

Chapter-I

2.1 INDIAN CONSTITUTION

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

Structure

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

Ac


1.0. Objectives

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

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

1.1. Introduction

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



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

1.2. Making of Indian Constitution and its objectives

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

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

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

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

1.3. The Preamble: Values and Salient features

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

THE CONSTITUTION OF INDIA

PREAMBLE

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

JUSTICE, social, economic and political;

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

EQUALITY of status and of opportunity;

and to promote among them all

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

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

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

Handwritten initials

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

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

1.3.1. Sovereignty

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

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

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

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

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

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

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

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

1.3.2. Socialist

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

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

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

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

1.3.3. Secularism

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

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

1.3.4. Democracy

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

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

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

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

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

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

1.3.5. Republic:

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

1.3.6. Justice

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

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

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

1.3.7. Liberty

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

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

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

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

1.3.8. Equality

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

1.3.9. Fraternity

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

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

1.3.10. Dignity

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

1.3.11. Unity and Integrity of the Nations

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

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

1.4. The values of the Indian Constitution

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

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

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

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

1.5. Let us sum up

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

1.6. Key Words

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

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

Citizen: A person possessing citizenship/nationality

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

1.8. Suggested Readings

- Austin, G., *The Indian Constitution: Cornerstone of a Nation*, Clarendon Press, Oxford, 1996.
- Bakshi, P. M. *The Constitution of India*, Universal Law Publishing Company Ltd., New Delhi, 2014.
- Baruah, Aparijita., *Preamble of the Constitution of India: An Insight and Comparison with Other Constitutions*, Deep & Deep, New Delhi, 2006.
- Basu, D.D., *Introduction to the Constitution of India*, 25th Edition, Lexis Nexis, 2021
- Canovan, M., *Nationhood and Political Theory*, Cheltenham, UK: Edward Elgar, 1996.
- Kashyap, S.C., *Our Constitution*, National Book Trust, India, New Delhi, 1995.
- Rai, Udai Raj, *Fundamental Rights and Their Enforcement*, Prentice Hall of India Ltd., New Delhi, 2014.
- Shukla, V. N., *Constitution of India*, Eastern Book Company Ltd., New Delhi, 2013.
- Wheare, K.C., *Modern Constitutions*, Oxford University Press, London, 1964.



Chapter-II

PATRIOTISM

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

Structure

- 2.0. Objectives
- 2.1. Introduction
- 2.2. Patriotism
 - 2.2.1. Origin, meaning and definition
 - 2.2.2. Types and features of Patriotism
 - 2.2.3. Growth of Patriotism in India
- 2.3. Patriotic Values and Ingredients of Nation Building
 - 2.3.1. Nation Building- Concept and Prerequisites
 - 2.3.2. Role of Patriotism in Nation Building
- 2.4. Concept of Good Citizenship
- 2.5. Emotional Connection with the Country
- 2.6. Duties of Citizens and Qualities of Good Citizens
 - 2.6.1. Patriotism and the Indian Constitution
 - 2.6.2. Fundamental Rights and Duties and Citizens
 - 2.6.3. Qualities of Good Citizens and Progress of the Nation
- 2.7. Let us sum up
- 2.8. Key Words
- 2.9. Check Your Learning
- 2.9. Suggested Readings

2.0. Objectives

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

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

2.1. Introduction

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

2.2. Patriotism

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

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

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

2.2.1. Origin, meaning and definition

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

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

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

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

Meaning

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

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

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

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

Definition

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

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

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

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

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



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

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

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



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

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

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

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

Activity:

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

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

Thus, you need to understand:

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

2.2.2. Types and Nature of Patriotism

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

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

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

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

De

Patriotism Means Different Values to Different People

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

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

Activity:

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

State Directed Patriotism

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

2.2.3. Growth of Patriotism in India

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

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

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

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

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

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

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

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

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

2.3. Patriotic Values and the Ingredients of Nation-Building

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

2.3.1. Nation Building- Concept and Prerequisites

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

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

2.3.2. Role of Patriotism in Nation-Building

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

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

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

2.4. Concept of good Citizenship

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

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



What does citizenship mean?

<https://www.youtube.com/watch?v=XCVjQMMV0Q>

Who is a citizen? –

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

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

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

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

Activities:

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

2.5. Emotional Connection with one's Country

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



2.6. Duties of Citizens and Qualities of Good Citizens

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

2.6.1. Patriotism and the Indian Constitution

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

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



2.6.2. The Fundamental Rights and Duties and Citizen

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

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

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

Watch the video

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

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

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

2.6.3. Qualities of Good Citizens and Progress of the Nation

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

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



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

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

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

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

2.7. Let us sum up

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

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

2.8. Key Words

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

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

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

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

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

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

2.9. Check Your Learning

Q.1. Definitional Type

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

Q.2. Analytical Type

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

Q.3. Essay type

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

2.9. Suggested Readings

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

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

Se

CHAPTER III

2.3. VOLUNTEERISM

CONTENTS

- 3.0. Objectives of the Chapter
- 3.1. What is Volunteerism?
- 3.2. Volunteerism: Principles and Perspectives
 - 3.2.1. Who is a Volunteer?
 - 3.2.2. Why should we Volunteer?
 - 3.2.3. Qualities that Characterise a Volunteer
 - 3.2.4. A Brief History of Volunteering
 - 3.2.5 Some Notable Voluntary Organisations
- 3.3. How does one Become a Volunteer?
- 3.4. Common Sectors for Voluntary Work Suitable for Students
 - 3.4.1. Blood Donation
 - 3.4.2. Organ Donation
 - 3.4.3. Cleanliness and Save the Environment Campaigns
 - 3.4.4. Caring for Senior Citizens Through Volunteering
 - 3.4.5. Caring for Street Children
 - 3.4.6. Caring for Children of Migrant Workers
 - 3.4.7. Caring for Children of Slum Dwellers
 - 3.4.8. Caring for Children In Childcare Institutions
 - 3.4.9. Volunteering with the Police
 - 3.4.10. Suicide watch Volunteering
- 3.5. Summary
 - Key Words
 - Common Questions
 - Suggested Readings

Suman

3.0. Objectives

This chapter defines and expands the idea of volunteerism and its role in building a sustainable human society as well as shaping individual character. Volunteering is service that consists of positive action by an individual or group of individuals that is beneficial to both individuals and society. Volunteerism transcends all barriers, tangible or intangible and stands for the noblest aspirations and deeds. It brings equity, inclusivity, and sustainability to the local and global environment. After going through this chapter, students would be able to:

- understand the basics of volunteerism
- have an idea of the history of volunteerism
- know the relationship between leadership and volunteerism
- will be able to identify common sectors for voluntary work for them and associated benefits

3.1. What is Volunteerism

Volunteerism is commonly defined as a positive action by an individual or group of individuals that has proved to be beneficial not only to the individual but also for society. Volunteering is a choice made freely by a person or an organization and transcends all caste and religious barriers. It is a mutually beneficial relationship not in terms of material benefit but definitely from an emotive perspective particularly for the volunteer. It is an act without any vested interest or any material benefits, not even expectations of financial benefit to oneself.

There are many examples of volunteering around us. Many fellow human beings living around us provide their time, expertise and effort by volunteering to work in public and private institutions for the underprivileged including children having no parental support, mentally challenged children, street children, the old age homes, the acting begging, people living in tribal areas. There are called volunteers whose time and resources are devoted to bettering the lives of their fellow human beings, other living beings including plants and animals. There are umpteen examples of volunteers providing cooked food to street children, teaching destitute children at makeshift shelters, providing much-needed healthcare to poor households, running placement centers in educational institutions, organizing structured sports and games for underprivileged children, providing food and psychological support to the elderly and women in institutions and the physically as well as the mentally challenged persons residing in institutions. All these are done without any expectation of financial or material gains.

Volunteerism can also be taken up by organizations in a targeted manner. India has many organizations that are registered as voluntary organizations. These are Non-Government bodies called NGOs. They work mostly in social service sectors. Some popular voluntary service organizations are CRY (Child Right and You), Missionaries of Charity, Salam Balak,

Soni

Help Age India, Mobile Creches, Apanalaya, Akshara etc., Each of these work in a specific area like Help Age India working with senior citizens.

3.2. Volunteerism: Principles and Perspectives

Volunteerism normally follows the following broad principles:

- Volunteering must benefit the community and the volunteer
- Volunteer work is mostly unpaid
- Volunteering is always a matter of choice
- Volunteering is a legitimate way in which citizens can participate in the activities of their community
- Volunteering is a vehicle for individuals or groups to address human, environmental and social needs
- Volunteering is an activity performed in the not-for-profit sector only
- Volunteering is not a substitute for paid work. Volunteers do not replace paid workers nor do they constitute a threat to the job security of paid workers
- Volunteers must be aware of and respect the rights, dignity and culture of others

3.2.1. Who is a Volunteer?

A volunteer is a human being who, by virtue of his work makes a difference on the ground. Volunteers freely choose to devote a certain amount of their time and effort to provide help and support to another person, group/s of persons or to a cause. To summarise:

- A volunteer is a professional or non-professional person who willingly spares his/her time and effort for others,
- They are committed to the goals and principles of selfless service or social work
- They neither expect nor receive any remuneration for their work
- As a consequence of his work, emotional satisfaction and moral credit are always accrued to the volunteer

History is full of inspiring stories of great volunteers. One that immediately comes to mind as a contemporary voluntary worker is Mother Teresa. This frail and compassionate Albanian nun arrived in India with the sisters of Loreto. As she toured the nooks and corners of Eastern India and particularly Kolkata, she was aghast at the pain and misery that was the constant companion of the homeless, the poor, the sick, the hungry and the destitute found on the streets of the city. She decided to start working for helping these people by simply finding a place for them, taking care of them, showering them with compassion and being on the whole non-judgmental about them. She continued this work with the group of nuns that came to be known as the Missionaries of Charity and established "Nirmal Hriday", a place the abandoned can call their own. As a true volunteer, Mother Teresa herself would bandage and dress the

wounds of lepers, look after the sick, play with destitute children at *Nirmala Sishu Bhavan* and also liaison with the authorities for providing help. To her, "service to mankind is service to GOD". Her reward was the understanding that she was part of God's plans to help these people. That was the reason people of India called her "Mother Teresa" "one who, like a true mother, cared for the hungry, the naked, the homeless, the crippled, the blind, lepers, the unwanted, the unloved and the uncared for without asking for anything in return. In a sense, she was the ultimate volunteer, the universal mother.

We can perhaps digress for a moment here and think about people around us. Remember your mother toiling hard from morning to evening to make sure that you are provided with the best of everything. She takes no salary, listens to your complaints, never bothers you about her illness but still cares for your comforts. Can we then call our mothers volunteers in the family universe? Line up your reasons for and against.

3.2.2. Why should we volunteer?

Volunteers add to the quality and overall scope of various programmatic services of governments and NGOs involved in social work. They provide enthusiasm, additional resources, genuine interest and, many times, specialised skill sets not available otherwise. It is known that volunteers have often supplemented the regular workforce during times of crisis like natural or man-made disasters, especially when requirements peak. They often have the capacity to provide services outside the normal purview of government employees. For example, during the current COVID 19 pandemic we saw many individuals and organizations that worked incessantly with affected people providing food, health care, facilities like transporting them home, emotional support and funeral services. The world during the first and second waves of the pandemic without these volunteers would be unimaginable. Volunteers and volunteerism will always be an essential to bridging the multitude of divides created by developing societies.

There is also a tangible gain for the volunteer in the modern-day world. There are more than 1.2 billion young people (defined by the United Nations as between 15 and 24 years of age) in the world today, the largest group in history of human existence. Young people are key agents for social change and provide the energy, creative ideas, and determination needed to drive innovation and reform. Volunteerism is an important and increasingly popular mechanism for young people to bring about positive change in society, and it is becoming more and more relevant as a mechanism to engage young people in global peace and sustainable human development. For instance, as governments, United Nations entities and civil society organizations debate and articulate the post-2015 development agenda, there is a strong call for a bottom up-process in which young people's voices are included and the youths are actively engaged in the process, and volunteering is a viable mechanism for this.

Sanj

Volunteering is also associated with a higher chance of employment, and the effect is especially strong for those without a high-school diploma or who live in rural areas. Many management and business school programmes require certain hours of dedicated voluntary social work as admission eligibility. However, young people increasingly feel that volunteerism complements formal education in teaching them skills that are required for the job market such as leadership, teamwork, problem-solving, planning, management, creativity, communication and negotiation. This is especially important given the current global economic downturn resulting in the tough competition for jobs.

In summary, there can be several driving forces in modern-day volunteering that go beyond altruism. Some of them are listed below:

- Influence of values, culture and tradition
- Empathy and compassion for fellow humans, animals and the environment around us
- A step towards professional advancement through gaining knowledge, new skills and experience
- Gaining social approval and forming new and rewarding relationships; to feel needed
- Advancing one's career in corporate bodies or engaging in advocacy for a cause
- Learning to look beyond one's own problems and sometimes as a therapy
- Ensuring personal growth gaining, self-esteem and leadership qualities
- Feeling the urge to reform Civic duties
- Respects for religious beliefs
- Religious belief and/or compulsion

3.2.3. What are the essential qualities that a volunteer must cultivate?

In the words of a few volunteers, their work is ever stimulating, challenging and sometimes tiring but always incredibly rewarding. The pro-social trait or tendency to help others regardless of motive is a broad expectation that sparks volunteerism. Altruism perhaps comes much closer to home as it defines help without any expectations. Altruists are happy doing a good deed but it is generally agreed that empathy and compassion are commonly identified personality traits in a majority of value-based volunteers. As a young man or woman, one is often faced with a doubt whether one is capable of being a volunteer. Becoming a volunteer is an evolving process. As one works with various target groups, s/he learns continuously and evolves into a good human being. We must constantly remember that volunteerism is an acquired attribute and is not inherited. Instead of being born as a volunteer, human beings grow into volunteerism through their own attitudes, a shared environment, cultural heritage, experiences and the value system of the world around him/her. A volunteer must develop the conviction that all humans are created equal and have a right to get equal treatment and opportunities. However, for a person to be an effective volunteer, it is necessary to develop a few desirable qualities that will make him/her successful in the field

- Passion for the targeted voluntary sector is one of the critical qualities that must be part and parcel of a volunteer. Passion helps one overcome all other challenges that may be present in a volunteer's path. For example, some people love children and working for children is their prime passion. Similarly, people who are deeply religious at heart would work happily in the temple or with any other religious activities without any other consideration. Golden Temple is famous for the voluntary work "Kar Seva" that the members of many communities gladly perform there
- Empathetic nature is desirable while volunteering for the underprivileged. To understand the needs of the target group, one needs to internalize the issues developing they face. This eases the complexities of the problem
- Non-judgmental attitude is an essential a volunteer. Selfless work loses its shine if the mind continuously sits in judgement over the target group or individuals
- Clarity in thought and expression for which one needs good communication and interpersonal skills
- Patience, a proactive nature, a sense of commitment and reliability
- Teamwork and shared vision
- Humble, polite non-interfering and respectful nature
- A willingness to engage in Life-long learning
- Capacity and skill for conflict resolution

Needless to say, the inculcation of all the above traits in an individual not only promotes good citizenship values but provides a recipe for good leadership.

3.2.4. A Brief History of Volunteering

The earliest history of volunteering provide examples of religious volunteers tending to the sick and infirm as God's work in establishments/missionary. There were around 500 volunteer-run hospitals in England during 12th and 13th centuries. The actual term "to volunteer" was used in the year 1755 as offering oneself for military service. In the 19th century, one saw the evolution of structured volunteering, through Young Man's Christian Association, (YMCA) involving its members in charitable activities for society at large. Madam Clara Barton's Red Cross did yeomen's service during the Civil War and afterwards. Internationally. The beginning of the twentieth century saw the evolution of voluntary organizations like "The Salvation Army", "The Rotary International", "The Lions Club", "The Peace Crops" with their members participating in a multitude of community help programmes.

The Post-Second World War period, through the latter half of the twentieth century, did indeed bring about a change in the approach towards volunteerism against the backdrop of diverse socio-economic changes happening across the globe. Apart from the post-war generation, the entire generation of Boomers, GenX and Millenials started viewing volunteerism as a necessity

Soni

for developing society and as an exercise leading to self - realization and fulfilment. The youth volunteer base became very broad and one can identify many factors responsible for this attitudinal change. The awareness of the catastrophic effects of war, increased access to information leading to awareness regarding widespread human misery, inability of governments to reduce the increasing socioeconomic gap, rise of the new middle class for which the urge to practise altruism emerged as the new alternative to spiritualism, the rise of a strong mass-media and finally, the spread of a new sense of NGO achievements through UN-led organizations perhaps made more people realize the transience of life and the need to contribute more to the community. The voluntary sector of India is noted for its vibrancy, innovation, and research-based advocacy. It has played an important role in supporting the government as a partner in nation- building. Historically, Indian voluntary development organizations have played three significant roles: firstly, filling gaps in the government's welfare systems, such as delivering basic services like health care, education, water, and sanitation facility to the most remote locations in the country; secondly, conducting research-based advocacy, such as analyzing the efficacy and reach of various government projects to provide guidance to the government for policy change; and, finally, working on a rights-based approach and entitlements through protests, strikes and public interest litigations. For illustration purposes, a few examples voluntary organisations are given below.

3.2.5 Some Notable Voluntary Organisations :

Committee for Legal Aid to the Poor (CLAP):

CLAP works through a rights-based approach in India to advance human rights through the use of the legal system. It is based in Cuttack. It works in various states of India with primary focus on Odisha. It renders legal services pro-bono to the marginalized, facilitation access to justice and undertakes advocacy for legal reform. The CLAP manages Legal Service Institute which serves t society especially the marginalized to enable them to assert their Right with Dignity. It also carry out various programmes like Legal Awareness, Legal Support for Capacity Building, Legal Empowerment of Marginalized Communities, Mediation and Juridical Advocacy.

Vinimay Trust :

Vinimay is a public xharitable trust focusing on providing complementary services to underprivileged children and youth staying in institutions. It is a purely volunteer-based organization, where every functionary is a volunteer. They are guided by the philosophy that the volunteer provides a much-needed service but simultaneously benefits from sense of internal fulfilment that makes life worth living. The organization is based on the percept "we gain as much as we give". It is now more than 40 years old and its activities include child welfare and youth aftercare like sports, teaching, healthcare, employment, locating lost families, integration with society at large. The volunteers include people working in professional action as well as housewives.

Somni

It also has created a band of young volunteers who have benefited from Vinimay's work at child welfare institutions.

Indian Institute of Education & Care (IIEC):

IIEC is a non-governmental social voluntary organization established in 1996 by a group of intellectuals, social workers and scientists, aiming to empower people to have access to all resources needed for their own development through eco-friendly technologies and participatory methods. It also works to protect the rights of children, women, tribals, farmers, persons/children with disabilities and for their holistic development. The organization visualizes a world where the poor, marginalized and the vulnerable are mainstreamed and take part in the development process with equity, dignity and liberty.

Chetna(www.chetna-india.org):

Childhood Enhancement through Training and Action. CHETNA is an NGO working towards empowering street and working children through a participatory approach. CHETNA provides education, counselling, recreational activities, and a framework to get organized. They are given a chance to understand their situation, their rights and opportunities.

Smile Foundation (<http://smilefoundationindia.org>):

Since 2002, Smile Foundation has been working on ensuring education for children, livelihood for the youth, healthcare in rural areas and urban slums, women empowerment and sensitization of the privileged. It is an NGO which applies successful business strategies to social ventures has achieved unprecedented popularity.

Soma

Some pictures depicting volunteer-based activities taken from the Internet



ASHA India



Planting tree



Serving food to people in need



Helping injured and homeless animals



Helping local sports groups

Sonia



Corporate volunteering



Age Well Foundation



Cleaning a beach

3.3. How does one become a volunteer: preparing oneself

a. Decide which causes you care about.

Everyone has a favourite cause and passion. Choosing to volunteer for an organization or cause that one feels passionate about can increase the chances that one really enjoys the opportunity. Before beginning to work as a volunteer, one must take time to determine what one really cares about. For example, if you're passionate about disability rights, you may enjoy volunteering at a special needs organisation. The more specific you get about your passions and interests, the more likely you are to find a volunteer position that is best suited for you. Some love to teach, some would like to work in middle-class social settings, some others would love to organize religious and semi-religious functions or to work with small children. Follow your passion, is the first mantra.

sonic

b. Identify the skills and knowledge you can offer.

When one wants to work as a volunteer either alone or in a group it is necessary to recognize your area of expertise that would contribute to community welfare. Assess the skills you currently have to see if there are specific roles you could play as a volunteer. Most voluntary organizations also have entry-level opportunities that train you on the basic skills that are required in day-to-day volunteering.

c. Create a volunteer resume

Once one's passion and strengths are identified, it is necessary to prepare a brief resume that will help one to join the volunteer group of one's choice. A resume allows the organization to quickly see what you have to offer and helps it find the most appropriate volunteer position for you.

d. Determine how often you can volunteer

A volunteer must acquire efficient time-management skills since s/he must perform his/her normal activities and volunteer. It is often found that a new volunteer devotes a large portion of his/her time to volunteering. But the key component of effective volunteering is sustaining the activity a longer period of time. Therefore the frequency of volunteering and the per-day time period which one can devote must be carefully determined. As you start your work in the voluntary sector, do plan your schedule only a month or two into the future in the beginning with a few hours twice or thrice a week as a commitment. See if you enjoy the position and organization before you make a full commitment for more hours days. Once you know for sure that you want to continue volunteering in this capacity, consider giving more of your time and expertise to the organization

e. Research volunteer opportunities in your community.

Proximity and familiarity are two of the major facilitating factors in volunteerism. Therefore, one can take the help of using a volunteer site to get all the relevant details for the volunteer position. One interesting example is the work of student volunteers in university campuses.

f. Acquire in the appropriate mindset as well as skills.

For example, if one wants to work in old age homes, he/she should develop patience, understanding and some rudimentary skills in handling old people and their needs. If one is interested in advocacy, there is a need not only to acquire updated knowledge on the specific cause but also to acquire organizing skills, articulation skills and skills relating to team work.

g. Inculcate Professionalism in yourself.

In terms of seriousness of commitment, one must treat volunteer commitment at par or better than a paying job. Be punctual, show up on time, deliver on your commitments and be professional while performing voluntary work. Remember, the target group develops a heavy reliance on volunteers for many of their daily requirements. Therefore, being reliable

and professional is very important.

h. Regular assessment of one's volunteer experiences.

A volunteering matures as he/she gathers more experiences. He/she is expected to improve on his/her performance so that the target groups 'benefit in a sustained manner. One must, therefore, continuously re-examine one's activities in this light. A volunteer renders his/her services in an unconditional manner and performs difficult tasks that are not attempted by common people. Patience, a non-judgmental attitude, rationality, compassion and professionalism in all our actions must be continuously evaluated and corrected. For example, sometimes we get irritated during teaching the alphabet to an underprivileged child if the child is not able to grasp our suggestions. The irritation however may be due to our own problems related to our family or office. But if we flare up, it hurts the child and he/she may be alienated and demotivated. Therefore, one needs to continuously assess one's performance.

i. A volunteer must always be aware of the consequences of his/her work.

For example, if one is working with the environment-conservation sector, sustainability must be one of the main priorities. All our efforts would fail if we generate more pollution than we benefit the environment. If one is working on a cleanliness campaign, the focus should be on how to clean the target area and then how to maintain it. One can organize a team of volunteers to regularly carry out the cleaning work or work persuade the local authorities to get regular cleaning done. One day of cleaning for publicity purposes does more harm than good. Similarly, during the recent COVID pandemic all health volunteers needed to be careful about not becoming spreaders themselves.

3.4. Common sectors for voluntary work for students

Though, in principle, one can take up volunteering activity in almost any sector of our social life, some sectors need greater volunteer intervention. This section enumerates a few of them, where students like you can contribute effectively and make a difference to society at large.

3.4.1. Blood donation

There are people always struggling to find blood or blood components. They include accident victims, people with thalassemia or other blood disorders like severe anemia, and patients undergoing major surgeries. The pre COVID-19 statistics show that around 11 million blood donations are collected in India every year against the required 13.5 million for 1.35 billion people living in the country, leaving a gap of nearly 2 million. Reportedly, 84 per cent of these blood donations are collected through voluntary non-remunerated donors. Blood saves lives. There are regular blood banks, hospitals and agencies who collect blood from volunteers. If we give this a thought, universities and colleges are perhaps the ideal places to promote a culture of blood donation. In Odisha, one can donate blood at blood banks of hospitals, the Red Cross, or at blood donation camps organized by NGOs and voluntary agencies. It is a safe

smc

process and our donated blood helps in saving another life.

There are many heroes among blood donors. It is worthwhile to recount the story of Shri Shabir Hussain Khan, a man from Srinagar, Kashmir who has become India's biggest blood donor. His journey started on 4 July 1980, when a friend in his area was injured while playing football. Shabir promptly went to the hospital by foot to donate his blood and help out his friend. **Shabir Hussain Khan**, who lives in Srinagar's Kamangarpora Kadi Kadal area ,has donated 174 units of blood so far in 41 years.



Since blood donation is part our health-care system, it is associated with some myths and wrong impressions that discourage donors from coming forward and taking part in this noble mission.

Facts and Fiction about Blood Donation

Sl.	Query	Facts
1.	Who can donate blood?	Any Individual between 18 to 65 years of age and weight above 45 kg with a haemoglobin count of above 12.5 gm %, systolic blood pressure between 120-100 mm Hg and Diastolic pressure 60-100 mm Hg. The body temperature should be 37.5 C or below.
2.	Is there any health-related benefit associated with regular blood donation?	Yes. Regular blood donation, cholesterol remains in control thereby reducing chances of heart ailments, diabetes and hypertension related diseases. The bone marrow regeneration becomes better. While donating blood , a person is automatically tested for diseases such as HIV, AIDS, hepatitis, syphilis and malaria .One also gets inner happiness in being able to save other human lives. ,

Sanni

3.	How much blood is there in the human body and how much can be donated at a time?	In males, per kilogram bodyweight, one has 76 ml blood and in females, the corresponding quantity is 66 ml/. Since human body needs about 50ml of blood for healthy circulation, there is excess blood of 26 ml/kg in males and 16ml/kg in females. At one time, one can therefore donate about 5-7 ml/kg of blood without any problem. With normal food, this blood is regenerated in about 15-20 days' time. At one time, only 350 ml of blood is collected per donor.
4.	Who are prohibited from donating Blood?	Persons suffering from HIV, AIDS, hepatitis, asthma, heart ailments, thyroid ailments, epilepsy will not be eligible to donate blood. Those who are afflicted with common ailments may donate after receiving treatment and on doctor's advice. Women are barred during their periods, pregnancy, within three months of a miscarriage and during the breast-feeding period. Persons having undergone major surgeries should not donate for six months. Those having undergone minor surgeries should not donate for 3 months.
5.	What are the tests done before donating Blood?	Normally, body temperature, weight, haemoglobin count, blood pressure, pulse rate, as well as conditions of liver, kidneys and lungs are examined before one donates blood.
6.	What are the tests done on the blood collected in each blood collection pouch?	Jaundice (hepa B and C, malaria, HIV AIDS, sex-related diseases, blood-group and cross-matching between the bloods of the donor and donee. Since these tests are time-taking, they are done in the post-collection period in the blood bank, prior to giving to the donee.
7.	What should be the time interval for regular blood donation by a person?	3 months in case of males and 4 months in case of females
8.	Is it Safe?	Blood donation is completely safe these days. Every instrument used is sterilised including the needle and its holder and are destroyed after one use. There is no fear of infection.

Signature

9.	What is AIDS. Does it transmit through Blood Donation?	AIDS is a dangerous disease that spreads through bodily contact or contact with body fluids. It compromises the body immunity against external infections. It does not spread through blood donation.
10.	For how long can the collected blood be stored safely	Normally anti-coagulant like CPDA -1 is added and stored at temperature of 2-6 degrees centigrade up to 35 days safely.
11	After donating blood, how long should one's wait for going back to regular activities?	30 minutes
12.	Occasionally, people are seen to faint after donating blood. Is it Natural?	Predominantly, these are effects of fear and consequent psychological stress. Sometimes, if one tries to stand up immediately following blood donation, this could happen. It could also happen if one donates blood on an empty stomach or after a sleepless night. A few minutes of rest is what is needed.. There is no need for extra rest or nutrition.
DONATE BLOOD. SAVE LIVES		

Sam

3.4.2. Organ Donation:

Organ donation in India is regulated by the Transplantation of Human Organs and Tissues Act, 1994. The law allows both deceased and living donors to donate their organs. It also identifies brain death as a form of death. The National Organ and Tissue Transplant Organisation (NOTTO) functions as the apex body for activities of relating to procurement, allotment and distribution of organs in the country.

Although India has performed the second largest number of transplants in the world in 2019 (after United States), it lags far behind western nations like Spain (35.1 pmp), United States (21.9 pmp) and United Kingdom (15.5 pmp) in national donation with a donation rate of only 0.65 per million population (PMP) (2019) due to its vast population. According to the World Health Organization, only around 0.01 percent of people in India donate their organs after death. Some of the reasons behind such poor performance are lack of public awareness, religious or superstitious beliefs among people, and strict laws.

In 2019, the Government of India implemented the National Organ Transplant Programme with a budget of ₹149.5 crore (US\$20 million) for promoting deceased organ donation.

Living donors are permitted to donate the following

- one of their kidneys
- portion of pancreas
- part of the liver

Living donors must be over 18 years of age and are limited to donating only to their immediate blood relatives or, in some special cases, out of affection and attachment towards the recipient.

Deceased donors may donate six life-saving organs: kidneys, liver, heart, lungs, pancreas, and intestine. Uterus transplant is also performed, but it is not a life-saving organ. Organs and tissues from a person declared legally dead can be donated after consent from the family has been obtained. Brain death is also recognized as a form of death in India, as in many other countries. After a natural cardiac death, organs donated are cornea, bone, skin, and blood vessels, whereas after brain death, about 37 different organs and tissues can be donated, including the above six life-saving organs. One can become a volunteer to donate and help spread awareness about organ donation that saves lives. In Odisha, Dr. Pravas Acharya, President Body and Organ Donation Society of India (BODI), Gopabandhu Bhavan, Buxibazar Cuttack is spearheading the organ donation campaign and interested students can get more information at www.angadaan.com.

Soni

3.4.3. Cleanliness and save the environment campaigns

Across the globe, people and governments are collaborating on protecting the environment, greening the surroundings, fighting climate change, providing clean drinking water, transforming waste into useful materials and keeping their surroundings clean. This is perhaps the biggest movement since human beings inhabited planet earth, and volunteerism is the critical enabler in achieving this goal. In India, Swachha Bharat, Atmanirbhar Bharat, Plant a Tree, etc. are linked to protecting our environment. Every child, youth, and adult citizen must consider oneself an environment protection volunteer (warrior) and strive to realise the world's sustainability goals.

One of the easiest tasks each environmental warrior (volunteer) can do is to plant about six trees per month to compensate for the CO₂ emissions we produce, taking into account the annual global average of around six tons of CO₂ per person. Some of the interesting stories related to environment conservation are given below:

One of the pioneers of environment conservation, Shri **Jadav Payeng**, also known as the 'forest man of India,' comes from the state of Assam. His contribution as an environmentalist entails creating a 550-hectare man-made forest all by. The forest of Muali Reserve lies in the Majuli Island, on the Brahmaputra in Assam. Sneha Shahi is a PhD student at Ashoka Trust for Research in Ecology and Environment (ATREE), Bengaluru, studying conservation science and sustainability. She is a water conservationist and working to curb the use of single-use plastic that have choked India's water bodies and destroyed native diversity. Sneha manages to clear 700 kgs of waste, including plastic, thermocol, glass bottles and construction debris from an urban stream that helps mugger crocodiles to return to their natural habitats.

"At the end of the day, enthusiasm for the environment comes from within; a role model can just kindle the flame or help you navigate your way to a certain extent, your passion is what matters the most and is the true guiding light." Sneha Shahi says.

Heeta Lakhani is a climate educator and has developed the "Green Warriors" programme on climate education. She started engaging locally with school students and internationally with the official youth constituency of the UNFCCC, YOUNGO after attending the United Nations Climate Change Conference (COP21) in Paris in 2015.

"We can plant a million trees but it would still be a garden - it takes ages to create natural biodiversity. Humans can't replicate the support services that ecosystems provide, which is essential for the survival of our species, too. The sooner we act, the better." Heeta says.

Sanju Soman has been working with vulnerable communities and wetland conservation and created the first model wetland village with the Ashoka Trust for Research in Ecology and the Environment (ATREE). In 2011, when he was 19 he started Save a Rupee Spread a Smile (Sarsas), a volunteer-led NGO and organized fundraising marathons for Regional Cancer Centre and Kerala Network for Organ Sharing.

Soman

"I strongly believe that the planet isn't in danger but we are, along with every other species. Change should happen now and at a very fast rate." Sanju Soman says.

Soumya Ranjan Biswal works for wildlife conservation activities with a focus on the protection of Olive Ridley sea turtles. Biswal managed to organize and participate in 230 beach clean-ups and also worked with the forest department, local communities, and youth volunteers across the state to restore wildlife and encourage long-term wildlife management.

"As a coastal village boy, I've always been affected by ocean and beach pollution, high mortality rates of the Olive Ridley sea turtles and mangrove destruction, which have resulted in the frequent occurrence of natural calamities. This made me feel more strongly about issues like environmental degradation, climate change and its impact on the marine ecosystem." Soumya says.

3.4.4. Caring for senior citizens

Help Age India is a secular, not-for-profit organization in India, registered under the Societies Registration Act of 1860. Set up in 1978, the organization works for *'the cause and care of disadvantaged older persons to improve their quality of life'* Help Age envisions a society where the elderly have the right to an active, healthy and dignified life. It recently became the first and only Indian organization to be honoured with the 'UN Population Award 2020' for its exemplary work in the field of ageing, relief efforts work during the Covid -19 pandemic and recognition of the organization's outstanding contribution to population issues and efforts in the realization of older persons' rights in India (extracted from Help Age India website).

Currently, there are about 138 million elderly person in India. Help Age India voices their concerns about leading secure and dignified lives. It works through 26 state offices across India, runs numerous programmes on the ground, addressing the needs of the elderly and advocating their rights such as their right to universal pension, quality healthcare, action against elder abuse and many more at national, state and societal levels. It advocates elder-friendly policies and their implementation.

Its focus areas are healthcare, age care helplines, senior citizen care homes and day care centers, physiotherapy, livelihoods (elder-self-help groups; linkages with government schemes, disaster response. They welcome volunteer help.

3.4.5. Caring for street children:

India has the maximum number of children living on streets. One estimate puts it at about 18 million though a number of them have living parents or relatives. These are minor children who live and survive on streets, who have grown up in public landfills, train stations, abandoned or half constructed buildings and under bridges or temporary shelters in many cities. Most of them do not want to return home due to conflict, abject poverty, or for having become part of a gang engaged in antisocial activities. According to UNICEF, there are four categories of street children. There are high-risk kids who stay with families, but labour on the streets for a living. Then there are children who mainly live on streets, but spend some time with their families. There are children who spend a good deal of time

on the streets and therefore do not live with or communicate with their families. Finally, orphaned children are left alone with no caring adults. Children who end up on the street are often subjected to neglect and physical and emotional abuse at home. Once on the street, children experience trafficking and/or heavy labor as they flee their families in hopes of leading a new life. Children as young as 6 years old skim through the litter in search of money to survive. Voluntary organizations in every city are working with these children to provide them shelter at night, food, education (sometimes on railway platforms at night), rescuing them from gangs and sexual/substance abuse and finally rehabilitate them. This is an area that can provide ample opportunities for voluntary work and a sense of inner fulfilment.

3.4.6. Caring for the children of migrant workers

The children of migrant workers are at a disadvantage due to their continuous movement and their parents searching for livelihood. It is also difficult for voluntary workers to follow them and help them in a sustainable manner. Like all underprivileged children, these children need security of food, education and protection of their rights. Though food that may not be nutritious may be available, implementation of rights to education and protection from child labour, sexual and substance abuse and finally from violence is a critical issue. Again, this is an area where the needs of marginalized children are served, and requires a large number of voluntary workers. NGOs like mobile creches, CRY, PeCuC, DISHA, and many small voluntary organizations are contributing to this effort.

3.4.7. Caring for the children of slum dwellers

According to a report by NBO about 7.6 million children are living in various slums in India and they constitute 13.1 per cent of the total child population of urban areas of the 26 states/ Union Territories. Children growing up in slums experience a childhood that often defies the imagination of both the 'innocent childhood' proponents and the 'universal childhood' advocates. The slums typically lack proper sanitation, safe drinking water, or systematic garbage collection; there is usually a severe shortage of space inside the children's houses and no public spaces dedicated to their use. But that does not mean that these children have no childhood; they experience only different kind of childhood that involves playing on rough, uneven ground, taking on multiple roles in everyday life, and sharing responsibilities with adults in domestic and public spaces in the community. Voluntary work in health care and assistance in academic activities leading to employment are the common tasks that are taken up normally for these children.

3.4.8. Caring for the children in childcare institutions

As per the Ministry of Women and Child development's data, India has over 9,500 child welfare institutions where about 3,30,000 children reside up to the age of 18. Many children in this country do not have a secure home or family. These children include orphans, abandoned, surrendered, and trafficked children, as well as children whose families are unable to care for them. Children in need of care and protection are put in places like children's homes, open shelters, observation homes, special homes, places of safety, and specialized adoption agencies. The National Policy for Children 2013 reiterates India's commitment to such children in accordance with the Convention on the Rights of the Child. It states that "the state shall endeavour to secure the rights of children temporarily or permanently deprived of parental care, by ensuring family and community-based care arrangements including sponsorship, kinship, foster care, and adoption, with institutionalization as a measure of last resort, with due regard to the best interests of the child and guaranteeing quality standards of care and protection."

Though, in principle, the institutions are supposed to provide a home away from home, the massive numbers, the meagre grants and lack of training of the staff do not work in favour of the children. Therefore, most institutions depend on voluntary groups to support them both through donations and most importantly, by becoming a friend, philosopher and guide to these young children who badly need a little understanding and compassion. Volunteers need to understand the working of the institution and address issues like nutrition, education, sports, cultural activities and healthcare. Clean and used clothes are also required.

After children turn 18, they have to leave the institution, and most children have zero support available to them thereon. The absence of aftercare is a huge gap across all institutions and in most cases not even a focus area. Preparations should start at the age of 14 or 15, while the child is in the institution. Career awareness, life skills, and basic financial literacy are very important to prepare the child for the time when they have to leave and become independent. By the time the child turns 18, they should have a clear path towards a decent livelihood and receive support to achieve that objective. The support required includes financial help and mentoring and hand holding. It is like the support a parent extends to a child during these critical years.

sonu

3.4.9. Volunteering with the police

Volunteers can be an important part of any organization and are proven to be a valuable asset to law-enforcement agencies. Volunteering in law-enforcement benefits the agency, the volunteer and the community. Many volunteers join law enforcement agencies to fulfil their civic responsibilities.

Volunteering with the police means citizens helping the community law enforcement agency in maintaining law and order. In this type of volunteerism, volunteers share information and resources with law enforcement agencies that want to expand their programs, increase the use of volunteers in existing programmes, help citizens learn about the law of the land. The ultimate goal of this kind of programme is to enhance the capacity of state, local, and territorial law-enforcement agencies to utilize volunteers.

One of the forms of volunteering with the police, which includes becoming special constables or traffic police will give volunteers useful insights into what it is like to be a police officer, without enrolling in a permanent paid role straight away. Special constables have full policing powers and do frontline policing, which involves duties like:

- Helping at the scene of accidents or fires
- Keeping town centers safe
- Dealing with anti-social behaviour
- Conducting house-to-house enquiries
- Arresting offenders and giving evidence in court
- Crowd control at events
- Educating children, communities and businesses on crime reduction
- Conducting traffic maintenance in cities and towns

The role of citizens in policing is vital. Volunteers increase the capacity of constabularies, bringing valuable skills and expertise to police teams, creating closer and more effective relationship with communities. These people give up their free time to volunteer in a variety of policing roles for various reasons. Volunteers play an important role within policing culture and the benefits they bring and can identify with all volunteers who generously give up their own time to support the police and their local communities. In our own cities, young boys and girls often perform traffic police duties. This is one of the best examples of volunteering.

Sanji

3.4.10. Suicide watch volunteering

Volunteers play a crucial role in suicide prevention. When implemented adequately, volunteers' engagement projects can be very effective in tackling mental health challenges in general and preventing suicide in particular. Such approaches are often relatively cost-effective and are therefore particularly appealing to low- and middle-income countries where stigma and taboo often limit access to quality care for suicidal behaviours.

Globally, over 8,00, 000 people die due to suicide every year, and it is the second leading cause of death in 15-29-year-olds (WHO, 2014). In India, the national mental health survey 2015-16 reveals that nearly 15% Indian adults need active interventions for one or more mental health issues and one in 20 Indians suffers from depression. However, since suicide is a sensitive issue, it is likely to be under-reported because of stigma, prevailing in some countries criminalization, and weak surveillance systems. About 75% of all cases of suicide globally occur in low- and middle-income countries. Globally, suicides account for 50% of all violent deaths in men, and 71% of such deaths in women (WHO, 2014).

Social, psychological, cultural and other factors can increase the risk of suicidal behaviour. Risk factors for suicide include, for instance, previous suicide attempt(s), mental health problems and disorders, problematic substance use, job loss or financial loss, trauma or abuse, and chronic pain or illness, including cancer, diabetes and HIV/AIDS. Unfortunately, suicide prevention is a low priority for governments and policy-makers too often. Awareness of suicide as a public health issue needs to be raised through a multidimensional approach that takes account of the social, psychological and cultural impact.

The prevention of suicide is not only important for individuals and families but also benefits communities, the health-care system and society at large. Preventing suicide can positively impact communities by promoting community members' health and well-being, empowering communities to identify and facilitate interventions, and building the capacity of local healthcare providers and other gatekeepers.

Since the mid-20th century, the Samaritan movement was started in England to provide emotional support to persons attempting suicide. Gradually, it has spread to different parts of the world. In India there are many suicide watch volunteering organizations working at present. AASRA in Mumbai is an organization that believes that every life is precious and worth saving. It has access to an international network that includes Volunteer Emotional Support Helplines (VESH), Lifeline International and the International Federation of Telephone Emergency Services (IFOTES). AASRA aims to provide voluntary, professional and essentially confidential care and support to the depressed and the suicidal. Saath founded in 1998 is functioning from Ahmedabad and preventing suicide. It has now 401-member centers across 38 countries and 31000 trained volunteers. Befrienders India (National Associations of Suicide Prevention Centre) is also prevent suicides through its volunteers since 1974. Other prominent organizations such as Samaritans, Ilife, SNEHA, etc. prevent suicides across the country through volunteers through various activities such as:

- Offering telephonic helplines for counselling;
 - Staging street plays through volunteers to spread the message that suicide is an irreversible response to a reversible condition and that prevention of suicide is everybody's responsibility.
 - Organizing workshops in schools, because over-burdened students are often under family pressure to perform, especially during exams, making them more susceptible to drastic actions.
 - These volunteers provide emotional support to farmers and provide skill training to young adults.
 - They also conducted seminars for women, anti-tobacco campaigns, HIV/AIDS awareness programmes and health *melas* in colleges.
- Suicide watch volunteers selflessly offer helplines during examinations and on the eve of the declaration results of exam result across the nation to prevent suicides.

3.5. Let us sum up

Volunteering is an individual or collective trait that builds a sustainable foundation of society. Volunteerism stands for the noblest aspirations and deeds. Volunteering has the potential to transform the world into a much better place. Volunteerism is immensely beneficial to both the individual and society. Volunteering transcends all caste and religious barriers. It is also necessary that volunteerism accord its due social recognition in the conventional definition. Volunteerism is an act without any vested interests or any payment, not even expectations of financial benefit to oneself. From a historical perspective, volunteerism emerged in the late Middle Ages in Europe. Then its volunteerism was considered a religious duty. Altruism, passion for services, empathetic nature, non-judgmental attitude, clarity in thought and expression, patience, proactive personality, commitment and reliability, teamwork and shared vision, humility, lifelong learning and conflict resolution are essential traits of a volunteer. Volunteerism can be observed in the blood donation, organ donation, cleanliness and save the environment campaigns, caring for senior citizens, working with underprivileged children, volunteering with the police and suicide watch volunteering, etc.

3.6. Key Words

- Volunteers:** A person who does something, especially helping other people, willingly and without being forced or paid to do it
- Volunteerism:** A wide range of activities undertaken of free will, for the general public good, for which monetary reward is not the principal motivating factor
- Formal Volunteering:** Voluntary activity undertaken through an organization; typified by volunteers making an ongoing or sustained commitment to an organization and contributing their time on a regular basis
- NGO:** Non-governmental organization: An organization that tries to achieve social or political aims but is not controlled by a government
- Prevention:** The act of stopping something from happening or of stopping someone from doing something
- Salvation Army:** An international Christian organization whose members have ranks and uniforms like an army, hold meetings with music, and work to help poor people
- The Rotary Club:** Rotary International is an international service organization which brings together business, professional, and community leaders in order to provide service to others, promote integrity, and advance goodwill, peace, and understanding in the world. It is a non-political and non-religious organization
- The Lions Club:** The International Association of Lions Clubs, more commonly known as Lions Clubs International, is an international non-political service organization established originally in 1916 in Chicago, Illinois, by Melvin Jones to promote the principles of good government and good citizenship and to take an active interest in the civic, cultural, social and moral welfare of the community

3.7. Check Your Learning

Q.1. Definitions

- a) Volunteer
- b) NGO
- c) Smile Foundation

Copy

- d) Blood Donation
- e) Samaritan Movement
- f) Citizen Police
- g) Salvation Army
- h) Rotary Club International

Q.2. Analytical

- a) Describe the importance of the volunteerism.
- b) Why should we volunteer? Discuss in brief.
- c) What is organ donation and discuss the concept of volunteering organ donation.
- d) How volunteers can help old age people in need of caring?
- e) How volunteering can protect children from different challenges and problem?
Discuss.

Q.3. Narration

- a) What is the importance of the volunteerism?
- b) In what way volunteerism is beneficial for society? Discuss.
- c) How do volunteers work for the protection of environment? Answer with examples.
- d) Explain the concept of volunteerism with suitable case study.
- e) Write an essay on the history of volunteerism in human society.

3.8. Suggested Readings

- Burych, Christine, Alison Caird, Joanne Fine Schwebel, Michael Fliess and Heather Hardie, *Measuring the Impact of Volunteers: A Balanced and Strategic Approach*: Energize Books, Philadelphia, 2016.
- Graff, Linda, *Better Safe: Risk Management in Volunteer Programs and Community Service*, Graff and Associates, Canada, 2003.
- Rosenthal, Robert, Ed., *Volunteer Engagement 2.0: Ideas and Insights Changing the World*, Jossey-Bass, 2015.
- Wilson, Marlene, *Visionary Leadership in Volunteer Programs: Insights*, Energize, Inc., Philadelphia, 2008
- Handy, Femida., et.al., *From Seva to Cyberspace: The Many Faces of Volunteering in India*, SAGE Publications India, New Delhi, 2011.
- Geiser, Ch.; Okun, M. A.; Grano, C., "Who is motivated to volunteer? A latent profile analysis linking volunteer motivation to frequency of Volunteering, Psychological Test and Assessment Modeling, Volume 56, 2014 (1), 3-24.
- Van Til, J., *Mapping the third sector: Voluntarism in a changing social economy*, Foundation Center, New York, 1988\

Sono

Chapter-IV

WORK ETHICS

Punctuality and Time Management, Cleanliness, Law Abidingness, Rational Thinking and Scientific Temper

Structure

- 4.1. Introduction and Objectives
- 4.2. Work Ethics- Meaning and Concept
- 4.3. Core Values of Work Ethics
 - 4.3.1. Punctuality and Time Management
 - 4.3.2. Cleanliness
 - 4.3.3. Law Abidingness
 - 4.3.4. Rational Thinking
 - 4.3.5. Scientific Temper
 - 4.3.6. Other Principles of Work Ethics
- 4.4. Qualities of Leadership
- 4.5. Contemporary Challenges
- 4.6. Concept of Self and Work Ethics
- 4.7. Let us Sum up

Key Words

Check Your Learning

Suggested Readings

4.1. Introduction and Objectives

A good citizen follows ethics or behaves at workplace, home, public and private places based on moral beliefs and social norms of right and wrong. Following moral beliefs and conducting oneself in tune with what is perceived as right makes one acceptable to society, in his/her home, workplace and many other social, formal and informal organizations. Such behavior also promotes nation-building, organization-building and social harmony. It promotes the good of everyone. After going through this chapter a learner will

- Understand the meaning and concept of work ethics
- Comprehend the characteristics and components of good work ethics
- Be aware of how these principles and values have evolved over centuries across the world
- Become a better citizen, family person and a good performer in one's work place

Answer to many ethical questions are naturally sought from philosophy and religion; the solutions suggested have their foundation in philosophy. However, here our approach is not philosophical or metaphysical but practical. This is not to reject religion and philosophy as part of critical human thinking, but to assert that our present concern is only practical oriented and we aim to equip our students to deal effectively with a crisis and not merely debate it.

4.2. Work Ethics: Meaning and Concept

- *The Merriam Webster Dictionary* defines work ethics as a "**belief in work as a moral good, a set of values centered on the importance of doing work and reflected especially in a desire or determination to work hard**".
- Indians have believed for thousands of years that '**Work is Worship**'. It is believed that even spiritual goals and moral goals of life can be achieved through work, sincere and good work without getting into a religious debate.

Soni

Indians have a belief system which holds that even **God can be realized through work**. In fact, it is natural for all of us to work.

- There are many other relevant principles in philosophical and religious traditions. Some of them are outlined here for further study by you:
 - Peace and prosperity of nature and the universe as a single family
 - **Right** views, thought, speech, action, livelihood, effort, attentiveness and concentration
 - **Right** - faith, knowledge, conduct and behavior
 - Honour your father and mother. You shall not commit adultery, steal, lie or covet etc.
 - Justice, goodness, kindness, forgiveness
 - Honesty and piety
 - Fairness, mercy and generosity
 - Not to indulge in fraud, be malicious, cherish unworthy ambition and engage in an unworthy teaching

One must work without expectations

An ethical issue emerges from the above: Do ends justify means?

Mahatma Gandhi deals with it very constructively. His answer was simple: we can't just adopt unethical or unjustified means to achieve a good goal, an ethical goal and a principled goal. We must follow what is good and what is objective. For example, "Ananda who studies physics in a college, doesn't go to class and his friends give proxy for him so that he fulfills the condition of securing 75% attendance. Is his action justified? It is not just because it is based on a lie but because the very purpose of learning physics is lost. Unjust means, unethical means only succeed in the short run and defeats the very purpose of work. Here the purpose is learning physics and it is defeated. Means and Ends both have to be justified.

- In politics, it is said, you can fool (cheat) all people for some time, some people for all time but never all people for all time. The objective of politics is to serve people; fooling people and cheating people will defeat the

Some

objective of serving people. You may win an election but sooner or later people will throw you out. Same is true for business.

'BOTH ENDS AND MEANS MUST BE JUSTIFIED AND ETHICAL'

This is applicable to work, to individual citizens, to nations, to business organization and to members of various professions: students, teachers, doctors, nurses, lawyers and judges

4.3. Core Values of Work Ethics

To move forward we must identify the core values, principles and practices to guide us in workplaces and in the execution of any task.

Let us list out some of these desired values and practices:

- Diligence, resourcefulness and conscientiousness
- Being reliable, having initiative and acquiring new skills
- All works have social, human, environmental and other impact; no work happens in isolation and thus demands a sense responsibility for one's own good and the good of all
- Reliability
- Dedication
- Discipline
- Productivity
- Co-operation
- Integrity
- Responsibility
- Professionalism
- Honesty
- Punctuality and Time Management
- Accountability
- Respect for diversity
- Respect for others
- Cleanliness
- Rational thinking

- Scientific attitude
 - Positive attitude
 - Gender sensitivity
 - Clarity in thinking
 - Professionalism
- The above list is only suggestive and not exhaustive. Moreover, these are not watertight compartments; they overlap and move together. We shall select only a few to explain the matter more fully
 - Work ethics is a dynamic concept. Though core philosophical principles may have remained static to an extent, socio-economic-political-technological changes affect work ethics to a great extent. For example, when society was predominantly agrarian, most people lived in villages. Joint families were the norm. Ethics emphasized family values and respect for elders, Things have changed in the age of service sector dominance. Family values have remained but ways have changed. For instants, today in urban areas people who can't stay with their aged parents are engaging nurses to take care of them. People to take care of the elderly, but their ways of doing so have changed.
 - Today, ICT applications and gadgets call for ethical practices, which were not relevant in the past.
 - Nowadays, newspapers are no longer the only or major means of spreading news, Digital social media, online newspapers, TV and radio channels are the major media. Thus, retaining the basic values of responsible journalism, individuals, corporates and social groups ought to ensure that false/fake news are not spread. This will endanger society.
 - Similarly, systems of governance also change ethical practices. The core value '*Justice for All*' remains. Monarchy imposed one set of values; democracy, for its part, needs another set of values. Monarchy rests on obedience to one's family, democracy rests on respecting the wishes of the majority. Feudal political structure rested on values of loyalty and sticking to one's responsibility as determined by birth. Today, it would depend on your

education, skills and abilities. Market forces and the economic order also affect work ethics.

Now let us examine and discuss some vital work ethics components:

4.3.1 Punctuality

- Punctuality is based on respect for your time and that of others. Punctuality is an etiquette which demands 'doing things on time' or as it has been scheduled or as you have planned them. To be punctual, one has to be organized, dependable, professional; one should respect one's time and that of others.
- Punctuality is also a feature of proper time management. It is wisely said that a "Busy person has time for everything and a lazy person has none". If one apportions time or distributes time properly, one can do many things and achieve one's target. A dis-organized person can never manage time. That is why you must plan, estimate the time you will require to complete a task, examine various methods of doing things and choose wisely. Punctuality is not about doing things on time alone, it is basically about respecting your own commitment (APJ Kalam, former President of India). It is said, time is money is said wisely. If you want to succeed in money matters, career and earn the respect of others, you should be punctual and learn to respect your time and other's time.

As time slips away, opportunities slip away. If the last date for applying for a job/admission has been advertised, which is a month away and you wait for the last minute and you may not be able to gather all the documents on time. You will miss the deadline.

That is why time is to be respected not because it is morally right or your parents-teachers-elders demand that you do so but because being punctual is in **YOUR OWN INTEREST.**

- Let us look at three inspiring quotes:
 - ✓ *The way to get started is to quit talking and begin doing- Walt Disney*
 - ✓ *Your time is limited, so don't waste it- Steve Jobs*

✓ *One day earlier would have been too early, one day late would have been too late, today was the time -Napoleon* when he came to power in France.

- Punctuality is a key to success. Punctuality gives you a headstart and an advantage over your competitors. To be punctual, start early.

Punctuality is a value to be practised not only by students or employees, but also by all human beings to achieve success.

- Time management helps you to prioritize your tasks so that you have enough time available to complete every project. Proper time management boosts our productivity. Time management skills and practises improve productivity and output, give us a sense of fulfilment, relieve stress, improves self-discipline, help in decision making and enhance the quality of our work.
- Effective time management enables students to do more things, helps them to meet targets, to improve concentration and to reduce stress. Students should always create a schedule, list out things to do and act as per their self-drawn time table.
- Procrastination or the habit of deferring tasks can have very negative results. You should always break your work into parts. Good time management is the most important desired trait for successful studies.
- Good time management actually gives you more time even though a day comprises 24 hours for everyone. You should learn to balance your life, work and entertainment, work and play and any other priority that you may have.

4.3.2 Cleanliness

- The saying '*Cleanliness is next to godliness*' emphasises that those who are clean, wholesome and live in a clean environment and those who ensure that they are clean, their surroundings are clean and they maintain high standards of personal hygiene are god-like people. In other words, cleanliness is considered to be a trait of God and is a divine trait. Cleanliness is not limited to personal hygiene and clean surroundings only. One's mind, motives and thinking must also be clean. A clean mind, a clean body and a clean environment go a long way in creating an ambience of positivity, creativity and co-operation. Cleaning the heart, mind and body is important.

- From a socio-medical point of view, a clean environment needs to be free from disease. Epidemics and pandemics spread in an unclean, polluted and dirty physical environment. Mankind has suffered in the past from this spread of cholera, plague and malaria, etc. Large populations have been wiped out due to these. Unclean and dirty physical environments help in the spread of diseases and infection.

Of course, harmful viruses and bacteria which cause diseases, yet cleanliness help us in containing the infection. An unclean body also allows infection to spread. Personal hygiene helps all to be free from diseases.

- All homes, workplaces and other public places have to maintain a clean environment. *Clean environment creates a positive working ambience.* Pollution creates a negative working ambience. Pollution and contamination leads to infection and these lead to disease and death.
- Cleanliness also involves being organized in your work place, keeping things or arranging things in an orderly manner at home and in the work place is very helpful. Many a time you waste your time searching for books, notebooks, even downloaded study materials. In the kitchen we search for ingredients; you are sure it is there but you don't find it when you need it the most. In such situations our efficiency is compromised.
- Sometimes orderliness in arranging items helps us to manage disasters and accidents better. If a burner is in the right place, you can immediately apply it when necessary. If the medicines in the first aid box have not expired, they will come handy in case of mishaps. If the fire extinguisher is not periodically refilled and checked, during a fire it is of no use. Cleanliness and organized material management improve efficiency and save us from great disasters.
- Providing clean, hygienic and an organized workplace impact positively the safety, productivity and satisfaction level of those who work in that place, be it a home, school, colleges, bus stand, a railway station, a factory floor or a shop.
- Used items, un-necessary items, hazardous items should be periodically removed from a work place to improve cleanliness and working ambience. All work places should be litter-free. Workplaces, both public and private, generate

waste and litter and unless we remove them, work gets hampered. Right things in their right places or at designated places, help a lot. A book in the library must be available as per its call number; if books are mixed up, lots of time will be required for locating them. In a large library, sometimes it is impossible to find a book when books are not stored in an orderly manner. This applies to theaters in science labs, operation theatres in hospitals, production floors in factories etc.

- In fact, all workplaces have to be organized and clean. Cleanliness of the physical space is not enough; cleanliness of the mind is equally important. An organized mind, a clean mind, a clear-thinking mind and a positive mind is helpful. Un-clean bodies and minds are harmful to individuals and society.
- The surroundings must be clean; but cleanliness is not enough; these should also look beautiful. Thought should be not only be organized; they should be positive and not negative. Body, mind and soul must be clean, peaceful and beautiful.
- The following are advantages of cleanliness:
 - ✓ Promotes mental clarity
 - ✓ Prevents the spread of disease
 - ✓ Boost a self confidence
 - ✓ Gives a fresh and good look to our surroundings
 - ✓ Enhances your personality and helps you impress others
 - ✓ Helps in improving public health
 - ✓ Helps in enhancing your efficiency and output
- For a healthy body and a healthy mind cleanliness is a necessary requirement. Cleanliness is impossible without the practice of promoting reuse, recycling and up-cycling, scientific waste management and social awareness. If we keep our homes clean but litter the road in front of our houses, if you dump garbage in front of a neighbour's house instead of putting it in waste bins, if we don't segregate waste, we can hardly create a clean environment.

4.3.3 Law abidingness

Laws must be followed not out of fear of law enforcement agencies, say the police, but because they are meant for our good and the good of everyone. Many political philosophers say that laws must be habitually obeyed. Laws are never ethically or morally incorrect. If a large number of people habitually disobey a law, it can never be enforced by the police and other law enforcement agencies. No state and government can protect people if laws are not followed habitually. Taxes must be paid as without taxes, the government will not have resources to invest in public services.

- In a school, if we disobey rules, it can't fulfill the purpose of its existence. If students do not wear uniforms, teachers violate the dress code, people are not punctual, classes are not held on time, the bell is not rung on time can education be imparted efficiently? Of course, 'Not'
- Laws are also called rules of the game. Can we play any game without rules? No country, no home, no institution can run without rules at local, state-national level or even international levels
- We should follow laws to ensure our own good and the good of others. We are not only social animals; we live with others and must respect the social order and norms. *Live and let live is the principle.*
- Rights and duties are two sides of the same coin. Your life would be in danger if others walking or driving on road don't follow traffic rules. Similarly, if you don't follow traffic rules, your life and the lives of others will be in danger. Should we take such a risk?
- Sometime students and young people feel that they are above law. Everyone is equal before law Powerful people, politicians, the rich and the famous and students must all obey laws, rules and regulations
- In our own interest we should be law-abiding citizens. We should allow freedom to others, so that we can enjoy our own freedom. We have operate within laws, otherwise no reasonable restrictions can be applied. Without reasonable restrictions, freedom becomes destructive.
- Attempts to bypass the law can never serve our long-term interests. Laws are to be obeyed because they are in our own interest.

4.3.4. Rational Thinking

Rational thinking and thoughts are based on reason rather than on emotion and ignorance :

- One must have an explanation for one's opinions on everything. The explanation must be based on evidence, analysis and on facts
- One must critically examine evidences for others' opinions and your own opinions before accepting a rejecting them
- One must have an open mind and be prepared to change one's opinion, when new evidence comes and new explanations are is offered
- In philosophy, rationalism is the chief source of knowledge and justification for our opinions and judgements
- Rational thinking improves our analytical abilities, power of comprehension and learning
- Irrational thinking leads to irrational judgement
- Rational decisions are based on rational thinking, knowledge and experience.
- The question is how to think rationally? In a decision-making situation, first one has to consider or examine the situation, then examine what are the possibilities or alternative solutions, one may estimate the cost of various options, lastly, one has to examine the consequences of each option and the short term and long-term effects of our possible decisions
- When you are seeking solution to a problem, a similar process is to be followed. Though the process of arriving of solution is complex, emotions, vindictiveness, reactionary, tit-for-tat, attitude etc. can't be your guiding principles. Some basic traits of rational thinking are given below -
 - Think positively about future
 - Look for reasons
 - Make plans and follow them
 - Examine pros and cons of each option or positive and negative consequences of each option
 - Targets must be fixed
 - Right paths /methods are to be followed

5000

- Decision must be a well-informed one
- Don't get bogged down by any obsession
- Don't allow emotions to blind your judgement
- Keep your eyes and ears open and remain open-minded
- Dare to innovate

- Thinking rationally improves our capacity to comprehend things better, faster and more easily which in turn facilitate better decision-making. A rational person would move ahead in interpersonal relations. Suppose you had a tiff or a difference of opinion with someone in office, but you need to move forward for which you are required to work with the same person. What would you do? You should patch up with this person, try to be reconciled to him/her, sometimes agree to disagree and work for the good of the organization.

Rational thinking demands the ability to access, organize and analyze relevant information and then arrive at systematic solutions and conclusions.

- Though it has been argued so far that emotional thinking is not helpful, please remember to respect other people's emotions. It is also a character trait of a rational thinker. Before assigning a task to someone you must assess his/her emotional status. Your ability to connect with someone emotionally is a helpful trait. Higher EQ (Emotional Quotient) means your ability to manage your own emotions and the emotions of others in a better way in order to extract maximum and quality output. Many a time, you appeal to the emotion of your colleagues, you inspire them and appeal to higher values to reach your target.
- You can ask yourself, 'Can rational thinking be learnt'? The answer is 'YES'. Rational thinking encompasses our ability to draw justifiable conclusions from data, rules and logic. It has been found by researchers that learning to apply logic helps. Unnecessary fear sometimes makes us conservative; we must learn to take risks yet not become reckless. We must not take decisions emotionally yet recognize the emotion of others and even of self. Acquiring knowledge, application of knowledge and skills must be

- done at school and college levels. Keep your focus on solving problems and make sincere efforts.

4.3.5. Scientific Thinking

- Scientific knowledge seeking means adopting scientific methods to acquire knowledge. It involves asking the right question, knowledge acquisition through the triad/triangle of hypothesis, verification- observing - application of logic - conducting experiments and then concluding and synthesis.
- The present age is considered an age of science. Science affects us in many ways. Mankind has immensely benefited from the gifts of science. It is said that mankind has invented how to invent or in simple terms methods of scientific research are now well established and scientific methods are applied to all our problems and answers are to be found only through science.
- Tremendous developments in the fields of technology and medicine, life sciences and physical sciences have immensely benefited mankind.
- 50 years ago, some believed that science enabled mankind to conquer nature and today we have realized that we must learn to collaborate with nature to survive. Yet this too can happen only through science. The value and usefulness of science are now universally recognized.
- Scientific methods of study have come to influence all academic disciplines including languages, social sciences, and even fine arts. A scientific attitude towards life has taken root. A scientific temperament has also emerged. The prime mover for this is rational thinking (which we have already discussed). Presently scientific method of study is adopted by all subjects not restricted to the sciences. Even history, political science, literature and philosophy follow scientific methods of study.
- A scientific outlook on life and scientific attitudes are much more than science. Once a science teacher went to a quack for a treatment and paid for this fully with his life. There are numerous people who still shares a blind faith in many traditions. Our attitude should be scientific whether we are a student of science or not. Once a sadhu was bitten by a snake. A senior saddhu asked him to take medical advice immediately. He boasted of his spiritual powers and laughed

away the suggestion. The poison killed him. Had he developed a scientific temper, he would have taken medical advice. During the Covid-19 Pandemic, many infected persons, who did not follow simple medical treatment protocol and followed nonscientific practices, either lost their lives or suffered a lot.

Students may examine meanings of words such as

- Profession
- Professional
- Professionally
- Professionalism
- Ethics
- Professional Ethics

4.3.6 Other Principles of Work Ethics

- Appearance / Dress

Personal appearance, dresses one puts on, hygiene, manners, etc., are important. One should follow the uniform/ dress code of institutions, be conscious of the profession one belongs to. One must wear the apron in a laboratory and wear the safety mask while welding metal, put on the prescribed safety gear when one is in a radioactive room and wear a helmet while driving a two-wheeler

You should do this for your own good, safety and success in life.

- Attendance

Attend classes or office, be punctual, complete assignments, get your doubts clarified (from teachers, fellow students, books and online sources)

- Positive attitude: Be confident, believe in yourself and work hard in a systematic manner
- Character: Be moral, loyal, honest, dependable, reliable and practise self-control in words and deeds
- Be clear in your communication: Say what you mean be polite but makes yours thought and ideas are expressed clearly in words

- Co-operate with your friends, colleagues and all others in the workplace and family
- Be Skillful: One must acquire skills for the profession one has chosen . A teacher must be able to teach and hence must learn how to teach
- Be a team person: Respect others in a team and sincerely execute your part of the work assigned to you
- Network: you should not only learn to work in a networked system but also network efficiently with co-workers
- Respect: Respect others and be respectable
- Maintain the highest level of Integrity
- Be open-minded: Be prepared to change your opinion when new facts and arguments convince that you are wrong
- Discipline: Discipline is indeed the key to life
- Take failures in your stride
- Be tolerant
- Take responsibility
- Meet the deadline set by self and institutions
- Don't procrastinate
- Be eager to learn
- Creativity is a desirable dimension of work ethics. Creative people are not limited to only painters, music composers or writer. Everyone can be creative. A doctor who develops a new method of surgery is creative. Scientists who develop new medicines, provide explanations for phenomenon's are creative. Inventions and discoveries happen because human beings are creative. It is said that Indians are good in *jugad technology*. Think of use of a cycle pump in an Operation Theater (*Three Idiots Film*). Ordinary people can be creative. One has to think creatively to be creative.

You can add to the above list. The list is only illustrative, not exhaustive.

4.4. Qualities of Leadership

Leadership is an important quality. Leadership qualities need not be confused with leadership positions, say being the head of an office. Of course, those who hold leadership positions should have leadership qualities to lead an organization, a team, a group and even a nation. However, many qualities of leadership need to be cultivated, even if you are not in any leadership position. You may be leading a picnic party. There are occasions when we occupy no position yet we have leadership responsibility.

The primary duty of a leader is to lead, to solve a problem, to provide a solution of a problem, to set an example for others to follow and to take responsibility

- The word 'leader' has many shades of meaning
- The leader of a group of people or an organization is the person who is in control of it or in charge of it
- The leader of a particular point in a race or competition is the person who is winning at that point
- The leader among a range of products or companies is one that is most successful
- A leader in a newspaper is a piece of writing which gives editor's opinion on an important news item.

You may add more to the list.

Is leadership part of work ethics?

Unless those who are leaders, high officials or the heads of families, are ethical in their practices, how can one expect people to be ethical? Of course, unethical institutions can achieve their goals, but they can never be sustained. Thus, ethical leadership is key to success and even survival.

There is another question: Is leadership limited to top positions only?

Of course not. For instant, in a college, the principal may be the top boss, but power and responsibilities are shared amongst heads of departments, office superintendents, accounts bursar, academic bursar, the hostel superintendents, student class representatives. They all have responsibilities and even power. As responsibilities and power are distributed in every organization, leadership qualities are required by all.

Sometimes important qualities of leadership are mentioned below:

- Leaders lead from the front; they set examples. Gandhiji said 'Be the change that you want'. We cannot expect others to do things which we ourselves don't do
- Set clear goals and objectives, have a plan and schedule
- Support team members to excel and succeed
- Sincerity and integrity are essential
- Ability to communicate clearly is essential. Words carry little weight unless they are backed by your sincere efforts
- When credit is due, one must give credit to others
- Ability to motivate is very important
- One must continuously learn; knowledge is the foundation of leadership
- Empathy or your ability to feel the pleasure and pain of others makes you an ideal leader
- Take responsibility both for success and failure
- To command respect, you must earn respect through your work, words and dealings. You must also respect others
- Be passionate. It is only people who are passionate about their work succeed
- Vision and mission, innovation, planning, mobilizing resources and being constantly on the looking out for improvement are key characteristics of leaders

Somni

4.5. Contemporary challenges

- Work ethics are a dynamic issue. New challenges emerge as time passes
- Presently work from home has thrown up new challenges
- Heterogenous workplaces have emerged where people from various regions, countries, languages, religions and cultures are working together. This calls for new work ethics
- Environmental challenges have surfaced in the world and call for new work ethics

4.6. Concept of Self and Work Ethics

The concept of self has been seen from religions and spiritual point of view . Let us, now examine this from a practical point of view.

Self-concepts refer to the totality of a complex, organized and dynamic system of learned beliefs, attitudes and opinions that each person holds to be true about his or her personal existence. The three most important components of self are self-image, self-esteem, and the ideal self. In simple terms, in practical terms, self means what one thinks about himself, one's strengths and weaknesses and what he wants to become. In essence, a person has to identify his/her own weaknesses and work on it. Be positive-minded, not be a defeatist or negative-minded. Self-discovery should make you work on your image, attitude and propel you to reach your goals. One must be aware where he or she stands now or is positioned, but this is not enough, one must know where he/she wants to be. In other words, you must have a goal and constantly work towards it. It is wisely said that, dreams are not those which we see in deep slumber but are those which do not allow us to sleep. If you are working constantly to reach your goals, which you set for yourself, you will not sleep over your goals but work towards it. Day-dreaming or dreaming at night is good as long as we work towards fulfilling these dreams. Life is all about becoming 'self aware', setting goals and working ceaselessly towards achieving them. Accepting an 'ideal person' as an example helps. Remember all great persons, Mahatma Gandhi, Albert Einstein, Lata Mangeshkar, Sachin Tendulkar or others, are all human beings. If they could, achieve great things, so could you. Be it

individuals or organizations they have a 'Self' and work towards setting goals for themselves and work towards achieving them.

4.7. Let us sum up

Work ethics are defined as "belief in work as a moral good, a set of values centered on the importance of doing work and reflected especially in a desire or determination to work hard. Since ancient times, people of different parts of the world perceived work ethics in different ways. Ancient Indians in ancient times 'Work is Worship'. Ancient Egyptians, Mesopotamians and the followers of the Abrahamic religions valued both individual ethics and work ethics. Positive work ethics bring success to an individual and also to an organization. The components of positive work ethics are diligence, resourcefulness, conscientiousness, reliability, dedication, discipline, productivity, co-operation, integrity, professionalism, punctuality, accountability, cleanliness, rational thinking, scientific attitude, positive attitude, gender sensitivity, and clarity in thinking etc. From students to all kinds of professionals, personal and professional ethics are essential. For students personal appearance, dress, hygiene, manners etc. are necessary for securing their safety and success in life. In the present time multiple challenges complicate work ethics. ICT (Information Communication Technology) is used widely in workplaces today, and these call for a reassessment of work ethics. Rising religious fundamentalism in the place of secularism, the emergence of multinational and multicultural organizations and workforces, global environmental challenges, unequal distribution of wealth amongst nations and people, persisting poverty, large-scale displacements due to war etc. are few contemporary challenges which can be met only through science, technology and an ethical approach. When individuals recognize the meaning and significance of work ethics, they will enhance their career prospects, achieve organizational goals, and improve the organizations overall structure.

Keywords

- Ethics:** The process of determining right and wrong conduct. The discipline with what is good and bad and with moral duty and obligations
- Unethical:** An action or conduct which violates the principles of one or more ethical systems, or which is counter to an accepted ethical value, such as honesty
- Diligence:** Careful and persistent work or effort
- Punctuality:** The fact or quality of being on time
- Teamwork:** The ability of team members to work together, communicate effectively, anticipate and meet each other's demands, and inspire confidence, resulting in a coordinated collective action
- Professionalism:** The conduct, aims, or qualities that characterize or mark a profession or a professional person
- Honesty:** Honesty, honor, integrity, probity mean uprightness of character or action. honesty implies a refusal to lie, steal, or deceive in any way
- Integrity:** The quality of being honest and having strong moral principles
- Rationality:** The quality of being based on or in accordance with reason or logic
- Resourcefulness:** A person's ability to find efficient and innovative ways to overcome challenges
- Conscientiousness:** The quality of wishing to do one's work or duty well and thoroughly

Check Your Learning

Q.1. Definitional Type

- Work Ethics
- Rational Thinking
- Scientific Temper
- Integrity
- Punctuality
- Cleanliness
- Professionalism
- Team Work

Q.2. Analytical Type

- a) Differentiate ethics and Work ethics
- b) Notion of Work Ethics in Ancient India
- c) Conceptualize the term Work Ethics.
- d) Discuss the idea of Work Ethics in the Western World.
- e) What are the contemporary challenges to Work Ethics?

Q.3. Essay type

- a) Write a brief note on the concept and meaning of work ethics.
- b) What are the work ethics valued by leaders, which contribute to an individual's success? Answer with examples.
- c) List the attributes of positive work ethics. Write a note on how significant work ethics are nation-building.
- d) Discuss the code of ethics prescribed for students. How can those help them to succeed in life?

Suggested Readings

- Denhardt, K. G., *The Ethics of Public Service: Resolving Moral Dilemmas in Public Organizations*, Greenwood, Westport, Conn, 1988.
- Lewis, C. W., *The ethics challenge in public service*, Jossey- Bass, San Francisco, CA, 1991.
- Roth, William F., *Ethics in Workplace: System Perspective*, Pearson, 2014.
- Johnson, Craig E., *Ethics in the Workplace: Tools and Tactics for Organizational Transformation*, SAGE Publications, 2007.
- Anthony, P. D., *The ideology of Work*, Tavistock, Great Britain, 1977.
- Cherrington, D. J., *The work ethic: Working values and values that work*, AMACOM, New York, 1980.
- Tilgher, A., *Homo faber: Work through the ages*, Translated by D. C. Fisher, Harcourt Brace, New York, 1930.