Chapter-I
2.1 INDIAN CONSTITUTION
Salient Values of the Preamble: Sovereign, Socialist, Secular, Democratic, Republic, Justice, Liberty, Equality and Fraternity

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1.0. Objectives

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

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

1.1. Introduction

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

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

1.2. Making of Indian Constitution and its objectives

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

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

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

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

1.3. The Preamble: Values and Salient features

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

THE CONSTITUTION OF INDIA

PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a [1][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 [2][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.

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

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

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

1.3.1. Sovereignty

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

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

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

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

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

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

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

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

1.3.2. Socialist

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

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

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

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

1.3.3. Secularism

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

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

1.3.4. Democracy

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

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Chapter-II

PATRIOTISM

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

1

2.0. Objectives

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

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

2.1. Introduction

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

2.2. Patriotism

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

2

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

2.3. Patriotic Values and the Ingredients of Nation-Building

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

2.3.1. Nation Building- Concept and Prerequisites

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

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

2.3.2. Role of Patriotism in Nation-Building

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

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

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

2.4. Concept of good Citizenship

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

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

> **What does citizenship mean?**
>
> https://www.youtube.com/watch?v=_XCVjQMMV0Q
>
> **Who is a citizen? –**
>
> **"Legally, a recognized subject or a national of a state is called a citizen".**
>
> Further, a citizen is one who has the power / authority to seek any office and to vote any election.
>
> An inhabitant of a particular town or city or a country is a citizen.
>
> A citizen is a participatory member of a political community. Citizenship is gained by meeting the legal requirements of a national, state or local government. A nation grants certain rights and privileges to its citizens. In return, citizens are expected to obey their country's law and defend it against its enemies.
>
> **Activities:**
>
> • Identify the common social characteristics shared by the citizens of a nation?
>
> • What does citizenship guarantee you?
>
> • What common things do Indian citizens share?

2.5. Emotional Connection with one's Country

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

2.6. Duties of Citizens and Qualities of Good Citizens

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

2.6.1. Patriotism and the Indian Constitution

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

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

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

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

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

2.9. Check Your Learning

Q.1. Definitional Type
a) Patriotism
b) Nationalism
c) Motherland
d) Fatherland
e) *Patria*
f) Fundamental rights
g) Good citizen
h) Matrubhumi

Q.2. Analytical Type
a) Differentiate patriotism from nationalism.
b) How did the term patriotism evolve from *patria*?
c) Conceptualize good citizenship.
d) Discuss constitutional patriotism.
e) Distinguish destructive and constructive patriotisms.

Q.3. Essay type
a) Sketch a brief note on the origin and meaning of patriotism.
b) How did ancient Indians conceive of patriotism?
c) What do you mean by emotional attachment to motherland? How does it help nation-building?
d) Note down the attributes of a good citizen. Examine how good citizen helps in Nation building.
e) Discuss constitutional patriotism in India in the light of fundamental duties.

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CHAPTER III

2.3. VOLUNTEERISM

CONTENTS

3.0. Objectives

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

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

3.1. What is Volunteerism

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

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

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

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

3.2. Volunteerism: Principles and Perspectives

Volunteerism normally follows the following broad principles:

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

3.2.1. Who is a Volunteer?

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

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

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

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

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

3.2.2. Why should we volunteer?

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

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

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

3.2.5 Some Notable Voluntary Organisations :

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

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

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

Indian Institute of Education & Care (IIEC):

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

Chetna(www.chetna-india.org):

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

Smile Foundation (http:/smilefoundationindia.org):

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

Some pictures depicting volunteer-based activities taken from the Internet

ASHA India

Planting tree

Serving food to people in need

Helping injured and homeless animals

Helping local sports groups

Corporate volunteering

Age Well Foundation

Cleaning a beach

3.3. How does one become a volunteer: preparing oneself

a. Decide which causes you care about.

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

b. Identify the skills and knowledge you can offer.

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

c. Create a volunteer resume

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

d. Determine how often you can volunteer

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

e. Research volunteer opportunities in your community.

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

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

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

g. Inculcate Professionalism in yourself.

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

and professional is very important.

h. Regular assessment of one's volunteer experiences.

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

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

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

3.4. Common sectors for voluntary work for students

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

3.4.1. Blood donation

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

process and our donated blood helps in saving another life.

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

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

Facts and Fiction about Blood Donation

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

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

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

3.4.2. Organ Donation:

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

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

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

Living donors are permitted to donate the following

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

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

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

3.4.3. Cleanliness and save the environment campaigns

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

One of the easiest tasks each environmental warrior (volunteer) can do is to plant about six trees per month to compensate for the CO_2 emissions we produce, taking into account the annual global average of around six tons of CO_2 per person. Some of the interesting stories related to environment conservation are given below:

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

helps mugger crocodiles to return to their natural habitats.

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

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

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

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

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

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

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

3.4.4. Caring for senior citizens

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

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

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

3.4.5. Caring for street children:

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

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

3.4.6. Caring for the children of migrant workers

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

3.4.7. Caring for the children of slum dwellers

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

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3.4.8. Caring for the children in childcare institutions

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

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

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

3.4.9. Volunteering with the police

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

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

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

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

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

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

Suicide watch volunteers selflessly offer helplines during examinations and on the eve of the declaration results of exam result across the nation to prevent suicides.

3.5. Let us sum up

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

3.6. Key Words

Volunteers: A person who does something, especially helping other people, willingly and without being forced or paid to do it

Volunteerism: A wide range of activities undertaken of free will, for the general public good, for which monetary reward is not the principal motivating factor

Formal Volunteering: Voluntary activity undertaken through an organization; typified by volunteers making an ongoing or sustained commitment to an organization and contributing their time on a regular basis

NGO: Non-governmental organization: An organization that tries to achieve social or political aims but is not controlled by a government

Prevention: The act of stopping something from happening or of stopping someone from doing something

Salvation Army: An international Christian organization whose members have ranks and uniforms like an army, hold meetings with music, and work to help poor people

The Rotary Club: Rotary International is an international service organization which brings together business, professional, and community leaders in order to provide service to others, promote integrity, and advance goodwill, peace, and understanding in the world. It is a non-political and non-religious organization

The Lions Club: The International Association of Lions Clubs, more commonly known as Lions Clubs International, is an international non-political service organization established originally in 1916 in Chicago, Illinois, by Melvin Jones to promote the principles of good government and good citizenship and to take an active interest in the civic, cultural, social and moral welfare of the community

3.7. Check Your Learning

Q.1. Definitions

a) Volunteer

b) NGO

c) Smile Foundation

d) Blood Donation

e) Samaritan Movement

f) Citizen Police

g) Salvation Army

h) Rotary Club International

Q.2. Analytical

a) Describe the importance of the volunteerism.

b) Why should we volunteer? Discuss in brief.

c) What is organ donation and discuss the concept of volunteering organ donation.

d) How volunteers can help old age people in need of caring?

e) How volunteering can protect children from different challenges and problem? Discuss.

Q.3. Narration

a) What is the importance of the volunteerism?

b) In what way volunteerism is beneficial for society? Discuss.

c) How do volunteers work for the protection of environment? Answer with examples.

d) Explain the concept of volunteerism with suitable case study.

e) Write an essay on the history of volunteerism in human society.

3.8. Suggested Readings

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Chapter-IV

WORK ETHICS

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

Structure

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4.1. Introduction and Objectives

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

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

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

4.2. Work Ethics: Meaning and Concept

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

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

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

One must work without expectations

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

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

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

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

'BOTH ENDS AND MEANS MUST BE JUSTIFIED AND ETHICAL'

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

4.3. Core Values of Work Ethics

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

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

o Diligence, resourcefulness and conscientiousness

o Being reliable, having initiative and acquring new skills

o All works have social, human, environmental and other impact; no work happens in isolation and thus demands a sense responsibility for one's own good and the good of all

o Reliability

o Dedication

o Discipline

o Productivity

o Co-operation

o Integrity

o Responsibility

o Professionalism

o Honesty

o Punctuality and Time Management

o Accountability

o Respect for diversity

o Respect for others

o Cleanliness

o Rational thinking

- o Scientific attitude
- o Positive attitude
- o Gender sensitivity
- o Clarity in thinking
- o Professionalism

- The above list is only suggestive and not exhaustive. Moreover, these are not watertight compartments; they overlap and move together. We shall select only a few to explain the matter more fully

- Work ethics is a dynamic concept. Though core philosophical principles may have remained static to an extent, socio-economic-political-technological changes affect work ethics to a great extent. For example, when society was predominantly agrarian, most people lived in villages. Joint families were the norm. Ethics emphasized family values and respect for elders, Things have changed in the age of service sector dominance. Family values have remained but ways have changed. For instants, today in urban areas people who can't stay with their aged parents are engaging nurses to take care of them. People to take care of the elderly, but their ways of doing so have changed.

- Today, ICT applications and gadgets call for ethical practices, which were not relevant in the past.

- Nowadays, newspapers are no longer the only or major means of spreading news, Digital social media, online newspapers, TV and radio channels are the major media. Thus, retaining the basic values of responsible journalism, individuals, corporates and social groups ought to ensure that false/fake news are not spread. This will endanger society.

- Similarly, systems of governance also change ethical practices. The core value '*Justice for All*' remains. Monarchy imposed one set of values; democracy, for its part, needs another set of values. Monarchy rests on obedience to one's family, democracy rests on respecting the wishes of the majority. Feudal political structure rested on values of loyalty and sticking to one's responsibility as determined by birth. Today, it would depend on your

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

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

4.3.1 Punctuality

- Punctuality is based on respect for your time and that of others. Punctuality is an etiquette which demands 'doing things on time' or as it has been scheduled or as you have planned them. To be punctual, one has to be organized, dependable, professional; one should respect one's time and that of others.

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

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

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

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

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

- Punctuality is a key to success. Punctuality gives you a headstart and an advantage over your competitors. To be punctual, start early.
  Punctuality is a value to be practised not only by students or employees, but also by all human beings to a achieve success.

- Time management helps you to prioritize your tasks so that you have enough time available to complete every project. Proper time management boosts our productivity. Time management skills and practises improve productivity and output, give us a sense of fulfilment, relieve stress, improves self-discipline, help in decision making and enhance the quality of our work.

- Effective time management enables students to do more things, helps them to meet targets, to improve concentration and to reduce stress. Students should always create a schedule, list out things to do and act as per their self-drawn time table.

- Procrastination or the habit of deferring tasks can have very negative results. You should always break your work into parts. Good time management is the most important desired trait for successful studies.

- Good time management actually gives you more time even though a day comprises 24 hours for everyone. You should learn to balance your life, work and entertainment, work and play and any other priority that you may have.

4.3.2 Cleanliness

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

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

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

- All homes, workplaces and other public places have to maintain a clean environment. *Clean environment creates a positive working ambience.* Pollution creates a negative working ambience. Pollution and contamination leads to infection and these lead to disease and death.

- Cleanliness also involves being organized in your work place, keeping things or arranging things in an orderly manner at home and in the work place is very helpful. Many a time you waste your time searching for books, notebooks, even downloaded study materials. In the kitchen we search for ingredients; you are sure it is there but you don't find it when you need it the most. In such situations our efficiency is compromised.

- Sometimes orderliness in arranging items helps us to manage disasters and accidents better. If burnol is in the right place, you can immediately apply it when necessary. If the medicines in the first aid box have not expired, they will come handy in case of mishaps. If the fire extinguisher is not periodically refilled and checked, during a fire it is of no use. Cleanliness and organized material management improve efficiency and save us from great disasters.

- Providing clean, hygienic and an organized workplace impact positively the safety, productivity and satisfaction level of those who work in that place, be it a home, school, colleges, bus stand, a railway station, a factory floor or a shop.

- Used items, un-necessary items, hazardous items should be periodically removed from a work place to improve cleanliness and working ambience. All work places should be litter-free. Workplaces, both public and private, generate

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

- In fact, all workplaces have to be organized and clean. Cleanliness of the physical space is not enough; cleanliness of the mind is equally important. An organized mind, a clean mind, a clear-thinking mind and a positive mind is helpful. Un-clean bodies and minds are harmful to individuals and society.

- The surroundings must be clean; but cleanliness is not enough; these should also look beautiful. Thought should be not only be organized; they should be positive and not negative. Body, mind and soul must be clean, peaceful and beautiful.

- The following are advantages of cleanliness:
  - ✓ Promotes mental clarity
  - ✓ Prevents the spread of disease
  - ✓ Boost a self confidence
  - ✓ Gives a fresh and good look to our surroundings
  - ✓ Enhances your personality and helps you impress others
  - ✓ Helps in improving public health
  - ✓ Helps in enhancing your efficiency and output

- For a healthy body and a healthy mind cleanliness is a necessary requirement. Cleanliness is impossible without the practice of promoting reuse, recycling and up-cycling, scientific waste management and social awareness. If we keep our homes clean but litter the road in front of our houses, if you dump garbage in front of a neighbour's house instead of putting it in waste bins, if we don't segregate waste, we can hardly create a clean environment.

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4.3.3 Law abidingness

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

- In a school, it we disobey rules, it can't fulfill the purpose of its existence. If students do not wear uniforms, teachers violate the dress code, people are not punctual, classes are not held on time, the bell is not wrong on time can education be imparted efficiently? Of course, 'Not'

- Laws are also called rules of the game. Can we play any game without rules? No country, no home, no institution can run without rules at local, state-national level or even international levels

- We should follow laws to ensure our own good and the good of others. We are not only social animals; we live with others and must respect the social order and norms. *Live and let live is the principle.*

- Rights and duties are two sides of the same coin. Your life would be in danger if others walking or driving on road don't follow traffic rules. Similarly, if you don't follow traffic rules, your life and the lives of others will be in danger. Should we take such a risk?

- Sometime students and young people feel that they are above law. Everyone is equal before law Powerful people, politicians, the rich and the famous and students must all obey laws, rules and regulations

- In our own interest we should be law-abiding citizens. We should allow freedom to others, so that we can enjoy our own freedom. We have operate within laws, otherwise no reasonable restrictions can be applied. Without reasonable restrictions, freedom becomes destructive.

- Attempts to bypass the law can never serve our long-term interests. Laws are to be obeyed because they are in our own interest.

4.3.4. Rational Thinking

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

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

  ➤ Think positively about future
  ➤ Look for reasons
  ➤ Make plans and follow them
  ➤ Examine pros and cons of each option or positive and negative consequences of each option
  ➤ Targets must be fixed
  ➤ Right paths /methods are to be followed

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

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

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

  - Though it has been argued so far that emotional thinking is not helpful, please remember to respect other people's emotions. It is also a character trait of a rational thinker. Before assigning a task to someone you must assess his/her emotional status. Your ability to connect with someone emotionally is a helpful trait. Higher EQ (Emotional Quotient) means your ability to manage your own emotions and the emotions of others in a better way in order to extract maximum and quality output. Many a time, you appeal to the emotion of your colleagues, you inspire them and appeal to higher values to reach your target.

  - You can ask yourself, 'Can rational thinking be learnt'? The answer is 'YES'. Rational thinking encompasses our ability to draw justifiable conclusions from data, rules and logic. It has been found by researchers that learning to apply logic helps. Unnecessary fear sometimes makes us conservative; we must learn to take risks yet not become reckless. We must not take decisions emotionally yet recognize the emotion of others and even of self. Acquiring knowledge, application of knowledge and skills must be

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

4.3.5. Scientific Thinking

- Scientific knowledge seeking means adopting scientific methods to acquire knowledge. It involves asking the right question, knowledge acquisition through the triad/triangle of hypothesis, verification- observing - application of logic - conducting experiments and then concluding and synthesis.

- The present age is considered an age of science. Science affects us in many ways. Mankind has immensely benefited from the gifts of science. It is said that mankind has invented how to invent or in simple terms methods of scientific research are now well established and scientific methods are applied to all our problems and answers are to be found only through science.

- Tremendous developments in the fields of technology and medicine, life sciences and physical sciences have immensely benefited mankind.

- 50 years ago, some believed that science enabled mankind to conquer nature and today we have realized that we must learn to collaborate with nature to survive. Yet this too can happen only through science. The value and usefulness of science are now universally recognized.

- Scientific methods of study have come to influence all academic disciplines including languages, social sciences, and even fine arts. A scientific attitude towards life has taken root. A scientific temperament has also emerged. The prime mover for this is rational thinking (which we have already discussed).
Presently scientific method of study is adopted by all subjects not restricted to the sciences. Even history, political science, literature and philosophy follow scientific methods of study.

- A scientific outlook on life and scientific attitudes are much more than science. Once a science teacher went to a quack for a treatment and paid for this fully with his life. There are numerous people who still shares a blind faith in many traditions. Our attitude should be scientific whether we are a student of science or not. Once a sadhu was bitten by a snake. A senior saddhu asked him to take medical advice immediately. He boasted of his spiritual powers and laughed

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

> **Students may examine meanings of words such as**
> - **Profession**
> - **Professional**
> - **Professionally**
> - **Professionalism**
> - **Ethics**
> - **Professional Ethics**

4.3.6 Other Principles of Work Ethics

- Appearance / Dress

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

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

- Attendance

    Attend classes or office, be punctual, complete assignments, get your doubts clarified (from teachers, fellow students, books and online sources)
- Positive attitude: Be confident, believe in yourself and work hard in a systematic manner
- Character: Be moral, loyal, honest, dependable, reliable and practise self-control in words and deeds
- Be clear in your communication: Say what you mean be polite but makes yours thought and ideas are expressed clearly in words

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

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

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4.4. Qualities of Leadership

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

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

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

You may add more to the list.

Is leadership part of work ethics?

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

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

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

Sometimes important qualities of leadership are mentioned below:

- Leaders lead from the front; they set examples. Gandhiji said 'Be the change that you want'. We cannot expect others to do things which we ourselves don't do

- Set clear goals and objectives, have a plan and schedule

- Support team members to excel and succeed

- Sincerity and integrity are essential

- Ability to communicate clearly is essential. Words carry little weight unless they are backed by your sincere efforts

- When credit is due, one must give credit to others

- Ability to motivate is very important

- One must continuously learn; knowledge is the foundation of leadership

- Empathy or your ability to feel the pleasure and pain of others makes you an ideal leader

- Take responsibility both for success and failure

- To command respect, you must earn respect through your work, words and dealings. You must also respect others

- Be passionate. It is only people who are passionate about their work succeed

- Vision and mission, innovation, planning, mobilizing resources and being constantly on the looking out for improvement are key characteristics of leaders

4.5.   Contemporary challenges

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

4.6.   Concept of Self and Work Ethics

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

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

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

4.7. Let us sum up

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

Keywords

Ethics: The process of determining right and wrong conduct. The discipline with what is good and bad and with moral duty and obligations

Unethical: An action or conduct which violates the principles of one or more ethical systems, or which is counter to an accepted ethical value, such as honesty

Diligence: Careful and persistent work or effort

Punctuality: The fact or quality of being on time

Teamwork: The ability of team members to work together, communicate effectively, anticipate and meet each other's demands, and inspire confidence, resulting in a coordinated collective action

Professionalism: The conduct, aims, or qualities that characterize or mark a profession or a professional person

Honesty: Honesty, honor, integrity, probity mean uprightness of character or action. honesty implies a refusal to lie, steal, or deceive in any way

Integrity: The quality of being honest and having strong moral principles

Rationality: The quality of being based on or in accordance with reason or logic

Resourcefulness: A person's ability to find efficient and innovative ways to overcome challenges

Conscientiousness: The quality of wishing to do one's work or duty well and thoroughly

Check Your Learning

Q.1. Definitional Type

a) Work Ethics

b) Rational Thinking

c) Scientific Temper

d) Integrity

e) Punctuality

f) Cleanliness

g) Professionalism

h) Team Work

Q.2. Analytical Type

a) Differentiate ethics and Work ethics

b) Notion of Work Ethics in Ancient India

c) Conceptualize the term Work Ethics.

d) Discuss the idea of Work Ethics in the Western World.

e) What are the contemporary challenges to Work Ethics?

Q.3. Essay type

a) Write a brief note on the concept and meaning of work ethics.

b) What are the work ethics valued by leaders, which contribute to an individual's success? Answer with examples.

c) List the attributes of positive work ethics. Write a note on how significant work ethics are nation-building.

d) Discuss the code of ethics prescribed for students. How can those help them to succeed in life?

Suggested Readings

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