

# कार्यालय-निदेशक, माध्यमिक शिक्षा राजस्थान, बीकानेर

क्रमांक-शिविरा-माध्य/मा-स/ AKAM / 2022 / 506

दिनांक : 15.11.2022

समस्त मुख्य जिला शिक्षा अधिकारी  
एवं पदेन जिला परियोजना समन्वयक  
समग्र शिक्षा।

- विषय :-** संविधान दिवस के अवसर पर संविधान की प्रस्तावना पठन एवं ऑनलाईन क्विज के सम्बन्ध में।
- प्रसंग :-** सचिव, संसदीय कार्य मंत्रालय 40, संसद भवन, भारत सरकार, नई दिल्ली का अर्द्ध शासकीय पत्रांक : 15 / 17 / 2022-Admn. दिनांक : 09.11.2022

उपर्युक्त विषयान्तर्गत एवं प्रासंगिक पत्र के क्रम में लेख है कि सचिव, संसदीय कार्य मंत्रालय, भारत सरकार, नई दिल्ली ने अर्द्ध शासकीय पत्र प्रेषित कर अवगत करवाया है कि 26 नवम्बर, 2022 (संविधान दिवस) के अवसर पर राज्य के समस्त कार्यालयों व विद्यालयों में संविधान की प्रस्तावना का सामूहिक वाचन करवाया जायेगा। प्रासंगिक पत्र में लोगों की व्यापक भागीदारी हेतु #SamvidhanDiwas और #IndiaMotherofDemocracy का उपयोग किये जाने एवं संसदीय कार्य मंत्रालय द्वारा विकसित दो वेब पोर्टल readpreamble.nic.in एवं constitutionquiz.nic.in का उल्लेख किया गया है। उक्त पोर्टल के माध्यम से राज्य के समस्त कार्यालयों एवं विद्यालयों में संविधान की प्रस्तावना पठन एवं ऑनलाईन क्विज में भाग लेने निर्देश भी प्राप्त हुए हैं।

अतः प्रासंगिक पत्र के क्रम में लेख है कि आप अपने क्षेत्राधिकार में संविधान दिवस के उपलक्ष्य में आयोजित किये जाने वाले उक्त कार्यक्रमों के सफल आयोजन बाबत अधीनस्थ विद्यालयों में व्यापक प्रचार-प्रसार करते हुए प्रदत्त निर्देशों की पालना सुनिश्चित करावें।

**संलग्न :-** यथोक्त।

सत्यमेव जयते



(रमेश कुमार हथी)

उप निदेशक (माध्यमिक)  
माध्यमिक शिक्षा, राजस्थान  
बीकानेर

**प्रतिलिपि :** सूचनार्थ एवं आवश्यक कार्यवाही हेतु :-

1. सचिव, संसदीय कार्य मंत्रालय 40, संसद भवन, भारत सरकार, नई दिल्ली
2. सिस्टम एनालिस्ट, कार्यालय हाजा को विभागीय वेब-साईट पर अपलोड हेतु।
3. सहायक निदेशक, सामान्य प्रशासन अनुभाग, कार्यालय हाजा को प्रेषित कर लेख है कि उक्त बाबत कार्यालय स्तर पर की जानी वाली कार्यवाही सम्पादित करवाने का श्रम करावें।
4. समस्त संभागीय संयुक्त निदेशक, स्कूल शिक्षा को प्रभावी प्रबोधन हेतु।
5. समस्त जिला शिक्षा अधिकारी (मुख्यालय)-माध्यमिक।



उप निदेशक (माध्यमिक)  
माध्यमिक शिक्षा, राजस्थान  
बीकानेर

गुडे श्रीनिवास  
सचिव  
GUDEY SRINIVAS  
SECRETARY



भारत सरकार  
संसदीय कार्य मंत्रालय  
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GOVERNMENT OF INDIA  
MINISTRY OF PARLIAMENTARY AFFAIRS  
40, PARLIAMENT HOUSE,  
NEW DELHI-110001  
Date: 09 November, 2022

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

Dear Chief 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.

Since the day is of utmost importance for the Nation and the States being partners to this National Celebration, I would like to request you for issuing suitable directions to all Government offices, Schools / Colleges / Institutions / Autonomous Bodies / PSUs etc. for ensuring en-masse reading of the Preamble to the Constitution on 26<sup>th</sup> November.

Further, you may also like to have your own programs on this occasion where active participation of people from all walks of life would spread our constitutional values to the nook and corner of the country. For wider participation of the people publicity may be given by using #SamvidhanDiwas and #IndiaMotherOfDemocracy.

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

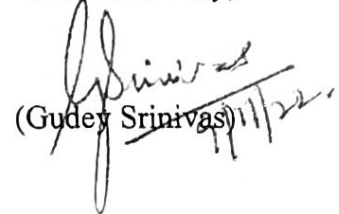
- Online reading of Preamble to the Constitution in 22 Official Languages and English (readpreamble.nic.in);
- Online Quiz on India – the Mother of Democracy / भारत – लोकतंत्र की जननी (constitutionquiz.nic.in).

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

Let us celebrate this occasion with great enthusiasm and make it a huge success.

With Regards,

Yours sincerely,

  
(Gudey Srinivas) 11/11/22

To,

Chief Secretaries of all States/ UTs.



## 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.

Rajasthan Education Department



सत्यमेव जयते