

POLICING IN MODERN INDIA NOTES

A.Policing in Welfare State:

1. Police Attitude, Transformation of Police Force from pre-independence to present scenario

Background to the police services in India

History of Indian police on modern lines dates back to the dawn of the 19th century. The idea of a separate regular police force as it exists today was never in consideration before the British period and for a considerable time even after the commencement of the rule. It was only in 1774 that Warren Hastings introduced for the first time under the Company's rule several measures for police reforms, which later culminated in the Police Act of 1861. Sir Charles Napier was made in-charge of the administration of the newly annexed territory of Sind (now in Pakistan). To tackle this crime-ridden and difficult area he reorganized the native police system so that it could function properly and produce desired results.

This system was based on two principles:

- the police must be completely separated from the military;
- they must act as an independent body,
- assisting the Collectors in the discharge of law and order responsibilities.

The system provided for an Inspector General of Police who was responsible for the law and order of the entire province. Provinces were divided into districts that were controlled by Superintendents of Police who headed the police administration under the control of the Magistrates. The main principles were not altered even by the Police Commission of 1860, which is responsible for the current police system in India. Recommendations of the Police Commission of 1902-03 further improved the system to some extent.

In 1917, Islington Commission Report referred to it as the Indian Police Service for the first time. After independence Sardar Vallabhbhai Patel, the first Union Home Minister saw the importance of organizing the Civil Services on an all-India basis. In 1949, in the Constituent Assembly, he emphasized the importance of having a ring of services to help the country remain intact under a federal constitution, saying "...the Union will go, you will not have a united India if you do not have a good All India Service, which has the independence to speak out its mind...". And thus the Indian Police Service was born as an All India Service.

Police system during ancient India

Origin of police can be traced to the early Vedic period as the Rig and the Atharva Veda mentions certain kinds of crimes known to the Vedic people. In fact, evidence indicates the existence of security forces even in the Harappan period. Though the exact reference of the criminal justice organization during the Vedic period is not available, the Mauryan period

exhibits important features of the same. Kautilya's Arthashastra (310 BC) is a treatise on the criminal justice system. It reads like a manual for police in modern times. There is a reference to DANVARIKA, ANTEVANSIKA, PRADESIKAS, MAHAMATRAS, RAJJUKAS, and so on. There were 3 types of police—dandpal, durgapal, and antpal.

Magasthenese, the GREEK Ambassador, and Fa Hein, the Chinese traveller have written detailed accounts of the Gupta administration. Dandikas were the highest officers then. Others like Nagar Shreshthi, Rabasika, also find mention. The criminal justice system developed during this period continued for five to six hundred years. The only difference between the two periods being that the Mauryan system was centralized whereas the Gupta system was decentralized. But the basic structure of the police system of village police, city police, and palace police was the same, suitably altered by various kings.

Police system during medieval India

There is no mention of police organizations found anywhere. It may be so because more focus was on conquests and military occupation without any serious attempt to consolidate or run civil administration. The Muslim conquerors did try to implant the police system in line with one prevailing in their homeland trying to fit it with the Indian social setting. The system of administering justice, punishment, and policing was, however, Islamic and was based on the Holy Quran. During the Sultanate period, the Hindu population was subjected to a different law and the Pandits were associated to interpret the Hindu law and to give their opinion on it. Muhtasibs, Muqaddams, were ranks of officials in charge of administration.

Punishments were very harsh, following the Islamic law, such as flaying alive, cutting of nose, ears, or forearms, trampling by elephants, and mutilation. All this must have led to the generation of deep-rooted hatred for the police functionaries.

During this period the center of power and political activity was the Sultan, Faujdar being the head of the criminal justice delivery system at the provincial level entrusted to maintain its peace and security. Kotwal was magistrate, head of the police, and municipal officer, all rolled into one. Chaukidar was responsible for the village administration. The government under the Mughals was autocratic and military in nature. Justice delivery system and police organizations both were weak during this period.

Police system in modern India

British India Phase

After the British victory in 1757 at Plassey and the decline of the Mughal Empire, whatever police system was then in vogue became further corrupted in the area. In 1862, the Indian Penal Code and the Criminal Procedure Code came into force. The Evidence Act was enforced in 1872 and thus the Qazis, the Muftis, the Pandits along with the Islamic law and the Hindu law got replaced. Though changes were made in the administrative functioning by the Britishers yet the Mughal framework for policing was retained. Ranks such as Kotwals,

Thanedar, Pargana, Darogah, continued. However, changes slowly came in the Perso-Arabic model and the British way of policing was adopted.

Pre Independence Era

By the early 19th century the Mughal empire started disintegrating and till the middle of the 19th century, there was no satisfactory police system primarily because of British inexperience and lack of knowledge about the country. Zamindars retained policing till 1792 when Cornwallis was sent to India as Governor-General. He abolished the zamindari system and made Thanedars responsible for the maintenance of law and order. Some other reforms were also introduced. Later, a model of policing developed by Napier culminated into the Indian Police Act of 1861, on which the current police system is also based.

Indian Police Act of 1860

After the revolt of 1857, the British realized the threat of losing power and were determined to ensure complete suzerainty and suppression of all challenges to their power. Thus, a Police Commission was appointed in 1860, to make police an efficient instrument for the prevention and detection of crime.

However, the system so designed was sharply opposite to that of the Britishers, celebrated in the whole world as a symbol of democratic policing. The primary objective was to meet the exigencies of trade and company profit and to ensure that the trade route was safe, exploitation of resources continued unhindered. This system was based on the structure developed by the Mughals in the 17th century incorporating many features and names of officials like Daroga, Faujdar, and Kotwal. The Act imposed in the whole country a uniform police system. It relieved the District Magistrate of his duty to keep a check over the local police and made it more professional, organized, and disciplined in nature. The system of policing instituted by the Act is still in force and brought uniformity in administration. However, the general conditions of crime control remained unsatisfactory probably due to poverty, famine, and other adverse conditions like shortage of force. The second All India Police Commission was formed in 1902 to conduct a comprehensive inquiry and recommend improvement in various aspects of the organization. But nothing concrete was done according to the recommendations to improve the forces till independence.

After 1920, the imperial forces were open for the Indians through entrance examinations. Indianisation of the services remained very slow despite pronouncements and recommendations. Due to the unavailability of Europeans, more Indians started getting appointed to the services later. After independence, India adopted the 1861 system unaltered in any basic respect.

The current structure of the police system in India

After 1860 recruitment of senior police officers was done in two ways- first, by the appointment of officers from the British Army, and second, by nomination from amongst younger sons of landed gentry in the UK. Both of these ways were abolished in 1893. Recruitment of officers now was done through a combined competitive exam held in London which only Europeans could take. Later it was opened for Indians too. Today recruitment made through Combined Civil Services Examination is conducted annually by the Union Public Service Commission. Article 312 of the Constitution of India mentions about the All India Services. Probationers recruited undergo very tough basic training in physical academics, arms, and other activities.

According to the Constitution, the police force is a state subject. States draw rules, regulations and guidelines for the police in the state police manual. The organization structure of police forces in India is fairly uniform in all the states throughout the country. The head of the police force in a state is called the Director-General of Police (DGP). A state is further divided into several zones, ranges, and districts. The district force is headed by an officer of the rank of Superintendent of Police(SP). Group of districts forms a range which is headed by an officer of the rank Deputy Inspector General of Police(DIG). Zones are composed of two or more ranges headed by an officer of the rank Inspector General of Police(IG). Districts are further subdivided into sub-divisions like circles and police stations which are headed by officers of different ranks. The district police are also divided into two branches—the civil police and the armed police, where the former primarily controls crime, and the latter deals with law and order situations and is also the reserved police of the district kept to meet an emergency situation.

Influence of past police system on the present

The Indian Police system and structure as presently organized are essentially based on an Act 131 years old, the Police Act of 1861. The working of the police has been analyzed twice at an All India level within a period of 90 years. First was the Indian Commission of 1902-03 during the British regime and second was in 1977 by the National Police Commission. They found police far from efficient, defective in training and organization, lacking in public relations, welfare measures, machinery for redressal of grievances, etc. and that it was generally regarded as corrupt and oppressive. Even after independence, we were devoid of a better police administration system. There is still a requirement for a reorientation of attitude and approach on the part of the police.

2. Anti-Poverty Schemes

Anti poverty measures and Employment Generating programmes are:

1. Integrated Rural Development Programme (IRDP):

The Integrated Rural Development Programme (IRDP), which was introduced in 1978-79 and universalized from 2nd October, 1980, aimed at providing assistance to the rural poor in the form of subsidy and bank credit for productive employment opportunities through successive plan periods. On 1st April, 1999, the IRDP and allied programmes were merged into a single programme known as Swarnajayanti Gram Swarozgar Yojana (SGSY). The SGSY emphasizes on organizing the rural poor into self-help groups, capacity-building, planning of activity clusters, infrastructure support, technology, credit and marketing linkages.

2. Jawahar Rozgar Yojana/Jawahar Gram Samriddhi Yojana:

Under the Wage Employment Programmes, the National Rural Employment Programme (NREP) and Rural Landless Employment Guarantee Programme (RLEGP) were started in Sixth and Seventh Plans. The NREP and RLEGP were merged in April 1989 under Jawahar Rozgar Yojana (JRY). The JRY was meant to generate meaningful employment opportunities for the unemployed and underemployed in rural areas through the creation of economic infrastructure and community and social assets. The JRY was revamped from 1st April, 1999, as Jawahar Gram Samriddhi Yojana (JGSY). It now became a programme for the creation of rural economic infrastructure with employment generation as the secondary objective.

3. Rural Housing – Indira Awaas Yojana:

The Indira Awaas Yojana (IAY) programme aims at providing free housing to Below Poverty Line (BPL) families in rural areas and main targets would be the households of SC/STs. It was first merged with the Jawahar Rozgar Yojana (JRY) in 1989 and in 1996 it broke away from JRY into a separate housing scheme for the rural poor.

4. Food for Work Programme:

The Food for Work Programme was started in 2000-01 as a component of EAS full form. It was first launched in eight drought-affected states of Chhattisgarh, Gujarat, Himachal Pradesh, Madhya Pradesh, Orissa, Rajasthan, Maharashtra and Uttaranchal. It aims at enhancing food security through wage employment. Food grains are supplied to states free of cost, however, the supply of food grains from the Food Corporation of India (FCI) godowns has been slow.

5. Sampoorna Gramin Rozgar Yojana (SGRY):

The JGSY, EAS and Food for Work Programme were revamped and merged under the new Sampoorna Gramin Rozgar Yojana (SGRY) Scheme from 1st September, 2001. The main objective of the scheme continues to be the generation of wage employment, creation of durable economic infrastructure in rural areas and provision of food and nutrition security for the poor.

6. Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) 2005:

It was launched on February 2, 2005. The Act provides 100 days assured employment every year to every rural household. One-third of the proposed jobs would be reserved for women. The central government will also establish National Employment Guarantee Funds. Similarly, state governments will establish State Employment Guarantee Funds for implementation of the scheme. Under the programme, if an applicant is not provided employment within 15 days s/he will be entitled to a daily unemployment allowance.

Salient features of MGNREGA are:

- I. Right based framework
- II. Time bound guarantee of employment
- III. Labour intensive work
- IV. Women empowerment
- V. Transparency and accountability
- VI. Adequate funding by central government

7. National Food for Work Programme:

It was launched on November 14, 2004 in 150 most backward districts of the country. The objective of the programme was to provide additional resources available under Sampoorna Grameen Rojgar Yojna. This was 100% centrally funded programme. Now this programme has been subsumed in the MGNREGA from Feb..... 2, 2006.

8. National Rural Livelihood Mission: Ajeevika (2011)

It is the skill and placement initiative of Ministry of Rural development. It is a part of National Rural Livelihood Mission (NRLM)—the mission for poverty reduction is called Ajeevika (2011). It evolves out the need to diversify the needs of the rural poor and provide them jobs with regular income on monthly basis. Self Help groups are formed at the village level to help the needy.

9. Pradhan Mantri Kaushal Vikas Yojna:

The cabinet on March 21, 2015 cleared the scheme to provide skill training to 1.4 million youth with an overall outlay of Rs. 1120 crore. This plan is implemented with the help of Ministry of Skill Development and Entrepreneurship through the National Skill Development Corporation. It will focus on fresh entrant to the labour market, especially labour market and class X and XII dropouts.

10. National Heritage Development and Augmentation Yojna (HRIDAY):

HRIDAY scheme was launched (21 Jan. 2015) to preserve and rejuvenate the rich cultural heritage of the country. This Rs. 500 crore programme was launched by Urban Development Ministry in New Delhi. Initially it is launched in 12 cities: Amritsar, Varanasi, Gaya, Puri, Ajmer, Mathura, Dwarka, Badami, Velankanni, Kanchipuram, Warangal and Amarvati.

These programmes played/are playing a very crucial role in the development of the all sections of the society so that the concept of holistic development can be ensured in the real sense.

3. National integration , Threat to national Integration from Communal, Caste, Racial, Religion

Nation Integration is the awareness of a common identity among the citizens of a country, this means that although we belong to different castes, religions and speak different languages, we recognize the fact that we are all one. It is not just a national feeling, but the spirit which brings people of all dialects and beliefs together in a similar endeavor. National Integration' arises thought the behaviour and determination of citizens. It is the duty of every person as a citizen to oppose the forces and ideas that weaken national unity and integrity. In this article, we have discussed the definition of national integration by different authors, importance

of national integration, advantages & disadvantages of national integration are also discussed in this article

Threats OF NATIONAL INTEGRATION:

1. **CASTEISM:** This is a major obstacle to national integration. There is a great difference in the population of different religions and castes in India. Followers of the appropriate caste or religion consider themselves superior to those who believe in other religions or castes. These biases are so ugly and narrow that people are unable to think of national interest.

2. **COMMUNALISM:** This is a major obstacle to national unity. In our country, people follow different religions: Hinduism, Islam, Christianity, etc. Generally, all citizens live together in harmony. Sometimes the accumulated interests create feelings of mutual enmity and hatred, leading to communal clashes. We need to rein in the communal divide to keep national unity unharmed.

3. **PROVINCIALISM/Regionalism:** It is also a major obstacle in India's national unity. There is a growing richness for the creation of new states based on language. The narrow sense of regionalism in various states of the country is increasing mutual enmity between states.

4. **POLITICAL PARTIES:** In democracies, political parties need to be there for building public opinion and political awareness. Unfortunately, there are many parties that chase votes on the basis of caste, religion, creed and region, disregarding the public and national interest.

5. **LINGUISTIC DIFFERENCES:** In a vast country like India, the national language should be spoken and understood in all regions. But due to narrow regional views, Hindi or any other language has not yet been included as a means of communication by all the people of the country. Politics on linguistic distinctiveness is not letting people rise above their partisan differences over language.

6. **ECONOMIC DISPARITY:** There is great social and economic diversity in our country. Some people in the country are rich, while most are poor. Economic asymmetry is a major problem in national integration and integration

4. Threat to internal Security

Internal security:- is the act of keeping peace within the borders of a sovereign state or other self-governing territories, generally by upholding the national law and defending against internal security threats. Responsibility for internal security may range from police to paramilitary forces, and in exceptional circumstances, the military itself.

Terrorism:

- Terrorism has been a threat not only to India's democracy but countries worldwide affecting the enjoyment of rights of people. Terrorism has slammed and affected almost every sphere of human life, be it economic or political or social life.
- Broadly, terrorism is the antithesis of independence, development and human rights. The frontier regions of India, especially regions bordering Pakistan are the worst affected regions by terrorism.
- Terrorism, in all its form, is the greatest violator of human rights. The ruthless, barbaric, inhuman killing of innocent people is carried out by the terrorists with a view not only to challenge the authority of the Government, but also to put the security and sovereignty of the country in jeopardy.
- Terrorism in India is characterized by communist, Islamists and separatist groups. Communist terrorist groups are by far the most frequent perpetrators and the main cause of terrorism deaths in India.
- India continues to face a number of terror attacks from Islamic groups in Kashmir, Sikh separatists in Punjab, and secessionist groups in Assam.
- The most immediate and measurable impact of terrorism is physical destruction. Terrorists destroy existing plants, machines, transportation systems and other economic resources. On smaller scales, acts of terrorism may blow up different public places, markets or religious places. The impact of terrorism is always negative for the economy.
- Productive resources that might have generated valuable goods and services are destroyed, while other resources are almost invariably diverted from other productive uses to bolster the military and defense. None of these create wealth or adds to the standard of living.
- The best strategy to isolate and defeat terrorism is by respecting human rights, fostering social justice, enhancing democracy and upholding the primacy of the rule of law.

Naxalism /LWE

India has been dealing with three variants of the Internal Security challenge for decades and each has its own complexities — a proxy war and terrorism in Kashmir, sub-national separatist movements in the Northeast and the Naxal-Maoist insurgency (aka LWE) in the Red Corridor. The left-wing extremism (LWE) or Naxal insurgency in India originated in a 1967 uprising in Naxalbari, West Bengal by the Communist Party of India (Marxist). They are the group of people who believe in the political theory derived from the teachings of the Chinese political leader Mao Zedong. The Naxals strongly believe that the solution to social and economic discrimination is to overthrow the existing political system.

The latest ambush by Maoist rebels on a large contingent of security personnel in Bastar is yet another well-planned and ruthlessly executed attack in a long line of similar attacks in the Maoist-infested regions of central India. Nearly 22 jawans were martyred in the attack.

This tragic incident is a major and embarrassing setback to the IS (internal security) capability of India at many levels and highlights the challenge that LWE (left-wing extremism) continues to pose.

Students Islamic Movement of India (SIMI) / Indian Mujahideen (IM)

The Students Islamic Movement of India (SIMI), proscribed under the Unlawful Activities (Prevention) Act, 1967, is an Islamist fundamentalist organization, which advocates the ‘liberation of India’ by converting it to an Islamic land. The SIMI, an organisation of young extremist students has declared Jihad against India, the aim of which is to establish Dar-ul-Islam (land of Islam) by either forcefully converting everyone to Islam or by violence.

Police Reforms

1. National Police Commission[NPC]

- The NPC was organised in 1977 with wide terms of reference covering police organisation, role, functions, public relations, etc.
- Between 1979 and 1981, the NPC produced eight reports.
- **Major recommendations:**
 - Judicial inquiry for custodial rape, death, hurt, and deaths in case of police firing.
 - Political interference in police work had caused gross abuse of power. The NPC suggested a few measures to limit this influence on police work to broad policies and ensuring that police performance is in accordance with the law.
 - It recommended measures to make the police more sensitive to the needs and complaints of the marginalised sections of society.
 - The NPC has recommended an important amendment to Section 154 Cr.P.C. which would make it incumbent on a police station to register an FIR whether or not the crime has taken place in its jurisdiction and then transfer the FIR to the concerned police station, if necessary.
 - Measures to reduce third-degree methods by the police.
 - The report recommended the gradual phasing out of all recruitment except at the IPS and the constable level.
 - The Police Act of 1861 should be replaced by a new Police Act, which not only changes the system of superintendence and control over the police but also enlarges the role of the police to make it function as an agency which promotes the rule of law in the country and renders impartial service to the community.

Most of the recommendations of the NPC have remained unimplemented.

2. Justice Mallimath Committee

1. The 158 recommendations of the committee, arrived at after **examining several national systems of criminal law, especially the continental European systems**, essentially propose a shift from an adversarial criminal justice system, where the respective versions of the facts are presented by the prosecution and the defence before a neutral judge, to an inquisitorial system, where the objective is the “quest for truth” and the **judicial officer controls the investigation of offences**.
2. Its report has suggested the **dilution of many of the pre-trial safeguards against violence** in police custody that an accused has.
 - For instance, it seeks to double the 90-day period available for filing a charge-sheet after which an accused can be released on bail.

- It also recommends that the permissible 15-day police remand of an accused be **doubled for grave offences.**

Malimath Committee **seems to have concentrated on the rights of the victim.** It mentions the need to formulate a witness protection programme, reclassify offences, and involve the victim in all stages of the trial.

On the question of making investigations more effective, it suggests the **setting up of a State Security Commission, as recommended by the NPC,** to insulate the police from political pressure.

It has expanded the definition of rape to include all forms of forcible penetration, is eclipsed by the indifference to most of the concerns of the women's movements. **The committee does not favour the death penalty for rapists.** The report states that wherever the death penalty is a possible punishment it should be replaced with life imprisonment without commutation or remission.

3. 2006 Supreme Court Directives on Police Reforms

In 1996, a Public Interest Litigation (PIL) filed by two former director generals of police, Prakash Singh and NK Singh requested the Supreme Court to give directions to the government to implement the police commission recommendations. In 2006, the SC gave seven directives regarding the same.

The 2006 SC directives are:

1. Constitute a state security commission to make sure that the state does not exercise undue influence on the police.
2. The DGP should be appointed a transparent and merit-based process and have a minimum tenure of two years.
3. Other police officers on operational duties should also be given a minimum two-year tenure.
4. The 'law and order' and 'investigation' functions of the police should be separated.
5. A Police Establishment Board should be set up to decide transfers, promotions, postings and other service-related matters of the police.
6. Set up police complaints authorities at the state and district levels to enquire into complaints of the public against police officers of and above the DSP rank for serious misconduct including custodial rape and death.
7. Establish a National Security Commission at the central level for preparing a panel for the selection and placement of Chiefs of the Central Police Organisations with a minimum tenure of 2 years.

It is seen that even after 14 years of these SC directives, no state is fully compliant with the reforms.

Gender Sensitisation:

Crimes against Women

- Dowry deaths.
- Honor killings.
- Witchcraft-related murders.
- Female infanticide and sex-selective abortion.
- Rape.
- Insult to modesty.
- Human trafficking and forced prostitution.

Crimes against Child

- Murder
- Infanticide
- Rape
- Kidnapping & Abduction
- Foeticide
- Abetment of Suicide
- Exposure & Abandonment
- Procurement of Minor Girls
- Buying of Girls for Prostitution
- Selling of Girls for Prostitution

B. The Political Frame Work:

1. The Indian Constitution – Preamble

The preamble to the Constitution of India is a brief introductory statement that sets out the guiding purpose, principles and philosophy of the constitution. The preamble gives an idea about the following : (1) the source of the constitution, (2) the nature of the Indian state (3) a statement of its objectives and (4) the date of its adoption.

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.

2. Civil Liberties and Fundamental Rights – Fundamental Duties

Fundamental Rights in Indian Constitution: The Fundamental Rights are named so because they are protected and guaranteed by the Constitution, which is the fundamental law of India. The Fundamental Rights are included in Part III of the Indian Constitution from Articles 12 to Article 35. All the Fundamental Rights in the Indian Constitution are taken from or inspired from the Constitution of the USA i.e., Bill of Rights. Part III is also described as the Magna Carta of India. It carries a very comprehensive and long list of 'justiciable' Fundamental Rights.

The Fundamental Rights in Indian Constitution are more detailed than those found in the Constitution of any other country in the world. These are guaranteed by the Constitution without any discrimination to all persons. These are intended for promoting the idea of political democracy. They protect the freedoms and liberties of the people against the invasion by the State authority. They aim at establishing a government not of men but of laws.

Originally, the Indian Constitution provided 7 Fundamental Rights which has now been revised to 6 Fundamental Rights which are as follow-:

1. Right to equality (Articles 14–18)
2. Right to freedom (Articles 19–22)
3. Right against exploitation (Articles 23–24)
4. Right to freedom of religion (Articles 25–28)
5. Cultural and educational rights (Articles 29–30)
6. Right to constitutional remedies (Article 32)

The right to property was deleted from the list of Fundamental Rights by the 44th Constitutional Amendment Act of 1978 and made a legal right under Article 300-A in Part XII of the Indian Constitution. At present, there are only 6 Fundamental Rights. These are as follows with proper explanation:

Fundamental Rights	Articles
1. Right to equality	(a) Article 14 - Equal protection of laws and Equality before law. (b) Article 15 - Prohibition of discrimination on grounds of religion, caste, sex, place of birth or race. (c) Article 16 - Equality of opportunity in terms of public employment. (d) Article 17 - Abolition of untouchability and prohibition of its practice. (e) Article 18 - Abolition of titles except military and academic.
2. Right to freedom	(a) Article 19 - Protection of six rights regarding freedom of: (i) speech and expression, (ii) assembly, (iii) association, (iv) movement, (v) residence, and

	<p>(vi) profession</p> <p>(b) Article 20 - Protection in a conviction for offences.</p> <p>(c) Article 21 - Protection of life and personal liberty.</p> <p>(d) Article 21A - Right to elementary education.</p> <p>(e) Article 22 - Protection against arrest and detention in certain cases.</p>
3. Right against exploitation	<p>(a) Article 23 - Prohibition of traffic in forced labour and human beings.</p> <p>(b) Article 24 - Prohibition of employment of children in Companies and factories, etc.</p>
4. Right to freedom of religion	<p>(a) Article 25 - Freedom of conscience and free profession, practice and propagation of religion.</p> <p>(b) Article 26 - Freedom to manage religious affairs.</p> <p>(c) Article 27 - Freedom from payment of taxes for promotion of any religion or religious affairs.</p> <p>(d) Article 28 - Freedom from attending religious instruction or worship in certain educational institutions</p>
5. Cultural and educational rights	<p>(a) Article 29 - Protection of language, script and culture of minorities.</p> <p>(b) Article 30 - Rights of minorities to establish and administer educational institutions.</p>
6. Right to constitutional remedies	<p>Article 32 - Right to move the Supreme Court for the enforcement of fundamental rights including the writs of</p> <p>(i) Habeas corpus,</p> <p>(ii) Mandamus,</p> <p>(iii) Prohibition,</p> <p>(iv) Certiorari,</p> <p>(v) Quo war-rento</p>

Fundamental Duties:

The 42nd Amendment Act, 1976 added a Chapter IV-A which consist of only one Article 51-A which dealt with a Code of Ten Fundamental Duties for citizens. Fundamental duties are intended to serve as a constant reminder to every citizen that while the constitution specifically conferred on them certain Fundamental Rights, it also requires citizens to observe certain basic norms of democratic conduct and democratic behaviour because rights and duties are co-relative.

Fundamental Duties

Article 51-A Says that it shall be the duty of every citizen of India-

1. To abide by the constitution and respect its ideal and institutions;
2. To cherish and follow the noble ideals which inspired our national struggle for freedom;
3. To uphold and protect the sovereignty, unity and integrity of India;
4. To defend the country and render national service when called upon to do so;
5. To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional diversities, to renounce practices derogatory to the dignity of women;
6. To value and preserve the rich heritage of our composite culture;
7. To protect and improve the natural environment including forests, lakes, rivers, and wild-life and to have compassion for living creatures;
8. To develop the scientific temper, humanism and the spirit of inquiry and reform;
9. To safeguard public property and to abjure violence;
10. To strive towards excellence in all spheres of individual and collective activity, so that the nation constantly rises to higher levels of endeavor and achievement. Further, one more Fundamental duty has been added to the Indian Constitution by 86th Amendment of the constitution in 2002.
11. Who is a parent or guardian , to provide opportunities for education to his child, or as the case may be, ward between the age of six and fourteen years.

Need For Fundamental Duties

India is a country where people belonging to different castes, creed, religion, sects etc. live together and in order to maintain harmony and peace and to encourage the feeling of brotherhood and oneness among them following the Fundamental Duties on their part plays a vital role in upholding and protecting the sovereignty, unity and integrity of our country which is of inevitable importance. It reminds the citizens that rights and duties go hand in hand.

Sources of Fundamental Duties

It is significant to note that none of the Constitutions of Western Countries specifically provide for the duties and obligations of citizens. Among the Democratic Constitutions of the world we find mention of certain duties of the citizens in the Japanese Constitution. In Britain, Canada & Australia the rights and duties of citizens are governed largely by Common Law and Judicial Decisions. The French Constitution Makes only a passing reference to duties of citizens. The American Constitution provides only for fundamental rights and not duties of citizen.

But the Constitution of Socialist Countries, however, lay great emphasis on the citizen's duties like Article 32 of the Yugoslavian Constitution and Chapter VII of the Soviet Constitution lays down Fundamental Rights & Duties and also Chapter II of the Constitution of Republic Of China. All the aforesaid Constitutions specifically lay down duties of the people, they also guarantee the "Right to Work" to every citizen which the Indian Constitution does not provide still today. The "right to work" should, therefore, be guaranteed to every citizen who are expected to do certain to the nation.

Enforcement of duties

The fundamental duties are statutory duties and shall be enforceable by Law. Parliament, y law, will provide penalties to be imposed for failure to fulfil those duties and obligations. The success of this provision would, however, depend much upon the manner in which and the person against whom these duties would be enforced and for its proper enforcement it is necessary that it should be known to all. In *AIIMS Students Union v. AIIMS* AIR (1983) 1 SCC 471 it has been held that Fundamental Duties though not enforceable by writ of the court, yet provide a valuable guide and aid to interpretation of constitutional and legal issues.

3. The Concept of Democratic ,Socialist and Secular State

The Preamble Part was introduced by our First Prime Minister Mr. J.L.Nehru.

- India is a "Sovereign" Nation, means it is no longer under the possession of any colony or crown. India can take decisions on its own for the welfare of the country for internal(National) matters and as well as for external(International) matters.
- India is a Socialist State, the word "Socialism" was added in 1976 in the preamble. The world socialist represents that India is responsible for its citizen to provide them Social, Economic and Political justice. No Exploitation on basis of anything(caste, religion, color, etc) and equal distribution of income,wealth and resources to its citizens.
- India is a "Secular" State. this word is included in the Preamble by 42nd amendment. It was added just to show the secular nature of the constitution. It states that all religions

should enjoy **equality** of Status and **Respect**. This word also guarantees equal freedom to all religions in INDIA.

- India is a “Democratic” State. The right to vote is one of the feature. It ensures equal political Right to every citizen. The People can change their government through elections. The government enjoys limited powers. The Government should follow the Constitution.
- India is a “Republic”. This word states that India is not under any Monarch or is not ruled by a nominated head of state. President of India is the sovereign head of state.

4. DPSP

- **Background:** The source of the concept of Directive Principles of State Policy (DPSP) is the Spanish Constitution from which it came in the Irish Constitution.
 - The concept of DPSP emerged from Article 45 of the Irish Constitution.
- **Constitutional Provisions:** Part IV of the Constitution of India (Article 36–51) contains the Directive Principles of State Policy (DPSP).
 - Article 37 of the Indian Constitution States about the application of the Directive Principles.
 - These principles aim at ensuring socioeconomic justice to the people and establishing India as a Welfare State.
- **Fundamental Rights Vs DPSP:**
 - Unlike the Fundamental Rights (FRs), the scope of DPSP is limitless and it protects the rights of a citizen and work at a macro level.
 - DPSP consists of all the ideals which the State should follow and keep in mind while formulating policies and enacting laws for the country.
 - Directive Principles are affirmative directions on the other hand, Fundamental Rights are negative or prohibitive in nature because they put limitations on the State.
 - The DPSP is not enforceable by law; it is non-justiciable.
 - It is important to note that DPSP and FRs go hand in hand.
 - DPSP is not subordinate to FRs.
- **Classification of Principles:** The Directive Principles are classified on the basis of their ideological source and objectives. These are Directives based on:
 - Socialist Principles
 - Gandhian Principles

- Liberal and Intellectual Principles

Directives based on Socialist Principles

- **Article 38:** The State shall strive to promote the welfare of the people by securing and protecting a social order by ensuring social, economic and political justice and by minimising inequalities in income, status, facilities and opportunities
- **Articles 39:** The State shall in particular, direct its policies towards securing:
 - Right to an adequate means of livelihood to all the citizens.
 - The ownership and control of material resources shall be organised in a manner to serve the common good.
 - The State shall avoid concentration of wealth in a few hands.
 - Equal pay for equal work for both men and women.
 - The protection of the strength and health of the workers.
 - Childhood and youth shall not be exploited.
- **Article 41:** To secure the right to work, to education and to public assistance in cases of unemployment, old age, sickness and disability.
- **Article 42:** The State shall make provisions for securing just and humane conditions of work and for maternity relief.
- **Article 43:** The State shall endeavour to secure to all workers a living wage and a decent standard of life.
 - **Article 43A:** The State shall take steps to secure the participation of workers in the management of industries.
- **Article 47:** To raise the level of nutrition and the standard of living of people and to improve public health.

Directives based on Gandhian Principles

- **Article 40:** The State shall take steps to organise village panchayats as units of Self Government
- **Article 43:** The State shall endeavour to promote cottage industries on an individual or cooperative basis in rural areas.
 - **Article 43B:** To promote voluntary formation, autonomous functioning, democratic control and professional management of cooperative societies.
- **Article 46:** The State shall promote educational and economic interests of the weaker sections of the people particularly that of the Scheduled Castes (SCs), Scheduled Tribes (STs) and other weaker sections.
- **Article 47:** The State shall take steps to improve public health and prohibit consumption of intoxicating drinks and drugs that are injurious to health.
- **Article 48:** To prohibit the slaughter of cows, calves and other milch and draught cattle and to improve their breeds.

Directives based on Liberal-Intellectual Principles

- **Article 44:** The State shall endeavour to secure for the citizen a Uniform Civil Code through the territory of India.
- **Article 45:** To provide early childhood care and education for all children until they complete the age of six years.

- **Article 48:** To organise agriculture and animal husbandry on modern and scientific lines.
 - **Article 48A:** To protect and improve the environment and to safeguard the forests and wildlife of the country.
- **Article 49:** The State shall protect every monument or place of artistic or historic interest.
- **Article 50:** The State shall take steps to separate judiciary from the executive in the public services of the State.
- **Article 51:** It declares that to establish international peace and security the State shall endeavour to:
 - Maintain just and honourable relations with the nations.
 - Foster respect for international law and treaty obligations.
 - Encourage settlement of international disputes by arbitration.

Amendments in DPSP:

- **42nd Constitutional Amendment, 1976:** It introduced certain changes in the part-IV of the Constitution by adding new directives:
 - Article 39A: To provide free legal aid to the poor.
 - Article 43A: Participation of workers in management of Industries.K1M
 - Article 48A: To protect and improve the environment.
- **44th Constitutional Amendment, 1978:** It inserted Section-2 to Article 38 which declares that; “The State in particular shall strive to minimise economic inequalities in income and eliminate inequalities in status, facilities and opportunities not amongst individuals but also amongst groups”.
 - It also eliminated the Right to Property from the list of Fundamental Rights.
- **86th Amendment Act of 2002:** It changed the subject-matter of Article 45 and made elementary education a fundamental right under Article 21 A.

5. Political Parties, Trade Unions, Student Organizations, Raitha Sangas and Others Organized Groups

Political Parties:

A **Political Party** is a group of people who come together to contest elections and hold power in the government. They agree on some policies and programmes for the society with a view to promote the collective good. Parties reflect fundamental political divisions in a society. Thus, a party is known by which part it stands for, which policies it supports and whose interests it upholds. A political party has three components:

- The leaders
- The active members
- The followers

Functions of Political Parties

Political parties fill political offices and exercise political power. Parties do so by performing a series of functions mentioned below:

1. Parties contest elections.
2. Parties put forward different policies and programmes and the voters choose from them.
3. Parties play a decisive role in making laws for a country.
4. Parties form and run governments.
5. Those parties that lose in the elections play the role of opposition to the parties in power, by voicing different views and criticising the government for its failures or wrong policies.
6. Parties shape public opinion.
7. Parties provide people access to government machinery and welfare schemes implemented by governments.

The Necessity of Political Parties

We need political parties because they perform all the functions which are mentioned above. Apart from this, political parties help in representing different views on various issues to the government. They bring various representatives together so that a responsible government could be formed. They work as a mechanism to support or restrain the government, make policies, justify or oppose them. Political parties fulfil the needs that every representative government has.

How Many Parties Should We Have?

In a democracy, any group of citizens is free to form a political party. More than 750 parties are registered with the Election Commission of India. But not all these parties are serious contenders in the elections. So the question, then is: how many major or effective parties are good for democracy?

In some countries, only one party is allowed to control and run the government. These are called **one-party systems**. This system is not considered as a good option for democracy.

In some countries, power usually changes between the two main parties. Such a party system is called a two-party **system**. Eg: The United States of America and the United Kingdom.

If several parties compete for power, and more than two parties have a reasonable chance of coming to power either on their own strength or in alliance with others, it is called a **multiparty system**. Eg: India.

When several parties in a multi-party system join hands for the purpose of contesting elections and winning power, it is called an **alliance or a front**.

National Parties

Every party in the country has to register with the Election Commission. It offers some special facilities for large and established parties. The Election Commission has laid down detailed criteria of the proportion of votes and seats that a party must get in order to be a recognised party.

1. A party that secures at least 6% of the total votes in an election to the Legislative Assembly of a State and wins at least 2 seats is recognised as a **State Party**.
2. A party that secures at least 6% of the total votes in Lok Sabha elections or Assembly elections in 4 States and wins at least 4 seats in the Lok Sabha is recognised as a **National Party**.

Major National Parties in India

There were 7 recognised national parties in the country in 2018. Here are the details of these parties:

1) All India Trinamool Congress (AITC)

- Launched on 1 January 1998 under the leadership of Mamata Banerjee.
- Recognised as a national party in 2016.
- The party's symbol is flowers and grass.
- Committed to secularism and federalism.
- Has been in power in West Bengal since 2011 and has a presence in Arunachal Pradesh, Manipur and Tripura.
- In the General Elections held in 2014, it got 3.84% votes and won 34 seats, making it the fourth-largest party in the Lok Sabha.

2) Bahujan Samaj Party (BSP):

- Formed in 1984 under the leadership of Kanshi Ram.
- Seeks to represent and secure power for the Bahujan samaj which includes the Dalits, Adivasis, OBCs and religious minorities.
- Stands for the cause of securing the interests and welfare of the Dalits and oppressed people.
- It has its main base in the state of Uttar Pradesh and substantial presence in neighbouring states like Madhya Pradesh, Chhattisgarh, Uttarakhand, Delhi and Punjab.
- Formed government in UP several times by taking the support of different parties at different times.

3) Bharatiya Janata Party (BJP)

- Founded in 1980, formed by Syama Prasad Mukherjee in 1951.
- Wants to build a strong and modern India by drawing inspiration from India's ancient culture and values and Deendayal Upadhyaya's ideas of integral humanism and Antyodaya.

- Cultural nationalism (or ‘Hindutva’) is an important element in its conception of Indian nationhood and politics.
- Earlier limited to north and west and to urban areas, the party expanded its support in the south, east, the north-east and to rural areas.
- Emerged as the largest party with 282 members in the 2014 Lok Sabha elections.

4) Communist Party of India (CPI):

- Formed in 1925. Believes in Marxism-Leninism, secularism and democracy.
- Opposed to the forces of secessionism and communalism.
- Accepts parliamentary democracy as a means of promoting the interests of the working class, farmers and the poor.
- Significant presence in the states of Kerala, West Bengal, Punjab, Andhra Pradesh and Tamil Nadu.
- It secured less than 1 per cent votes and 1 seat in the 2014 Lok Sabha elections.

5) Communist Party of India – Marxist (CPI-M):

- Founded in 1964. Believes in Marxism-Leninism. Supports socialism, secularism and democracy and opposes imperialism and communalism.
- Accepts democratic elections as a useful and helpful means for securing the objective of socio-economic justice in India.
- Enjoys strong support in West Bengal, Kerala and Tripura.
- The party was in power in West Bengal without a break for 34 years.
- In the 2014 Lok Sabha elections, it won about 3% of votes and 9 seats.

6) Indian National Congress (INC):

- Popularly known as the Congress Party. One of the oldest parties of the world. Founded in 1885 and has experienced many splits.
- Under the leadership of Jawaharlal Nehru, the party sought to build a modern secular democratic republic in India.
- The ruling party at the centre till 1977 and then from 1980 to 1989. After 1989, its support declined, but it continues to be present throughout the country.
- The party’s main idea is to promote secularism and welfare of weaker sections and minorities.

7) Nationalist Congress Party (NCP):

- Formed in 1999 following a split in the Congress party.
- Supports democracy, Gandhian secularism, equity, social justice and federalism.
- A major party in Maharashtra and has a significant presence in Meghalaya, Manipur and Assam.
- A coalition partner in the state of Maharashtra in alliance with the Congress. Since 2004, a member of the United Progressive Alliance.

State Parties

The Election Commission has classified some of the major parties of the country as “State parties”. These are also referred to as regional parties. Some of these parties are:

- Biju Janata Dal
- Sikkim Democratic Front
- Mizo National Front
- Telangana Rashtra Samithi

Trade Unions:

Trade Unions in India are registered and file annual returns under the Trade Union Act (1926). Statistics on Trade Unions are collected annually by the Labour Bureau of the Ministry of Labour, Government of India. Congress associated, the Indian National Trade Union Congress (INTUC) is assumed as the biggest of the seven central trade unions, with a membership of 33.3 million.

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Meaning of Trade Union:- Trade union is an association of either of employees or employers or of independent workers. It is formed to secure certain economic, social benefits of the workers.

Trade Union Amendment Act, 2001:-

Indian parliament had passed the trade union amendment bill, 2000. The bill was introduced with objectives to

- (a) To control multiplicity of trade unions
- (b) Establishing industrial democracy
- (c) Encourage well managed expansion of trade unions.

The amended act was introduced after incorporating the recommendations of the Ramanujan Committee. The act has following recommendations:-

1. Minimum 10% of total labour force or 100 workers in an organization (whichever is less) must be required to form trade union.
2. Number of members should not be less than 7 in any organization.

3. At least 5 members or 1\3 rd (whichever is less) should be employees of the same.
4. Annual contribution for trade union should not be less than Rs. 12.

List of main trade unions is given below:

Top Nine Trade Unions of India					
S. No.	Trade Union	Year of Establishment	H. Q.	Political Affiliation	Membership (Million)
1.	All India Trade Union Congress (AITUC)	1920	New Delhi	CPI	14.2
2.	Indian National Trade Union Congress (INTUC)	May 3, 1947	New Delhi	Indian National Congress	33.3
3.	Bhartiya Mazdoor Sangh (BMS)	July 27, 1955	New Delhi	BJP	17.1
4.	Centre for Indian Trade Unions (CITU)	1970	New Delhi	CPM	5.7
5.	Hind Mazdoor Sabha (HMS)	Dec. 24, 1948	New Delhi	Samajvadi	9.1
6.	All India Trade Union Centre (AIUTUC)	April 26-27, 1958	Kolkata	Socialist Unity Centre of India(Marxist)	4.7
7.	Self-employed Women's Association of India (SEWA)	1972	Ahmedabad		1.3
8.	Trade Union Coordination Centre	1970	NA	AIFB	1.6
9.	All India Central Council of Trade Union	May 1989	NA	CPI (M-L)	2.5

Student Organizations:

The youth is the future of every nation. It is only right that they in their capacity learn to work towards the progress of the nation. Since the era of the Congress Party domination, the students' unions in India has developed a complex tradition of student politics. Most of these unions are affiliated to a political party and actively participate in any current crisis, especially those related to students. Some of the important students' unions in India include:

Akhil Bharatiya Vidyarthi Parishad (ABVP)

Akhil Bharatiya Vidyarthi Parishad (ABVP), an All-India student organisation, was founded in 1948, and today is the largest student organisation in the world. With the motto of "Knowledge, Character & Unity", ABVP draws its inspiration from the Rashtriya Swayamsevak Sangh (RSS), the premier Hindu nationalist organization of the country.

All India Students Federation (AISF)

With the motto of "Study and Struggle", AISF was founded on 12 August 1936 under the guidance of Nehru. It has the honour of being the first student body to be directly involved in helping India attain independence.

All India Democratic Students' Organisation (AIDSO)

Founded on 28 December 1954, AIDSO is affiliated with the Socialist Unity Centre of India (Communist). The motto of AIDSO is to fight against injustice, oppression and exploitation and promote social transformation.

Students' Federation of India (SFI)

SFI, an independent students' organization, was formed in 1970. A Socialist Organisation, SFI's slogan is "Independence, Democracy, and Socialism!" SFI believes that education is the only means to rid India of the shackles of regressive ideas.

The Delhi University Students Union (DUSU)

The DUSU is the umbrella students' union in the University of Delhi and includes most of the colleges and faculties of Delhi.

Raitha Sangas:

- Bharatiya Kisan Union.
- All India Kisan Sangharsh Coordination Committee.
- Kisaan swaraj sangathan.
- All India Kisan Sabha.

6. Disruptive Forces

The most important challenges are as follows:

Communalism

- Communalism has been one of India's most difficult challenges to solve. This occurs when people of a certain religion acquire a strong attachment to it and a strong dislike for other religions.
- This kind of sentiment encourages religious fundamentalism and fanaticism, which is harmful to the country's unity and integrity. It is especially true in a country like India, where people follow all of the world's main religions.
- However, India has been afflicted by communalism since its independence. As we all know, on the eve of independence, and even afterward, we had the worst form of communal rioting. Several communal riots have occurred in various sections of the country, causing enormous misery to the people.

Sectarianism

Sectarianism is a threat to national integration because it creates a chasm between different sects of people who share the same religion. On the one hand, there is a tussle and strife between Sunnis and Shias of the Muslim community and Kabir-panth and Gorakhpanth or Nirankaris and the Alkali Sikhs of the Sikh community. This trend poses a serious threat to the nation's hard-won fabric of unity and integration.

Casteism

Indian civilization was split into castes, sub-castes, and sub-castes based on birth in ancient times. People from higher castes acquire a superiority complex against those from lower castes. People become enraged as a result of this. The development of a sense of oneness among the people becomes extremely challenging.

Linguism

India is a multilingual country. This diversity of language reflects cultural enrichment. However, it is regrettable that there are a number of "linguistic wars" in our country. People have

developed a reluctance to allow other languages the same privileges that they demand their own. We will undoubtedly dissolve if we have a disagreement or dispute over languages.

Regionalism

Regional nationalism is also a roadblock to national integration. Our country has now been split into several states. This creates competition between different regions, states, and even within the nation. People in Assam, Meghalaya, and Manipur have launched a campaign against outsiders who oppose national unification in their states.

Terrorism

- Terrorism is a serious danger to the country's unity and integration. Terrorism's major goal is to create an environment of acute fear psychosis, which destroys people's trust in the democratic system and government. Violence is a tool used to attain the goal of destabilising the country by instilling dread in the minds of ordinary people.
- Terrorism's rise can be traced back to historical, political, economic, and religious factors. Bombings, arsons, hijackings, kidnappings, killings, and maiming are just a few of the methods used to destabilise the country. State-sponsored terrorism is one of the most heinous forms of violence, with the goal of disrupting other countries' unity and stability.

Student Unrest

- Student rebellion is now a major roadblock on the road to national integration. In truth, students are a country's future. If they become unsatisfied and upset as a result of unemployment, internal squabbles, a failing educational system, and so on, our country is doomed to go to hell sooner or later.
- Students who have been misled by politicians engage in a variety of sinful acts that are harmful to our country's health? They shut down the government's machinery by going on strike, or dharana, and setting fire to major offices, vehicles, and shops, among other things.
- As a result, student unrest poses a severe threat to the country's unity and stability.

7. National Emblem, National Flag and National Anthem

National Flag



The National Flag is a horizontal tricolour of India saffron (kesaria) at the top, white in the middle and India green at the bottom in equal proportion. The ratio of width of the flag to its length is two to three. In the centre of the white band is a navy-blue wheel which represents the chakra.

The top saffron colour, indicates the strength and courage of the country. The white middle band indicates peace and truth with Dharma Chakra. The green shows the fertility, growth and auspiciousness of the land.

Its design is that of the wheel which appears on the abacus of the Sarnath Lion Capital of Ashoka. Its diameter approximates to the width of the white band and it has 24 spokes. The design of the National Flag was adopted by the Constituent Assembly of India on 22 July 1947.

National Anthem

The National Anthem of India Jana-gana-mana, composed originally in Bengali by Rabindranath Tagore, was adopted in its Hindi version by the Constituent Assembly as the National Anthem of India on 24 January 1950. It was first sung on 27 December 1911 at the Kolkata Session of the Indian National Congress.

The complete song consists of five stanzas. The first stanza contains the full version of the National Anthem.

Playing time of the full version of the national anthem is approximately 52 seconds. A short version consisting of the first and last lines of the stanza (playing time approximately 20 seconds) is also played on certain occasions.

National Emblem



The state emblem is an adaptation from the Sarnath Lion Capital of Ashoka. In the original, there are four lions, standing back to back, mounted on an abacus with a frieze carrying sculptures in high relief of an elephant, a galloping horse, a bull and a lion separated by intervening wheels

over a bell-shaped lotus. Carved out of a single block of polished sandstone, the Capital is crowned by the Wheel of the Law (Dharma Chakra).

C. The Social Framework

1. Rural and Urban Communities

The major differences between Urban and Rural,

Urban	Rural
Urban areas usually refer to cities, suburbs and towns.	Rural areas usually refer to villages
Urban areas have more development in terms of access to infrastructure and connectivity like airports, ports, railways, housing, roads etc.	Rural areas usually don't have much development in terms of infrastructure.
Land in urban areas is used for development activities. There is usually not much land available which has not been used for developmental activities	Rural areas usually have a lot of vacant lands without much development.
Urban areas are densely populated	Rural areas are sparsely populated
As of 2018, approximately 34% of India's population lives in urban areas	More than 65% of India's population lives in rural areas as per 2018 figures. From 2008 to 2018 there has been a steady decline in the percentage of the population living in rural areas of India, due to migration.
Although the total population living in urban areas is much less compared to Rural areas, the population density is	The population density is less in rural areas compared to urban areas.

very high in urban areas	
Urban areas have a scarcity of land	Rural areas do not have land scarcity.
There is very high pollution in urban areas due to high population density, vehicles and industries.	There is not much pollution in rural areas compared to urban areas, due to lesser vehicles, lower population density and lesser industries
There is not much greenery in urban areas of India, since most of the land is occupied by buildings and roads	There is more greenery in rural areas of India
Jobs are concentrated in the services industry, manufacturing industry, trade and commerce	Jobs are concentrated in agricultural activities.
In urban areas, the problem of social barriers is minimal, there are equal opportunities for jobs, education etc.	In rural areas of India, there is always a lot of difference in social status in rural areas due to gender, religion, caste, culture etc.

2. Caste and Untouchability and related intolerance

The Caste System And Untouchability In India As India strives to make great strides in its economy and infrastructure, it is constantly reminded of its social reality that is based on an age-old caste system. The history of India has seen sporadic incidents of discrimination against a particular group of people, mostly under the attestation from the traditional systems of caste and untouchability. The most recent incident is the lynching of Dalits by cow-protection groups in Una, Gujarat. It is interesting and informative to know about the origin of such social stratification that has affected the discourse of Indian society and politics in some manner.

Origins of the Caste System: The caste system as we see it today has not been pronounced in just one book; infact it has been shaped by multiple texts. The most ancient mention of the caste system is found in the Rig Veda, believed to be developed between 1500-800 BC, where it was called the Varna system. It classified the society into four varnas: the Brahmins: priests, scholars and teachers; the Kshatriyas: rulers, warriors and administrators; the Vaishyas: cattle herders, agriculturists, artisans and merchants; and the Shudras: labourers and service providers. These distinctions were mentioned in the Purusha Sukta verse of the Veda, although some scholars believe that this clause was added much later than the Vedic period. Similar laws were articulated in Manu Smriti, which is believed to be written between 200 BC-200 AD and which served as the guiding text for formulating Hindu laws by the British government. Even Mahabharata, the text of which was completed by 4th century AD, had mentions of the four-tier Varna system.

3. Religion and Religious Institutions, Fundamentalist organization and Religious Intolerance

Introduction

Intolerance is the condition of refusal of beliefs, opinions, and practices of people of different groups. Growing tolerance in the society drives different groups apart by creating a sense of denial in any way. The best example of intolerance in the society is separation between black and white South Africans in the South Africa. There is a huge level of social distance between these two groups which gives rise to the inter-group resentment and hostility.

About Intolerance

Intolerance is a dangerous and unacceptable quality which should be suppressed to grow in the society. It destroys the growing power of any country by setting people against people of different groups. People living in the intolerant society groups can do aggressive attack in order to express their denial to the opinions, practices, and behavior of other people related to different group. Intolerance can be religious, racial or other types however all badly affect the nation growth and development. It is an international problem because of the religious, cultural, traditional, customs, or way of thinking differences of people. It is the main cause of war among people or nations. Good education system, developing tolerance and agreement are better ways using which the problem of intolerance can be solved to a great extent.

Intolerant people never accept someone different which has been the main issue since ancient history all around the world. Intolerance makes people angry and violent to each other (people of various cast and religion) very easily to something they cannot tolerate in any way. Good education system and tolerance make them able to know how to get

control over their intolerance. The practice of tolerance can be practiced from the school age of kids. They should be taught to accept differences in the society.

Effects of Intolerance

Intolerance worries people, society and nation as it creates violence among people of different groups. It causes exclusion of those who are different and intolerable such as existence of non-Muslims in the Muslim state or its opposite. Intolerance makes human beings narrow mindedness and does not give chance to thing positive about anything happening in different way in the society or nation. It has high level destroying capacity and very dangerous for the nation where it exist. So, it is better to stop it from growing in any society or country instead of reducing its percentage.

How to Deal with Intolerance

Intolerance should be discouraged and tolerance should be encouraged among people. Tolerance can be promoted by using various methods. Intimate inter-group contact enhances personal experiences to each other and reduces intolerance. Intimate inter-group contact should be continued to make it effective and useful. Dialogue mechanisms can also be effective for enhancing communication on both sides. It helps people to express their needs and interests. Media should select positive images to promote tolerance and understanding towards cultural sensitivity. Education is the best way to promote tolerance and peaceful coexistence in the society. Students should be provided tolerant environment in the school so that they can respect and understand different cultures. Students can better develop the inter-cultural understanding in the tolerant environment.

4. Growth of Population and Demographic Changes

- Demographics refer to statistical data relating to the population in a region. This covers various factors like population growth rate, the percentage of different age groups within the population, the literacy rates, the sex ratio, urban-rural population ratios, etc. A decent knowledge of this information will help in understanding the problems faced by the country. Social development

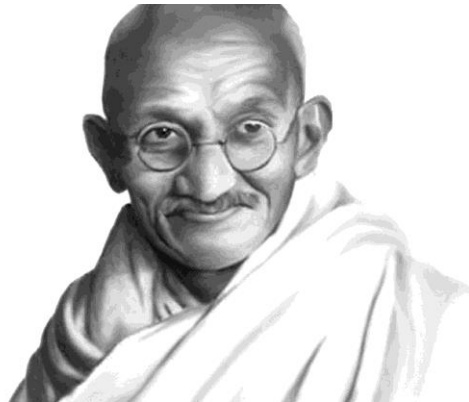
Total population	Around 1.38 billion Around 1.22 billion (as per census 2011)
World rank in population	2

Percentage of the world population	17.71%
Population density	464 per sq. km
Growth rate	0.99%
Median age: Total	Total: 28.1 years
	Male: 27.5 years
	Female: 28.9 years
Infant mortality rate	26.6 deaths per 1000 live births
Under – 5 mortality rate	32.9 deaths per 1000 live births
Life expectancy at birth	Total: 70.42 years
	Male: 69.2 years
	Female: 71.8 years
Rural population	Around 65%
Urban population	Around 35%

D. The National Tradition

Mohandas Karam Chandra Gandhi

Mahatma Gandhi was a great patriotic Indian, if not the greatest. He was a man of an unbelievably great personality. He certainly does not need anyone like me praising him. Furthermore, his efforts for Indian independence are unparalleled. Most noteworthy, there would have been a significant delay in independence without him. Consequently, the British because of his pressure left India in 1947. In this essay on Mahatma Gandhi, we will see his contribution and legacy.



Contributions of Mahatma Gandhi

First of all, Mahatma Gandhi was a notable public figure. His role in social and political reform was instrumental. Above all, he rid the society of these social evils. Hence, many oppressed people felt great relief because of his efforts. Gandhi became a famous international figure because of these efforts. Furthermore, he became the topic of discussion in many international media outlets.

Mahatma Gandhi made significant contributions to environmental sustainability. Most noteworthy, he said that each person should consume according to his needs. The main question that he raised was “How much should a person consume?”. Gandhi certainly put forward this question.

Furthermore, this model of sustainability by Gandhi holds huge relevance in current India. This is because currently, India has a very high population. There has been the promotion of renewable energy and small-scale irrigation systems.

This was due to Gandhiji's campaigns against excessive industrial development.

Mahatma Gandhi's philosophy of non-violence is probably his most important contribution. This philosophy of non-violence is known as Ahimsa. Most noteworthy, Gandhiji's aim was to seek independence without violence. He decided to quit the Non-cooperation movement after the Chauri-Chaura incident. This was due to the violence at the Chauri Chaura incident. Consequently, many became upset at this decision. However, Gandhi was relentless in his philosophy of Ahimsa.

Secularism is yet another contribution of Gandhi. His belief was that no religion should have a monopoly on the truth. Mahatma Gandhi certainly encouraged friendship between different religions.

Legacy of Mahatma Gandhi

Mahatma Gandhi has influenced many international leaders around the world. His struggle certainly became an inspiration for leaders. Such leaders are Martin Luther King Jr., James Beve, and James Lawson. Furthermore, Gandhi influenced Nelson Mandela for his freedom struggle. Also, Lanza del Vasto came to India to live with Gandhi.

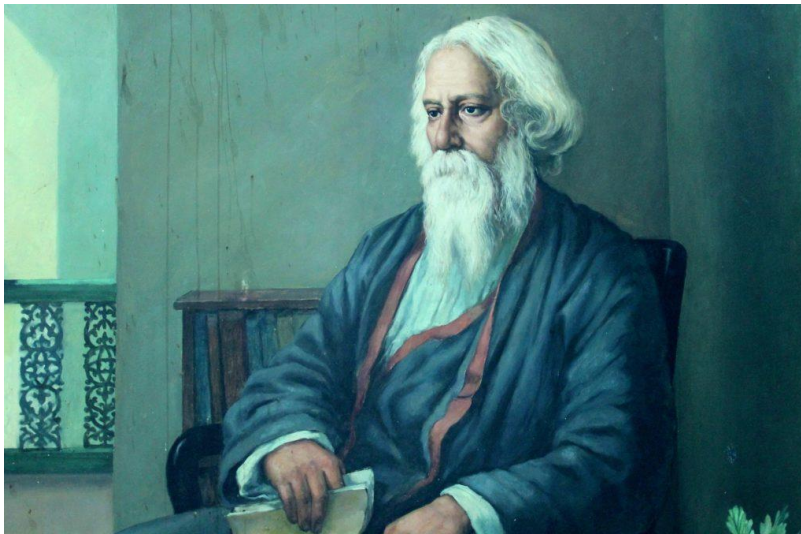
The United Nations has greatly honored Mahatma Gandhi. UN has made 2nd October as "the International Day of Nonviolence." Furthermore, many countries observe 30th January as School Day of Nonviolence and Peace.

The awards given to Mahatma Gandhi are too many to discuss. Probably only a few nations remain which have not awarded Mahatma Gandhi.

In conclusion, Mahatma Gandhi was one of the greatest political icons ever. Most noteworthy, Indians revere by describing him as the "father of the nation". His name will certainly remain immortal for all generations.

Rabindranath Tagore

Rabindranath Tagore was a legendary Indian poet. Furthermore, he was also a great philosopher, patriot, painter, and humanist. People often made use of the word Gurudev with regard to him. This exceptional personality was born on the 7th of May in 1861 at Calcutta. His early education took place at home by a variety of teachers. Also, through this education, he got knowledge of many subjects. His higher education took place in England. Above all, Rabindranath Tagore began writing poems from a very young age.



Works of Rabindranath Tagore

Rabindranath Tagore began to write drama from sixteen years of age. At the age of twenty, Rabindranath Tagore wrote original dramatic piece Valmiki Pratibha. Most noteworthy, Rabindranath Tagore works focused on feelings and not on action. In 1890 he wrote another drama work Visarjan. Visarjan is probably the best drama work of Rabindranath Tagore.

Similarly, from the age of sixteen Rabindranath Tagore began to write short stories. His first short story was Bhikarini. Most noteworthy, he is the founder of the Bengali-language short story genre. Tagore certainly wrote numerous stories from 1891 to 1895. Also, stories from this period form the collection of Galpaguchchha. It is a big collection of 84 stories.

Rabindranath Tagore was certainly in touch with novels as well. He wrote eight notable novels. Furthermore, he wrote four novellas.

The best collection of poetry of Rabindranath Tagore is Gitanjali. Most noteworthy, Rabindranath Tagore received the Nobel Prize in 1913 for Gitanjali. Furthermore, his other important poetry works are Manasi, Sonar Tori, and Balaka.

Rabindranath Tagore was certainly not short on songs. The man enjoys the reputation of writing a mighty 2230 songs. The popular name in usage is rabindrasangit, which refers to Tagore's songs. His songs certainly reflect Indian culture. His famous song Amar Shonar Bangla is the national anthem of Bangladesh. Above all, he wrote the national anthem of India Jana Gana Mana.

Rabindranath Tagore also had excellent skills in drawing and painting. Probably, Rabindranath Tagore was red-green color blind. Due to this, his artworks contain strange color themes.

Rabindranath Tagore's contribution to politics

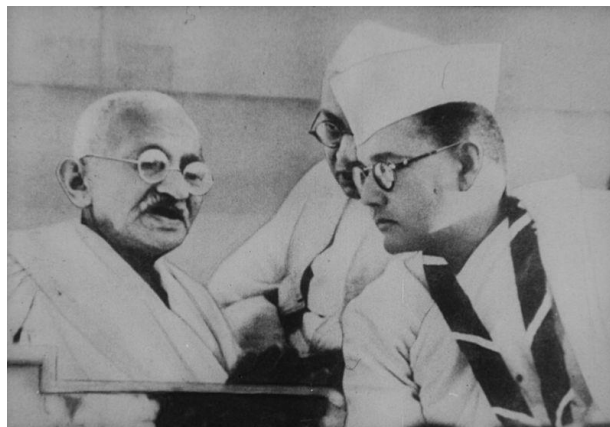
Rabindranath Tagore was active in politics. He was in total support of Indian nationalists. Furthermore, he was in opposition to British rule. His work Manast contains his political views. He also wrote a number of patriotic songs. Rabindranath Tagore increased the motivation for Indian independence. He wrote some works for patriotism. There was great love among the masses for such works. Even Mahatma Gandhi showed his favor for these works.

Most noteworthy, Rabindranath Tagore did renunciation of his knighthood. Furthermore, he took this step to protest the Jallianwala Bagh massacre in 1919.

In conclusion, Rabindranath was a patriotic Indian. He was certainly a man of many talents. His contribution to Literature, arts, music, and politics is brilliant.

Subhash Chandra Bose

Subhash Chandra Bose was a great Indian nationalist. People even today know him by love for his country. This true Indian man was born on the 23rd of January in 1897. Most noteworthy, he fought with bravery against the British rule. Subhash Chandra Bose was certainly a **revolutionary freedom fighter**.



Contribution of Subhash Chandra Bose in the Indian Independence

The participation of Subhash Chandra Bose took place with the Civil Disobedience Movement. This is how Subhash Chandra Bose became part of the Indian Independence movement. He became a member of the Indian National Congress (INC). Also, in 1939 he became the party president. However, this was for a short time only because of his resignation from this post.

The British put Subhash Chandra Bose under house arrest. This was because of his opposition to British rule. However, due to his cleverness, he secretly left the country in 1941. He then went to Europe to seek help against the British. Most noteworthy, he sought the help of Russians and Germans against the British.

Subhash Chandra Bose went to Japan in 1943. This was because the Japanese gave their agreement to his appeal for help. In Japan Subhash Chandra Bose began the formation of the Indian National Army. Most noteworthy, he did the formation of a provisional government. The axis powers during the Second World War certainly recognized this provisional government.

The Indian National Army attacked the North-eastern parts of India. Furthermore, this attack took place under the leadership of Subhash Chandra Bose. Also, the INA was successful in capturing a few portions. Unfortunately, there was the surrender of INA due to weather and Japanese policies. However, Bose made his Refusal to surrender clear. He escaped on a plane but this plane most probably crashed. Due to this, Subhash Chandra Bose died on 18 August 1945.

Ideology of Subhash Chandra Bose

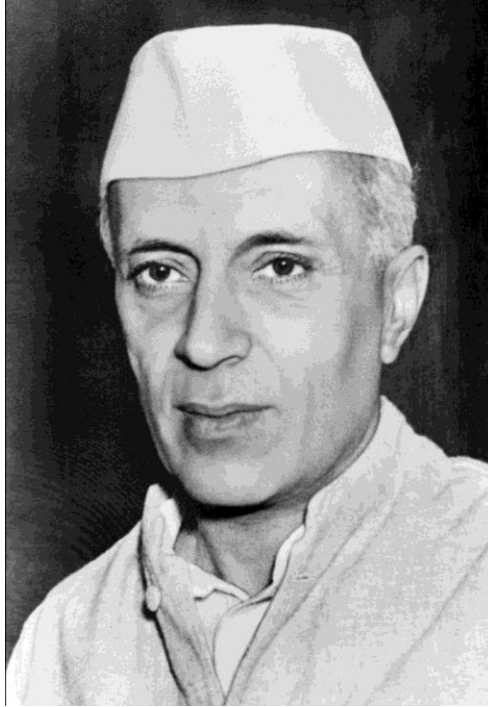
First of all, Subhash Chandra Bose strongly supported the complete independence of India. In contrast, the Congress Committee initially wanted independence in phases, through Dominion status. Furthermore, Bose was elected president of Congress for two consecutive terms. But due to his ideological conflicts with Gandhi and Congress, Bose took resignation. Bose was against Mahatma Gandhi's approach of non-violence. Subhash Chandra Bose was a supporter of violent resistance.

Subhash Chandra Bose saw 2nd World War as a great opportunity. He saw this as an opportunity to take advantage of British weakness. Also, he went to USSR, Germany, and Japan to seek help. He led the INA to the fight against the British. Subhash Chandra Bose was a strong believer in Bhagwat Gita. It was his belief that Bhagwat Gita was a great source of inspiration for the fight against the British. He also held Swami Vivekananda's teachings in high-esteem.

In conclusion, Subhash Chandra Bose is an unforgettable national hero. He had tremendous love for his country. Furthermore, this great personality sacrificed his whole life for the country.

Jawaharlal Nehru

Jawaharlal Nehru Essay- Jawaharlal Nehru is the name that every Indian is aware of. Jawaharlal was quite famous among children. Due to which the children called him 'Chacha Nehru'. Since he loved children so much the government celebrated his birthday as 'Children's Day'. Jawaharlal Nehru was a great leader. He was a person of great love for the country.



Jawaharlal Nehru's Early Life

Jawaharlal Nehru was born on 14th November 1889 in Allahabad (now Prayagraj). His father's name was Motilal Nehru who was a good lawyer. His father was very rich because of which Nehru got the best education.

At an early age, he was sent abroad for studies. He studied in two universities of England namely Harrow and Cambridge. He completed his degree in the year 1910.

Since Nehru was an average guy in his studies he was not much interested in law. He had an interest in politics. Though he later became a lawyer and practiced law in Allahabad High Court. At the age of 24, he got married to Smt. Kamla Devi. They gave birth to a daughter who was named Indira.

Jawaharlal Nehru as a Leader

Most Noteworthy, Jawaharlal Nehru was the first Prime Minister of India. He was a man of great vision. He was a leader, politician, and writer too. Since he always India to become a successful

country he always worked day and night for the betterment of the country. Jawaharlal Nehru was a man of great vision. Most importantly he gave the slogan ‘Araam Haram Hai’.

Jawaharlal Nehru was a man of peace but he saw how Britishers treated Indians. Due to which he decided to join the freedom movement. He had a love for his country because of which he shook hands with Mahatma Gandhi (Bapu). As a result, he joined the Non-Cooperation movement of Mahatma Gandhi.

In his freedom struggle, he had to face many challenges. He even went to jail many times. However, his love for the country did not get any less. He fought a great fight which results in Independence. India got its Independence on 15th August 1947. Because of Jawaharlal Nehru’s efforts, he was elected as the first prime minister of India.

Achievements as a Prime Minister

Nehru was a man of modern thinking. He always wanted to make India a more modern and civilized country. There was a difference between the thinking of Gandhi and Nehru. Gandhi and Nehru had different attitudes toward civilization. While Gandhi wanted an ancient India Nehru was of modern India. He always wanted India to go in a forward direction. Despite the cultural and religious differences in India.

However, there was a pressure of religious freedom in the country. At that time the main motive was to unite the country. With all the pressures Jawaharlal Nehru led the country in scientific and modern efforts.

Most importantly Jawaharlal Nehru had a great achievement. He changed ancient Hindu cultural. It helped the Hindu widows a lot. The change had given women equal rights like men. The right of inheritance and property.

Though Nehru was great prime minister a problem stressed him a lot. The Kashmir region that was claimed by both India and Pakistan. He tried to settle the dispute several times but the problem was still there.

Swami Vivekananda

Born as Narendranath Dutta on 12th January 1863 in the holy and divine place of Kolkata, Swami Vivekananda was a great Indian saint. He was a figure with “high thinking and simple living”. He was a great pious leader, a philosopher, and also a devout personality with great principles. His eminent philosophical works comprise of “Modern Vedanta” and “Raj Yoga”. He was a principal disciple of “Ramkrishna Paramhansa” and was an initiator of Ramkrishna Math and Ramkrishna

Mission. He thus spent his whole life in the dispersion of the values embedded in the great Indian culture.



Childhood Days

Swami Vivekananda, the son of Shri Vishwanath and mother Bhuvneshwari Devi was called by the name “Narendranath Dutta” in the early days. Narendra was a child of unquestioned expertise and intellectual capability who used to take grasp of all his school teachings at first sight.

This excellence was recognized by his Gurus and thus was named “Shrutidhar” by them. He possessed manifold talents and skills comprising of swimming, wrestling which were a part of his schedule. Influenced by the teachings of Ramayana and Mahabharata, he had bottomless respect for religion. “Pavan Putra Hanuman” was his ideal for life.

Narendra was a lover of heroism and mystical by nature. Despite his upbringing in a spiritual family, he owned an argumentative personality in his infancy. His entire beliefs were assisted by an apt rationale and judgment behind them. Such a quality made him even put a question on the existence of the Almighty. He thus visited several saints and asked each one “have you seen God?” His spiritual quest left unanswered until he met “Ramkrishna Paramhansa”.

Meeting with Ramkrishna Paramhansa and Harmonization of Indian Culture

Swami Vivekananda met Ramkrishna Paramhansa for the first time when the latter visited his friend’s residence in Kolkata. Conscious of the supernatural powers of Swami Vivekananda called him to Dakshineswar. He had a deep insight that Swamiji’s birth was a boon to mankind for the upliftment of the universe. Fulfillment of his spiritual inquisitiveness made he finally acknowledge Ramkrishna Paramhansa in the figure of his “Guru”. He was moved from darkness to illumination by his “Guru”. As his deep gratitude and reverence for his Guru made him travel all the four directions for the diffusion of his Guru’s teachings.

Swamiji won the hearts of everyone by his incredible speech at Chicago by addressing the audience as “Sisters and Brothers of America”

Vivekananda quoted these words” I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal tolerance but we accept all religions as true.” Thus, he set forward the worth of Indian religion exhibiting the values of universal acceptance, oneness, and harmony despite multiplicity in cultures.

Netaji Subhash Chandra Bose once said,” Swamiji harmonized the East and the West, religion, and science, past and the present and that is why he is great.” He played a prominent role in ending India’s cultural remoteness from the rest of the world.

A figure of highest ideals and great thoughts, Swamiji was an inspiration for the Youth of India. Through his teachings he wanted to fill the young brains with the powers of self-realization, character formation, to recognize inner strengths, service to others, an optimistic outlook, tireless efforts and a lot more.

Other Great Works by Swami Vivekananda

His famous quotations include, “Arise, awake and stop not till the goal is reached.” He also added that anything making a child physically, intellectually and spiritually weak must be rejected as a poison. He also emphasized on an education that leads to character formation.

His establishment of “Ramkrishna Math” and “Ramkrishna Mission” was a sign of “Guru Bhakti”, his sacrifice, austerity, and service of the poor and the downtrodden people of India. He was also a founder of Belur Math.

He spread the message of divinity and the true aims of scriptures. This great patriotic monk of the Mother Earth took his last breath on 4th July 1902 at Belur Math.

Conclusion

Swamiji carried the messages of the rich and varied heritage of Indian culture and Hinduism, non-duality, selfless love, and service towards the nation. His mesmerizing personality with the highest virtues illuminated the young minds. His teachings aroused the realization of the power of the soul in them.

Thus, we celebrate his “Avtaran Divas” 12th January, as the National Youth Day with great zeal and enthusiasm.

Dr B R Ambedkar

Dr B. R. Ambedkar is looked up to as a symbol of equality. Bhimrao Ramji Ambedkar played an important role in framing the constitution of our country. He outlawed the discrimination against lower castes or untouchables and wanted to establish equality among our countrymen. He said that he believed in a society where friendship, equality, and brotherhood exist. However, a man who did so much for our country had suffered many atrocities about his caste in the initial days.

Below is the detailed journey of our legend Bhim Rao Ambedkar that has been set by Vedantu experts after deep research and several quality checks.

Bhim Rao Ambedkar was a person with multiple talents as he was an educationist, jurist, and worked as a socio-political reformer. In free India, his contribution is precious in varied arenas and the list of his achievements is long. Therefore, while writing an essay about Dr Bhimrao Ambedkar, it is a wise step to include the content from all the avenues based on his experiences and life so that total justice can be made by those who attempt to write an informational essay about this legendary figure. Here you go:

History Facts about Dr Bhimrao Ramji Ambedkar

Born on 14 April 1891 in a village named Mhow in the Indore district of Madhya Pradesh, Dr Bhimrao Ramji Ambedkar was also known as Babasaheb Ambedkar. His father Ramji Sakpal, was in the Indian Army, serving the country. With his good work, he was ranked as Subedar in the army. His mother's name was Bhima bai. From the beginning, Ramji encouraged his children to study and to work hard, due to which Bhimrao Ambedkar was fond of studies since childhood. However, he belonged to the Mahar caste, and people belonging to this caste were also called untouchables at that time. The meaning of untouchable was that if any belonging of the upper castes was touched by the people of the lower caste, it was considered impure and the people of the upper caste would not use those things.

Even the children belonging to the lower caste could not go to school for studies due to the poor thinking of the society. Fortunately, the government ran a special school for the children of all the employees working in the army, so B. R. Ambedkar's early education could be possible. Despite being good at studies, he along with all the lower caste children accompanying him were seated outside the class or in the corner of the class. The teachers there also paid little attention to them. These children were not allowed to even touch the tap to drink water. The peon of the

school used to pour water on his hands from afar and then they used to get water to drink. When the peon was not there, they had to study and go without water, despite being thirsty.

After Ramji Sakpal retired in 1894, his entire family moved to a place called Satara in Maharashtra, but only after 2 years, Ambedkar's mother died. After this, his aunt took care of him in difficult circumstances. Ramji Sakpal and his wife had 14 children, out of which only three sons and three daughters survived the difficult conditions. And among his brothers and sisters, Bhimrao Ambedkar was the only one who succeeded in ignoring the social discrimination to continue further education, in 1897.

Education of Dr Ambedkar

Ambedkar took admission to Mumbai's high school, and he was the first lower-caste student to get admission in that school. In 1907, Ambedkar passed his high school examination. This success triggered a wave of happiness among the people of his caste because it was a big thing to pass high school at that time and it was amazing to have someone from their community to achieve it.

After that Bhimrao Ambedkar obtained degrees in Economics and Political Science in 1912, breaking all records in the field of studies. In 1913, he went to America for post-graduation and there in 1915 from Columbia University, he did M.A. He was awarded a PhD for one of his researches in the following year. In 1916, he published the book Evolution of Provincial Finance in British India. B.R. Ambedkar went to London in 1916 with his doctoral degree, where he studied law at the London School of Economics and enrolled in the degree for Doctorate in Economics.

However, in the next year, after the scholarship money ran out, he had to leave his studies in the middle and return to India. After that, he came to India and did a lot of other jobs like clerical jobs and the job of an accountant. He completed his research by going back to London in 1923 with the help of his remaining money. He was awarded the degree of Doctor of Science by the University. Since then, he spent the rest of his life in the service of society. He participated in many campaigns for the independence of India, wrote many books for the social freedom of Dalits, and made India an independent nation. In 1926 he became a member of the Mumbai Legislative Council. On 13 October 1935, Ambedkar was made the Principal of the Government Law College and worked on this post for 2 years.

Emerging as a Politician

In 1936, Ambedkar founded the Independent Labour Party which later contested the Central Assembly elections and won 15 seats. Between 1941 and 1945 he published several books, like 'Thoughts in Pakistan'. In this book, the demand for creating a separate country for Muslims was strongly opposed. Ambedkar's vision of India was different. He wanted to see the whole country without falling apart, which is why he strongly criticized the policies of the leaders who wanted to divide India. After India's independence on 15 August 1947, Ambedkar became the first law minister and despite his deteriorating health, he gave a strong law to India. Then his written constitution came into force on 26 January 1950, and in addition to this, the Reserve Bank of India was established with the views of Bhimrao Ambedkar. After all, while struggling with political issues, Bhimrao Ambedkar's health deteriorated day by day, and then on 6 December 1956, he passed away. He had changed the thinking of the society to a great extent, he ensured that Dalits and women get their rights.

Some Interesting Facts About Dr B.R. Ambedkar

- In an essay about Dr B. R. Ambedkar, it will be interesting to include the fact that Ambedkar Jayanti is the biggest Jayanti observed as an annual festival in the world.
- He is known as the number 1 scholar in the world and he is also the first person from the South Asia region to pursue PhD in Economics subject.
- His slogan "life should be great rather than long" showed the right path to many people globally.
- Dr B. R. Ambedkar is famous as the symbol of knowledge in the world as he completed different higher degrees, like MSc, M.A., PhD, and many more.

Conclusion

Dr B. R. Ambedkar is also known as Babasaheb Ambedkar, he was a great politician and jurist. He struggled a lot throughout his life, he implied laws for the lower caste people and he was the only chief architect of the Indian constitution. To date, he is remembered for his good deeds and welfare.