establishes various legal institutions to uphold the principles of justice, equality, and democracy. These institutions work together to ensure the smooth functioning of the government and protect the rights of the citizens. Similarly, citizens have a vital role in the functioning of the constitutional institutions.

Here are some of the key constitutional institutions and the role of citizens:

1. Supreme Court of India:

The Supreme Court is the highest judicial institution in India and interprets the Constitution. The court's role is to ensure that the laws of the land are consistent with the Constitution and the principles of justice. Citizens can approach the Supreme Court through writ petitions if their fundamental rights are violated.

2. Central Vigilance Commission:

The Central Vigilance Commission is responsible for maintaining integrity in public life and investigating corruption-related cases. Citizens can lodge complaints with the commission against corrupt officials or government agencies.

3. Election Commission of India:

The Election Commission ensures that free and fair elections are held in India. The commission is responsible for setting the dates for elections, conducting the elections, and ensuring that the elections are conducted in a transparent manner. Citizens have the right to vote and participate in elections.

4. Public Accounts Committee:

The Public Accounts Committee is responsible for the investigation of public accounts and examining the expenditures incurred by the government. The committee ensures that the funds are being used efficiently and effectively. Citizens can raise concerns regarding financial irregularities in government activities by approaching the Public Accounts Committee.

5. Financial Advisory Committee:

The Financial Advisory Committee is responsible for providing policy recommendations to the government on financial matters. The committee analyses the financial situation of the government and makes recommendations for improving the financial management of the government.

Citizens also play a vital role in ensuring the effective functioning of constitutional institutions. Citizens have the right to participate in government activities and contribute to the development of the nation. Citizens can raise their concerns regarding public affairs by approaching various constitutional institutions, like the Supreme Court, Public Accounts Committee, and other statutory bodies. Similarly, citizens can also participate in public debates and discussions on various issues of public concern.

Parliamentary and Constitutional Institutions:

In India, Parliamentary and Constitutional institutions have a significant role in maintaining democracy and upholding the rule of law. The Constitution of India establishes these institutions to ensure that the government works in the best interest of the people and their fundamental rights are protected.

Parliamentary Institutions

The Parliament of India is a unicameral legislature and is responsible for making laws for the nation. The Parliament is made up of two houses - the Rajya Sabha (Council of States) and the Lok Sabha (House of the People).

The Rajya Sabha is composed of members appointed by the President and members elected by state assemblies. The Lok Sabha is composed of members who are elected by the people of India through general elections. The two houses work together to pass bills and provide oversight of the government's executive and administrative actions.

Constitutional Institutions

The Constitution of India establishes several legal institutions to uphold the principles of justice, equality, and democracy. These institutions work together to ensure the smooth functioning of the government and protect the rights of the citizens.

1. Supreme Court of India:

The Supreme Court is the highest judicial institution in India and interprets the Constitution. The court's role is to ensure that the laws of the land are consistent with the Constitution and the principles of justice. The court hears petitions in constitutional matters, cases related to civil liberties, and disputes between different states.

2. Central Vigilance Commission:

The Central Vigilance Commission is responsible for maintaining integrity in public life and investigating corruption-related cases. The commission investigates allegations of corruption against public officials and government agencies and submits its reports to the President.

3. Election Commission of India:

The Election Commission ensures that free and fair elections are held in India. The commission is responsible for setting the dates for elections, conducting the elections, and ensuring that the elections are conducted in a transparent manner. The commission also conducts voter education campaigns to increase voter awareness and promote responsible voting practices.

4. Public Accounts Committee:

The Public Accounts Committee is responsible for the investigation of public accounts and examining the expenditures incurred by the government. The committee ensures that the funds are being used efficiently and effectively. The committee also investigates fraud and irregularities in government expenditures and submits reports to the President.

5. Financial Advisory Committee:

The Financial Advisory Committee is responsible for providing policy recommendations to the government on financial matters. The committee analyses the financial situation of the government and makes recommendations for improving the financial management of the government.

In addition to these institutions, the Constitution also provides for several other institutions like the President, the Prime Minister, and state assemblies aimed at upholding the principles of democracy and ensuring the effective functioning of the government.

Legislature:

The legislature is an important branch of government that is responsible for creating and enforcing laws. It is made up of two houses: the House of Representatives and the Senate. The House of Representatives is based on the population of the states, with each state having a number of representatives proportional to its population. The Senate, on the other hand, is made up of two senators from each state, and one senator from each of the District of Columbia and the five territories.

The legislative branch operates through both the House of Representatives and the Senate. Bills can be introduced in either the House of Representatives or the Senate, and both houses must pass the bill before it can be sent to the President for implementation or veto.

Congress, which is made up of the Senate and the House of Representatives, is the legislative branch of the United States government. The President has the power to sign or veto the legislation passed by Congress.

The Constitution of India established a bicameral parliament comprising the Rajya Sabha (Council of States) and Lok Sabha (House of the People). The Rajya Sabha is composed of members appointed by the President and members elected by state assemblies, while the Lok Sabha is composed of members who are elected by the people of India through general elections.

Parliament has the power to make laws on all matters within the scope of the Constitution, except matters relating to religion and state attitude towards religion. The President has the power of assent or veto over the legislation passed by Parliament.

Lok Sabha Rajya Sabha-Composition and Powers Executive:

Lok Sabha:

The Lok Sabha is the lower house of the Indian Parliament and is composed of elected representatives of the people. It is made up of members called Members of Parliament (MPs) who are elected by the people of India through general elections held every five years.

As per the Constitution of India, the Lok Sabha is made up of members from five benches - Shudras, Brahmins, Vaishyas, Kshatriyas, and Dalits. However, this system was abolished in 1950 following the implementation of the Act of Reservation of Colleges and Universities, which provided for the reservation of admission to educational institutions on the basis of caste.

The Lok Sabha has the power to approve the budget, make laws related to the Constitution, and impeach the President. It is presided over by the Speaker of the Lok Sabha.

Rajya Sabha:

The Rajya Sabha is the upper house of the Indian Parliament and is composed of members appointed by the President and members elected by state assemblies. It is made up of 600 members, out of which 52 are nominated by the President and the rest are elected by the state assemblies, with the number of members per state based on its population.

The Rajya Sabha has the power to make laws related to the Constitution and approve Bills passed by the Lok Sabha. It also has the power to provide advice and consent to the government in the appointment of judges, Lok Sabha speakers, and several other positions. It is presided over by the Vice-President of India.

President of India and Prime Minister of India are two heads of the Indian government with powers that work together to keep the country functioning smoothly.

Powers Executive:

The President of India is the nominal head of the state and the head of the executive. The President holds many powers including the power to appoint the Prime Minister, dissolve the Lok Sabha, serve as the head of state ceremonies, and represent the country internationally. The President is also responsible for preserving the Constitution and maintaining unity and national integration.

The Prime Minister of India is the head of the government and popularly referred to as the leader of the nation. The Prime Minister is responsible for running the government and implementing policies. The Prime Minister is appointed by the President of India and can be removed at any time by the President.

the President and Prime Minister work towards the development of the country, maintain law and order, and ensure national security. They also have the power to amend the Constitution with the approval of two-thirds majority in both Houses of Parliament and state assemblies.

President

The President of India is the nominal head of the state and the head of the executive. The President has several powers to maintain the Constitution and keep the country functioning smoothly. Some of the powers of the President of India include:

1. Dissolving the Lok Sabha: The President of India has the power to dissolve the Lok Sabha at any time, subject to the assent of the Rajya Sabha with the majority required by law.

2. appointing the Prime Minister: The President of India appoints the Prime Minister of India, who is the head of the government.
3. Forming the government: The President of India is responsible for forming the government after the general elections by appointing the Prime Minister.
4. Serving as the head of state: The President of India serves as a symbolic head of state and represents the country internationally.
5. Representing India at international forums: The President of India represents India at international forums and conferences, including the United Nations and the Non-Aligned Movement.
6. Powers in times of emergency: During a national emergency, the President of India has the power to issue ordinances and to take other actions to deal with the situation.
7. Constitutional powers: The President of India also has certain constitutional powers, including the power to assent or veto bills passed by the Parliament, and to appoint judges to the Supreme Court and other high courts.

The President of India is appointed by an electoral college made up of Members of Parliament and state assemblies, with the President serving as the nominal head of the state for a term of five years.

Prime minister composition and powers, Judiciary:

The Prime Minister of India is the head of government and is responsible for running the country's day-to-day activities. The Prime Minister is nominated by the President of India and is appointed by the President. The following are the key provisions regarding the composition and powers of the Prime Minister:

1. Qualifications: The Prime Minister must be a Member of Parliament of any state or union territory, and must not hold any other office of profit or trust from the government.
2. Term of office: The Prime Minister holds office for a term of five years unless terminated earlier by the President.
3. Council of Ministers: The Prime Minister is assisted by the Council of Ministers, which is headed by the Prime Minister. The Council of Ministers includes members of the Cabinet, State Ministers, and Attorney General.
4. Powers of the Prime Minister: The Prime Minister has a wide range of powers, including:
 - a. Appointment of Ministers and assigning portfolios.
 - b. Presiding over the Cabinet meetings and giving directions to the Council of Ministers.
 - c. Commanding the Armed Forces.

- d. Undertaking foreign diplomacy.
- e. Negotiating with international organizations.
- f. Representing the country at international summits.
- g. Approving foreign agreements.
- h. Signing bills passed by the Parliament.
- i. Dissolving the Lok Sabha.

5. Impeachment: The Prime Minister can be impeached if they engage in misconduct or fail to perform their duties and responsibilities satisfactorily. The President can remove the Prime Minister if involved in alleged instances of constitutional misconduct.

Supreme court

The Supreme Court of India is the highest court of appeal in the country and is responsible for interpreting the Constitution of India. It is a "final court of appeal" and is located in New Delhi.

The Supreme Court is made up of a Chief Justice and 42 other judges, who are appointed by the President of India after approval by the Parliament. Its primary role is to protect the fundamental rights of Indian citizens, as well as to interpret the Constitution in various legal disputes.

The court has the power to declare a law unconstitutional and to strike it down, making it one of the most powerful courts in the Indian legal system. Additionally, the Supreme Court has the power of original jurisdiction in constitutional cases and can also hear other important cases with a national or statewide impact.

Some of the noteworthy decisions made by the Supreme Court include:

- Ajanta Ellora: This case established the presidential doctrine of pardon, allowing the President to cancel fines and penalties imposed on citizens.
- Romila Thapar v. State of Uttar Pradesh: In 1993, the Supreme Court declared sections of the Uttar Pradesh's Special and Local Laws (Minority and Maintenance) Act of 1971 to be violative of the fundamental rights of Indian citizens.

The court's office is located in the 10-story Supreme Court building in New Delhi's Court Road mind.

High court composition and jurisdiction

The composition and jurisdiction of High Courts in India vary from state to state, as each state has its own High Court with its own specific powers and jurisdiction. However, there are some general principles that govern the composition and jurisdiction of High Courts in India:

1. Composition: Each High Court in India is headed by a Chief Justice and several Judges or Associate Judges, the number of which can vary from state to state.
2. Appointment of Judges: Judges of High Courts are appointed by the President of India after approval by the Chief Justice of India and the Legislature of the state.
3. Powers of High Courts: High Courts have several powers, including:
 - a. The power of original jurisdiction to hear civil cases.
 - b. The power of referral by lower courts and tribunals to the High Court.
 - c. The power of review of decisions by subordinate courts.
 - d. The power to give directions on administrative matters.
 - e. The power to grant writs of Habeas Corpus, Mandamus, Quo warranto, and other writs.
 - f. The power to declare laws unconstitutional.
4. Limitation of Jurisdiction: High Courts have limited jurisdiction and their power is restricted to the state in which they are located.

The jurisdiction of High Courts is divided into both Original jurisdiction and Appellate jurisdiction. The Original jurisdiction is concerned with the hearing of civil cases and writ petitions, while the Appellate jurisdiction is concerned with the review of lower court decisions and writ petitions.

It is important to note that High Courts are not directly responsible to the Parliament and are considered autonomous legal institutions. Therefore, their decisions are final and binding on the administrative machinery and the citizens of the state.

Comptroller and Auditor General

The Comptroller and Auditor General (CAG) of India is the chief auditor of the country and is responsible for examining the accounts of the government and its agencies. The CAG is appointed by the President of India after approval by the Parliament.

The CAG's main duties and powers include:

1. examination of accounts of the government and its agencies at various levels, including railways, central power utilities, banks, and others.
2. Audit of the accounts of public undertakings, including those owned by government.
3. Audit of the accounts of autonomous institutions unless they are exempted under the provisions of the Constitution or specific legislation.
4. Reporting of irregularities, misappropriation of funds, and anomalous transactions to the President, the Parliament, and the Supreme Court, as and when they come to notice.

The CAG operates independently and is responsible to the parliament only. The CAG's report is final and binding on the government and its agencies.

The CAG's office is located in New Delhi, and he is assisted by a Director-General and several auditors and accountants.

Election Commission. Powers

The Election Commission of India (ECI) is an independent body responsible for organizing and conducting free and fair elections in the country. The ECI is set up under the provisions of the Constitution of India and has several powers, including:

1. Preparing and publishing the electoral roll - The ECI is responsible for preparing and publishing the electoral roll for all registered voters in the country.
2. Allocating Constituencies - The ECI determines the number of seats and assigns them to the each state and union territory based on the population of the region.
3. Conducting Elections - The ECI is responsible for conducting, supervising and controlling the election processes across all the states and union territories in the country.
4. Prevention of Electoral Malpractices - The ECI takes measures to prevent electoral malpractices such as proxy voting, voter intimidation, and the distribution of misinformation.
5. Overseeing the Electoral Processes at the State and Local Level - The ECI oversees the conduct of elections at the state and local level to ensure that the elections are held in the same manner as at the national level.
6. Appointment of Electoral Officials - The ECI appoints the Chief Electoral Officer, Assistant Chief Electoral Officer, District Electoral Officer and other election officials.
7. Declaration of Results - The ECI declares the results of elections and instructs the returning officer to issue the winner's certificate.

ECI has the power to make regulations and guidelines under the provisions of the Constitution of India, and it is accountable to the Parliament of India. The ECI's office is located in New Delhi, and it has regulations governing the conduct of elections and related matters. ECI is responsible for creating an awareness about the right to vote, and promoting good governance through free and fair elections.

Chapter 8

Role and Responsibilities of Citizens under Indian Constitution:

The Indian Constitution outlines not just the rights and privileges of its citizens, but also their significant roles and responsibilities. These duties are enshrined in Part IV-A, added in

1976, and serve as a guiding framework for fostering a responsible and engaged citizenry. Let's delve into some key aspects:

Fundamental Duties:

- Abide by the Constitution and respect its ideals and institutions: This emphasizes upholding the rule of law, respecting national symbols, and cherishing the democratic values enshrined in the Constitution.
- Cherish and follow the noble ideals which inspired our national struggle for freedom: This encourages citizens to understand the sacrifices made during India's independence movement and uphold the values of freedom, equality, and justice.
- Uphold and protect the sovereignty, unity, and integrity of India: This emphasizes national unity and security, requiring citizens to be vigilant against internal and external threats.
- Defend the country and render national service when called upon to do so: This recognizes the citizen's responsibility to contribute to national defence and participate in nation-building activities.
- Promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities: This encourages tolerance, mutual respect, and understanding among different communities and groups within the nation.
- Value and preserve the rich heritage of our composite culture: This highlights the importance of safeguarding India's diverse cultural traditions and fostering pride in its shared heritage.
- Protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures: This emphasizes environmental responsibility and the ethical treatment of all living beings.
- Develop the scientific temper, humanism and the spirit of inquiry and reform: This encourages a rational and critical approach to knowledge, innovation, and social progress.
- Safeguard public property and to abjure violence: This underlines the importance of protecting public resources and resolving conflicts peacefully.
- Strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement: This promotes a culture of striving for individual and collective progress, contributing to national development and upliftment.

These fundamental duties are not mere pronouncements, but principles that should guide citizens' everyday actions and choices. Additionally, there are many other ways in which citizens can contribute to their nation, such as:

Actively participating in the democratic process by voting, engaging in informed political discourse, and holding elected officials accountable.

- a. Volunteering their time and skills to social causes and community development initiatives.
- b. Promoting ethical conduct and social responsibility in their personal and professional lives.
- c. Respecting the law and contributing to a safe and secure environment.
- d. Embracing and celebrating India's cultural diversity and promoting social harmony.

Concept of Citizenship:

Citizenship has been defined as full and equal membership of a political community. In the contemporary world, states provide a collective political identity to their members as well as certain rights. Therefore, we think of ourselves as Indians, or Japanese, or Germans, depending on the state to which we belong. Citizens expect certain rights from their state as well as help and protection wherever they may travel.

The importance of full membership of a state can be appreciated if we think of the condition of the thousands of people in the world who have the bad fortune to be forced to live as refugees or illegal migrants because no state is willing to grant them membership. Such people are not guaranteed rights by any state and generally live in precarious conditions. For them full membership of a state of their choice is a goal for which they are willing to struggle, as we see today with Palestinian refugees in the Middle East.

The precise nature of the rights granted to citizens may vary from state to state but in most democratic countries today they would include some political rights like the right to vote, civil rights like the freedom of speech or belief, and some socio-economic rights which could include the right to a minimum wage, or the right to education. Equality of rights and status is one of the basic rights of citizenship.

Each of the rights now enjoyed by citizens has been won after struggle. Some of the earliest struggles were fought by people to assert their independence and rights against powerful monarchies. Many European countries experienced such struggles, some of them violent, like the French Revolution in 1789. In the colonies of Asia and Africa, demands for equal citizenship formed part of their struggle for independence from colonial rulers. In South Africa, the black African population had to undertake a long struggle against the ruling white minority for equal citizenship. This continued until the early 1990s. Struggles to achieve full membership and equal rights continue even now in many parts of the world. You may have read about the women's movement and the Dalit movement in our

country. Their purpose is to change public opinion by drawing attention to their needs as well as to influence government policy to ensure them equal rights and opportunities.

Person of Indian Origin PIO Overseas Citizen of India OCI

Person of Indian Origin (PIO), Overseas Citizen of India (OCI), and Indian National Overseas Citizen (INOC) are terms used to describe individuals who have ties to India but do not hold Indian citizenship.

- **PIO:** A PIO is a person of Indian descent born outside of India. PIOs are not citizens of India but are entitled to certain rights and privileges under Indian law. For example, PIOs are entitled to a residence in India and to the consular protection of the Indian government.
- **OCI:** OCI is a legal status granted to individuals of Indian descent who have lived abroad for a certain period. OCI holders are not citizens of India but are entitled to certain rights and privileges, such as the right to vote in certain elections in India and the right to live and work in India without requiring a visa.
- **INOC:** INOC is similar to OCI, but the eligibility criteria are stricter. INOC holders are individuals of Indian descent who have lived abroad for a longer period and have maintained ties with India. INOC holders are entitled to certain rights and privileges, such as the right to vote in certain elections in India and the right to live and work in India without requiring a visa.

It's important to note that these terms are used interchangeably in certain instances, and eligibility criteria may vary. It is always best to refer to the specific legal provisions in the country of origin or the Indian government's official website for more information.

Fundamental Duties

The Indian Constitution defines certain duties that citizens must perform to uphold the values and principles of the Constitution of India. These duties are:

- To abide by the Constitution and law of India and promote respect for the Constitution and law.
- To uphold the dignity of women and promote equality of gender.
- To uphold the sovereignty and integrity of the Indian State.
- To defend the Indian nation and protect it from any external aggression.
- To promote the welfare of all individuals and communities and work towards national harmony.

- To participate actively in cultural and spiritual traditions and preserve Indian traditions.
- To strive towards excellence in all spheres of life and promote social, economic and political progress.
- To cooperate with the authorities in maintaining public order and upholding the security of the state.
- To contribute to the advancement of science and technology and promote the use of advances in science and technology for the betterment of life.
- To promote and sustain sports and other forms of physical and mental activities that promote good health.
- To treat all citizens with dignity and respect and ensure that no citizen is treated discriminately on the grounds of their religion, caste, creed, gender, place of birth, or economic status.

These fundamental duties act as a moral code of conduct for citizens and are meant to help in creating a just and equitable society. However, there is no legal obligation to fulfil these duties, and no legal consequences for not fulfilling them. However, it is considered to be a moral responsibility for citizens to fulfil these duties and contribute to the growth and development of the nation.

Chapter 9

Goals and Policies of National Development enshrined in the Constitution:

The Indian Constitution enshrines several goals and policies of national development. These goals and policies aim to ensure the overall growth and development of India and the welfare of its citizens. Some of these goals and policies are:

- **Economic Development:** The Constitution recognizes the need for economic development and sets out policies to promote industrial growth, prevent unemployment, and promote agricultural development. It also provides for progressive taxation and social security measures.
- **Education:** The Constitution recognizes the importance of education as a tool for national development and sets out policies to promote the spread of education, promote equality of educational opportunity, and promote technical and professional education.

- **Social Welfare:** The Constitution upholds the principle of equality and social justice, and provides for social welfare measures, such as free legal aid, free Old Age Pension, and free health insurance, for those who are unable to support themselves through their own means.
- **Cultural Development:** The Constitution recognizes the importance of culture as a valuable heritage of the nation and sets out policies to promote cultural development, preserve and protect cultural heritage, and promote national integration.
- **Environment:** The Constitution recognizes the importance of environmental protection and sets out policies to promote the conservation of natural resources, promote the protection of wildlife and preservation of forests.
- **Health:** The Constitution recognizes the importance of public health and sets out policies to improve the health care facilities, prevent diseases and establish hospitals and health clinics in every district of the state.

These goals and policies are the foundation of the Indian development model and have been instrumental in shaping the nation's history and future. They are non-justiciable, meaning they are not enforceable by law, but serve as guiding principles for policy-making and decision-making at all levels of government.

NITI Ayoga

NITI Ayog, or National Institution of Transforming India Ayog, is a think-tank of the Indian Government formed on January 1, 2015, to promote long-term and sustainable economic growth. It is commonly referred to as the National Council of Economic Planning and Development (NCEDD). NITI Ayog was created to replace the Planning Commission, which had been the main institutional mechanism for economic planning in India for over six decades.

The purpose of NITI Ayog is to move India from a stage of development where everyone's essential needs are met to a stage of development where the citizen's participation determines economic agenda. NITI Ayog is not a planning agency, but an advisory body to the Prime Minister on economic policy and strategy. It is composed of four divisions, namely:

- **Division of Atmanirbhar Bharat (Self-Reliant India):** It is focused on promoting economic self-reliance and entrepreneurship.
- **Division of Everyday India:** It focuses on improving the quality of life of the common man in India.
- **Division of Strategic and Long-Term Planning:** It is focused on promoting sustainable and inclusive growth of the Indian economy.

- **Division of Industry and Infrastructure:** It is focused on promoting industrialization and infrastructure development.

The role of NITI Ayog is to suggest policy measures to the Government for achieving sustainable economic growth and to collaborate with states, private sector, academic institutions, and other stakeholders to implement these policies. It also aims to ensure that the recommendations of the NITI Ayog are actively implemented and monitored, and that the outcomes are visible to the citizens of India.

National Development Council

The National Development Council (NDC) was an Indian government body constituted by President Indira Gandhi in 1969 as a major institutional arrangement for promoting the planning of national development. The NDC was tasked with preparing five-year plans and assessing the progress towards their implementation. It was composed of representatives from the government, trade unions, private sector, cultural organizations, and the civil society.

The NDC was abolished by the government of India in 2000 and its responsibilities were assigned to several other agencies. The Ministry of Planning was formulated to oversee the process of five-year planning and development, and other agencies like the National Institute of Industrial Engineering and Management (NITIEM) and the Economic and Social Policy Unit (ESPU) were established to focus on the development of particular sectors such as electronics and information technology, and rural development, respectively.

The abolition of the NDC was a major change in the Indian economy, as it led to a more decentralized planning process and the role of the private sector was given more importance in the planning process. This also resulted in a shift from centralized control to market-oriented economic policies, as the government began to focus more on promoting competition and private enterprise. Despite this, the Indian economy continues to grapple with issues of poverty, unemployment, and inequality, and the role of the government remains crucial in addressing these challenges.

Goals of National Educational Policy 2020

The National Educational Policy 2020, also known as the New Education Policy (NEP), aims to transform the Indian education system and align it with the global best practices. Some of the key goals of the policy are:

- **Student-centred learning:** The New Education Policy emphasizes on student-centered learning, where the child is the centre of the educational system. This approach values the individuality of each student and aims to develop their multiple intelligences.

- **Multidisciplinary education:** The policy seeks to promote multidisciplinary education, where students are encouraged to explore multiple fields of study and develop a holistic perspective of the world. It aims to break down the silos between various subjects and promote interdisciplinary learning.
- **Skill-based education:** The policy promotes skill-based education and the acquisition of relevant skills to prepare students for the workforce of the 21st century. It aims to reduce the emphasis on rote learning and encourage students to develop critical thinking skills.
- **Early childhood education:** The New Education Policy emphasizes the importance of early childhood education and promotes a child-friendly learning environment from the age of three.
- **Inclusion and integration:** The policy aims to promote inclusion and integration of all students, including those with disabilities and disadvantaged backgrounds.
- **Indian Culture and Values:** The policy aims to inculcate Indian culture and values in the educational system and promote cultural diversity and inclusiveness.
- **Multi-lingual and bitrilingual education:** The policy promotes multilingual and bitrilingual education, where students are encouraged to learn multiple languages.
- Overall, the National Educational Policy 2020 aims to create a holistic, student-centred, and multidisciplinary educational system that prepares students for the challenges of the 21st century while preserving the rich cultural heritage of India.

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