



# सावित्रीबाई फुले पुणे विद्यापीठ

(पूर्वीचे पुणे विद्यापीठ)



डॉ. प्रभाकर देसाई

एम.ए., पीएच.डी.

संचालक

राष्ट्रीय सेवा योजना

गणेशखिंड, पुणे - ४११ ००७

कार्यालय क्र. : ०२०-२५६२२६८८/८९

: ०२०-२५६२२६९०/९१

: ०२०-२५६२२६९२

: ०२०-२५६९७३४९

स्वातंत्र्याचा अमृत महोत्सव

संदर्भ : रासेयो/२०२२-२३/८४३

दि. १८/११/२०२२

प्रति,  
मा.प्राचार्य/संचालक,  
रासेयो संलग्नित सर्व महाविद्यालये परिसंस्था,  
पुणे, अहमदनगर व नाशिक जिल्हा,  
सावित्रीबाई फुले पुणे विद्यापीठ.

विषय : “२६ नोव्हेंबर २०२२ रोजी, संविधान दिन” साजरा करण्याबाबत

महोदय,

मा. क्षेत्रीय संचालक, रासेयो क्षेत्रीय संचलनालय, भारत सरकार, पुणे यांनी निर्देशित केल्यानुसार “२६ नोव्हेंबर २०२२ रोजी, संविधान दिन” साजरा करण्यात यावा. ‘भारताचे संविधान’ याबाबत जनजागृती होण्याकरिता विविध कार्यक्रमांचे आयोजन करण्यात यावे. रासेयो स्वयंसेवकांकरिता पोस्टर, घोषवाक्य, निबंध लेखन, वाचन स्पर्धांचे आयोजन करावे. तसेच ऑनलाईन प्रश्नोत्तर (Quiz) व संविधान प्रस्तावना वाचनाकरिता सोबतच्या पत्राचे अवलोकन करावे.

तसेच आपल्या महाविद्यालयात रासेयो स्वयंसेवकांमार्फत उपक्रमांचे आयोजन करून या उपक्रमाना ट्विटर, फेसबुक, व्हाट्सअप व इतर सोशल मिडीयाच्या माध्यमातून प्रसिध्दी द्यावी. या उपक्रमाचा सविस्तर अहवाल व छायाचित्रे nss\_student\_list@pun.unipune.ac.in या मेलवर “संविधान दिन २०२२” या विषयासह पाठवावा. कळावे, ही विनंती.

संचालक  
राष्ट्रीय सेवा योजना

अधिक माहितीकरिता : मा. क्षेत्रीय संचालक, रासेयो क्षेत्रीय संचलनालय, भारत सरकार, पुणे यांचे पत्र

अ.शा.पी.24 -1/रासेयो/निदेशा/2022/943-958

भारत सरकार  
युवा कार्यक्रम और खेल मंत्रालय  
राष्ट्रीय सेवा योजना निदेशालय  
शिवाजी स्टेडियम , नई दिल्ली

दिनांक:10 नवम्बर ,2022

सेवा में,

क्षेत्रीय निदेशक  
समस्त राष्ट्रीय सेवा योजना क्षेत्रीय निदेशालय


**विषय : "आज़ादी का अमृत महोत्सव" संविधान दिवस,2022 आयोजन -संबंधी**

महोदया/महोदय,

उपरोक्त सन्दर्भ में मंत्रालय के मेल दिनांक 10 नवम्बर,2022 एवं संसदीय कार्य मंत्रालय के डी.ओ. पत्र स. 15/17/2022- प्रशा. दिनांक 9 नवम्बर,2022 (संलग्न ) में दिए गए दिशा निर्देशों के अनुसार दिनांक26 नवम्बर,2022को अपने अधिकार क्षेत्र में आने वाली समस्त राष्ट्रीय सेवा योजना इकाइयों में संविधान दिवस का आयोजनकराने का कष्ट करें व गतिविधियों की रिपोर्ट समयसर निदेशालय को भेजना सुनिश्चित करें ताकि संकलित रिपोर्ट मंत्रालय को भेजी जा सकें। ऑनलाइन प्रश्नोत्तरी(Quiz) एवं संविधान की प्रस्तावना पढने के लिए वेबसाइट की जानकारी संलग्न है

आयोजित कार्यक्रमों को राष्ट्रीय सेवा योजना के सभी सोशल मीडिया माध्यमों पर अधिक से अधिक अपलोड करना भी सुनिश्चित करें।

भवदीय

  
(डॉ. कमल कुमार कर )  
सहायक कार्यक्रम सलाहकार

संलग्नक: यथोक्त

प्रतिलिपि-

निदेशक,राष्ट्रीय सेवा योजना,युवा कार्यक्रम और खेल मंत्रालय ,नई दिल्ली



D.O. No. 15/17/2022-Admn.

Date: 09 November, 2022

Dear Secretary,

As you are aware, the Samvidhan Diwas (Constitution Day) is celebrated every year on 26<sup>th</sup> November to commemorate the adoption of the Constitution of India as *Jan Bhagidari* and to honour and acknowledge the contribution of Founding Fathers of the Constitution. This year the Constitution Day is being celebrated on 26<sup>th</sup> November on the subject of "India- the Mother of Democracy / भारत – लोकतंत्र की जननी". A copy of concept document from Indian Council of Historical Research (ICHR), Ministry of Education, Govt. of India, is enclosed.

All Ministries / Departments are requested to participate in these celebrations on a mega scale with great fervor befitting the occasion. In this context, a program / list of activities may be finalized by your Ministry/Department *inter-alia* including the following:-

- Suitable instructions may kindly be issued to all offices / Attached Offices / Autonomous Bodies / Subordinate Offices / Organizations / Institutions etc. under your jurisdiction for reading the Preamble on 26<sup>th</sup> November, 2022 and participation in Online Quiz on " India –the Mother of Democracy / भारत – लोकतंत्र की जननी " in run up to the event.
- Webinars / programmes / workshops may be organized befitting the occasion. Activities undertaken may be given wide publicity through Social Media / Print Media by using #SamvidhanDiwas and #IndiaMotherOfDemocracy and reports thereof may be uploaded on the portal ([constitutionquiz.nic.in/MPAEvents/Login.aspx](http://constitutionquiz.nic.in/MPAEvents/Login.aspx))

This Ministry has developed two web-portals which are accessible to everybody and anyone can participate and get certificates of participation :

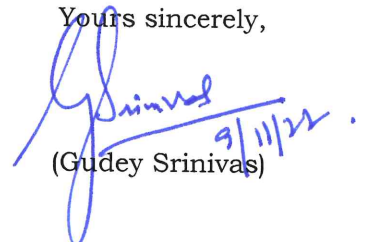
- Online reading of Preamble to the Constitution in 22 Official Languages and English ([readpreamble.nic.in](http://readpreamble.nic.in));
- Online Quiz on India – the Mother of Democracy / भारत – लोकतंत्र की जननी ([constitutionquiz.nic.in](http://constitutionquiz.nic.in)).

All officers/ officials and other stakeholders may please be requested to have maximum participation with their families and friends on above portals.

Finally, I seek your cooperation for ensuring the success of Constitution Day celebrations.

With Regards,

Yours sincerely,

  
(Gudey Srinivas) 9/11/22

To,

All Secretaries to the Government of India.

## Concept Note by ICHR

### ‘Bharat: Loktantra ki Janani’

The idea of Bharat needs to be cherished as there are millions and millions of Indians across the globe since times immemorial. It is so because Bharat and its 'Loktantra' have influenced as well as confluenced civilizations across the world. It made the world to know that the 'Lok' and its 'Tantra' are very symbiotic and complement each other to grant good governance. It is from this land of Bharat, that this spontaneous culture of serving the masses has made its origin.

A distinction needs to be drawn between *Praja-Tantra*, *Jana-Tantra*, and *Loka-Tantra*. One is a straight translation of the political system known as 'Democracy', the second is 'people versus the ruler(s) oriented system', and the third is 'a community-system oriented towards the welfare of the community'.

There are three dimensions of people's polity, a system of governance broadly referred to as 'Democracy': (i) limits on the 'Ruler(s)'; (ii) accountability of the 'Ruler(s)'; (iii) people's direct or indirect participation in governance and/or their rights of self-governance.

In India, from the Vedic times itself, two kinds of states, janapada and rajya have been in existence. The Indian experience evolved its own form of governance at the levels of the village and the central polity: (i) the federal/central political structures were delinked from the life of the community (village communities), and consequently (ii) village communities became self-governing and autonomous, and (iii) developed a hierarchy of self-governing institutions, such as Panchayat and Khaps, that enabled them to remain unaffected by and large by the changing kingdoms/ empires particularly those of the invaders hostile to Hindu culture.

This explains the survival of Hindu culture and civilisation in the face of 2000 years of invasions by alien ethnicities and cultures. This became possible because the Hindu mind from the beginning addressed the central question of how to weld this vast multiplicity that is India into a single larger community and from ancient times a geo-cultural definition has been given to this entity, *rashtra*, *Bharata* -- The country which lies to the south of the Himalayas and the north of the oceans is called *Bharata* and the *Bharatiyas* are the people of this country.

Democratic system in Bharat has evolved over the ages. There are ample archaeological, literary, numismatic, epigraphical, bhakti, and so on, evidences which emphasis on the Loktantrik tradition of Bharat. The roots of people's self-governance also lie in India's Vedic period going back, vide the recent archaeological excavations at Rakhigarhi and Sanauli, to at least 5000 BCE, if not more.

Vedic literature talks of cosmic cohesion, harmony of existence. The Upanishads stress on fundamental unity, right to life and existence for all beings. Shrimad Bhagavad Gita emphasizes on knowledge, faith, action, virtue all synthesized in human conduct.

The Vedic term for law is *Dharman*. In this age in other parts of the world law meant 'eye for an eye'. A Vedic prayer notes: "If I play false may I lose the merit of all my religions performances, gifts of good deeds -- my life and even my progeny".

*Dharman* was the anchor of society. Compassion, empathy, non-violence were ways of life. Good character and moral action were fundamentals of Bhartiya society.

In the *Rigveda* there are several terms which were undoubtedly applied to non-monarchical institutions. The two assemblies called *Sabha* and *Samiti* formed an essential feature of the government. The term *Sabha* denotes "The people in conclave. The *Samiti* in the sense of an assembly of people is mentioned in the *Rigveda*. It appears the *Samiti* was an august assembly of a larger group of people for the discharge of tribal (i.e., political) business and was presided over by the King. Both these Assemblies exercised considerable authority and must have acted as healthy checks on the power of the kings. Great importance was attached, not only to the concord between the king and the assembly but also to a spirit of harmony among members of the Assembly. The last hymn of the *Rigveda* invokes such unity: "Assembly, speak together, let your minds be all of one accord... the place is common, common the assembly, common the mind so be their thought united..." (Ghosh, R. C. Majumdar, p.357). It is clear that the importance of these two bodies continued in later period as well.

Also, there is no doubt that the people played an important part in politics. Thus, stress is laid on the necessity of concord between the king and his electors in a passage in the *Atharvaveda*, which is a clear testimony of the prevalence of the system of election of the kings.

Simultaneously, it should be underlined that the Bhartiya context of governance had a crucial difference with other ancient political philosophies like say Greece and Rome. In India there was the constant emphasis on inner consciousness and the need to integrate with the totality of the Universe.

Another key difference that separates Bharat from other ancient civilizations is -- there was no concentration of the prestige of birth, influence of wealth and political office which made social organizations autocratic and aristocratic. There was no aristocracy in India like say in Greece. The Hindu state rarely presented that high degree of centralization associated with the Roman empire.

Nevertheless, in Hindu political theory, sovereignty rests in *Dharma* or law in the wider context. One of the most profound ideas in ancient Indian political philosophy is that power or the office of the king is only a trust.

India to the great surprise of the world with all its multiple plurality is today the world's largest successful working democracy is, because Indian people, infused with the spirit of equality, have had since the very Vedic times a *lokatantrika-parampara*.

## SUB -THEMES:

- (i) Archaeological evidences and democratic roots in Bharat;
- (ii) Examples of *loktanrika-parampara* in literature;
- (iii) Rigveda and roots of Bhartiya *loktanrika-parampara*;
- (iv) *Sabha* and *Samiti*: exploring Bhartiya democratic traditions;
- (v) *Dharma-Sutras* and *loktantra*;
- (vi) *Upanishads* and *Parishad*;
- (vii) Exploring *Dharama* as *loktanrika-parampara*;
- (viii) Kautilya's Arthshastra and Bhartiya *loktantra*;
- (ix) *Gana-Janpadas* and *Janatantra* during ancient period;
- (x) Epigraphical sources and *loktanrika-parampara*;
- (xi) Bhartiya *Kala*, Epigraphs and *loktanrik* traditions;
- (xii) Lichchhavi *Gana-rajya* and *loktantra*
- (xiii) *Bhakti* and democratic traditions;
- (xiv) local institutions/*khaps* and *loktanrika-parampara*; and,
- (xv) any other subject related to the main theme.