

CD004: CIVIC SENSE

Module 2

Rights, Duties and Responsibilities



State Resource Centre, Kerala □

Credits and Copyright

CERTIFICATE IN COMMUNITY DEVELOPMENT

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About the module

Module Introduction

Welcome to the second module in our course on Civic Sense. In the last module, you learned about the social, ethical and personal values that a community development worker (CDW) should have. In this module, you will learn about the rights, duties and responsibilities of a citizen in the society. This will build on the values we discussed in the last module to help you become a model citizen. Unit 4 will discuss the concept of citizenship, particularly the significance of being a citizen, and the legal and constitutional provisions that make you a citizen of India. Unit 5 will consider the meaning and types of rights, especially constitutional rights relating to education, information, consumer protection, women and children, and senior citizens. The unit will also highlight the significance of these rights in our everyday life. Unit 6 will examine the duties and responsibilities of a CDW, which are essential for making them socially accountable. Unit 7, which is the last unit of this module, will help you understand the qualities of a CDW.

Module Objectives

After going through this module, you will be able to:

- Discuss the concept of citizenship, its history and legal provisions that grant citizenship in India
- Identify the basic rights that should be enjoyed by all members of a community
- Explain the duties and responsibilities of a community development worker
- Describe the qualities of a community development worker

Units in the Module

This module is made up of the following four units:

Unit 4: Citizenship

Unit 5: Rights: Meaning and types

Unit 6: Duties and responsibilities of a CDW

Unit 7: Qualities of a CDW

Unit 4: Citizenship

- 4.1 Introduction
- 4.2 Learning objectives
- 4.3 Who is a citizen?
- 4.4 Fundamental rights of a citizen
 - 4.4.1 Right to Equality
 - 4.4.2 Right to Freedom
 - 4.4.3 Right to Freedom of Religion
 - 4.4.4 Cultural and Educational Rights
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- 4.8 The Citizenship Act of 1955
- 4.9 Single and dual citizenship
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- 4.11 Summary
- 4.12 Model answers to activities
- 4.13 Unit-end question



4.1 Introduction

In the first three units of this course we discussed about values, rights, duties and responsibilities of a community development worker (CDW). In this fourth unit, we will discuss about citizenship. We will start by looking at the meaning of the terms ‘citizen’ and ‘citizenship’, and then identify the qualities of a good citizen. We shall also trace the history of citizenship in India, the characteristics of an Indian citizen and the difference between single and dual citizenship. You will also learn about the difference between a refugee, alien and a citizen. You may require a maximum of four (4) hours to complete this unit. Moreover, the face-to-face or contact classes will also help you understand the significance of being a citizen. Let us start by reviewing the objectives of this unit.



4.2 Learning Objectives

After going through this unit, you should be able to:

- Define the terms ‘citizen’ and ‘citizenship’
- Describe the fundamental rights of a citizen
- Explain the meaning of citizenship and its main elements

- Discuss the history of citizenship in the world and in India
- Identify the three classifications of citizens provided for in the Constitution of India
- Describe the various types of citizenship outlined in the Citizenship Act of 1955
- Distinguish between single and dual citizenship
- Explain the meaning of refugee status

4.3 Who is a Citizen?

The term 'citizen' is not new to you. As a community development worker (CDW) you are a citizen of India; or in other words, you belong to India. The word 'citizen' is based on the Latin term *civitas*, which means people united in a city or community. It refers to a person who is an inhabitant of a city or town or a resident by birth. A citizen enjoys all legal rights and privileges guaranteed by the Constitution of India. A person who is born and brought up in India automatically becomes a citizen of India. Whereas a person who comes to live in India from another country is known as an 'alien'. Alien means foreigner. Aliens only have limited rights in comparison to citizens.



Figure 4.1: *Dr. B. R. Ambedkar, a citizen of India.*



Figure 4.2: *British citizen*



Note It

India's Constitution is the longest constitution in the world. On 26 January 1950, India became a Republic and on the same day the Constitution of India came into force. Our constitution is considered as the basic law of the land.

Before moving further, let us do an activity based on your knowledge and experience with regard to the concept of citizen.



Activity 4.1

Give three reasons why aliens come to live in our country. Is an alien allowed to participate in the elections of leaders in our country? (Time: 5 Minutes)

In the above activity, you may have given several reasons why aliens come to our country. Some come to work or do business and may stay in the country for a long time. Others come for short periods to visit as tourists. Did you know that only a citizen has the right to vote, hold public office and own land? An alien cannot perform these activities.

A good citizen is one who participates in the day-to-day activities of a state. He contributes to the welfare of the state. He abides by the rules and regulations of the state and defends it against its enemies.



Figure 4.3: *Indian soldiers at the country's border.*

India has a democratic form of government. Abraham Lincoln, a former president of the United States said, “Democracy means “government of the people, for the people and by the people”. Democracy is a form of government, in which all eligible citizens have an equal say in the decisions that affect their lives. Democracy allows people to participate equally, either directly or through elected representatives, in the creation of laws. It includes the social, economic and cultural conditions that enable a person to freely and equally determine their political life. Democracy involves many people, meetings and discussions. Though it might take a long time to arrive at a decision that is acceptable to the majority of the people, it helps to ensure that the decision made is good for every one. It also enhances good decision making since each citizen has a right to express his or her opinion.

A citizen has a sense of belonging, a sense of loyalty, is able to discharge his or her duties and enjoy certain rights and privileges in the country. So as a CDW, you should understand the real meaning of a citizen and should act for the welfare of the society, which in turn leads to the welfare of the State.

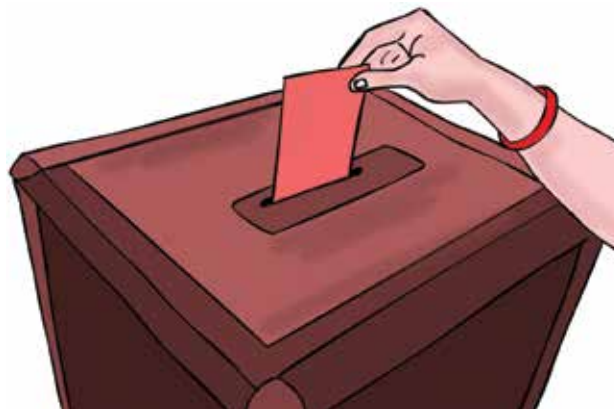


Fig 4.4: A citizen casting her vote to elect a representative in an election.

Before you continue any further, let us organize our thoughts with an activity.



Activity 4.2

Match the following:		
1.	A person who is resident by birth/inhabitant of a country	26 January 1950
2.	A person who comes to one country for a period of time	Citizen
3.	The lengthiest written constitution in the world	Indian Constitution
4.	India became a Republic on	Alien
Compare your answers with those given at the end of this unit.		



Activity 4.3

I. Fill in the blanks

1. Democracy means government _____, _____, _____.
2. The meaning of citizen is _____.

II. Tick the right answer describing the word 'democracy'

1. It is a form of government
2. It is a form of monarchy
3. The people can elect their representative through voting
4. It brings about irresponsible/bad decisions

Compare your answers with those given at the end of this unit.

You now know the meaning of the term 'citizen'. Next let us look at the basic rights of a citizen.

4.4 Fundamental Rights of a Citizen

In this section, you are going to learn about the basic rights of a citizen. These include the following:

1. Right to Equality
2. Right to Freedom
3. Right to Freedom of Religion
4. Cultural and Educational Rights
5. Right to Constitutional Remedies
6. Right Against Exploitation

Let us look at each of the fundamental rights in detail.

4.4.1 Right to Equality

The right to equality can be described through Figure 4.5. The figure shows that equality is equally applicable to all, irrespective of gender, disability, age, race, sexual orientation, and faith and belief.

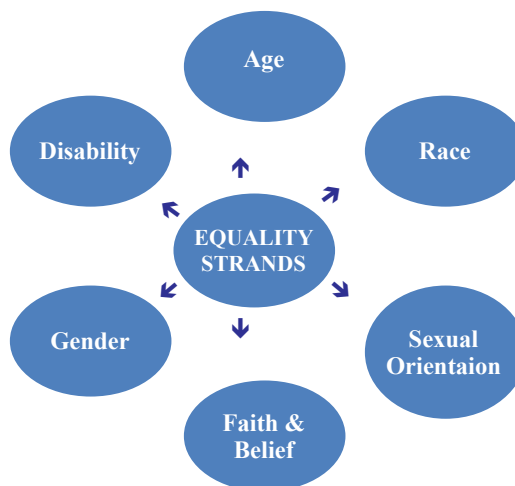


Figure 4.5: *Right to equality.*

To help you understand the principle of equality, read the following story.

Gupta and Pushpa vote at the State Legislative Elections

Elections to the State Legislative Assembly were being held. Rajan, an electrician, and his wife Pushpa went to the Government school to cast their votes. As they stood in the long queue, Pushpa was a little amazed to see Gupta, her boss, the owner of the air conditioned readymade garment shops where she worked, standing behind them, sweating profusely.

From this story, you can see that Pushpa and her boss Gupta were all treated equally by the law. They both queued in the hot weather and waited for their turn to vote, regardless of their status.

4.4.2 Right to Freedom

Freedom exists where there is equality. They are complementary as shown in Figure 4.6. Where there is equality, there exists freedom of information as well. As a CDW, you should definitely know about the development projects that are happening in your village. As a CDW, you should know about the important legislations under the Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA).

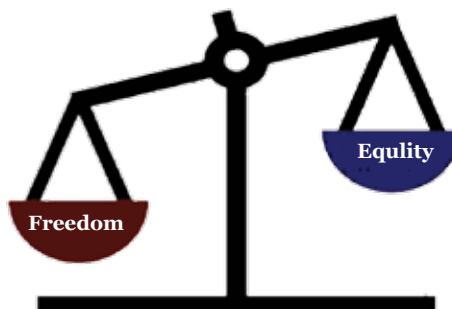


Figure 4.6: *Freedom and equality are complementary as shown in the figure*

When the government grants amount for any fund associated with a development project, a CDW should know who all in the village needs to be included under that project and the amount allotted for it.

4.4.3 Right to Freedom of Religion

Religion is a social concept. In India, there are different types of religions. Everybody has the right to choose the religion of their choice without discrimination. As a CDW, you should not discriminate anyone because of their religion.

4.4.4 Cultural and Educational Rights

India is a land of diverse cultures with different languages and religions. The Constitution of India guarantees rights to everyone who has a language or script of their own to nurture and develop it. Minority languages and religions are also given rights to start their own educational institutions to foster their culture. No discrimination should be made while allocating funds for them based on their minority, religion or language.

4.4.5 Right to Constitutional Remedies

The Constitution of India has provisions to ensure lawful remedies for citizens who face situations thwarting their fundamental rights. Citizens can ensure lawful protection of their fundamental rights through various means. Courts are entrusted to announce different types of decrees both at the national and the state levels to safeguard the citizens' fundamental rights.

4.4.6 Right against Exploitation

All Indians are equal citizens, whether they be Hindu, Christian or Muslim. It also does not matter whether they are male or female. They should all be treated the same. Let us look at another short story to illustrate the right against exploitation.

Right against exploitation

Raghav and Varsha are the son and daughter of Rajesh, a farmer. While watching their favourite TV show in the evening, their mother called Varsha to the kitchen. She asked Varsha to prepare tea while she cut the vegetables. Varsha did not want to miss her favourite TV show, but she did not have any choice. The fact that her mother always asked her to help her with household chores, but never asked her brother to lend a helping hand made Varsha unhappy. One should never exploit anyone based on any parameters mentioned in the text above.

You now know the basic rights of a citizen. Remember to sensitize members of your community on their rights.

4.5 Meaning of Citizenship

Citizenship is the state of being a citizen of a particular social, political, national or human resource community. Citizenship is a legal status defined by civil, political and social rights. Citizenship gives you the freedom to act according to the law of the land and have the right to claim the protection of laws. Citizenship allows you to be a member of a political community that gives you a sense of identity.

Citizenship can be defined in terms of nine distinct but interdependent elements:

- Membership in a particular country that means citizen of a particular country
- A sense of personal power, self-esteem and confidence to take part in decision-making
- Democratic values, e.g., freedom, fairness, social justice, respect for democracy and diversity
- Political and human rights, including those enshrined in law and the UN Conventions
- Civic involvement and responsibility ('active citizenship')
- Accountability, which means that those responsible for decisions are answerable for their actions
- Knowledge and skills needed to participate in democratic decision-making.

Having considered the meaning of citizenship, let us now discuss the history of citizenship.

4.6 History of Citizenship

The history of citizenship dates back to the time of Aristotle, where power was in the hands of a few individuals and the rich landowners and powerful tribes managed the affairs of the community. Instead of social individuals, power was in the hands of a group of uncivilized people. The concept that the community was better off served by a group of individuals, rich in qualities and resources gave birth to the idea of citizenship. According to Aristotle, "A good citizen should know and have the capacity both to rule and to be ruled, and this should be the virtue of a citizen".

Let us now take a look at how the current status of citizenship grew from the Roman concept of citizenship.

4.6.1 The Roman concept of citizenship

Romans developed a form of citizenship, which was both realistic and broader in application. They developed the more practical phases of citizenship, where safety of the Republic, public service, simplicity and devotion to duty were emphasized. The Roman Civil law dealt with the rights and relationships between citizens. Citizenship conferred six privileges. These were:

- Service in the army
- Voting in the assembly
- Eligibility to public office
- Legal right of action and appeal
- Private rights of intermarriage
- Trade with other Roman citizen.

It was this Roman virtue of loyalty to public duty, this devotion on the part of the citizen to the interest of the state that helped to make Rome great. Roman citizenship was confined to a privileged class, native or adopted sons.

We hope, you now have an idea about the history of citizenship. Let us now come closer home and look at what our constitution says about citizenship.

4.7 Constitutional Provisions on Citizenship

As a citizen of India, you must be aware of the Indian Constitution. Let us look into the various provisions in the Constitution which deal with citizenship. The Constitution of India provides single citizenship for the entire country. Even though India is a federation having two levels of government, that is central and state governments, everybody has only one citizenship, that is, the Indian citizenship.

Part II of the Indian Constitution defines several categories of Indian citizenship. The provisions relating to citizenship in the Constitution are contained in Articles 5 to 11 in Part II of the Constitution of India.

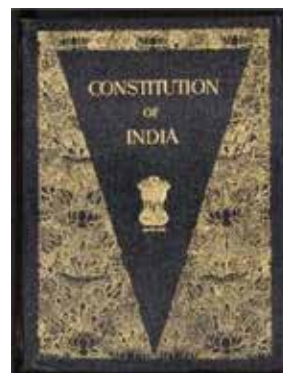


Figure 4.7: *The Constitution of India.*

Articles 5 to Article 11 of the Constitution include the following:

- Article 5: Indian Citizenship at the beginning of the Constitution
 Article 6: Rights of citizenship of certain persons who have migrated to India from Pakistan
 Article 7: Rights of citizenship of certain migrants to Pakistan
 Article 8: Rights of citizenship of certain persons of Indian origin residing outside India
 Article 9: Persons voluntarily acquiring citizenship of a foreign state are not to be citizens of the country
 Article 10: The Continuance of the rights of citizenship is mentioned in this Article
 Article 11: This Article authorizes the Parliament to regulate the right of citizenship by law



Activity 4.4

Fill in the blanks

1. Citizenship for the entire country of India is _____
2. The two levels of government are the _____ and the _____
3. A person who enjoys full membership of the state is _____ of that state.
4. The portion which deals with the citizenship of the Constitution of India is in _____ in _____

Compare your answers with those given at the end of this unit.

4.7.1 Classification of citizens

According to the Indian Constitution, citizens are classified as follows:

- a) Citizens by domicile
- b) Citizens by migration
- c) Citizens by registration.

a) Citizen by domicile

The basic idea of a domicile is a permanent home. Domicile in India is considered an essential requirement for acquiring Indian Citizenship. To be entitled to citizenship by domicile, a person must fulfil two conditions in Article 5 of the Indian Constitution. The person must have had a domicile in the territory when the Constitution was passed on 26 January 1950. The person must also fulfil any one of the three conditions laid down in that article namely:

- A person who was born in India; or
- A person whose both parents were born in India; or
- A person who has been a resident of India for more than five years before the commencement for request of citizenship.

Let us look at the following example drawn from a Supreme Court ruling to help you understand this better.

Two foreigners came to India and were engaged in missionary work. They lived for 5 years using their foreign passport and residential permits. They argued that since they had been in India for 5 years, they had become citizens of India. The Supreme Court (Louis De Raedt versus Union of India, 1911) argued that since they did not have any intention to reside permanently, they were not citizens of India.

From the above example, we can see the importance of the domicile in defining one's citizenship. There are two classes of domicile, that is, domicile of origin and domicile of choice. The domicile of origin is a concept of law and clings to a man till he abandons it. An independent person is allowed to give up his domicile of origin. But the domicile of origin prevails until a new domicile has been acquired. Every independent person can acquire a domicile by:

- a) Having an actual residence in a particular place
- b) Having an intention to remain there permanently or for an indefinite period.

As observed by the Supreme Court in various cases, we find that a person's domicile is the country which is considered by law to be their permanent home. Residence in the country and the intention to make it a home is necessary to constitute a domicile.



Activity 4.5

Tick the correct answer.

- Domicile is a permanent home
- Domicile should hold passport of other countries
- Domicile is the combination of actual residence in a particular place
- The persons who stay in India for a period of more than 5 years are domicile.

Compare your answers with those given at the end of this unit.

b) Citizens by migration

What is migration?

Migration is usually defined as a geographical movement of people from one place to another. Migration can be internal (within the national boundaries) or international (across the national boundaries).

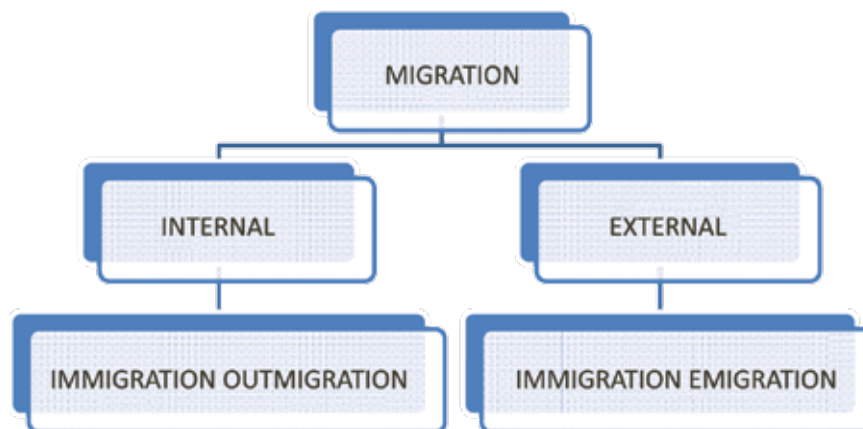


Figure 4.8: *Forms of migration*

You may have studied in History that after the independence of India, a large number of people from Pakistan migrated to India. Since they belonged to the territory which ceased to be a part of India after independence, they could not be regarded as Indian citizens under Article 5. Therefore, special provisions were made for them in the Constitution. This was Article 6: Rights of Citizenship of Certain Persons who have migrated to India from Pakistan. The people who migrated from Pakistan to India were classified into two categories for the purpose of citizenship:

- 1) Those who came to India before 19 July 1948 and
- 2) Those who came on or after 19 July 1948

Article 6 provides that a person who has migrated to India from Pakistan be considered a citizen of India if the parents or any grandparent were born in India.

In addition to the above condition, they must fulfil the following requirements:

1. In case the person migrated to India before 19 July 1948 he or she must be residing in India since the date of migration.
- Or
2. In case the person migrated on or after 19 July 1948, he or she must have been registered as citizen of India by an officer appointed by the Government of India for this purpose.

In addition, it provides that no person shall be registered unless they have lived in India for at least six months before the date of the application for registration.

Article 7: Rights of Citizenship of Certain Migrants to Pakistan.

Article 7 overrides Articles 5 and 6. It envisages that only those persons who migrated to Pakistan between 1 March 1947 and 26 January 1950.

These persons lost their Indian citizenship when they voluntarily migrated from India to Pakistan, with the intention of settling in Pakistan.

Citizenship comes to an end only when there is a migration. In an important judgment, the Supreme Court observed that those who voluntarily migrated to Pakistan and became citizens of Pakistan, cannot claim the citizenship of India on the ground that they had lived in India for a long time.

c) Citizen by registration

This is covered by Article 8, which deals with Rights of Citizenship of Certain Persons of Indian Origin Residing Outside India. Article 8 confers Indian citizenship on a person who has no domicile in India and wants to acquire Indian Citizenship. Article 8 provides that any person whose parents or grandparents were born in India and who ordinarily resides in any country outside India shall be deemed to be a citizen of India. This is on condition that the person has been registered as a citizen of India by the Diplomatic representatives of India where they reside.

Article 9: Person Voluntarily Acquiring Citizenship of a Foreign State not to be Citizen. Article 9 says that a person who has voluntarily acquired the citizenship of a foreign State shall not remain a citizen of India.

We hope you now understand the three categories of citizenship, i.e., citizenship by domicile, migration and registration. In the next section, we shall look at the Citizenship Act of 1955. But before then, find out how much you remember from what you have just read by doing the following activity.



Activity 4.6

I. Fill-in the missing information

- 1) The two types of migration are _____ and _____.
- 2) The right of citizenship of persons who have migrated to India from Pakistan is provided in Article _____.
- 3) Article _____ deals with the rights of citizenship of persons of Indian origin residing outside India.
- 4) Article _____ deals with voluntarily acquiring citizenship of a foreign state.

4.8 The Citizenship Act of 1955

In this section, you will learn how a person can acquire citizenship in India.

The Parliament under the powers given to it by Article 11 of the Constitution passed the Citizenship Act of 1955. The act deals with the provisions for acquiring and terminating citizenship.

It states that citizenship can be acquired in the following ways:

- Birth
- Descent
- Registration
- Naturalization
- Incorporation of territory

Let us consider each in turn.

By birth

A person can acquire citizenship either by birth or from either parents if they are citizens of India at the time of birth. However, there are two exceptions to this rule. These are if:

- His father possesses such immunity from suits and legal process as accorded to envoys of a foreign sovereign power
- His father is an enemy alien.

By descent

A person born outside India on or after 26 January 1950 shall be a citizen of India by descent if:

- The father or mother is a citizen of India at the time of his birth
- The person is a child of those who became citizens of India by descent
- He is a child of non-citizens who are servicing under the Indian Government

By registration

Any person who is not already an Indian citizen by virtue of the provisions of the Constitution can acquire citizenship by registration if that person belongs to any one of the following five categories:

- (a) Persons of Indian origin who are ordinarily resident in India and who have been resident for at least six months immediately before making an application for registration
- (b) Persons of Indian origin who are ordinarily resident in any country or place outside India

- (c) Women who are, or have been, married to citizens of India
- (d) Minor children of persons who are citizens of India and
- (e) Persons of full age and capacity who are citizen of the Commonwealth countries or the Republic of Ireland.

By naturalization

Any person who is not covered by the Citizen's Act of 1955 can acquire Indian citizenship by naturalization if their application is accepted by the Government. The applicant is granted a certificate of naturalization, which has the following conditions:

- He/she is not a citizen of a country which prohibits Indians becoming citizens of that country by naturalization
- He/she has renounced the citizenship of the country to which he/she belonged to
- He/she has either resided in India or has been in the service of a government in India, normally, for one year immediately prior to the date of application
- During the seven years preceding the above-mentioned one year, he/she has resided in India or been in the service of a government in India for a period amounting in the aggregate to not less than four years
- He/she is of good character and has adequate knowledge of a language specified in the Constitution
- If granted a certificate, he/she intends to reside in India or enter into, or continue in service under a government in India.

However, the Act provides for an exemption which waives all the above conditions in favour of a person who has rendered distinguished service to the cause of science, philosophy, art, literature, world peace or human progress. Every person to whom a certificate of naturalization is granted has to take an oath of allegiance solemnly affirming that he will bear true faith and allegiance to the Constitution of India as by law established, and that he will faithfully observe the laws of India and fulfil his duties as a citizen of India.

Let us relate the Act of naturalization to a true story.

Sonia Gandhi, an Italian, married Rajeev Gandhi and acquired Indian Citizenship. Sonia Gandhi was a foreigner and therefore was unfit to be a Prime Minister. This was because the Constitution did not allow naturalised citizens to take high constitutional roles in India. This provision had grave implications for equality before the law, which is guaranteed by the Constitution. It was argued that Sonia Gandhi had

qualified for citizenship under naturalization, which was meant to prevent non-Indians from becoming President or Prime Minister. However, doubts have been cast on why Italian-born Sonia Gandhi chose to acquire Indian citizenship in 1983 and not earlier (she had been residing in India since 1968, the year she married Rajiv Gandhi). The answer to this is that Sonia Gandhi qualified for citizenship through naturalization as laid down by the citizenship law and rules. But, she could not apply for citizenship by registration until 1986. For this, she would have had to wait until 1986 when Section 5 (c) was inserted in the Citizenship Act of 1955, through an amendment. Section 5(c) enables a foreign spouse who marries an Indian citizen to acquire Indian citizenship by registration, if he or she has resided in India for five years at the time of applying.

Section 6 of the Citizenship Act of 1955 allows any person not born in India or having Indian parents to become an Indian citizen if he or she has resided in the country for at least eight years by the date of application. The person concerned must have resided in the country throughout the eighth year. It is clear that Sonia Gandhi fulfilled the residence requirement.

By incorporation of territory

If any territory becomes part of India, the Government of India, may specify the persons of that territory to be citizens of India.

Termination of citizenship

Let us now see how the citizenship can be terminated.

Citizenship can be terminated by a person who is of above 18 years of age, voluntarily acquiring the citizenship of other country or who had obtained the citizenship by fraud or other means, loyal to enemy country during the war or has been residing out of India continuously for a period of seven years(except student and state services).

As a way of reflecting on what you have just learned, complete the following activity.



Activity 4.7

I. Fill-in the missing information

- 1) Citizenship can be acquired by _____, _____, _____ and _____.
- 2) _____ describes the Citizenship Act.
- 3) The age limit for the termination of citizenship is above _____ years.

Compare your answers with those provided at the end of this unit.

Next let us look at other types of citizenship.

4.9 Single and Dual Citizenship

If you are a citizen of one country, then you have single citizenship. If you migrate to another country and get a second citizenship but do not give up the earlier one, then you have a dual citizenship.

What is dual citizenship (or dual nationality)?

Dual means 'two'; hence dual citizenship means that you are a citizen of two countries. For example, if you were born in Mexico, you are a native-born Mexican. If you move to the United States and become a naturalized US citizen, you now have dual citizenship. Dual citizens can carry two passports and essentially live, work, and travel freely within their native and naturalized countries. Some dual citizens also enjoy the privilege of voting, owning property and enjoying government health care in both the countries.

Dual citizenship is becoming more common in our increasingly interconnected, global economy. Many countries are now seeing the advantages of dual citizenship and are liberalizing their citizenship laws. One advantage of dual citizenship is that it promotes trade and investment between the two countries.

Some countries do not allow dual citizenship. For example, if you were born in South Korea and become a US citizen, you will most likely lose your Korean citizenship if the Korean government finds out about it.

Our constitution, though federal, recognizes single citizenship only. That is, the citizenship of India. There is no separate state citizenship. Every citizen has the same rights, privileges and immunities of citizenship, no matter the state in which they reside. In India, a person who is born or is residing in any state has a single citizenship of India.

4.10 Refugee Status

A refugee is a person who has left their permanent residence or state to avoid persecution on account of race, religion, nationality or political opinion. The term 'refugee' is often used to include displaced persons who may fall outside the legal definition, either because they have left their home countries because of war or forced migration within their home countries. Before one is granted refugee status, they are known as an asylum seeker. Once the country accepts to host and protect the person, they officially become a refugee. They can now enjoy refugee status which carries certain rights and obligations according to the legislation of the receiving country.



Activity 4.8

(✓) tick the correct answer.

- 1) If you migrate to another country, you will get only single citizenship.
- 2) Citizenship of two countries is called single citizenship.
- 3) Dual citizens carry two passports.
- 4) All countries allow dual citizenship.

Compare your answers with those given at the end of this unit.

You have now come to the end of this unit on citizenship. Let us review what you have learned.



4.11 Summary

In this unit, we have defined the term ‘citizen’ and discussed the rights of a citizen. We saw that a citizen is a person who is entitled to enjoy all the legal rights and privileges guaranteed by the state. A citizen is guaranteed the right to equality and freedom of religion among others. We have also discussed the meaning of citizenship and its nine distinct elements. Next, we traced the history of citizenship from the Greek and Roman empires to its present form in India. We noted that only citizens are allowed to vote or conduct elections in India. In addition, we have discussed the various ways in which one can acquire citizenship in India, that is, by birth, descent, naturalization, registration and so on. We also had a look at the difference between single and dual citizenship, and explained the meaning of a refugee status.

In the next unit, you will learn about traditional and constitutional rights.



4.12 Model Answers to Activities

Activity 4.2

I. Match the following.

1.	A person who is a resident by birth/ inhabitant of a country	Alien
2.	A person who come to one country for a period of time	Citizen
3.	The lengthiest written constitution in world	Indian Constitution
4.	India became Republic on	26th January 1950

Activity 4.3

III. Fill in the blanks	
1. Democracy means government <u>of the people</u> , <u>by the people</u> , <u>for the people</u> .	
2. The meaning of citizen is persons inhabited in a city/town/ village	
IV. Tick the right answer describing about the word 'Democracy'	
1. It is a form of government	√
2. It is a form of monarchy	×
3. The people can elect their representative through voting	√
4. It brings about irresponsible/bad decisions	×

Activity 4.4

Fill up the lines.	
1. Citizenship for the entire country of India is <u>single</u>	
2. The two levels of government are the <u>Centre</u> and the <u>State</u>	
3. A person who enjoys full membership of the state is <u>a Citizen</u> of that state.	
4. The portion which deals with the citizenship of the constitution of India is in <u>Article 5 - 11 in Part II</u> .	

Activity 4.5

Tick the correct answer.	
1. Domicile has permanent home.	√
2. Domicile should hold passport of other countries	×
3. Domicile is the combination of actual residence in a particular place.	√
4. The persons who stay in India for a period of more than 5 years are domicile.	×

Activity 4.6

Fill up the following	
1) The two types of migration are <u>internal</u> and <u>external</u>	
2) The right of citizenship of persons who have migrated to India from Pakistan is on Article <u>6</u> .	
3) Article <u>8</u> deals with the rights of citizenship of persons of Indian origin residing outside India.	
4) Article <u>9</u> deals with the voluntarily acquiring citizenship of a foreign state.	

Activity 4.7

Fill up the following	
1. Citizenship can be acquired by <u>birth</u> , <u>descent</u> , <u>registration</u> , and <u>by naturalisation</u> .	
2. <u>Constitution under Article 11</u> describes the Citizenship Act.	

3 The age limit for the termination of citizenship is above 18 years.

Activity 4.8

Tick the correct answer.	
1) If you migrate to another country, you will get only single citizenship.	✗
2) Citizenship of two countries is called single citizenship.	✗
3) Dual citizens carry two passports.	√
4) All countries allow dual citizenship.	✗



4.13 Unit-end Question

1. A real life incident happened in Bangalore. As you are aware, according to the Right to Education Act, poor children between the age of 6–14 are entitled to free education in private schools. However, in Bangalore, a school Principal cropped the hair of a poor student in order to differentiate between the poor and the rich students. Do you think the rights of the poor children were abused? As a CDW, what would you do if such a problem occurred in the community where you work?

Unit 5: Rights and Laws in India

- 5.1 Introduction
- 5.2 Learning objectives
- 5.3 Concept of rights
- 5.4 Classification of rights
 - 5.4.1 Traditional right
 - 5.4.2 Human right
 - 5.4.3 Constitutional rights
- 5.5 The Constitution of India
 - 5.5.1 The Preamble
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- 5.6 Laws: Concept and types
 - 5.6.1 Laws: Definition
 - 5.6.2 Types of law
 - 5.6.3 Marriage laws
 - 5.6.4 Criminal laws
 - 5.6.5 Other laws
- 5.7 Summary
- 5.8 Model answers to activities
- 5.9 Unit-end questions



5.1 Introduction

In the previous unit, we discussed about the significance of citizenship. In this unit, we will provide you with information on the different types of rights and the difference between the traditional rights and constitutional rights. You will also learn about other rights that relate to our day-to-day life, such as human rights, educational rights, protection of women and children, protection of the senior citizens, consumer protection and right information. This unit also provides you with information regarding different laws and procedures. By the end of this unit, we hope that you will be able to guide fellow citizens on how to live peacefully together and protect their human, customary and constitutional rights.



5.2 Learning Objectives

After going through this unit, you should be able to:

- Explain the meaning of the term ‘rights’ and its historical origin
- Describe the traditional, human and constitutional rights of the people of India
- Discuss the fundamental rights of citizens in India provided for by the Constitution

- Utilise the various Acts found in the marriage, criminal and other laws to resolve conflict and protect vulnerable members of the community.

5.3 Concept of Rights

In the last unit, we examined the fundamental rights of citizens. Though we discussed at length about rights, we did not take a look at the meaning of rights. Hence, in this section we shall start by discussing the concept of rights.

From a historical point of view, a 'right' is described as a just action that individuals have to discharge to maintain harmonious relationships between themselves. In the modern sense, its definition is long and divisive. A right is a moral or legal entitlement that belongs justifiably to every person.

Rights are what make human beings different from other animals. Rights are achieved out of life struggles and mutual co-existence. Rights are variously known as birth rights, traditional rights, natural rights and rights of men. Rights are the traditional defence mechanisms that protect human beings against the excesses of administrators and systems of administration.

The main advantages of rights are:

- It creates social justice and equality
- It prevents all types of exploitation
- It promotes protection and security for social life

Here is an activity for you.



Activity 5.1

Based on the above discussion and your understanding about rights, list other advantages of rights other than those we have mentioned above.

Compare your answers with those given at the end of this unit.

The history of rights goes back to the year 1215, when King John of England signed the Magna Carta or the Great Charter under the compulsion of Lords and priests. This charter began the history of civil rights as it established that everybody, including the King was subject to the law. One of the clauses in the charter gave all 'free men' the right to justice and a fair trial. The King's rule was replaced by democracy as a result of the long struggle between the Parliament and the King. Though the King's rule was reinstated in 1660, democracy was re-established in 1689 and civil rights were declared. Today, many of the principles in the Magna Carta are found in the United States Bill of Rights of 1791 and in many other constitutional documents around the world.

As you may be aware, the leaders of our freedom struggle strongly resented the lack of freedom of expression and participation of Indians in the affairs of our nation. For these reasons, Bala Gangadhara Tilak, an eminent leader in the freedom struggle, considered freedom as the natural and only solution. His popular statement "Freedom is my birthright, and I shall have it" became the source of inspiration for Indians. It has illuminated the traditional rights.

5.4 Classification of Rights

Rights can broadly be divided into birthrights, traditional rights, human rights, constitutional rights, women's rights, children's rights and economic rights. However, all these can be classified under three major categories of rights, namely:

- Traditional rights
- Human rights
- Constitutional rights

Let us look at the three rights in further detail.

5.4.1 Traditional rights

Each individual is born with several paternally inherited rights. These rights make man a special creation of the cosmos. We call these rights that are attained from time to time as traditional rights.

5.4.2 Human rights

Human rights include birthrights, such as the right to life, right to escape from tortures, right to escape from cruel treatment, right to freedom and security, and the right to think and express one's opinion.

The rights that human beings attained by birth and the political rights that they subsequently attained were accepted on 10 December 1948 under a new name – The Universal Declaration of Human Rights.

The basis of the declaration of human rights is the realization that human beings are all free and all are equal, and they possess rights that cannot be surrendered. France conveyed the essence of human rights through three beautiful words – ‘Liberty, Equality and Fraternity’.

Human rights are the rights approved by the society. Globally, the Human Rights Day is celebrated on 10 December, to mark the day when these rights were declared in the world and to make people aware of the rights of human beings.

Declaration of human rights

The Universal Declaration of Human Rights was adopted on 10 December 1948, by the United Nations General Assembly. Subsequently in 1996, Human Rights Pacts were signed. The Human Rights Declaration contains 30 significant clauses and a preface encouraging all to know and respect the human rights and freedom, which form the foundation for world peace, freedom and justice. The first 20 rights were traditional rights. However, the Declaration also has economic, political and social rights. The human rights are briefly described below:

1. Right to equality
2. Right to live without discrimination
3. Protection of life and individual liberty. Liberation from slavery
4. All are equal before the law
5. No one shall be subjected to arbitrary arrest, detention or exile
6. Right to freedom of movement and residence within the borders of each state
7. Right to freedom of peaceful assembly and association
8. Right to a nationality
9. Right to freedom of thought, conscience and religion
10. Right to freedom of opinion and expression
11. Right to education
12. Right to a standard of living



Activity 5.2

Find out whether the following statements are true/false		
Sl. No.	Statements	True/False
1	Rights are the traditional defence mechanisms that protect against the excesses of administrators and systems of administration.	
2	“Freedom is my birth right, and I shall have it” became the source of inspiration for Indians – a statement made by Lala Lajpat Rai.	

3	The three major classifications of rights are traditional rights, human rights and constitutional rights.	
4	10 September is celebrated as the Human Rights Day every year.	
5	Right to equality and right to live without discrimination are human rights.	

5.4.3 Constitutional rights

A Constitution is a policy document that protects the religious, economic and political rights of the citizens of a country. It is a collection of agreements between citizens, regarding the protection of rights and progress of nations. It is the supreme legal document in a country. All authorities and institutions derive their existence and authority from the Constitution.

Each nation grants certain rights to its citizens through its Constitution. Citizens enjoy these rights by virtue of the laws which are derived from the Constitution. These rights are what we call constitutional rights. Some countries like Britain, Israel and Switzerland do not have written constitutions. They give priority to traditional human rights, precedence and collective decisions in the administrative set up.

5.5 The Constitution of India

As a CDW, you should know the basic features of our Constitution. Among the written constitutions in the world, the Constitution of India is the longest and it came into effect on 26 January 1950. It has 22 chapters, 446 clauses, 12 schedules, 4 appendices and a preface. Till date, it has 96 amendments. The main features of the Constitution of India are mentioned below.

- Written constitution
- Fundamental rights
- Rigid as well as flexible
- Independent judiciary
- Single citizenship
- Secular state
- Bi-cameral legislature
- Universal adult franchise
- Parliamentary form of Government
- Directive principles of state policy
- Democratic Republic
- Federalism



Activity 5.3

Fill in the blanks

1. _____ is the policy document of the protection of religious and economic rights of the citizens of a country.
2. The citizens of a country enjoy the rights by virtue of the laws framed from time to time by the written constitution and the precedence, these are the _____.
3. _____ is the largest among the written constitutions in the world.
4. The Indian constitution came into being on _____.
5. The countries that do not have a written constitution are _____, _____ and _____.

Compare your answers with those given at the end of this unit.

5.5.1 The Preamble

The Preamble is the heart of the Indian constitution. It starts with the words:

“WE THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a 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 unity and integrity of the Nation”.

The preamble highlights some of the fundamental rights and duties that come as a birth right to every citizen of India. However, it has been announced and accepted that the Indian Preamble in any form is neither a rule nor can it be enforced legally.

The Preamble of India states that India is a supreme and independent country and people residing in it enjoy social equality irrespective of caste, creed and sect. The right and power of electing the Government lies with the people of the country and each person above the age of 18 has the right to vote and to choose a government to rule the country.

5.5.2 Fundamental rights of citizens

The first part of the Constitution of India deals with the Centre or State structure and the second part with the citizenship. The third part, which is far more significant, deals with the fundamental rights of citizens. The term ‘fundamental’ refers to what is basic or important. The fundamental

rights are the basis of the citizen's social and political rights. They are the rights essential for an individual to live with dignity and without any discrimination.

There are 24 sections in this part of the Constitution, which is known as the cornerstone of the Constitution. One of the dangers of a democratic system is the supremacy of the majority. It often becomes the autocracy of the party concerned. The fundamental rights included in the Constitution are a safeguard against these dangers. The Constitution of India guarantees the citizens the following fundamental rights.

Table 5.1: *Fundamental rights provided by the Constitution of India.*

Fundamental Right	Article(clauses)
Right to Equality	14 – 18
Right to Freedom	19 – 22
Right against Exploitation	23 – 24
Right to Freedom of Religion	25 – 28
Cultural & Educational Rights	29 – 30
Right to Constitutional Remedies	32

Right to Equality (Article 14–18)

The Article 14–18 of the Constitution makes it clear that no individual within the country should be denied equality before law. This section is a proof that no individual shall have any undue privilege.

These articles do not impose any restriction in the inclusion of special laws safeguarding the interests of women, children, and the socially and educationally backward sections of people. It also ensures equality of opportunity for people in public life. These articles further ensure equality of employment opportunities for the eligible section of people. The nation can grant individuals positions related to military or education only.

Right to Freedom (Article 19–22):

Articles 19–22 of the Constitution of India deal with the right to freedom. This right includes the following six types of freedom of the citizens of the country:

1. Freedom of speech and expression
2. Freedom to assemble peacefully and without arms
3. Freedom to form association or unions
4. Freedom to move freely, throughout the territory of India
5. Freedom to reside and settle in any part of the territory of India

Democracy is assessed on the basis of these freedom being enjoyed by the citizens. But some restrictions have also been tied up with these freedom

in order to ensure the security of the nation. There are seven types of restrictions related to the freedom of speech and expression. These are:

1. National security
2. Cordial relation with foreign nations
3. Public order
4. Decency and morality
5. Contempt of court
6. Incitement to offences
7. Defamation

Right to freedom of speech and right to assemble are complementary in nature. Right to assemble peacefully provides opportunity for public discussions and political activities. The Constitution permits the State to restrict this freedom whenever there is hindrance to public order. Though the nation can control the rights of freedom under certain circumstances, it cannot completely control it.

Right to Education

Initially, the right to free education for children below the age of 14 was included in the Constitution of India after independence. However, due to various reasons, that goal could not be achieved. In 2002, Clause 21 A was included in the Fundamental Rights ensuring free and compulsory education as a right of all citizens. Laws were framed in 2009 to this effect and it was implemented in 2010. As per this rule, the responsibility of giving education rests upon the nation and the parents.

Right against Exploitation (Article 23 and 24)

This right is included in the Constitution to prevent trafficking in human beings and forced labour. It prevents the exploitation of women, such as practiced in the Devadasi system and also puts an end to evils like untouchability. At the same time, the State can require an individual to do compulsory service to the nation. The right prohibits forced labour or hazardous jobs of children below 14 years.

Right to Religious Freedom (Articles 25–28)

Religions always stand for universal brotherhood. But they have often become an arena for mutual enmity. Through this right, no special consideration is given to any religion. No religion is favoured or no religion is allowed to control others. An individual has the freedom to be a believer or nonbeliever of religion.

Cultural & Educational Rights (Article 29–30)

The right ensures that citizens living in any part of the country are free to

conserve their own language, script or culture. The right also ensures that the State shall not discriminate against any educational institution on the ground that it is under the management of a minority, whether based on religion or language. All minorities, whether based on religion or language, have the right to establish and administer educational institutions of their choice.

Right to Constitutional Remedies (Article 32)

The right to constitutional remedies, also known as the 'right to rights' is a cardinal right. When the basic rights guaranteed by the Constitution are denied, the Supreme Court has the right to issue directions for the enforcement of any right.



Activity 5.4

Write whether the statements are true/false

Sl. No.	Statements	True/False
1	Preamble is the heart of the Constitution of India	
2	Right to Religion of the Constitution of India states that an individual has the freedom to be a believer or nonbeliever of religion.	
3	The article 19–22 of the Constitution of India deals with the right to Freedom.	
4	The first part of the Constitution of India deals with the fundamental rights of citizens.	
5	The Preamble of India states that India is a supreme and independent country and people residing in it enjoys social equality irrespective of caste, creed and sect.	

Compare your answers with those given at the end of this unit.

5.6 Laws: Concept and Types

Rights and laws are interrelated. The rights of citizens must be protected and this protection is provided by law. Laws are the social means used to implement rights and to ensure justice.

5.6.1 Laws: Definition

Laws are a collection of conditions formulated to protect the rights of each individual, to prevent the encroachment of rights and to ensure a better social order. They safeguard the rights and at the same time ensure the progress of the nation. Laws guarantee justice for each citizen and ensure that injustice is abolished, thereby maintaining a better social order. The members of every society are bound to obey and observe their own laws.

In a democratic set up, it is the people or the representatives of the people who frame the laws for the people. The central laws applicable to the entire nation are framed in the Parliament, which is constituted by the President, Lok Sabha and the Rajya Sabha. The laws after being passed in the Lok Sabha and the Rajya Sabha, are signed by the President. The State Assembly and the Governor make laws that are applicable to a state. The assemblies in the states of Bihar, Maharashtra, Uttar Pradesh and Karnataka have two houses. The laws are approved by both the houses and the Governor. The local self-governing bodies also frame laws for the respective localities.

5.6.2 Types of law

As a CDW, you must be familiar with a number of laws. The awareness of various laws and their potential benefits will help you guide the members of your community. There are several laws that we need to know in our daily life. Ignorance of the law is no excuse for exemption of punishment. The established principle of democracy is that every citizen should be aware of laws. Table 5.2 outlines some of the laws that deal with various aspects of our day-to-day life.

Table 5.2: *Marriage, criminal and other laws in India*

Marriage laws	Criminal laws	Other laws/Act
Hindu Marriage Act	Child Marriage Restraint (Amendment) Act 1978	Consumer Protection Law
Christian Marriage Act	The Dowry Prohibition Act, 1961	Right to Information Act 2005
Muslim Marriage Act	Domestic Violence Act 2005	Right to Education Act (RTE)2009
Special Marriage Act	Equal Remuneration Act 1976	The Juvenile Justice (Care and Protection of Children) Act 2000
Maintenance Act	The Medical Termination of Pregnancy (Amendment) Act, 2002	The Maintenance and Welfare of Parents and Senior Citizens Act, 2007

5.6.3 Marriage laws

The family is the basic unit of a society. A family gets established with marriage. It is through marriage that men and women get the status of husband and wife and their children get the legal rights. Society has framed certain rules and rites for marriage in order to establish the family set up.

There is no generally accepted common system of marriage. In a country like India, where there is a variety of castes and religions, individual rules

and procedures are important. As a matter of fact, there are four types of marriages accepted in India through the various marriage acts. These are:

- The Hindu Marriage Act of 1955
- Christian Marriage Act of 1972
- Muslim Marriage Act of 1955
- Special Marriages Act

Some common rules are also approved in these four types of marriage acts.

Hindu Marriage Act (1955)	
Conditions	Reasons for divorce
<ol style="list-style-type: none"> 1. At the time of marriage the bridegroom must have completed 21 years and the bride, 18 years of age. 2. Neither the bride nor the bridegroom should have a spouse living at the time of marriage. 3. Those who enter into marriage contract must willingly do so. 4. The parties should not be sapindas of each other 5. A Hindu marriage may be solemnized in accordance with the customary rites and ceremonies of either party. 6. Those partners who have lived like husband and wife for a long period may be considered as husband and wife considering the circumstances even though they are not legally married. 7. Marriages should be registered in the marriage register of local self-governing bodies. 	<ol style="list-style-type: none"> 1. Extra-marital relationship 2. Cruel treatment of the partner 3. Desertion for more than two years 4. Religious conversion of one of the partners 5. Mental illness that cannot be cured 6. Contagious disease that cannot be cured 7. One of the partners gives up matrimonial life to accept ascetic life 8. No information from partner for about seven years 9. Those who live separated continuously for one year can seek divorce through mutual agreement

Christian Marriage Act (1972)

The marriage laws generally applicable to Christians are the marriage laws of 1972. Nevertheless, in the Trivandrum-Cochin area, customs and rites are more prevalent. According to Christian law, a marriage should be solemnized by a priest or Registrar. The marriage must be advertised and

it must be conducted if there are no legal impediments. The betrothal of those getting married is an important custom of Christian marriage.

Christian Marriage Act(1972)	
Conditions	Reasons for divorce
1. The bride should have completed 18 years and the bridegroom 21 years	1. Alleged prostitution
2. Those who contract marriage should be mentally normal	2. Religious conversion
3. Marriages between close blood relation should not be allowed, unless otherwise approved by religious rites	3. Mental illness that cannot be cured or contagious disease
4. Those who contract marriage should not have another living life mate	4. No information about life mate for about seven years
5. Those who enter into marriage contract must willingly do so	5. Not completing the matrimonial life
6. Marriages should be registered in the marriage register of local self-governing bodies	6. The cruelty of the opponent
	7. To remain separated for more than two years without any reason

Muslim Marriage Act of 1955

According to Islam, marriage is guided by Muslim laws, voluntary agreement and religious rites. The ability to enter into a marriage contract, reception of marriage contract, Maher(money given by bridegroom to the woman getting married) are very important in the Muslim marriage contract.

Muslim Marriage Act(1955)	
Conditions	Reasons for divorce
1. Those who enter into marriage contract must willingly do so	1. The husband is punished for seven or more years by a criminal court of law
2. Maher (money given by bridegroom to the woman getting married) is very important	2. Not leading matrimonial life for more than 3 years for no reason
3. Those who contract marriage should be mentally normal	3. No information from husband for about four years

<p>4. Voluntary agreement and religious rites</p>	<p>4. The husband is impotent</p> <p>5. The husband has either mental illness, leprosy or serious sexual diseases</p> <p>6. The wife receives cruel treatment from husband</p> <p>7. A girl who gets married before 18 years can cancel it</p>
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Special Marriage Act

According to the Special Marriage Act, any man or woman irrespective of any religion or caste can get married. The application has to be submitted to the Sub Registrar.

Special Marriage Act	
Procedure	
<p>1. The application has to be in the prescribed form.</p> <p>2. The application will be published. Complaints should be preferred within 30 days.</p> <p>3. Marriage must be legal. The relation must not be legally prohibited.</p> <p>4. The partners should be capable of keeping up the propriety of marriage.</p>	
Conditions	Reasons for divorce
<p>1. At the time of marriage, the bridegroom must have completed 21 years and the bride, 18 years of age</p> <p>2. Neither the bride nor the bridegroom should have a spouse living at the time of marriage</p>	<p>1. Extramarital relationship</p> <p>2. Desertion for two years continuously</p>
<p>3. Those who contract marriage should be mentally normal</p> <p>4. Those who enter into marriage contract must willingly do so</p>	<p>3. Punishment for more than two years</p> <p>4. Mental disease that cannot be cured and contagious disease</p>

Compulsory Registration of Marriages Bill, 2008

As per the direction of the Supreme Court of India, all marriages, irrespective of the religions under which they are solemnized should be registered by the Birth and Death Registrar, who is also the Marriage Registrar. This Act came into force in 2008. It is mandatory that all marriages solemnized after 2008 must be registered. The marriages before the implementation can also be registered, if necessary.



Activity 5.5

Match the following.			Nos.
1.	Any man or woman irrespective of any religion or caste can get married	1955	
2.	All marriages, irrespective of the religions under which they are solemnized should be registered	1972	
3.	Christian Marriage Act	Maher	
4.	Muslim marriages	Special Marriage Act	
5.	Hindu Marriage Act	Compulsory Registration of Marriages Act 2008	

You have come to the end of our section on marriage laws. In the next section, we shall discuss criminal laws.

5.6.4 Criminal laws

In this section, you will learn about some of the criminal laws on child marriages, dowry prohibition and domestic violence, among others, so that you can guide members of the community where you work.

Prohibition of Child Marriage Act 2006

The Government of India enacted the Prohibition of Child Marriage Act in 2006. It replaced the earlier legislation of Child Marriage Restraint Act of 1929. The aim of this new Act was to ensure that child marriage is eradicated from within the society. The Act has provisions that prohibit child marriage, protect and provide relief to victim and enhance punishment for those who abet, promote or solemnize such marriages. This Act also provides for the appointment of Child Marriage Prohibition Officers to implement it.

According to this act, the marriageable age of girls is 18 and that of boys is 21. The law lays down penal provisions for those who solemnise child marriages. It gives a legal status to all children born from child marriages and makes provisions for their custody and maintenance. The law provides for all support and aid including medical aid, legal aid, counselling and rehabilitation support to children once they are rescued.

The Act declares child marriage as an offence punishable with rigorous imprisonment, which may extend to 2 years, or with a fine of up to Rs.1 Lakh, or both. Any person who performs, conducts or directs or abets child marriage is punishable under the law. These include any male adult above

18 years marrying a child; any person in-charge of the child, including, parent or guardian; any member of an organisation or association, promoting, permitting, participating in a child marriage or failing to prevent it.

The Dowry Prohibition Act 1961

This law came into force in India in 1966. The law was reformed in 1984 and 1986 and was made more rigorous. Dowry means any property or valuable security given directly or indirectly by one party in the marriage. If any person demands dowry directly or indirectly from the parents or any other relatives or guardian of a bride or bridegroom as the case may be, he or she shall be punished with imprisonment for a term which shall not be less than six months but which may extend to two years rupees. If any person is accused of taking dowry, it is the duty of the accused to prove his innocence. The law stipulates that any amount received from a women for dowry should be returned to them within three months. Violation of this condition is punishable with imprisonment up to 2 years and a fine of up to 10,000 rupees. Dowry prohibition officers are found in all districts. They are charged with the responsibility of collecting evidence for the prosecution of persons committing offenses under the Act.

Dowry Death

This applies where the death of a woman is caused by harassment by family members of the husband. If the dowry death occurs within 7 years of the marriage, the husband and the husband's family members will be punished with imprisonment for a minimum of seven years or even life imprisonment. If the death is due to harassment from the family members of the husband, the imprisonment will be for 10 years.

Protection of Women from Domestic Violence Act 2005

This law was enforced in 2005 to protect woman (mother, daughter, sister, wife) from domestic violence and torture. The relationship may be a blood relationship, matrimonial or just living together. This law legally protects women from physical, mental, financial or sexual abuse from relatives.

The government has employed service personnel and protection forces in each district to protect women from domestic violence. The nearest police station is able to assist a woman in this respect. Complaints related to domestic violence against women are lodged with a first class magistrate of the region concerned. The magistrate issues orders permitting a stay of protection at the place where the complainant has been staying, or the provision of financial assistance, or compensation. If there is torture of children involved, the first attempt tries to dissuade the person from

committing the torture. Those who violate the laws are punished with imprisonment up to one year and a fine of up to Rupees 20,000.

The government has established legal service authorities at state, district and taluk levels to provide for legal assistance to women and children. Applications seeking assistance are given to the courts concerned.

Equal Remuneration Act 1976

The Act provides for the payment of equal remuneration to men and women workers for the prevention of discrimination on the grounds of sex. Fundamental rights also declare that all are equal before the law. The Equal Remuneration Act came into force in 1976.

The Medical Termination of Pregnancy Amendment Act 2002

Medical termination of pregnancy became legally permissible in 2002. The law is used to eliminate a life on the grounds that if it is allowed, either a decent birth or a life of dignity cannot be assured. But this law came to be misused for monetary gain by many who did not possess the necessary qualifications.

Foeticide (killing a foetus) became so common that it started creating physical and mental injury to the pregnant women concerned. Under these circumstances, a new law, the Medical Termination of Pregnancy Act of 1971 was enacted in Parliament against foeticide.

According to this law, only a registered medical practitioner can conduct abortion. The medical practitioner has the right to terminate pregnancy only if the length of pregnancy does not exceed 12 weeks. Where the length of pregnancy exceeds 12 weeks but does not exceed 20 weeks, the expert opinion and approval of two registered medical practitioners is needed. The termination of pregnancy should be done in a government hospital or in an institution approved by the government.

A pregnancy can only be terminated under the following conditions:

1. The continuance of pregnancy would involve a risk to the life of the pregnant woman
2. The continuance of pregnancy would injure the physical and mental health of the pregnant woman
3. There is substantial risk that if the child were born, it would suffer from such physical or mental abnormalities as to be seriously handicapped.

Termination of pregnancy should be done with the consent of the pregnant woman. The consent of parents should also be obtained in the case of girls who are below the age of 18 and those who are lunatics. In case the consent

is not obtained according to the Indian Penal Code, imprisonment of up to 10 years and a fine can be given. If the termination results in the death of the pregnant woman, it is a punishable crime.



Activity 5.6

Fill in the blanks.	
Act	Year
1. Prohibition of Child Marriage Act	
2. The Dowry Prohibition Act	
3. Protection of Women from Domestic Violence Act	
4. Equal Remuneration Act	
5. The Medical Termination of Pregnancy Amendment Act	
Compare your answers with those given at the end of this unit.	

5.6.5 Other laws

There are certain other laws that may be essential to protect the rights of the citizens. It is important to understand them so that you can help those whose rights are violated. The details of some of the laws are explained in the following section.

Right of Children to Free and Compulsory Education Act 2009 (RTE)

These laws ensure quality education for all students. With regard to the appointment of teachers, only educationally qualified teachers must be appointed. It must be seen that 25% of the students admitted in unaided institutions are from the poor communities and their educational expenses are met by the State. According to the law that came into force in April 2010, a student can be transferred from one school to another school without transferring their certificate.

The central, state and local self-governing institutions are bound to provide free and compulsory education for all children in India between the ages of six and fourteen. The Government is responsible for starting schools in locations where there are no such institutions or to provide educational facilities in the neighbouring schools. The children should not be subjected to an entrance examination or charged for admission. Admission should be given based on the age group. The students should not be subjected to either physical or mental punishment. Nor should they be dismissed from schools.

The Consumer Protection Act (Amendment Act) 2002

The Consumer Protection Law that came into force in 1986 is intended to protect the consumers from unscrupulous traders. A consumer is a person who buys goods or services by giving a reward. He who gives a reward partially and he who promises to give a reward is also a consumer.

The objective of the laws is to prevent cheating, ensure the goods and services are of high quality, and made available at the correct price. If the consumer incurs a loss or in case the consumer does not get the desired services, he can lodge a complaint within one year from the day of such occurrence.

The complaints for disputes below the range of 20 lakhs are handled by the District Consumer Redressal Forum and those up to the range of 1crore are handled by the State Consumer Forum. Those above 1crore are handled by the National Forum. There is no prescribed form for sending application.

Right to Information Act 2005

The Right to Information Act came into force in 2005. It was intended to reduce corruption at the administrative level, to make administration more efficient and transparent, and to make the citizens aware that they are also part of it. The law gives the citizens the right to examine and collect information relating to the documents, memos, mail sources log books, agreements and such documents that are of public interest.

The right to freedom is one of the most important among the Fundamental Rights. The citizens in a democratic system have the right to express their opinions freely. The citizens must be able to enquire and to know the full details of what goes on at the administrative realm. It was the policy of the British rule to keep official information a secret. It is not desirable in a democratic rule.

The Maintenance and Welfare of Parents and Senior Citizens Act 2007

Citizens above the age of 60 are considered senior citizens. They are expected to live without any problems until the end of their lives. The close relatives of elderly persons have the responsibility to protect them. If the duty is not fulfilled, the law comes to the assistance of the elders.

The law stipulates that the responsibility of protecting the senior citizens rests on their own children. Any senior citizen who has transferred by way of gift the property, subject to the condition that the transferee shall provide the basic amenities and basic needs to the transferor, and such transferee refuses to provide such amenities, there is a provision to declare the transfer of property void.

The complaint is sent to the Tribunal/Additional District Magistrate of the district. The District Social Welfare Officer conducts an enquiry and submits a report. If the tribunal is convinced, alimony of up to Rs. 10,000/- per month is set to be paid by the heirs.

Parents include step-father and step-mother, while children include adopted children also. If an individual has no children, the nearest relative is the protector and heir to their property. If the aggrieved is incapable of submitting complaints, individuals/society entrusted by them can lodge the complaint. If the heirs disobey the laws, they are liable for punishment with imprisonment up to three months and a fine up to Rs. 5,000/-.

Pre-Conception and Pre-Natal Diagnostic Techniques Act 1994

In our country, there are parents who take steps to terminate pregnancy, especially if they happen to know that the child to be born is a female child. Pre-conception and pre-natal diagnostic techniques (Prohibition of Sex Selection) Act 1994 was passed by the Parliament in order to prohibit prenatal sex determination through scientific techniques, which leads to foeticide. The Act which came into force in 1994 insists that the prenatal diagnostic techniques can be conducted only for the purpose of detecting genetic abnormalities, metabolic disorders, certain congenital malfunctions or sex-linked disorders.

Prenatal diagnosis can be done only in medical institutions registered under this Act, where the services of registered genetic clinic, genetic counselling centres, genetic laboratories and approved medical geneticist are available. The prenatal diagnostic procedures include tests done by ultrasonography or the diagnostic tests done directly with the amniotic fluid, chorionic villi or other tissues. An institution registered under the Act has the authority to conduct the test.

The prenatal diagnostic test can be conducted only under the following conditions:

- The age of the pregnant woman is above 35 years
- The pregnant woman has undergone two or more spontaneous abortions or foetal loss
- The pregnant woman had been exposed to potentially teratogenic agents such as drugs radiation, infection or chemicals
- The pregnant woman, or her spouse has a family history of mental retardation or physical deformities or other genetic disorders

The Act further states the following:

- No advertisements regarding the prenatal diagnostic tests shall be given

- An institution or a practitioner unless approved by the authority concerned cannot conduct the test
- The offences relating to this Act are liable to punishment with imprisonment of up to 3 years and fine of up to Rs. 1,000/-

Juvenile Justice Act (Care and Protection of Children Act) 2000

The law considers those who are below 18 years as children. They should not be arrested and tried before a court of law, even if they commit serious crimes. They should be tried by Juvenile Justice boards. They cannot be considered as criminals instead they are considered as children in conflict with law. The law is sympathetic to children on the grounds that they are not mature enough to understand the gravity of crimes. The nation approved this Act in 2000 in order to safeguard the interests of children.

The Act provides that bail should be granted to children irrespective of the seriousness of the crime they have committed. Some of the punishments given to the children include: counselling, staying in special homes, social service or staying in a secure place. These punishments are children-friendly and are aimed at protecting and caring the children.

The names and identification particulars of juveniles in conflict with the law or children in need of care and protection should not be published according to this act. The media that publish these details is liable to punishment.

Showing cruelty to animals, refusing to protect children, employing the children for begging or giving intoxicating liquor or narcotic drugs to children are punishable offences.



Activity 5.7

I. Fill in the blanks

1. According to the _____ Act, a student can be transferred from one school to another school without a transfer certificate.
2. The _____ came into force in 2005 was intended to reduce corruption at the administrative level.
3. Juvenile Justice (Care and Protection of Children Act) 2000 considers those who are below _____ years as children.
4. The Maintenance and Welfare of Parents and Senior Citizens Act, 2007 stipulates that the responsibility of protecting the senior citizens rests on _____.

Compare your answers with those given at the end of this unit.

The discussion on the Juvenile Justice Act of 2000 brings us to the end of this unit. Let us now review what we have learned.



5.7 Summary

In this unit, you have learned about the rights and laws that protect us from exploitation in our day-to-day life. We started by looking at the meaning of the term ‘right’ and looked at its origin and historical development. Next, we discussed the classification of rights and saw that they can be divided into traditional rights, constitutional rights and human rights. We also discussed the Constitution of India and paid particular attention to its preamble and the provisions that deal with the fundamental rights of people in the society. We noted that the Constitution of India is the longest written constitution in the world. We then examined three types of laws in India, the marriage, criminal and other laws. We saw that laws are a collection of conditions framed for the protection of everybody’s rights. They not only protect the rights of individuals but also ensure the progress of a nation.

In the next unit, you will learn about the duties and responsibilities of a CDW. But before you move on, answer the unit end questions at the end of this unit.



5.8 Model Answers to Activities

Activity 5.1

Based on the above discussion and your understanding about rights, list the advantages of Rights other than those we have already mentioned above.

Activity 5.2

Find out whether true/false		
Sl. No.	Statements	True/False
1	Rights are the traditional defence mechanisms that protect against the excesses of administrators and systems of administration.	True
2	“Freedom is my birth right, and I shall have it” became the source of inspiration for Indians –a statement made by Lala Lajpat Rai.	False
3	The three major classifications of rights are traditional rights, human rights and constitutional rights.	True
4	10 September is celebrated as the Human Rights Day every year.	False
5	Right to equality and right to live without discrimination are human rights.	True

Activity 5.3

Fill in the blanks	
1	<u>Constitution</u> is the policy document of the protection of religious and economic rights of the citizens of a country.
2	The citizens of a country enjoy the rights by virtue of the laws framed from time to time by the written constitution and the precedence, these are the <u>constitutional rights</u> .
3	<u>The Indian Constitution</u> is the largest among the written constitutions in the world.
4	The Indian Constitution came into being on <u>26 January 1950</u> .
5	The countries that do not have a written constitution are <u>Britain, Israel and Switzerland</u> .

Activity 5.4

Find out whether true/false		
Sl. No.	Statements	True/False
1	Preamble is the heart of the Constitution of India.	True
2	Right to Religion of the Constitution of India states that an individual has the freedom to be a believer or nonbeliever of religion.	True
3	Article 19–22 of the Constitution of India deals with the Right to Freedom.	True
4	The first part of the Constitution of India deals with the fundamental rights of citizens.	False
5	The Preamble of India states that India is a supreme and independent country and people residing in it enjoys social equality irrespective of caste, creed and sect.	True

Activity 5.5

Match the following.			Nos.
1	Any man or woman irrespective of any religion or caste can get married	1955	5
2	All marriages, irrespective of the religions under which they are solemnized should be registered	1972	3
3	Christian Marriage Act	Maher	4
4	Muslim marriages	Special Marriage Act	1
5	Hindu Marriage Act	Compulsory Registration of Marriages Act 2008	2

Activity 5.6

I. Fill in the blanks.		
Sl.No	Act	Year
1	Prohibition of Child Marriage Act	2006
2	The Dowry Prohibition Act	1961
3	Protection of Women from Domestic Violence Act	2005
4	Equal Remuneration Act	1976
5	The Medical Termination of Pregnancy Amendment Act	2002

Activity 5.7

Fill in the blanks
According to the <u>Right of Children to Free and Compulsory Education Act, 2009</u> a student can be transferred from one school to another school without transfer certificate.
The <u>Right to Information Act</u> , which came into force in 2005 was intended to reduce corruption at the administrative level.
Juvenile Justice (Care and Protection of Children Act) 2000 considers those who are below <u>18</u> years as children.
The Maintenance and Welfare of Parents and Senior Citizens Act, 2007 stipulates that the responsibility of protecting the senior citizens rests on <u>their children</u>

**5.9 Unit-end Questions**

1. How can you define rights?
2. What does the term 'law' mean?
3. What are the features of the Constitution of India?
4. What are the fundamental rights stipulated in our Constitution?
5. Right to Information is closely related to Right to Freedom. Explain.
6. Why are the laws for the protection of senior citizens timely and necessary?
7. Prepare a speech about protection of women and infants.

Unit 6: Duties and Responsibilities of a Community Development Worker (CDW)

- 6.1 Introduction
- 6.2 Learning objectives
- 6.3 Concept of duty
 - 6.3.1 Meaning of duty
 - 6.3.2 Historical background
 - 6.3.3 Classification of duties
 - 6.3.4 Legally binding duties
- 6.4 Concept of responsibility
 - 6.4.1 Meaning of responsibility
 - 6.4.2 Difference between duties and responsibilities
- 6.5 Duties and responsibilities of a CDW
- 6.6 Summary
- 6.7 Model answers to activities
- 6.8 Unit-end questions



6.1 Introduction

Welcome to the third unit of this module on rights, duties and responsibilities. In the last unit, you learned about the concept of rights, its meaning and classification. We ended the unit with a discussion of laws that protect the overall welfare of the individual and society. In this unit, we shall examine the duties and responsibilities of a community development worker (CDW). We shall start by looking at the concept of duty followed by the concept of responsibility. Next, we shall discuss the difference between the two concepts and finally outline the duties and responsibilities of a CDW. You might require six hours to complete this unit.



6.2 Learning Objectives

After going through this Unit, you should be able to:

- Discuss the concept of duty and its classification
- Explain the difference between duty and responsibility
- List the duties and responsibilities of a CDW

6.3 Concept of Duty

In this section, we shall examine the meaning of the term ‘duty’, its historical background, classification and the meaning of ‘legally binding duty’.

6.3.1 Meaning of duty

Generally, duty means a task or action that a person is bound to perform for moral or legal reasons. It is a term that conveys a sense of moral commitment or obligation to someone or something. A duty is a moral commitment to someone or something. For example, if one has a duty to save life, then they are expected to save life. The duty of a person arises from the position, status and role in which he or she belongs to. This means that every time a duty is performed, it has a connection with the position of the person, which is linked to his or her rights.

The concept of duty arises from the need to fulfil a requirement. Duty comes in various forms, for example, there is moral duty, legal duty, parental duties, societal duties and civil duty, among others. From the point of view of the law, duty arises from legal norms or requirements, which means that a duty must be discharged in the way it is prescribed.

A moral duty is a standard that is expected to guide our actions. Thou shall not kill is an example of a moral duty. If one fails to comply with this moral duty, they can be blamed or judged.

Accordingly, one's actions can be considered as right or wrong based on the way they discharge their duty. If one performs their duty badly, it constitutes a wrong action. A duty imposes an obligation to do something right and do it well.

6.3.2 Historical background

As we have seen in the last section, a duty can refer to a moral, legal or civic commitment.

In a social set up where man lived in groups, security and contentment were his essential prerequisites. The society in which he lived in often felt the necessity of leaders or mediators to solve the issues man had between the members of the society, and between the members and the society. In such a set-up, certain controls and laws were also required to set the law and order in place. These controls and laws were equally applicable to all members of the society. As time passed by, these evolved as the duties and responsibilities of every citizen. In a democratic and civilised society, these duties and responsibilities play a significant role in the social well-being of its citizens.

As an individual, a member of the society and a citizen, we have a lot of duties. The common characteristics of these duties are:

- Traditionally followed ones
- Personal commitment
- No legal backup

- Nobody insists
- No legal punishment for violation
- Not written down
- For social well-being
- For the sake of humanity and self-satisfaction
- Sacrificial in nature

As we have already mentioned, these duties are related to our values and cultural beliefs. Sometimes, some individuals are ignorant about their duties, others ignore them knowingly, while others are incapable of performing them. Anyone can discharge their duty if they have a proper understanding of situations and if they adopt a selfless and sacrificing mentality.

The duty of parents is to make their children the best citizens by leading them through the right moral paths. The duty of children in turn is to protect their parents when they age. These two duties involve no compulsion or legal coercion. They are moral obligations, part of the traditional systems and customs internally built in every individual. There are innocent people who fail to perform their duty simply because they do not understand the meaning of duty. There are also those who willingly shirk their duties pretending ignorance. The latter category of people makes others do duties for them. You might have seen a father who is a drunkard, who pretends to have no money during the marriage of his daughter so that he can entrust his responsibilities to others.

For the world to progress, each one of us must perform our duties in the society and uphold our moral principles. This is not an easy task and could be one of the reasons why we have fewer social workers in our communities. The only way to be a citizen in the true sense of the term is to be selfless in a broader way. This is not selfishness in the usual sense of the term. Selfishness here refers to an uncompromising attitude. One should not do things for the satisfaction of one's personal ego, but as a matter of principle. Let us look at two examples that help to make this concept clear.

Example 1: Ramu and his father

Ramu decided to protect his father who was a patient. He deemed it his duty to save him from all miseries. But quite unexpectedly, the father gave all his property to his daughter and married her off to a suitable person. Ramu's friends and relatives advised him not to look after his father any more as he had given all his property to his daughter. Ramu did not pay heed to this piece of advice. Whether his father has given him property or not, Ramu thought it was his duty to protect his father. Ramu's belief has an element of selfishness and exclusiveness to duty.

Example 2: Narayanankutty and slum dwellers

Narayanankutty's example is different. He had been trying hard to find a solution to the miserable plight of the slum dwellers in his locality. He thought the people were with him. But when Narayanankutty stood for election, he was defeated. After this incident, several people tried to dissuade Narayanankutty from serving the slum dwellers, pointing out their lack of support during the election. But nothing could dissuade Narayanankutty. He continued with the activities he had started for the welfare of the people. Here, Narayanankutty had been selfish in an unusual way in fulfilling his duties.

The two examples show that they did not give up their duties for the satisfaction of their egos, but they stuck to their principles.

6.3.3 Classification of duties

Duties may be classified as follows:

- Natural and acquired duties
- Positive and negative duties
- Perfect and imperfect duties
- Prima facie and all things considered as duties.

Let us examine each in turn starting with natural and acquired duties.

Natural and acquired duties

Natural duties are a class of duties that apply to us without our having assumed any particular societal role. Each one of us discharges our duties voluntarily. Natural duties include the duty 'not to injure', the duty 'not to harm the innocent' (Rawls 1972, 109), the 'duty to help one another' (114, 338), the duty to 'uphold justice', and a duty of 'mutual respect' (337).

Acquired duties are those obligations we bind ourselves with through contracts, rules, covenants, etc. They are defined by an agreement, practice or rules which specify what one is required to do. For example, if you make a promise to clean the dishes by morning, then you have a duty to do the dishes by morning. The only time you are not bound to keep this promise is if you were forced to make it.

Similarly, there is another type of acquired duties that results from special relationships that individuals undertake as groups. It is sometimes referred to as responsibilities. Parents discharging their duties towards their children, doctors to patients, and lawyers to their clients are some examples. These duties are assumed by individuals because they accept to act in a specific role.

Positive and negative duties

A positive duty requires us to do 'good for another', while a negative duty prohibits us from doing something morally bad. Negative duties are rules that forbid us to do certain things. 'Thou shall not murder' is a typical example of a prohibition. By contrast, helping the poor may be a positive duty, which may not have any obligation. On the other hand, not to tell lies or not to harm others is a negative duty, which imposes an obligation.

Perfect and imperfect duties

A perfect duty expects an individual to discharge his obligations as per the goal that is set at all times without any deviation. Imperfect duties have no obligations. Imperfect duties are duties that are never completed in its true spirit. The performance of these duties depends on circumstances.

Prima facie and all things considered duties

Many a time, people perform their duties based on the advantages and disadvantages of the duties. The primary concept of this duty is that individuals should discharge their duties in a rational and proper manner without harming the interests of others.

**Activity 6.1**

Find out whether true/false

Sl. No.	Statements	True/False
1	Duty means a task or action that a person is bound to perform form oral or legal reasons.	
2	Positive duties put an obligation to do an act, on the part of the person on whom it is imposed.	
3	Not to harm others, not to tell lies, not to misuse the freedoms, duty to respect others, not to injure the innocent, not to beat children, to uphold truth and justice are examples of natural duties.	
4	Imperfect duties are duties that are completed in its true spirit.	
5	A right is demand and a duty is an expectation.	

Compare your answers with those given at the end of this unit.

6.3.4 Legally binding duties

Some duties have legal support. i.e., if the duties are not obeyed, then a citizen can be subjected to punishment. e.g., it is the duty of children to look after their old parents. If this law is violated, then the police can take action against the children. Likewise, it is our duty to show respect to our national flag and if we show disrespect, we can be punished by the law.

Similarly, it is our duty to protect public property and if we destroy it, we can be punished by the law.

You have come to the end of this section on the concept of duty. We hope you understand it well. In the next section, we shall discuss the concept of responsibility.

6.4 Concept of Responsibility

In this section, we shall examine the meaning of the term ‘responsibility’ and the difference between ‘responsibility’ and ‘duty’.

6.4.1 Meaning of responsibility

Responsibility is the ability to act on one’s own will, without any supervision. It is the obligation to successfully complete an assigned task. A responsible person completes a task and makes a success of it. Only a committed, dedicated, knowledgeable individual devoid of selfishness, greed, etc. can work responsibly.

There are two types of responsibilities: written and unwritten responsibilities. Written responsibilities should be followed strictly and if violated, could be punishable by a court of law. If a person is bound legally to a responsibility, then they feel the need to do it committedly.

6.4.2 Difference between duties and responsibilities

There is nobody who has not either spoken or talked about duties and responsibilities. The borderline between duties and responsibilities is too slender to be visible. Have you ever thought about your own duties? Each and every activity of human beings has in it duty and responsibility. The absence of proper insight leads to failure. A proper awareness is hence essential.

Let us now take a look at the difference between the two from the chart provided.

Table 6.1: *Difference between duty and responsibility*

Sl. No.	Duty	Responsibility
1	Being followed traditionally without change	Subject to change from time to time
2	Has no support of law	Has the support of law
3	Based on individuals	Based on positions
4	No compulsion	Subject to several regulations
5	Humanistic	More legal

6	Has far reaching consequences	Temporary
7	Needs refinement of mind	Needs only to regulate the mind
8	Advantage is implicit	Advantage is explicit
9	Essential for strengthening relationship	Needs validity of law
10	Basis of societal goodness	Basis of social positions
11	Limitless	Limits can be set
12	Unwritten	Written
13	Element of sacrifice	Mechanical up to a certain limit
14	No legal punishment	There is punishment

Based on the perspectives of a particular society, duties can be considered as responsibilities and vice versa. The duties and responsibilities of an ordinary citizen are very much different from that of a social worker. A social worker should always have a wider sense of duty and responsibility. His aim should be the general well-being and progress of the society.

While the individual citizen gives more importance to his personal existence, the social worker gives priority to the existence of the society. Hence, there will be a fundamental difference between the duties of the two. It is the faith in human goodness and strong willpower that prompts a person to do his duties. It is imperative that everyone should discriminate between one’s duties and responsibilities.



Activity 6.2

Match the following.		Nos.
1. Duty of children is to look after their old parents	Duty	
2. Moral commitment	Society	
3. An ability to act at one’s own will, without any supervision	Written responsibilities	
4. Responsibilities which when violated are punishable by law	Responsibility	
5. Social worker gives more importance to the existence of _____	Legally binding duty	

Having discussed the concepts of duties and responsibilities, let us now examine the duties and responsibilities of a CDW.

6.5 Duties and Responsibilities of a CDW

Before you began your study of this course, we hope you read through the CCD programme handbook. Do you remember the objectives of this programme? As you may recall, the objectives of this programme are to assist you as a CDW to acquire knowledge about the various dimensions of community development; skills in programme management and development of life and vocation; and attitudes towards volunteerism, quality life, sustainable community development and active citizenship. It also aims to empower you to carry out developmental activities effectively in collaboration with local community and developmental agencies. Additionally, you will be able to effectively contribute towards resource mobilization, deployment, project planning and implementation.

Developmental projects and programmes initiated by the governmental and non-governmental agencies require trained professionals to carry out their activities at the grass root level. By professionalism, we mean the capacity and capability to carry out the duties and responsibilities normally assigned to a CDW, like you. As a CDW, you should have the capacity and capability to:

- Promote civic consciousness/rights and duties of a responsible citizen, and internalize human values for community harmony and sustainable development
- Develop awareness for environmental preservation and bio-diversity, and take appropriate care of natural resources for sustainable development
- Enrich self-understanding of various human resource development (HRD) initiatives undertaken by the government and non-governmental agencies so as to be able to mobilise resources to promote developmental initiatives/activities in the community
- Identify socio-environmental issues, and formulate strategies and instrumentalities to evolve solutions leading to effective management towards sustainable development
- Act as a development catalyst for various social and developmental initiatives at the community level
- Enhance leadership qualities and facilitate acquisition of life skills, soft skills and ICT skills so as to design, develop and deliver effective community development programmes and projects
- Appreciate the role of guidance and counselling in bringing healthy gender relationships among all citizens in order to ensure equity in community development activities
- Acquire skills in establishing a strong relationship with various elements of community development

- Acquire/enhance professional skills in effective social work
- Create awareness, and communicate rights and duties of a responsible citizenship

Community development is a long-term process, which seeks to empower those members of the community who are marginalized and excluded from the society. It helps them gain self-confidence and join others to improve their lives. Community development empowers people to participate in the actions that change their situation and to tackle the problems that their community faces.

Community development work is concerned with the empowerment and main streaming of communities through facilitating the active participation of people in addressing issues that affect them collectively. It can be done in a variety of contexts:

- In neighbourhoods, with specific groups (women, children, differently abled, aged population, etc.)
- With NGOs, local authorities (LSGIs)
- State departments and agencies

In other words, the developmental agencies at the governmental and non-governmental levels initiate a wide range of programmes for the development and welfare of the people. These programmes are concerned with literacy and continuing education, women and childcare, tribal development, health and nutritional care, micro credit and micro enterprises, etc. Within these programmes, there are a number of activities that should be carried out at the grass root level. It is your responsibility as a CDW to conduct those activities with the support of the local people.

With these in mind, the responsibilities of a CDW are:

- Working with people at the locality to provide a wide range of activities assigned to them
- Identifying the existing resources, capabilities and capacities that are latent within communities
- Mobilizing the resources for accomplishing the short-run and long-run objectives assigned to them
- Building capability and capacity that allows the community to share skills, knowledge and resources effectively
- Setting up new services by liaising with interested groups and persons
- Attending meetings and presenting verbal and written reports
- Making funding applications to relevant organizations
- Acting as a facilitator to promote self-help in the community



Activity 6.3

Find out whether true/false		
Sl. No.	Statements	True/False
1	CCD is designed with an objective to assist you as a CDW to acquire knowledge about various dimensions of community development; skills in programme management and development of life and vocation; and attitude towards volunteerism, quality life, sustainable community development, and active citizenship.	
2	Community development is a long-run process in which those who are marginalized and excluded from society are to be enabled to gain self-confidence and join others.	
3	The professionalism in community development work means not the capacity and capability to carry forward the duties normally assigned to a CDW.	
4	CDWs should act as a facilitator to promote self-help in the community.	
5	Community development work is not at all concerned with the main streaming and empowerment of communities.	
Compare your answers with those given at the end of this unit.		

You have come to the end of this unit on duties and responsibilities of a CDW. Let us now review what we have learned so far.



6.6 Summary

In this unit, we have discussed the concept of duties in general. We looked at the meaning of the term ‘duty’, its historical background and its classification. We defined the term ‘duty’ as a means, a task or action that a person is bound to perform for moral or legal reasons. We noted that there are many types of duties, such as moral duties, legal duties, parental duties, societal duties and civil duties. However, from the point of view of law, duties arise from legal norms or requirements which must be discharged, the way they are prescribed. In the second section, we discussed the concept of responsibility and lastly, we considered the duties and responsibilities of a CDW. In the next unit, you will learn about the qualities of a CDW.



6.7 Model Answers to Activities

Activity 6.1

Find out whether true/false		
Sl. No.	Statements	True/False
1	Duty means a task or action that a person is bound to perform for moral or legal reasons.	True
2	Positive duties put an obligation to do an act, on the part of the person on whom it is imposed.	False
3	Not to harm others, not to tell lies, not to misuse the freedoms, duty to respect others, not to injure the innocent, not to beat children, to uphold truth and justice are examples of natural duties	True
4	Imperfect duties are duties that are completed in its true spirit.	False
5	A right is demand and a duty is an expectation.	True

Activity 6.2

Match the following.			Nos.
1.	Duty of the children to look after their old parents.	Duty	2
2.	Moral commitment	Society	5
3.	An ability to act at one's own will, without any supervision	Written	4
4.	Responsibilities that if violated will be punishable by court	Responsibility	3
5.	Social worker gives more importance to the existence of	Legally binding duties	1

Activity 6.3

Find out whether true/false		
Sl. No.	Statements	True/False
1	CCD is designed with an objective to assist you as a CDW to acquire knowledge about various dimensions of community development; skills in programme management and development of life and vocation; and attitude towards volunteerism, quality life, sustainable community development, and active citizenship.	True
2	Community development is a long-run process in which those who are marginalized and excluded from society are to be enabled to gain self-confidence and join others.	True

3	The professionalism in community development work means not the capacity and capability to carry forward the duties normally assigned to a community development worker.	False
4	CDWs should act as a facilitator to promote self-help in the community.	True
5	Community development work is not at all concerned with the main streaming and empowerment of communities.	False



6.8 Unit-end Questions

1. Describe the importance of duties and responsibilities of a citizen in a society, based on what we had learned so far.
2. List the types of duties with examples for each type.
3. What are the implications of violating duties and responsibilities by a citizen?

Unit 7: Qualities of a CDW

- 7.1 Introduction
- 7.2 Learning objectives
- 7.3 Community and community work
 - 7.3.1 What is a community?
 - 7.3.2 Community work
- 7.4 The community development worker
 - 7.4.1 CDWvs. Socialleader
 - 7.4.2 Role of a CDW
 - 7.4.3 Activities of a CDW
 - 7.4.4 Skills, interests and qualities
 - 7.4.5 Influence of a CDW on society
 - 7.4.6 Is a CDWborn or made?
- 7.5 Summary
- 7.6 Model answers to activities
- 7.7 Unit-end questions



7.1 Introduction

Congratulations for coming this far and welcome to the last unit in this module. In the last unit, you learned about the concepts of rights and responsibilities, and the duties and responsibilities of a CDW. In this unit, we shall take a look at the qualities of a CDW. We shall start by looking at the meaning of a CDW in broad terms. Then we shall discuss the qualities required for community health workers in order to do their job well. Lastly, we shall discuss the necessary requirements for becoming a socially committed CDW.



7.2 Learning Objectives

On completion of this unit, you should be able to:

- Define the terms, 'community' and 'community work'
- Describe the roles, activities and qualities of a community development worker

7.3 Community and Community Work

Before we take a look at the qualities of a CDW, it is important to understand the meaning of the terms 'community' and 'community work'. This will help you put the activities that you carry out in the right context.

7.3.1 What is a community?

In the context of community development, a community can be defined as a group of people who share common values and characteristics. e.g.,

a community can be made up of people who live together in the same geographical area, such as a village, where they share their problems mutually and work together towards common goals. An individual can be a member of several communities. e.g., one can be a member of a community where they live, where they work and where they worship. The term 'community' can also be defined as a group of people living in a specific locality, under the same government, and often having a common cultural and historical heritage.

A community is a building block of a society. A society is made up of many different communities. We use the term 'society' in our everyday life. According to Aristotle, man is a social animal. Man needs a society in order to live, work and enjoy life. Thus society is an essential condition for human life and the two always go together. Society is made up of many social relationships.

Let us end our discussion in this section by looking at the difference between a society and community. A community must have a definite geographic area while this is not an essential aspect of a society. A community is smaller than a society. A community has a stronger sense of belonging than a society. People belonging to the same religion or doing the same work are examples of communities.

7.3.2 Community work

Man and the society are related to one another. Man is a social animal. i.e., he is dependent on the society to satisfy his needs and wishes. On the other hand, a society cannot exist without man. An individual has got personal needs and a society has common needs. These common needs are a collection of personal needs. Thus the relationship between man and society is inseparable. A literate, knowledgeable and capable man can develop a better society and the society in turn, can provide various social facilities for the growth and development of mankind. Societal values and morals are also influenced by individuals.

Differences in the society create problems. These problems are the unmet needs of individuals. Hence, someone should take the responsibility to solve these problems. This someone can be a person or institutions. Thus community work is the process of working for the welfare of a society.

Various governmental and non-governmental agencies are engaged in community work, who target children, women, differently abled, elderly citizens, etc. The emphasis of community work should be to develop self-help, mutual support, building up of neighbourhood integration, development of neighbourhood capacities for problem-solving and self-representation and promotion of collective action to bring a community's

preferences to the attention of political decision-makers.

More specifically, community work can mean the following:

- Being involved in local or neighbourhood groups or associations
- Being a volunteer or unpaid worker
- Being involved in a non-profit, not-for-profit, or charitable organization or association
- Doing public interest or public benefit work
- Doing work for a ‘cause’ or a ‘calling’

We hope you now understand the meaning of a community and community work. As a way of reflecting on what you have read, complete the following activity.



Activity 7.1

Fill in the blanks.	
1.	According to _____ man is a social animal.
2.	_____ is a group of people sharing problems mutually and working together for some common goals.
3.	A definite geographic area is not essential aspect of _____.
4.	The relationship between man and society is _____.
5.	_____ is the process of working for the welfare of a society.
Compare your answers with those given at end of this unit.	

7.4 The Community Development Worker

Community development workers (CDWs) are persons who render their services for the welfare and development of the community. They encourage those who are marginalised or excluded from the society to gain confidence and participate in activities that can change their situation. The beneficiaries of their service are the people who live within the boundaries of that community. CDWs facilitate active participation of people in addressing issues that affect them collectively. This includes neighbourhoods, specific groups, local authorities and state agencies. CDWs usually work in teams and liaise closely with the police, social workers, teachers, probation officers and other agencies. They represent the voices and needs of target groups and disadvantaged communities to policy makers at local and national level. A CDW is therefore a person who does selfless service without the motive of profit.

The terms ‘community development worker’ and ‘social worker’ can be confusing.

Social workers are those with a strong desire to help improve people’s lives. Social workers assist people by helping them adjust with issues in their everyday lives, deal with their relationships, and solve personal and family problems. Social workers also help those who have a disability or a life-threatening disease or a social problem. These can be inadequate housing, unemployment, or substance abuse. They assist families with serious domestic conflicts, sometimes involving child or spousal abuse.

A social worker serves a society that does not have any boundaries. For example, during the freedom struggle of India, people of different ideological background took part. The followers of Mahatma Gandhi were not the only set of people who took part in the freedom struggle. This shows that social work transcends the boundaries of time and ideology. This actually marks the difference between community service and social service.

It is an accepted fact that human beings can never live in isolation. Human beings have the ability to think and this is what differentiates them from other living things. Lord Krishna, who led the Pandavas in the battle of Kurukshetra, and Moses, who liberated Israelites from slavery in Egypt, can be considered the forefathers of social workers. Florence Nightingale who is known as the Lady with the Lamp, Father Damien who spent his life with the lepers, and Mother Teresa, the mother of destitute people, were all well-known social workers in the world. They worked for the society in general and for the neglected members of society.

7.4.1 CDW versus Social leader

Have you ever made a comparative assessment of the CDW and the leader of the community or a social leader for that matter? Though both focus on their immediate community, here are the basic differences between the two.

Table 7.1: Differences between the CDW and the social leader.

CDW	Social leader
1. Cooperates with individuals and walks with them	1. Keeps distance from the society, but works for them
2. Keeps in touch with people and knows their needs	2. Only has a general idea about the needs of the society
3. Is not elected by society	3. Is elected by the society
4. Self-acquired acceptance	4. Others give acceptance

5. No limit for social position	5. May lose their position after a specific period
6. Is proactive	6. Makes others act
7. Solves issues	7. Gives suggestions for solutions



Activity 7.2

Based on your understanding of a CDW, list other differences between a CDW and a social leader in the space below.

Compare your answer with those given at the end of this unit.

7.4.2 Role of a CDW

Let us now look at the roles of a CDW in the community.

Community work has two types of people: those who serve and those who enjoy the benefits of the service. Which of the two is considered more important? Of course, both are important. The CDW should have a community to serve. It is the needs of the community that create need for a CDW. Without a community, there would not be a CDW. Therefore, the CDW should view the community which they serve with respect.

As a CDW, you will deal with various issues of people living at the bottom end of the community. Normally, CDWs help communities bring about social change and improve the quality of life in their local area. They work with individuals, families and whole communities to empower them to:

- Identify their needs, opportunities, rights and responsibilities
- Plan what they want to achieve and take appropriate action in that direction

- Develop activities and services to generate hope and confidence among them.

A CDW often acts as a link between a community and various authorities and voluntary agencies at different levels in order to bring positive changes to the people.

Further, the CDW is frequently involved in addressing inequalities in the community. They take lead in projects that target communities perceived to be culturally, economically or geographically disadvantaged.

CDWs play different roles, such as a guide, motivator, helper, facilitator leader, director, etc. In order to perform all these roles, they must know about various aspects of individual and social life. They should always be willing to work for the needy. Their responsibilities include:

- Understanding that each individual is unique and working for the common welfare of the society
- Considering and respecting different sections of a society
- Uplifting the capacities and capabilities of individuals and bringing awareness about their right to knowledge, to think, etc.
- Solving problems based on cultural and social values
- Utilizing resources available
- Working without considering gender and racial differences
- Adapting to changes in the society
- Putting aside prejudices and self-interests



Activity 7.3

What are the different roles of a CDW? List them down in the space below.

Compare your answers with those given at the end of this unit.

7.4.3 Activities of a CDW

CDWs seek to actively engage communities in making sense out of the issues which affect their lives. They also encourage communities to set goals for improvement and respond to problems and needs through empowerment and active participation. A good deal of the work is project based, which means that CDWs usually have a specific geographical community or social group on which to focus.

The tasks of CDWs often involve:

- Identifying skills, issues and needs of the community
- Ensuring that local people have their say
- Developing new resources in consultation with the community and evaluating existing programmes
- Building links with other groups and agencies
- Helping to raise public awareness on issues relevant to the community
- Preparing reports and projects
- Mobilizing various types of resources, viz; men, money, material
- Effective utilization of resources
- Developing and implementing strategies
- Liaising with interested agencies, groups and individuals to set up new services
- Mediating in matters of conflict
- Planning, attending and coordinating of meetings and events
- Overseeing the management of a limited budget
- Encouraging people's participation in activities
- Challenging inappropriate behaviour
- General and administrative duties.

Community development work can be general or specialized. General community work takes place in a particular geographical area. It focuses on working with the community to identify their needs and issues, and formulating strategies to address those issues. The setting is either urban or rural, with rural community development work increasingly attracting attention.

As depicted above, CDWs are entrusted with a number of diversified tasks. In order to deal with the tasks and meet the specific requirements demanded by the tasks, they should have certain abilities. The following section will discuss the skills, interests and qualities essential for a CDW.

7.4.4 Skills, interests and qualities

CDWs need to constantly update their skills and develop new areas of knowledge throughout their career. As a CDW you should have:

- The ability to build good relationships and earn people's trust and respect
- Excellent communication and listening skills
- Ability to relate to people from all backgrounds
- Networking and negotiating skills
- A tactful and sensitive approach
- Patience and perseverance, for coping with challenges and setbacks
- Non-judgmental attitude
- Initiative, enthusiasm and motivation
- A creative approach to problem solving
- Good organization, planning and administration skills
- Good understanding of social and community issues
- Skills in researching, analysing statistics and writing reports
- Good understanding of social and community issues
- Commitment to equality and diversity.

Given below are the qualities essential for a CDW.

- **The ability to make firm decisions:** In order to stick to decisions, one must have the correct awareness of the goals. The CDW should collect information, analyse the merits and demerits and prepare a blueprint well in advance.
- **Communication skills:** Good character, deep knowledge, and self-modelling make communication easy.
- **Self-confidence:** The CDW proceeds firmly without any doubt.
- **The CDW replaces the feelings of 'I' and 'my' with 'we'.**
- **Self-sacrifice:** A mentality to give up all comforts for the well-being of others. Like a candle, one should have the readiness to burn oneself up to provide light for others.
- **Live to love:** Through the battle of Kurukshetra, Mahabharata teaches selfless Karma. The CDW does not aim at any profit. Love is his Karma.
- **Spokesperson of non-violence:** The CDW does not wound others through thought, word or deed.
- **Extra interest is not desirable, especially pertaining to one's own affairs but it is essential in the case of others.**
- **Bravery:** This is the most commendable virtue. The power of the mind is the basis of bravery. To take a leading role after proper thinking is the sign of bravery. Gandhiji has said that fighting bravely to death is better than cowardice.

- Control of desire: Sai Baba exhorted his followers to control desires and to enjoy life and Buddha advised people to escape misery by liberating themselves from desires. CDWs should exercise control over their desires as desires lead to corruption.

The words of Mahatma Gandhi mentioned above contain the qualities essential for a social worker. The CDW should shed light on the minds of the exploiter and the exploited. CDWs must be capable of leading the people on the right path of justice.

Truth and nonviolence should be the accepted doctrines of a CDW. Their life must be pure and they must be ready to sacrifice it for the fulfilment of ideals. A CDW must establish contacts with each individual involved in action programmes and keep a diary of their daily activities. The people of the village must be given training in agriculture, manual labour, health and cleanliness so as to make them self-sufficient. The motto of a CDW is the unity of all communities. They should develop an open mind and serve all people regardless of their religion, creed or gender.

The qualities mentioned above are not easy. Mahatma Gandhi was of the opinion that we must liberate ourselves from all external help. We have to make use of all locally available help and proceed bravely. If we do not succeed, we ourselves are to blame. In short, a CDW should be determined to succeed with the resources available to them.



Activity 7.4

What are the essential qualities of a CDW? List them down in the space below.

1.

7.4.5 Influence of a CDW on society

The influence of the CDW on society is similar to that of a mother on her children. The CDW should establish contact with individuals and interact with them. Their words and deeds should be ideal, enabling them to become a role model. They should remember that words are far more powerful than an atomic bomb. The CDWs should practice what they preach.

There are several areas where the CDW can exercise influence. These are areas where there is social neglect, marginalization and social calamity. The role of the CDW in those areas is that of a saviour. The influence of Father Damien among the lepers, that of Florence Nightingale in the army camp and that of Mother Teresa among the destitute people are historical events. The mark of a true CDW is measured by their sincerity of action.



Note It

Father Damien was the 19th century priest who consoled and cared for the lepers. He gladly gave his life for them. After 16 years of caring for the physical, spiritual and emotional needs of the Lepers he died of leprosy. Mahatma Gandhi claimed Father Damien to have been an inspiration for his social campaigns in India.

7.4.6 Is a CDW born or made?

Answering this question is as difficult as answering the question whether an athlete is born or made. One cannot become an Olympics sports star without inborn talent in sports. However, those who possess inborn talents in sports become good athlete by nurturing their talents through constant training. Even if a person with a natural talent for sports is nurtured and becomes a sports star in Olympics, they may not necessarily become an outstanding star. The number of medal winners would be much less. The same is the case with CDWs. Even if talented persons are given training in community development, only a few would become ideal CDWs. From this discussion, it is obvious that a CDW is born and made at the same time. What matters is the effort and training undertaken by an individual to become a good CDW.

What preparatory steps are taken by an individual to become a CDW? Extensive reading is the first preparatory step. One should study the life history of excellent CDWs. The second step involves taking a role model of an ideal CDW and emulating their qualities. The third step is to identify one's limitations and overcome them and evolve into a new personality. It is through these steps that Chanakya influenced Chandra Gupta Maurya and Aristotle influenced Alexander the Emperor of Macedonia. Self-sacrifice is essential for attaining this kind of service.

Table 2 presents a questionnaire for self-assessment. Fill it in by ticking either 'Yes' or 'No' in the appropriate box. More than eight tick marks in the 'Yes' box, will help you find out whether you have the qualities of a good CDW.

Table 7.2: Questionnaire on qualities of a good community development worker.

Sl. No.	Questions	Answer	
		Yes	No
1	Have you ever tried to be a CDW?		
2	Do you think you are capable of taking up responsibilities?		
3	Are you good at accepting adverse criticisms and making necessary corrections?		
4	Do you take part in social activities?		
5	Can you control your feelings and emotions?		
6	Do you possess any qualities of a quality worker?		
7	Do you remember any social activity in which you intervened, which was solved successfully?		
8	Have you missed any opportunity to participate in social activity?		
9	Do you have a paper clip of any recent social activity?		
10	Are you prepared to prove through activity that followers are masters?		

You have come to the end of this unit on the qualities of a good CDW. Let us now review what you have learned.



7.5 Summary

In this unit you have learned the following:

- A community is a group of people sharing problems and working together towards common goals, while a society consists of several communities.
- The emphasis of community work should be to develop self-help, mutual support, neighbourhood integration, neighbourhood capacities for problem-solving and self-representation, and the promotion of collective action to bring a community's preferences to the attention of political decision-makers.
- A CDW is a person who renders their service for the welfare and development of the community.
- The reward of the labour of a CDW is their own sense of satisfaction.
- The CDW works with individuals, families and whole communities to empower them to identify their needs, opportunities, rights and responsibilities.
- The CDW should establish contact with individuals and interact with them.

Congratulations! You have come to the end of this module on rights, duties and responsibilities. Let us now see how well you understood this unit.

Please complete the unit-end questions below without referring to the text. Good luck!



7.6 Model Answers to Activities

Activity 7.1

Fill in the blanks.	
1.	According to Aristotle, man is a social animal.
2.	Community is a group of people sharing problems mutually and working together for some common goals.
3.	A definite geographic area is not an essential aspect of a society.
4.	The relationship between man and society is inseparable.
5.	Community work is the process of working for the welfare of a society.

Activity 7.2

Based on your understanding about the CDW, list out the major differences between a CDW and a social leader. Write them down in the space below.	
Answer: Community development worker	
1.	Cooperates with individuals and walks with them
2.	Keeps in touch with people and knows their needs
3.	Nobody elects
4.	Self-acquired acceptance
5.	No limit for social position
6.	Acts by oneself
7.	Solves issues
Social Leader	
1.	Keeps aloof from the society, but works for them
2.	Only a general knowledge about the needs of the society
3.	Society elected
4.	Others give acceptance
5.	May lose social position after a specific period
6.	Makes others act
7.	Gives suggestions for solutions

Activity 7.3

What are the different roles of a CDW? List them down in the space below.	
1.	CDWs help communities bring about social change and improve the quality of life in their local area.
2.	CDWs work with individuals, families and whole communities to empower them to identify their needs, opportunities, rights and responsibilities.
3.	They develop activities and services to generate aspiration and confidence among the people.

4.	A CDW often acts as a link between communities and a range of authorities and voluntary agencies at various levels in order to bring adequate changes to the people.
5.	A CDW is frequently involved in addressing inequality and projects often target communities perceived to be culturally, economically or geographically disadvantaged.
6.	A CDW does different roles as: a guide, motivator, helper, facilitator leader, director, etc.

Activity 7.4

What are the essential qualities of a CDW? List them down in the space below.

Answers:

1.	Ability to take firm decisions
2.	Communication skills
3.	Self confidence
4.	Replaces the feelings of 'I' and 'my' with a 'we' feeling
5.	Self-sacrifice
6.	Live to love
7.	Spokesmen of nonviolence
8.	Extra interest is not desirable, especially pertaining to one's own affairs. But it is essential in the case of others.
9.	Bravery
10.	Control of desire



7.7 Unit-end Questions

1. Write an article on a CDW who has influenced you, based on newspaper reports.
2. Prepare a brief description of the following CDWs based on information available: Martin Luther, Florence Nightingale, Swami Vivekananda and Mother Theresa.



Additional Readings

1. K. S. Lakshmana Panicker (1962). Gandhian Literature Series— Vol. IV, by Mahatma Gandhi, Kerala Gandhi Smaraka Nidhi, Trivandrum (eds).
2. M.L. Chibber, Padma Bhushan: Sai Baba's Mahavakya (1996). Leadership: Book for Youth, Parents, and Teachers, Leela Press.
3. State Resource Centre, Kerala: Sayings of Mahatma Gandhi
4. State Resource Centre, Kerala: Continuing education and Social Development
5. Guide on Development – Rural Development Authority



Questions for Reflection

1. Think of the various community development issues faced by your locality; find out immediate solutions to these issues.
2. Assess the community development schemes implemented in your locality and list out the implications of those schemes.
3. Can you make a comparison between the way Aristotle contributed to the society and now an Indian citizen (you can compare with any famous persons like Manmohan Singh, Abdul Kalam). State your opinion?
4. Think and list out some activities where CDW can help the people in a society?
5. Is dual citizenship a boon or a bane. Discuss?



Glossary

Alien: A foreigner who has come to a country from some other country

Dual citizenship: Being a citizen of two countries

Refugee: A person who has left their permanent residence or state to avoid persecution

Migration: Geographical movement of people from one place of residence to another



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