

**Syllabus****Subject – Understanding India (VAC)****BBA/B.Com/BAJMC – I Year**

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| Unit -2 | Indian Constitution and Civic Duties Vedic Rajdharma and Modern Constitution Fundamental Rights and Duties: Religion–Duty–Morality, Young Citizens and Democratic Participation, Contribution of Education in Nation Building |
| Unit -3 | Indian knowledge tradition and education approach, Sources of Indian knowledge: vedas, upanishads, philosophy, memory, folk literature. Gurukul tradition: disciple centered teaching, oral tradition and memory based learning. purpose of education: self improvement and public gathering. role of teacher: acharya devo bhava, character building, contribution in social reconstruction |
| Unit -4 | Indian life perspective: Purusharth Chatushtaya (four aims of life), Ashram system (life stages), duty–based ethics Harmony with nature: yajna, Panchamahabhuta (five elements), seasons, and ecological balance Indian economic vision: self–reliance, Swadeshi (indigenous goods), dignity of labor, community enterprise Concept of sustainable development and environmental justice in Indian thought |
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UNIT-1

1 Characteristics of Indus, Vedic and Classical Period

I. Indus Valley Civilization (c. 2600–1900 BCE)

Major urban centres:

- Harappa
- Mohenjo-daro
- Dholavira
- Lothal
- Kalibangan

1. Urban Planning and Civic Administration

- Highly sophisticated urban culture.
- Cities divided into **Citadel (upper town)** and **Lower town**.
- Grid-pattern layout with streets intersecting at right angles.
- Advanced underground drainage system — covered drains, soak pits.
- Uniform brick size (1:2:4 ratio) across sites shows centralized regulation.
- Public structures:
 - Great Bath (ritual significance).
 - Granaries (food storage).
 - Dockyard at Lothal (maritime trade evidence).
- Evidence suggests strong civic authority but no clear evidence of monarchy.

2. Economic System

- Agriculture was primary occupation:
 - Wheat, barley, peas, sesame.
 - Evidence of ploughed field (Kalibangan).
- Domestication of animals: cattle, buffalo, sheep.
- Craft specialization:
 - Bead-making (Chanhudaro).
 - Bronze casting.
 - Pottery (red ware with black designs).
- Trade:
 - Internal and long-distance trade.



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- Seals found in Mesopotamia.
- Standardized weights and measures indicate regulated trade.
- Use of bullock carts and boats.

3. Social Structure

- Possible egalitarian society (no grand palaces or royal tombs).
- Organized urban life suggests structured social system.
- Evidence of skilled artisans and merchants.
- Presence of standardized lifestyle across cities suggests cultural unity.

4. Religion and Beliefs

- Worship of Mother Goddess (fertility cult).
- Proto-Shiva (Pashupati seal).
- Sacred trees (Peepal).
- Animal worship (bull, unicorn).
- Ritual bathing (Great Bath).
- Belief in life after death (burial practices).

5. Decline

- Possible causes:
 - Climate change.
 - River shifts (Saraswati drying).
 - Floods.
 - Gradual ruralization rather than sudden destruction.

II. Vedic Period (c. 1500–600 BCE)

Primary Sources:

- Rigveda
- Samaveda
- Yajurveda
- Atharvaveda

Divided into:

- Early Vedic (1500–1000 BCE)
- Later Vedic (1000–600 BCE)



1. Political Structure

Early Vedic

- Tribal polity.
- Chief called *Rajan*.
- Assemblies:
 - Sabha (council of elders).
 - Samiti (general assembly).
- No rigid territorial kingdoms.

Later Vedic

- Emergence of large kingdoms (Mahajanapadas).
- Hereditary monarchy strengthened.
- Kings performed Rajasuya and Ashvamedha sacrifices to legitimize power.

2. Social System

- Emergence of Varna system:
 - Brahmin (priests)
 - Kshatriya (warriors)
 - Vaishya (traders)
 - Shudra (servants)
- Initially flexible, later became rigid.
- Patriarchal society.
- Women participated in rituals in Early Vedic period (e.g., Gargi, Maitreyi).
- Later decline in women's status.

3. Economy

- Early Vedic: Pastoral economy (cattle wealth).
- Later Vedic: Agriculture dominant.
- Introduction of iron technology (Krishna Ayas).
- Growth of trade and use of coins (Nishka).

4. Religion and Philosophy

- Nature worship:
 - Indra (rain)
 - Agni (fire)
 - Varuna (cosmic order)



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- Performance of yajnas (sacrifices).
- Later Vedic: Philosophical developments.
- Upanishadic ideas:
 - Atman (self)
 - Brahman (ultimate reality)
 - Moksha (liberation)
- Shift from ritualism to spiritual introspection.

III. Classical Period (c. 320–1200 CE)

Often called the Golden Age, especially under the Gupta Empire.

1. Political Developments

- Centralized monarchy with efficient bureaucracy.
- Provincial administration.
- Feudal tendencies (land grants to Brahmins and officials).
- Political stability encouraged cultural growth.

2. Science and Mathematics

- Concept of zero and decimal system.
- Contributions of Aryabhata:
 - Approximation of π .
 - Earth rotates on its axis.
- Advances in metallurgy (Iron Pillar of Delhi).
- Medical science (Charaka, Sushruta traditions).

3. Literature and Intellectual Growth

- Flourishing of Sanskrit literature.
- Works of Kalidasa (Abhijnanasakuntalam).
- Epics systematized:
 - Mahabharata
 - Ramayana
- Development of Puranas.
- Growth of philosophical schools (Nyaya, Vaisheshika, Vedanta).

4. Art and Architecture

- Temple architecture:
 - Nagara style (North India).



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- Dravida style (South India).
- Cave architecture (Ajanta, Ellora).
- Iconography systematized.
- Development of sculpture and painting traditions.

2 Indian Concept of Co-existence and Pluralism

Philosophical Foundations

- “Ekam Sat Vipra Bahudha Vadanti” — Truth is one, expressed in many ways.
- Doctrine of Ahimsa (non-violence).
- Dharma as social harmony.

Historical Practice

- Coexistence of Hinduism, Buddhism, Jainism.
- Later assimilation of Islam and Christianity.
- Bhakti and Sufi movements emphasized devotion beyond sectarian divides.
- Cultural synthesis seen in Indo-Islamic architecture and music.

Social Pluralism

- Multiple languages (Sanskrit, Prakrit, Tamil, Persian).
- Diverse customs and traditions.
- Federal cultural identity with unity in diversity.

3 Cultural Symbols: Religion, Architecture, Music, Drama, Folklore

Religion

- Concept of Dharma (duty).
- Karma (action and consequence).
- Moksha (liberation).
- Pilgrimage traditions and sacred geography.

Architecture

- Stupas (Sanchi).
- Rock-cut caves.
- Temple symbolism representing cosmic order (Vastu Shastra).

Music

- Roots traced to Samaveda.
- Two traditions:
 - Hindustani.



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○ Carnatic.

- Concept of Raga (melodic framework) and Tala (rhythm cycle).
- Devotional music traditions (Bhajans, Qawwalis).

Drama

- Based on Natyashastra by Bharata Muni.
- Rasa theory (nine emotions).
- Sanskrit theatre and regional folk theatre (Yakshagana, Kathakali).

Folklore

- Oral storytelling traditions.
- Folk dances (Bhangra, Garba).
- Seasonal and harvest festivals.
- Local deities and legends reflecting regional identity.

4 Modern Relevance of Ancient Principles

“Vasudhaiva Kutumbakam”

Source: Mahopanishad

Meaning: “The world is one family.”

Contemporary Relevance:

- Promotes global peace.
- Supports multilateral diplomacy.
- Basis for environmental responsibility.
- Ethical globalization framework.

“Sarve Bhayantu Sukhinah”

Meaning: “May all beings be happy.”

Modern Application:

- Welfare state principle.
- Inclusive governance.
- Social justice.
- Sustainable Development Goals alignment.
- Public health and humanitarian policies.

Conclusion

- Indian civilization demonstrates continuity with transformation.
- Emphasis on harmony, spirituality, knowledge and coexistence.



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- Cultural adaptability allowed survival through millennia.
- Ancient values remain relevant in:
 - International relations
 - Democratic pluralism
 - Social welfare
 - Environmental sustainability

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UNIT -2

INDIAN CONSTITUTION AND CIVIC DUTIES

1 Indian Constitution and Civic Duties

The **Constitution of India** is the supreme law of the country. It came into effect on **26 January 1950** and establishes India as a Sovereign, Socialist, Secular, Democratic Republic. It provides a framework for governance, defines the powers of institutions, and protects the rights of citizens. Along with rights, it emphasizes civic duties to ensure responsible citizenship.

The Constitution balances **rights and responsibilities**, recognizing that democracy survives not merely by laws but by active and ethical participation of citizens.

Key Features of the Indian Constitution

- Lengthiest written constitution in the world.
- Federal system with a unitary bias.
- Parliamentary form of government.
- Independent judiciary.
- Secular state.
- Fundamental Rights and Duties.
- Directive Principles of State Policy (DPSP).

Civic Duties (Article 51A)

Fundamental Duties were added by the **42nd Constitutional Amendment (1976)**.

They include:

- Respect the Constitution and National Symbols.
- Cherish ideals of the freedom struggle.
- Uphold sovereignty and unity of India.
- Promote harmony and brotherhood.
- Protect the environment.
- Develop scientific temper.
- Safeguard public property.
- Strive for excellence.

Importance for Students:

- Encourages discipline and social responsibility.
- Promotes participatory democracy.
- Builds national character.

VEDIC RAJDHARMA AND MODERN CONSTITUTION



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2 Concept of Rajdharma in Vedic Thought

In Vedic and later texts such as the epics and Dharmashastras, *Rajdharma* refers to the duties and ethical responsibilities of the ruler.

Rajdharma emphasized:

- Justice and fairness.
- Protection of citizens.
- Welfare of the people.
- Moral governance.
- Accountability of the ruler.

In texts like the Mahabharata and Ramayana, kings are expected to rule according to Dharma (righteousness), not personal interest.

Features of Vedic Rajdharma

- King as protector, not exploiter.
- Rule based on Dharma (moral law).
- Welfare of subjects is supreme.
- Justice above personal power.
- Consultation with assemblies (Sabha, Samiti).

3 Rajdharma and Modern Constitution – A Comparative Understanding

Vedic Rajdharma

Modern Constitution

Moral authority of king

Rule of law

Dharma as guiding principle

Constitutional supremacy

Welfare of subjects

Welfare state

Justice-oriented governance

Fundamental Rights

Ethical ruler

Accountable government

The Constitution institutionalizes what Rajdharma moralized.

FUNDAMENTAL RIGHTS AND DUTIES: RELIGION – DUTY – MORALITY

4 Fundamental Rights (Part III of Constitution)

Fundamental Rights guarantee individual freedoms essential for democracy.

Major Rights:

- Right to Equality (Articles 14–18)
- Right to Freedom (Articles 19–22)
- Right against Exploitation



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- Right to Freedom of Religion
- Cultural and Educational Rights
- Right to Constitutional Remedies

Religion, Duty and Morality

India is a **secular state**, meaning:

- Equal respect for all religions.
- No state religion.
- Freedom to practice and propagate religion.

However:

- Religious freedom is subject to public order, morality and health.
- Duties ensure that religious practices do not harm social harmony.

Religion in India is linked with Dharma (duty and righteousness), not merely ritual.

Relationship Between Rights and Duties

- Rights without duties lead to chaos.
- Duties without rights lead to oppression.
- Indian Constitution ensures balance.

Example:

- Right to freedom of speech → Duty to avoid hate speech.
- Right to religion → Duty to respect other religions.

YOUNG CITIZENS AND DEMOCRATIC PARTICIPATION

5 Role of Youth in Democracy

India has one of the youngest populations in the world. Youth participation strengthens democracy.

Forms of Democratic Participation:

- Voting in elections.
- Student unions.
- Public debates.
- Social activism.
- Digital engagement.
- Policy discussions.

Responsibilities of Young Citizens

- Stay informed about current affairs.
- Promote constitutional values.



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- Respect diversity.
- Participate in community service.
- Practice ethical leadership.
- Future business leaders must uphold democratic and ethical values.
- Corporate governance aligns with democratic accountability.

CONTRIBUTION OF EDUCATION IN NATION BUILDING

6 Education as Foundation of Nation Building

Education is a transformative force in society. It develops human capital, strengthens democracy, and promotes economic growth.

Role of Education

1. Promotes constitutional awareness.
2. Develops critical thinking.
3. Encourages scientific temper.
4. Strengthens national integration.
5. Reduces inequality.
6. Builds skilled workforce.
7. Promotes ethical leadership.

Education and Democracy

- Creates informed voters.
- Promotes civic responsibility.
- Reduces social conflict.
- Encourages rational public debate.

Education and Economic Development

- Enhances productivity.
- Encourages entrepreneurship.
- Supports innovation.
- Builds managerial competence.

Education and Moral Development

- Instills values like honesty and discipline.
- Promotes social responsibility.
- Encourages respect for diversity.



UNIT-3

INDIAN KNOWLEDGE TRADITION AND EDUCATIONAL APPROACH

1 Indian Knowledge Tradition: Meaning and Scope

The Indian Knowledge Tradition refers to the vast intellectual, spiritual, scientific and cultural heritage developed in India over thousands of years. It includes philosophy, literature, science, governance, ethics, arts, mathematics, medicine and spirituality. Indian knowledge systems are holistic in nature — they integrate **material life, moral conduct, spiritual growth and social responsibility**.

Unlike purely utilitarian education systems, Indian knowledge tradition emphasizes the **harmonious development of body, mind and soul**. Knowledge (Vidya) is seen as a means of liberation (*Moksha*) and social harmony.

2 Sources of Indian Knowledge

Indian knowledge has multiple sources that evolved across centuries.

A. Vedas

- The Vedas are the oldest sacred texts of India.
- Four Vedas:
 - Rigveda
 - Samaveda
 - Yajurveda
 - Atharvaveda

Key Features:

- Knowledge about rituals, philosophy, astronomy, medicine and ethics.
- Emphasis on cosmic order (Rta).
- Integration of spiritual and practical knowledge.

B. Upanishads

- Philosophical texts attached to the Vedas.
- Discuss:
 - Nature of reality (Brahman).
 - Self (Atman).
 - Concept of liberation (Moksha).
- Encourage inquiry and questioning.

Educational Insight:

- Promote critical thinking.



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- Emphasize self-realization over rote learning.

C. Indian Philosophy (Darshanas)

Six classical schools of philosophy:

- Nyaya (logic)
- Vaisheshika (atomism)
- Samkhya (dualism)
- Yoga (discipline of mind and body)
- Mimamsa (ritual interpretation)
- Vedanta (spiritual philosophy)

Contribution:

- Logical reasoning.
- Debate and discussion tradition.
- Intellectual pluralism.

D. Smriti (Memory-Based Texts)

- Dharmashastras.
- Epics like:
 - Ramayana
 - Mahabharata

These texts:

- Provide moral guidance.
- Teach ethics through stories.
- Preserve cultural memory.

E. Folk Literature

- Oral traditions.
- Folk songs and stories.
- Proverbs and local wisdom.
- Regional myths.

Importance:

- Preserves grassroots knowledge.
- Reflects local culture and social values.
- Connects education with community life.

GURUKUL TRADITION



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3 Gurukul System of Education

The Gurukul system was the traditional residential schooling system in ancient India. Students (Shishyas) lived with their teacher (Guru) in an ashram.

Education was not commercial — it was value-based and life-oriented.

Features of Gurukul System

- Residential system.
- Simple living and high thinking.
- Close teacher-student relationship.
- Integration of theory and practical work.
- Moral and spiritual training along with academic learning.

4 Disciple-Centered Teaching

- Focus on individual growth.
- Teacher understood the capacity of each student.
- Learning pace adjusted to learner's ability.
- Emphasis on character and discipline.

Modern parallel: Student-centered learning approach.

5 Oral Tradition and Memory-Based Learning

- Knowledge transmitted orally.
- Students memorized Vedic hymns accurately.
- Strong emphasis on listening (Shravana).
- Repetition and recitation as methods.

Advantages:

- Sharp memory development.
- Strong concentration skills.
- Deep internalization of knowledge.

Limitations:

- Limited access to written documentation.
- Restricted to certain social groups historically.

PURPOSE OF EDUCATION IN INDIAN TRADITION

6 Self-Improvement (Atma Vikas)

Education aimed at:

- Self-discipline.
- Moral purity.



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- Self-realization.
- Control of mind and senses.
- Spiritual growth.

Knowledge was not for employment alone, but for inner transformation.

7 Public Welfare and Social Responsibility

Education also aimed at:

- Social harmony.
- Ethical leadership.
- Service to society.
- Nation building.

The educated individual was expected to contribute to community welfare.

ROLE OF TEACHER IN INDIAN TRADITION

8 Acharya Devo Bhava

The phrase “Acharya Devo Bhava” means “Teacher is like God.”

Teacher was:

- Moral guide.
- Spiritual mentor.
- Intellectual authority.
- Character builder.

Teaching was considered sacred duty, not profession.

9 Character Building

Teacher focused on:

- Honesty.
- Discipline.
- Respect.
- Self-control.
- Compassion.

Education without character was considered incomplete.

Contribution in Social Reconstruction

Teachers contributed by:

- Preserving cultural values.
- Guiding rulers and leaders.



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- Promoting justice and Dharma.
- Reforming social practices through knowledge.

They shaped society intellectual

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UNIT-4

INDIAN LIFE PERSPECTIVE

Indian civilization presents a holistic view of life in which material progress, ethical conduct, social responsibility and spiritual growth are integrated. Unlike purely materialistic models of development, the Indian life perspective seeks harmony — between the individual, society, nature and the cosmos. It emphasizes balance — between rights and duties, wealth and morality, consumption and restraint, and human needs and environmental sustainability.

1 Purusharth Chatushtaya (Four Aims of Life)

The concept of *Purusharth Chatushtaya* forms the foundation of Indian ethical and social philosophy. The term “Purushartha” means the goals or aims of human life. According to classical texts like the Mahabharata, human life should be guided by four interconnected objectives:

- **Dharma** – righteousness, moral duty, ethical conduct
- **Artha** – material prosperity and economic well-being
- **Kama** – desires, emotional fulfillment, enjoyment
- **Moksha** – spiritual liberation and self-realization

This framework does not reject material life. Instead, it teaches that *Artha* (wealth) and *Kama* (desire) must be pursued under the guidance of *Dharma* (ethical principles). Ultimately, life should aim at *Moksha*, which represents higher consciousness and freedom from ignorance.

For management students, this model suggests that profit (*Artha*) and ambition (*Kama*) must be regulated by ethics (*Dharma*), leading to long-term fulfillment and sustainability (*Moksha* in a metaphorical sense).

2 Ashram System (Four Stages of Life)

The Ashram system divides human life into four stages, ensuring balanced personal and social development:

1. **Brahmacharya** – Student stage (focus on learning and discipline)
2. **Grihastha** – Householder stage (family life, economic activity, social duty)
3. **Vanaprastha** – Gradual withdrawal and advisory role
4. **Sannyasa** – Renunciation and spiritual pursuit

The Grihastha stage is considered the backbone of society because it supports economic production and social responsibility. The system emphasizes that life is not only about accumulation but also about contribution and detachment at appropriate stages.

This life-cycle model teaches time management, responsibility, and social balance.

3 Duty-Based Ethics (Dharma-Centered Morality)



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Indian ethics is primarily duty-based rather than rights-based. The concept of *Dharma* emphasizes responsibility over entitlement. In texts such as the Ramayana, characters are evaluated by how faithfully they perform their duties.

Duty-based ethics promotes:

- Social harmony
- Respect for hierarchy and responsibility
- Accountability in leadership
- Service-oriented conduct

For business ethics, this means leaders must prioritize stakeholder welfare, fairness and justice rather than personal gain.

HARMONY WITH NATURE IN INDIAN THOUGHT

Indian tradition views nature not as a resource to exploit but as a sacred entity to respect. The relationship between humans and nature is based on reciprocity and balance.

4 Yajna: Spirit of Sacrifice and Ecological Reciprocity

The concept of *Yajna* (sacrifice) goes beyond ritual fire offerings. It represents the idea that humans must give back to nature and society. The Vedic worldview, reflected in texts like the Rigveda, emphasizes mutual cooperation between humans and natural forces.

Yajna symbolizes:

- Ecological responsibility
- Collective welfare
- Sharing of resources
- Gratitude toward nature

In modern terms, Yajna can be interpreted as sustainable consumption and corporate social responsibility.

5 Panchamahabhuta (Five Elements)

Indian cosmology identifies five fundamental elements that constitute the universe:

- Prithvi (Earth)
- Ap (Water)
- Agni (Fire)
- Vayu (Air)
- Akasha (Space)



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Human body and nature are composed of these five elements. Disturbing ecological balance harms both environment and human well-being. This interconnected understanding promotes environmental consciousness and sustainable living.

6 Seasons and Ecological Balance

Indian tradition recognizes six seasons (Ritu system), and agricultural, cultural and health practices are aligned with seasonal cycles. Festivals, food habits and clothing are adapted to climatic changes, demonstrating ecological sensitivity.

This cyclical view of time contrasts with linear industrial models of endless growth. It encourages living in tune with nature's rhythms.

INDIAN ECONOMIC VISION

Indian economic philosophy integrates morality, self-reliance and community welfare.

7 Self-Reliance (Atmanirbharta)

Historically, Indian villages were largely self-sufficient units producing food, textiles and crafts. Economic decentralization reduced dependency and ensured resilience.

Self-reliance emphasizes:

- Local production
- Skill development
- Rural empowerment
- Economic independence

In modern India, this idea resonates with "Atmanirbhar Bharat" initiatives promoting domestic industries.

8 Swadeshi (Indigenous Goods)

The principle of Swadeshi gained prominence during the freedom movement and was strongly advocated by Mahatma Gandhi.

Swadeshi encourages:

- Use of locally produced goods
- Support for indigenous industries
- Reduction of foreign dependency
- Ethical consumerism

It also promotes sustainability by reducing carbon footprint through local production.

9 Dignity of Labor

Indian philosophy recognizes all work as sacred when performed with sincerity. The Bhagavad Gita teaches the dignity of action (Karma Yoga), emphasizing that no work is inferior if done with dedication.

Dignity of labor promotes:



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- Respect for manual work
- Reduction of social discrimination
- Inclusive economic growth

For management students, it reinforces respect for all organizational roles.

Community Enterprise

Traditional Indian economy functioned through cooperative models such as guilds (Shreni system). Production and trade were community-oriented rather than purely profit-driven.

Community enterprise promotes:

- Collective ownership
- Shared responsibility
- Ethical business practices
- Social welfare orientation

Modern parallels include cooperatives and social enterprises.

SUSTAINABLE DEVELOPMENT AND ENVIRONMENTAL JUSTICE IN INDIAN THOUGHT

Indian philosophy inherently supports sustainability long before the term became global.

11 Concept of Sustainable Development

Sustainable development means meeting present needs without compromising future generations. Indian texts emphasize moderation (*Aparigraha* – non-hoarding) and balanced consumption.

The ideal is not unlimited growth but harmonious progress guided by Dharma.

12 Environmental Justice

Indian thought promotes universal welfare — “Sarve Bhavantu Sukhinah” (May all be happy). Environmental justice means:

- Equitable access to resources
- Protection of vulnerable communities
- Inter-generational responsibility
- Fair distribution of environmental benefits and burdens

Ancient reverence for rivers, forests and mountains reflects deep ecological ethics.



UNIT-5

CONTEMPORARY INDIA AND ITS GLOBAL ROLE

Contemporary India represents a dynamic blend of ancient civilizational values and modern democratic aspirations. As the world's largest democracy and one of the fastest-growing major economies, India plays an increasingly important role in global governance, technology, diplomacy, and cultural influence. Its global role is shaped not only by economic and military strength but also by its civilizational heritage, democratic institutions, youth population, and strategic geography.

India's foreign policy reflects principles such as peaceful coexistence, strategic autonomy, and multilateral cooperation. At the same time, domestically, India seeks inclusive development, technological innovation, and self-reliance.

ROLE OF RELIGIOUS, CULTURAL AND INTELLECTUAL LEADERSHIP IN THE FREEDOM STRUGGLE

India's freedom movement was not merely a political struggle but also a moral, spiritual, and intellectual awakening. Religious reformers, cultural leaders, and intellectuals inspired national consciousness and unity.

1 Religious and Spiritual Leadership

Spiritual leaders revived self-confidence and social reform:

- Swami Vivekananda emphasized spiritual nationalism and universal brotherhood.
- Dayananda Saraswati promoted social reform and Vedic values.
- Mahatma Gandhi integrated spirituality with politics through non-violence (Ahimsa) and truth (Satya).

These leaders connected religion with ethics, self-discipline, and social service rather than sectarianism.

2 Cultural Leadership

Cultural nationalism strengthened unity across regions.

- Rabindranath Tagore promoted cultural pride and humanism.
- National symbols, literature, songs, and festivals fostered emotional integration.
- Revival of indigenous traditions encouraged resistance to colonial domination.

Cultural identity became a source of resilience and collective consciousness.

3 Intellectual and Political Leadership

Modern educated leaders shaped political strategies:

- Jawaharlal Nehru emphasized scientific temper and democratic institutions.
- B. R. Ambedkar advocated social justice and constitutional democracy.



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The freedom struggle combined moral force with constitutional vision, leading to the adoption of the **Constitution of India**.

INDIA'S CONTRIBUTION TO THE WORLD

1 Space Science

India has emerged as a major space power through the work of the Indian Space Research Organisation (ISRO).

Achievements include:

- Cost-effective satellite launches.
- Mars Orbiter Mission (Mangalyaan).
- Chandrayaan lunar missions.
- Navigation systems and remote sensing satellites.

India demonstrates how innovation with limited resources can achieve global recognition.

2 Yoga

Yoga is one of India's most influential global contributions. Rooted in ancient traditions and systematized in texts like the Yoga Sutras of Patanjali, yoga promotes physical health, mental balance and spiritual harmony.

The United Nations declared **21 June as International Day of Yoga**, reflecting global acceptance of this Indian practice.

Yoga symbolizes holistic well-being and preventive healthcare.

3 Diplomacy and Peace Philosophy

India's foreign policy reflects principles such as:

- Non-alignment.
- Panchsheel (Five Principles of Peaceful Coexistence).
- Strategic autonomy.
- Peaceful dispute resolution.

India advocates dialogue over conflict and supports multilateral institutions like the United Nations.

4 Philosophy of Peace

Indian thought emphasizes:

- Ahimsa (non-violence).
- Vasudhaiva Kutumbakam (world as one family).
- Sarve Bhavantu Sukhinah (universal welfare).

These ideas influence India's global humanitarian approach and disaster relief efforts.



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ATMANIRBHAR BHARAT: INTEGRATION OF TRADITION AND INNOVATION

The concept of *Atmanirbhar Bharat* (Self-Reliant India) aims to strengthen domestic capabilities while remaining globally connected. It is not isolationism but resilient globalization.

Key Dimensions:

1. Strengthening manufacturing and MSMEs.
2. Promoting digital innovation and startups.
3. Encouraging local production (Vocal for Local).
4. Skill development and entrepreneurship.

This initiative blends:

- Traditional self-reliance values.
- Modern technology.
- Global competitiveness.

For BBA students, this represents opportunities in entrepreneurship, supply chain management and innovation.

INDIA IN THE GLOBAL PERSPECTIVE

1 Soft Power

Soft power refers to the ability of a country to influence others through culture, values, and ideas rather than military force.

India's soft power includes:

- Yoga and Ayurveda.
- Bollywood and Indian cuisine.
- Democratic institutions.
- Diaspora influence.
- Spiritual philosophy.

Cultural diplomacy strengthens India's global image.

2 Role in a Multipolar World

The world is moving toward multipolarity, where power is distributed among multiple nations rather than dominated by one superpower.

India plays a balancing role by:

- Engaging with both Western and Eastern blocs.
- Participating in global forums (G20, BRICS, QUAD).
- Advocating Global South interests.



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BBA/B.Com/BAJMC - I Year

Subject – Understanding India (VAC)

- Promoting climate justice and sustainable development.

India's demographic strength, technological progress, and democratic stability enhance its global relevance.

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