

## Chapter 12 - Fundamental Duties

“The true source of rights is duty. If we all discharge our duties, rights will not be far to seek. If leaving duties unperformed we run after rights, they will escape us like a will-o'-the-wisp. The more we pursue them, the farther they fly” - MAHATMA GANDHI

Since ancient times, the concepts of *Dharma* and *Karma* have been central to Indian thought and culture. They represent the idea of performing one's duty and upholding what is right, serving as guiding principles in every sphere of individual as well as collective life. Rooted in ancient scriptures and epics, these values have shaped the Indian way of life by nurturing a deep sense of responsibility towards family, community, society, and even the larger cosmos. This timeless wisdom of duty and obligation eventually found constitutional expression in the form of the Fundamental Duties, thereby reinforcing the moral and ethical foundations of the Indian Constitution.

Fundamental Duties are defined as the moral obligations of all citizens towards active civic engagement for the well-being of the society and progressive nation-building. The original Constitution did not include a chapter on fundamental duties. Based on the recommendations of the Swaran Singh Committee, the 42nd Amendment of 1976 introduced the concept under Article 51A in Part IV-A of the Constitution. This amendment incorporated ten Fundamental Duties, highlighting the need for loyalty to the nation, respect for its ideals and institutions, and the promotion of harmony and brotherhood among citizens. Later, through the 86th Amendment of 2002, one more duty was added, making it obligatory for parents or guardians to provide opportunities for education to children between the ages of six and fourteen.

### Swaran Singh Committee

Driven by the government's objective to reinforce the concept of civic responsibility and patriotism among citizens, the 'Committee on the Amendment of the Constitution' was set up in 1976. The primary mandate of the Committee was to examine and recommend amendments to the Indian Constitution to incorporate the Fundamental duties. Chaired by Justice Swaran Singh, former Chief Justice of India, the committee recommended the inclusion of a new chapter named 'Fundamental Duties' in the Indian Constitution.

Most of the recommendations of the committee were categorically accepted while some modifications were also made. For instance, the committee had suggested including 8 fundamental duties, but the 42nd Amendment introduced 10 duties. Interestingly, some of the recommendations were also rejected:

- In case of non-compliance or infringement of Fundamental duties, the Parliament can impose a penalty or punishment.
- Such punishment or law shall be out of the purview of judicial review, i.e., it cannot be questioned in a court of law.
- The duty to pay taxes should also be a Fundamental Duty of the citizens.

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Indira Gandhi, the then Prime Minister, strongly defended the incorporation of Fundamental Duties into the Constitution, arguing that their inclusion would strengthen and deepen the roots of Indian democracy. She believed that just as citizens are conscious of their rights, they must also be reminded of their responsibilities, which together would help maintain a democratic equilibrium. In her view, the absence of Fundamental Duties in the original Constitution was a mistake, and their addition was necessary to instill a sense of discipline, responsibility, and commitment among citizens towards the nation and its democratic values.

### Article 51A- Fundamental Duties:

Originally, the Constitution incorporated only the duties of the State, in the form of DPSPs. It was by the 42nd Amendment, 1976 that the fundamental duties of the citizens were incorporated in the Constitution, under Article 51A. It suggests that it shall be the duty of every citizen of India:

- a) to abide by the Constitution and respect its ideals and institutions, the National Flag, and the National Anthem (not National Song);
- b) to cherish and follow the noble ideals which inspired our national struggle for freedom;
- c) to uphold and protect the sovereignty, unity, and integrity of India; (PYQ 2015)
- d) to defend the country and render national service when called upon to do so;
- e) to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic, and regional or sectional diversities; to renounce practices derogatory to the dignity of women;
- f) to value and preserve the rich heritage of our composite culture; (PYQ 2012)
- g) to protect and improve the natural environment including forests, lakes, rivers, and wildlife, and to have compassion for living creatures;
- h) to develop the scientific temper, humanism and the spirit of inquiry and reform; (PYQ 2012)
- i) to safeguard public property and to abjure violence;
- j) to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement; (PYQ 2012)
- k) who is a parent or guardian to provide opportunities for education to his child or , as the case may be, a ward between the age of six and fourteen years. (Added by the 86th Amendment, 2002)

Thus, to vote in elections or pay taxes (recommended by the Swaran Singh Committee) or protect weaker sections from social injustice is not a fundamental duty (PYQ 2011, 2012)

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### A Closer Look at the Fundamental Duties:

Article 51-A(a) emphasizes respect for the Constitution, the National Flag, and the National Anthem – symbolic elements that, while not detailed elsewhere in the Constitution, have been reinforced through legislation and judicial interpretation. In *Shyam Narayan Chouksey v. Union of India* (2018), the Supreme Court directed mandatory respect for the National Anthem in public spaces, reflecting the spirit of constitutional reverence.

The Fundamental Duties also serve as guiding principles to maintain national unity, integrity, and civic responsibility. For instance, Article 51-A(c) underscores the importance of safeguarding the nation's sovereignty. Citizens are also duty-bound (Article 51-A(d)) to render national service when called upon, though the Constitution stops short of endorsing compulsory conscription. Duties related to promoting harmony across diverse communities and renouncing practices derogatory to women's dignity (Article

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51-A(e)) are actively supported by laws such as the Commission of Sati (Prevention) Act, 1987, and the Sexual Harassment of Women at Workplace Act, 2013.

The scope of these duties extends into environmental, intellectual, and civic spheres. Article 51-A(g) introduces the idea of compassion for living creatures and environmental protection, inspiring laws like the Environment (Protection) Act, 1986. Article 51-A(h) promotes scientific temper and humanism, cautioning against superstition-driven exploitation through misleading advertisements or spiritual commercialization. Moreover, the judiciary has invoked Article 51-A(i) in cases of public property destruction, indicating a duty to protect such property. Collectively, these duties – though non-justiciable – form a vital part of India's constitutional morality, nurturing a sense of collective responsibility in a democratic society.

### Fundamental Duties – Indian Flag

"Flag of freedom not only for ourselves, but a symbol of freedom to all people who may see it". – Pandit Jawahar Lal Nehru

### Debate on National Flag in the Constituent Assembly

On 22nd July 1947, a few weeks before India's independence, Jawaharlal Nehru rose before the Constituent Assembly to move a historic resolution: the adoption of the National Flag of India. The resolution was passed unanimously, with members of the Assembly standing in solemn unity – symbolizing the collective spirit of a nation on the cusp of freedom.

The discussion that followed revealed the diverse yet harmonious perspectives of the Assembly members on the significance of the flag. Seth Govind Das emphasized that the flag is not representative of any single community but stands for all Indians alike. S. Radhakrishnan, reflecting a philosophical tone, stressed that the flag not only connects us to our past struggles but also serves as a beacon for our present and future responsibilities. Echoing the theme of sacrifice, Saiyid Mohammad Saadullah noted that the flag encapsulates both the aspirations and sacrifices of the Indian people. Meanwhile, Pandit Govind Malaviya saw in it a symbol of national self-respect, while Sarojini Naidu eloquently stated that under the flag, all Indians are equal partners in duty and sacrifice.

### Constitutional Status and Civic Responsibilities

While the Constituent Assembly gave the flag its moral and symbolic foundation, the Constitution of India later established its legal and civic dimensions. Under Article 51-A, respecting the National Flag is listed as a fundamental duty of every citizen. Though not enforceable by law, this moral obligation underscores the flag's sanctity. Additionally, Article 19(1)(a) – which guarantees the freedom of speech and expression – has been interpreted to include the right to fly the National Flag as an expression of national pride. However, this right is subject to reasonable restrictions under Article 19(2), ensuring that freedom does not override public order or decency.

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### Legal Framework and Judicial Interpretation

To give statutory backing to the respect owed to the flag, Parliament enacted the Prevention of Insults to National Honour Act, 1971. This law criminalizes acts of disrespect toward the National Flag, including dipping it in salute, flying it at half-mast except on designated occasions, using it as a garment, especially below the waist, or placing it on inappropriate items like handkerchiefs or packaging material. It also forbids using the flag to cover buildings or monuments, displaying it with the saffron side down, or carrying items in it—except for flower petals before a ceremonial unfurling.

The judiciary has played a key role in interpreting these legal provisions in light of constitutional freedoms. In the landmark case of *Union of India vs. Naveen Jindal* (2004), the Supreme Court held that the right to fly the National Flag is an integral part of the freedom of speech and expression guaranteed under Article 19(1)(a). Importantly, the Court clarified that the Flag Code of India, 2002—which provides guidelines for flag usage—is not a statutory law, and violations of it do not attract criminal penalties. Only acts listed under the 1971 Act can result in punishment.

The Flag Code of India, 2002, issued by the Ministry of Home Affairs, serves as a detailed manual for the dignified display and handling of the National Flag. It codifies customs and conventions but does not impose legal obligations. While citizens are encouraged to follow its provisions, only disrespectful acts defined under the Prevention of Insults to National Honour Act are legally punishable.

#### Do You Know?

According to the Flag Code of India, 2002, the National Flag shall be rectangular in shape, with the ratio of its length to height (width) being 3:2 (PYQ 2023). It is important to note that the size 600 mm x 400 mm is not a standard dimension. (PYQ 2023) The officially prescribed standard sizes of the National Flag are: 6300 mm x 4200 mm, 3600 mm x 2400 mm, 2700 mm x 1800 mm, 1800 mm x 1200 mm, 1350 mm x 900 mm, 900 mm x 600 mm, 450 mm x 300 mm, 225 mm x 150 mm, and 150 mm x 100 mm.

### Fundamental Duties – Standing Up for the National Anthem

The National Anthem symbolizes unity and national pride. Standing during its rendition is widely seen as a gesture of respect, yet debates persist on whether it should be compulsory. This issue lies at the intersection of patriotism, individual freedom, and constitutional duty. A code of conduct guides respectful observance: standing in attention, ensuring an appropriate performance not exceeding 52 seconds, and recognizing exceptions for visual media, such as in cinemas or private settings.

Constitutionally, Article 51(A)(a) lists respect for the National Anthem as a Fundamental Duty. Legally, the Prevention of Insults to National Honour Act, 1971 prohibits acts of disrespect, reinforcing the civic expectation of reverence for national symbols.

### Debate: Compulsion vs Freedom

Supporters of compulsory standing view it as a constitutional duty, a means to forge national unity, collective morality, and instill patriotism, especially among youth. In contrast, critics highlight the importance of individual freedom and diversity of expression. They argue that genuine patriotism must be voluntary, and compulsion reduces a symbolic act to an empty ritual. Imposing uniform behavior risks undermining India's pluralistic ethos.

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Judicial interpretations mirror this tension. In *Bijoe Emmanuel* (1986), the Supreme Court upheld students' right to abstain on religious grounds. In *Chouksey* (2018), the Court initially made standing in cinemas mandatory but later made it optional. In *Tawseef Ahmad Bhat* (2021), the J&K High Court emphasized that respect must align with constitutional liberties.

The way forward lies in education over enforcement. Promoting awareness, tolerance, and voluntary patriotism can better nurture respect for national symbols. Encouraging heartfelt allegiance, rather than imposed rituals, strengthens unity in diversity.

### Legal Duty:

A legal duty is an obligation imposed by law upon an individual or entity to act or refrain from acting in a certain way. It is typically established through statutes, regulations, contractual agreements, etc. For instance, paying due taxes is a legal duty. It must be noted that fundamental duty is different from legal duty. There is no correlation between legal and fundamental duties (PYQ 2017).

### Features of Fundamental duties:

The genesis of Fundamental Duties in India can be traced back to the constitution of the former USSR, where the concept of civic responsibilities was integral to the societal framework. These duties, however, are non-justiciable, i.e., they cannot be legally enforced in a court of law. While no legislative process has been provided to enforce these duties, Parliament can implement them with legislative enactments (PYQ 2017). Thus, while the state can enact laws to prevent violations of these duties, they cannot be imposed through writs.

Article 51A specifies that Fundamental Duties are applicable only to the **citizens of India**. This creates a distinction, since certain Fundamental Rights extend even to foreigners, while Fundamental Duties remain confined to Indian citizens alone. The range of these duties is both broad and inclusive, extending from the promotion of the spirit of brotherhood to the preservation of India's rich traditions, such as showing respect to the nation (*Bharat Mata*) and upholding the ideal of universal brotherhood (*Vasudhaiva Kutumbakam*). They encompass diverse areas including the protection of women's rights, preservation of the environment, fostering tolerance and harmony, promoting education, and safeguarding the unity and integrity of the nation. Together, they reflect the moral vision of the Constitution, seeking to balance individual freedoms with collective responsibilities.

Rooted in the noble ideals of the national movement, the Fundamental Duties reflect the collective aspirations and responsibilities of the Indian people. Interestingly, the Japanese Constitution is the only democratic constitution in the world that explicitly lays down a list of citizens' duties. In contrast, many socialist constitutions have traditionally accorded equal importance to both the rights and the duties of their citizens, thereby emphasizing a balance between individual freedoms and collective responsibilities. The inclusion of Fundamental Duties in the Indian Constitution similarly seeks to nurture this balance by reminding citizens that the enjoyment of rights must go hand in hand with the fulfillment of their obligations towards the nation and society.

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### Rights and Duties

"Our Constitution is the fundamental document which regulates the relationship between the citizens and the government. While it has granted us inalienable rights, it places upon us certain fundamental duties. The fundamental duties are not merely pedantic or technical. They were incorporated as the key to social transformation- N.V. Ramana (former Chief Justice of India)

While the Indian Constitution initially concentrated on defining and safeguarding the rights of citizens, the later incorporation of Fundamental Duties highlighted the reciprocal relationship between rights and responsibilities. Rights empower individuals by granting entitlements and freedoms essential for personal growth and development, whereas duties impose corresponding responsibilities and obligations necessary for ensuring the welfare of society as a whole. This balance seeks to create a framework where individual liberty is harmonized with collective well-being, thereby strengthening the foundations of democracy.

Rights and Duties can be regarded as two sides of the same coin. They are integral, inseparable, interconnected, and closely correlated, and together they serve as the true currency of a balanced and harmonious society. Every right carries with it an inherent duty, just as every freedom is accompanied by a corresponding responsibility. In reality, rights exist within duties in an embryonic form, because the performance of duties naturally gives rise to the realization of rights. This mutual dependence highlights the essence of democratic citizenship, where entitlements and obligations always go hand in hand. It is therefore aptly stated that *"No Duties, No Rights; No Rights, No Duties."*

"Real rights are a result of the performance of duty" - Mahatma Gandhi (Hind Swaraj)

The linkage between rights and duties reinforces the idea that the enjoyment of one's rights is possible only when individuals also fulfill their responsibilities towards others in society. For example, the right to freedom of speech entails the duty to respect the opinions and beliefs of others. Similarly, the right to a clean environment guaranteed by the constitution under Article 21, can be exercised only when people perform their duty to protect and improve the natural environment. Likewise, the right to equality for women becomes effective in practice only when society collectively performs its duty to renounce practices that are derogatory and discriminatory towards women.

This can also be applicable in the case of right to education of children under Article 21A. It can be meaningfully exercised when their parents or guardians perform their duty to provide educational opportunities to their child or ward. The right to freedom of religion and Cultural and Educational rights can be meaningfully exercised when people perform their duty to promote harmony and the spirit of common brotherhood.

This interrelationship is equally evident in the case of the right to education of children under Article 21A. The meaningful exercise of this right depends on parents and guardians fulfilling their duty to provide educational opportunities to their children or wards. Similarly, the right to freedom of religion

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and the cultural and educational rights of communities can be effectively realized only when citizens discharge their duty to promote harmony and nurture the spirit of common brotherhood. In this way, rights and duties complement one another, ensuring that individual freedoms are exercised in a manner that upholds collective welfare and social cohesion.

The guarantee of rights by the State serves as a motivating factor for individuals to perform their duties. At the same time, the meaningful exercise of rights is possible only when those rights receive social recognition, which is reflected in the collective performance of duties by society. This mutual reinforcement ensures that rights are not merely abstract entitlements but living realities sustained by responsibility. Harold Laski aptly observed that rights are claims which are never free from duties. In essence, the relationship between rights and duties is symbiotic, as the exercise of one is dependent upon the fulfillment of the other.

### Significance of Fundamental Duties:

The significance of Fundamental Duties resonates deeply within the fabric of Indian society as they encapsulate values that are vital to the nation's democratic ethos. Although non-justiciable, these duties act as moral compasses that guide citizens in upholding democracy, social justice, and national unity. They remind individuals that while they enjoy rights, they also carry corresponding responsibilities towards society and the nation. Furthermore, Fundamental Duties function as deterrents against anti-national and anti-social behaviour, such as disrespecting the national flag or vandalizing public property. They bring together moral duties, such as cherishing the noble ideals of the freedom struggle, and civic duties, such as respecting the Constitution, thereby fostering a cohesive and harmonious social framework.

These duties serve as a powerful instrument of inspiration for citizens by instilling discipline and commitment while guiding them towards the pursuit of national ideals. They provide a sense of agency to individuals, acknowledging their role as active participants in shaping the destiny of the nation. At the same time, they seek to cultivate unity and patriotism, nurturing an empathetic society in which individuals remain conscious and considerate of the inalienable rights of their fellow citizens.

Fundamental Duties also act as a guiding beacon for the judiciary, assisting in the examination and determination of the constitutional validity of laws. For example, in 1992, the Supreme Court held that while determining the constitutionality of any law, if the court finds that the law in question seeks to give effect to a Fundamental Duty, such a law may be considered 'reasonable' under Article 14 or Article 19, thereby protecting it from being declared unconstitutional. In the **M.C. Mehta case**, this principle was applied when the central government was directed to introduce compulsory lessons on environmental protection in all educational institutions. In this manner, Fundamental Duties attempt to integrate and codify the Indian way of life.

### Critique of Fundamental Duties:

The Fundamental Duties have faced critique on multiple fronts. Firstly, their non-justiciable nature renders them ineffective as there are no penalties for non-compliance. Secondly, certain crucial duties

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are not explicitly covered in Part IV-A, such as tax- paying, family planning, etc. Thirdly, the provisions of Fundamental duties are often vague and ambiguous, making them difficult to comprehend. For instance, abstract notions like composite culture or the noble ideals of the freedom struggle have not been detailed. This limits their application and utility. Fourthly, some argue that certain duties are redundant, as they are commonly followed even without an explicit mention.

This may include promoting harmony, valuing rich heritage, etc. Finally, the placement of Fundamental Duties as an appendix to Part IV of the Constitution diminishes their significance and intent. Proponents suggest that they should have been positioned after Part III to emphasize their equivalence with fundamental rights.

### Should fundamental duties be made legally enforceable?

As India completes 75 years of independence, there is a growing discussion about the balance between rights and duties in our democracy. Prime Minister Narendra Modi had a rather interesting critique of Indian Constitutionalism. He claimed that the primacy accorded to rights over the last 75 years while “forgetting one’s duty has played a huge role in keeping India weak”. Supreme Court judge Justice Vikram Nath also noted that fundamental rights should be seen together with the fundamental duties listed in Part IV-A of the Constitution. He said “Duties have forever preceded rights in any era in any society”. These statements have brought attention to an important question—how seriously do we take our fundamental duties, and can they be enforced to build a more responsible and stronger nation?

### Global Best Practices:

- The Citizens’ Almanac, issued by the US Citizenship and Immigration Services, details the responsibilities of its citizens — a copy of this document is given to every person on becoming a citizen of the country.
- Singapore growth story has been fuelled by its emphasis on the relentless pursuit of duties by its citizens. Singapore has transformed from a less developed nation to a highly developed one in a short span of time.

The case for according legal enforceability to Fundamental Duties rests on several grounds. Historically, Indian society has placed strong emphasis on the concept of *Kartavya* (duty), with ancient texts such as the *Bhagavad Gita* and the *Ramayana* highlighting the primacy of fulfilling one’s duties over merely asserting rights. The precedent of the Soviet Union’s Constitution, which placed rights and duties on an equal footing, also lends weight to this argument. Moreover, the lack of enforceability undermines the principle of the common good, since neglecting Fundamental Duties may not significantly harm the individual but can have serious adverse consequences for society at large.

There is a compelling case for legally enforcing at least some Fundamental Duties, particularly those related to safeguarding national sovereignty and protecting the unity and integrity of India in the context of evolving security challenges. The Supreme Court in *AIIMS Students Union v. AIIMS* (2001) underscored the parity of Fundamental Duties with Fundamental Rights in preserving the well-being and integrity of the nation. Similarly, in *Ranganath Mishra v. Union of India* (2003), the Court emphasized the

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significance of both legal and social enforcement mechanisms to ensure that Fundamental Duties are meaningfully upheld.

However, making the Fundamental Duties justiciable can be considered unnecessary for several reasons. Firstly, granting them enforceability would impose an additional burden on an already overburdened judiciary, thereby aggravating the problem of pendency. Secondly, the shortage of manpower, including both police personnel and judges, could further complicate the situation, resulting in prolonged delays in justice delivery and ultimately defeating the very objective of serving societal interests.

Thirdly, Justice Verma Committee has already identified existing legal provisions that address the implementation of certain Fundamental Duties, suggesting that enforceability may not be the most efficient or effective approach. There is an increasing need for an effective state policy aimed at the **proper sensitization of Fundamental Duties**. Rather than opting for blanket legal enforceability, emphasis should be placed on strengthening the implementation of already existing legal provisions. At the same time, selective legal enforceability may be considered for certain key duties, particularly those essential for safeguarding national unity, integrity, and security.

### Justice Verma Committee

The Justice Verma Committee, officially known as the Committee on Fundamental Duties, was constituted by the Government of India in 1999, under the chairmanship of Justice J.S. Verma, a former Chief Justice of India. It was tasked with planning a methodology to teach fundamental duties to citizens while examining the feasibility of implementing some of these duties.

The committee reoriented approaches to school curriculum and teacher's education programmes and incorporated Fundamental Duties in higher and professional education. For the implementation of some of these duties, the Committee also identified some of the already existing legal provisions- Prevention of Insults to National Honour Act, 1971; Protection of Civil Rights Act, 1955; Representation of People Act 1951, UAPA 1967, Wildlife Protection Act 1972, Forest Conservation Act 1980, etc.

While the Justice Verma Committee did not specifically advocate for making fundamental duties legally enforceable, it underscored the importance of promoting a culture of civic responsibility among citizens. Later, the Supreme Court in 2003, directed the Central Government to enact a Law for the enforcement of these duties, as recommended by the Justice Verma Committee. The committee's insights, thus, have contributed to ongoing discussions about the role of fundamental duties in shaping the socio-political landscape of India.

### National Commission to Review the Working of the Constitution

The National Commission to Review the Working of the Constitution, 2002, also recommended the implementation of the Justice Verma Committee recommendations. Alongside, it also recommended the inclusion of new duties like the Duty to pay taxes, the Duty to vote, the Duty to foster the spirit of family values & responsible parenthood, and the Duty of industrial organizations to provide education to the children of their employees.

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### Concluding remarks:

“We, the people of India” must acknowledge our collective inability to adhere to the fundamental duties. This has created a valley between the aspirational duties outlined in the constitution and our day-to-day actions. Addressing this gap requires concerted efforts towards raising awareness and cultivating a sense of civic responsibility. This shall reflect the nation’s commitment to fostering a culture where fundamental duties are not only recognized but are actively embraced and fulfilled.

### FUNDAMENTAL DUTIES AS CODIFICATION OF THE INDIAN WAY OF LIFE :

**(a) To abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem.**

Ours is a vast country with many languages, sub-cultures and religious and ethnic diversities, but the essential unit of the country is epitomized in the one Constitution, one flag, one people and one citizenship.

**(b) To cherish and follow the noble ideals which inspired our national struggle for freedom.**

National Movement ideals were those of building a just society and a united nation of freedom, equality, non-violence, brotherhood and world peace to rise above fissiparous tendencies in societies which are foundational principles of Indian way of life.

**(c) To uphold and protect the sovereignty, unity and integrity of India.** A remarkable feature of ancient Indian culture has been the commingling of cultural elements from the north and south, and from the east and west. The ancients strove for unity. The Indian subcontinent was geographically well defined and its geographical unity was supplemented by cultural integration.

**(d) To defend the country and render national service when called upon to do so.** People since time immemorial sacrificed their lives for the territorial integrity of India against the aggressors, this has been evident in many battles fought to resist plunder.

**(e) To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women.**

Spirit of brotherhood should come very normally among the citizens of a country like India where the norm has been to consider the entire world as one family, the principle of “VasudevaKutumbam”. The dignity of women was also preserved by various socio-religious reforms movements in the 18th Century.

**(f) To value and preserve the rich heritage of our composite culture.**

India being one of the most ancient civilizations of the world, India can take legitimate pride in having been a civilizational unity without a break for more than five thousand years.

**(g) To protect and improve the natural environment including forests, lakes, rivers and wild life,**

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**and to have compassion for living creatures.**

In early days, many religious and customary norms governed environmental conservation. The people gave utmost importance and reverence to every aspect of nature. Example, the five important elements of nature called the Panchaboothas

**(h) To develop the scientific temper, humanism and the spirit of inquiry and reform.**

Rational perception, rational knowledge and rational conduct together constitute the path to liberation. This concept is a unique feature of Jainism & Buddhism. Ancient Indians were champions in the field of mathematics, medicine, metallurgy, astronomy etc.

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