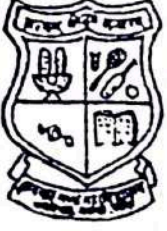


स्थापित- 1979 ई०

☎: 9431492159



द्वारका नाथ महाविद्यालय, मसौढ़ी

D.N. College, Masaurhi, Patna - 804452

(बिहार सरकार द्वारा पाटलिपुत्र विश्वविद्यालय, पटना-20 के अन्तर्गत कला, विज्ञान एवं वाणिज्य संकायों में स्नातक प्रतिष्ठा स्तर तक स्थायी सम्बंधन प्राप्त)
[यू० जी० सी० एक्ट के अन्तर्गत 2f एवं 12B में पंजीकृत/एस० आर० एक्ट-नि० सं० 590/88-89]

प्रेषक : अध्यक्ष/सचिव/प्रधानाचार्य

पत्रांक..P/145/22.....

दिनांक : 24.11.2022


NOTICE

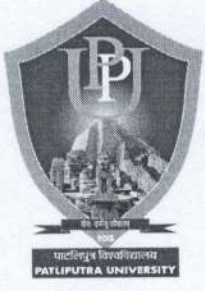
This is to inform you that we would be celebrating the constitution Day in our college on 26th November as directed by the university letter no. DSW/310/PPU/2022 Dated. 23/11/2022.

There would be a masse reading of the preamble of the constitution along with speeches on the topic .."India-mother of democracy". On 26th November,2022.

Faculty members are asked to volunteer to participate in this celebration with their speeches and make this celebration of the constitution of India a huge success.

All staff members are requested to be present and to participate in this celebration.


24.11.22
Prof. In-Charge
D.N. College
Masaurhi (Patna)
Masaurhi, Patna
24.11.22



PATLIPUTRA UNIVERSITY

PATNA-800020

E-mail:- patliputrauniversity2018@gmail.com

Ref.no:- DSc/310/PPU/2022

Date:- 23/11/2022

सेवा में,

- प्रधानाचार्य/प्रभारी प्रधानाचार्य
- (1) सभी अंगीभूत महाविद्यालय
 - (2) सभी राजकीय महाविद्यालय
 - (3) सभी अल्पसंख्यक महाविद्यालय
 - (4) सभी डिग्री सम्बद्ध महाविद्यालय
- पाटलिपुत्र विश्वविद्यालय, पटना।

विषय:-दिनांक 26.11.2022 को संविधान दिवस के अवसर पर भारत के संविधान की प्रस्तावना (Preamble) का समूह पाठ कराने के संबंध में।

महोदय/महोदया,

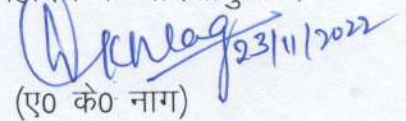
उपर्युक्त विषय के प्रसंग में संसदीय कार्य मंत्रालय, भारत सरकार, नई दिल्ली के पत्र सं० डीओ नं० 15/172022/Admin दिनांक 10.11.2022 एवं राजभवन सचिवालय के पत्र सं. स्था०/विविध-88/2019-1482/रास(111) दिनांक 18.11.2022 के आलोक में दिनांक 26.11.2022 को संविधान दिवस के अवसर पर भारत के संविधान की प्रस्तावना (Preamble) का समूह पाठ अपने महाविद्यालय में कराने की कृपा की जाय।

कृपया इसे सर्वोच्च प्राथमिकता दी जाय।

माननीय कुलपति महोदय के आदेशानुसार।

अनुलग्नक:- यथोक्त।

पाटलिपुत्र विश्वविद्यालय
PATLIPUTRA UNIVERSITY


(ए० के० नाग)

डी० एस० डबल०

पाटलिपुत्र विश्वविद्यालय, पटना।


23/11/2022



राज्यपाल सचिवालय, बिहार

राजभवन पटना-800022

संख्या-स्था०/विविध-88/2019-1482 /रास(III)

दिनांक-18-11-2022

प्रेषक,

प्रवीण कुमार गुप्ता, भा०प्र०से०

संयुक्त सचिव

सेवा में,

कुलपति

बिहार के सभी विश्वविद्यालय,

विषय-दिनांक 26-11-2022 को संविधान दिवस के अवसर पर भारत के संविधान की प्रस्तावना (Preamble) का समूह पाठ कराने के संबंध में।

महाशय

निदेशानुसार उपर्युक्त विषय के प्रसंग में संसदीय कार्य मंत्रालय, भारत सरकार, नई दिल्ली से प्राप्त पत्र संख्या-डीओ नं०-15/172022/Admin. दिनांक 10.11.2022 एवं अनुलग्नकों की प्रति आवश्यक कार्रवाई हेतु संलग्न करते हुए कहना है कि दिनांक 26.11.2022 को दिवस के अवसर पर भारत के संविधान की प्रस्तावना (Preamble) का समूह पाठ करने हेतु इसे विश्वविद्यालय/महाविद्यालय को निदेशित करने की कृपा की जाए।

अनु०-यथा उपर्युक्त।

विश्वासभाजन

संयुक्त सचिव

Registered PS

Circulate among colleges and junior staff to do the activities.
Rajendra
21/11/22

22/11/22
D.G.W. S.B.

588/12

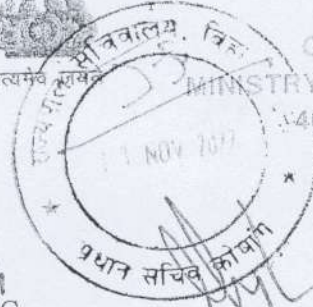
गुडे श्रीनिवास
सचिव
GUDEY SRINIVAS
SECRETARY



भारत सरकार
संसदीय कार्य मंत्रालय
40, संसद भवन
नई दिल्ली-110001

GOVERNMENT OF INDIA
MINISTRY OF PARLIAMENTARY AFFAIRS
40, PARLIAMENT HOUSE,
NEW DELHI-110001

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



Date: 10 November, 2022

Dear Secretary to Hon'ble Governor/LG,

As you are aware, the Samvidhan Diwas (Constitution Day) is celebrated every year on 26th 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 26th 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 /UTs being partners to this National Celebration, I would like you to place matter before Hon'ble Governor/Lieutenant Governor for issuing suitable directions to concerned for ensuring en-masse reading of the Preamble to the Constitution on 26th November.

Further, 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, wider 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 of the organisations as appropriate 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,

To,

986
14/11/2022

All Secretaries to Hon'ble Governors/LGs.

(Gudey Srinivas)

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.

45

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.