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**CIVIC
DISCIPLINE,
PUBLIC ETHICS
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RESPONSIBILITY**



CIVIC DISCIPLINE, PUBLIC ETHICS — AND — SOCIAL RESPONSIBILITY



— ◆ —
Dr. Harshvardhan Singh
— ◆ —

First Edition



BOOKSKART WORLD
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India
2026

Copyright Page

Civic Discipline, Public Ethics and Social Responsibility

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This book has been prepared for educational, academic, civic, reflective, and policy-oriented discussion. The views and interpretations presented in the book are intended to promote responsible citizenship, ethical public conduct, civic awareness, social responsibility, and value-based public life. The discussion of governance, law, civic duties, public ethics, policy initiatives, and institutional practices is general in nature and should not be treated as legal, administrative, political, or professional advice. Readers are advised to consult official government sources, statutory documents, policy notifications, and competent authorities for updated legal, administrative, and procedural information.

The references to Indian Knowledge System, civic traditions, philosophical concepts, scriptures, cultural practices, and ethical ideas are used for educational and reflective purposes. They are not intended to promote any sectarian, political, or exclusionary interpretation. Care has been taken to present the subject matter in a balanced and inclusive manner.

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Author Profile

Dr. Harshvardhan Singh is an education researcher, psychometrician, author, and policy-oriented academic professional working in the areas of educational measurement, teacher education, inclusive education, Indian Knowledge System, civic education, research tool development, learning assessment, and value-based educational reform. His academic and professional work focuses on the relationship between education, social responsibility, public ethics, learner development, institutional accountability, and evidence-based improvement.

Dr. Singh's writings frequently examine how education can contribute to individual development, social awareness, ethical citizenship, and national progress. His work gives importance to the role of schools, teachers, families, communities, governance institutions, and civil society in shaping responsible citizens. He has also worked extensively in the field of research methodology, psychometric scale construction, inclusive education, teacher capacity development, and educational policy analysis.

In his policy-oriented and educational writings, Dr. Singh attempts to connect contemporary Indian educational needs with broader civilizational, constitutional, and social questions. His work often explores how Indian Knowledge System, value education, civic discipline, public ethics, and social responsibility can be meaningfully integrated into modern educational and social institutions. Through his books, research tools, academic materials, and educational initiatives, he seeks to support teachers, students, researchers, institutions, and policymakers in developing more ethical, inclusive, accountable, and socially responsive learning systems.

This book, *Civic Discipline, Public Ethics and Social Responsibility*, reflects his interest in strengthening civic consciousness, ethical public behaviour, and responsible democratic participation in contemporary India.

Preface

Civic life is not sustained by laws alone. A society may have strong rules, detailed policies, formal institutions, and constitutional guarantees, but its real strength depends on the everyday conduct of its citizens. The way people behave in public spaces, respect shared resources, follow common rules, participate in community life, hold institutions accountable, and act with concern for others determines the moral and civic quality of a nation. This book, *Civic Discipline, Public Ethics and Social Responsibility*, has been written with this broad concern at its centre.

The idea of civic discipline is often misunderstood as mere obedience to rules. However, civic discipline is much deeper than rule-following. It is the conscious willingness of individuals and communities to regulate their behaviour in ways that support social harmony, public order, fairness, cooperation, and collective welfare. It is visible in simple actions such as respecting queues, obeying traffic rules, protecting public property, keeping surroundings clean, paying attention to civic duties, participating in local decision-making, and treating others with dignity. It is also visible in higher forms of public life, such as ethical leadership, transparent governance, responsible media, accountable institutions, and informed democratic participation.

Public ethics gives moral direction to civic discipline. Without ethics, discipline can become mechanical, fearful, or authoritarian. With ethics, discipline becomes meaningful, responsible, and socially constructive. Public ethics reminds citizens, public officials, institutions, and leaders that power must be used with integrity, accountability, transparency, impartiality, and commitment to the public good. It also reminds society that corruption, discrimination, misuse of authority, negligence, and public apathy are not only administrative problems but ethical failures that weaken democracy.

Social responsibility connects the individual with the community. It asks a simple but powerful question: how do my choices affect others? A socially responsible citizen does not see public life as someone else's duty. Such a citizen understands that neighbourhood cleanliness, traffic behaviour, environmental protection, community welfare, school culture, local governance, public health, digital conduct, and democratic participation are shared responsibilities. Social responsibility therefore converts citizenship from a legal identity into a lived practice.

This book also draws upon the Indian Knowledge System and Indian ethical traditions. Indian thought has long emphasised *dharma*, duty, self-restraint, truthfulness, compassion, service, harmony, and collective welfare. These ideas are not merely spiritual or philosophical; they have direct relevance for public conduct, education, governance, family life, community relations, and national development. The book attempts to show that Indian civilizational wisdom can contribute meaningfully to contemporary discussions on civic education, public ethics, and responsible social life.

The chapters of this book move from concept to practice. The opening chapter explains the meaning of civic discipline in public life and connects it with public ethics and social responsibility. The second chapter examines Indian Knowledge System and self-discipline, showing how inner regulation, reflective living, and value-based learning can shape public conduct. The third chapter discusses public ethics in Indian thought and highlights values such as *dharma*, *satya*, *ahimsa*, *seva*, and *nyaya*. Later chapters examine the role of schools, families, communities, local governance, and national institutions in developing civic discipline. The final chapter offers an action-plan orientation so that civic discipline does not remain an abstract ideal but becomes a practical framework for citizens, educators, administrators, community leaders, and institutions.

This book is intended for a wide readership. Students may use it to understand citizenship beyond textbook definitions. Teachers and teacher educators may use it to strengthen value education, civic

education, and school culture. Researchers may find in it a conceptual framework for studying civic behaviour, social responsibility, and ethical public life. Policymakers and administrators may use it to reflect on governance, accountability, and citizen participation. Civil society organisations, youth groups, local leaders, and community institutions may use it as a resource for awareness programmes, workshops, training modules, and civic action initiatives.

The need for such a book is especially urgent in contemporary India. Rapid urbanisation, digital expansion, social diversity, environmental challenges, institutional pressures, and changing youth aspirations have created new forms of civic responsibility. Citizens today participate not only in physical public spaces but also in digital spaces. Civic discipline must therefore include responsible online conduct, media literacy, respectful dialogue, protection from misinformation, and ethical use of technology. Similarly, public ethics must extend from government offices to schools, corporations, neighbourhoods, media platforms, and community networks.

The purpose of this book is not to moralise but to encourage reflection and action. It does not claim that civic discipline can be imposed from above. Rather, it argues that lasting civic discipline grows through awareness, education, family values, community participation, institutional fairness, ethical leadership, and citizen ownership. A disciplined and ethical society is built when people understand the meaning of their duties and when institutions deserve public trust.

I hope this book contributes to a renewed discussion on responsible citizenship, ethical governance, public accountability, and community-centred development. A strong nation is not built only by policies, infrastructure, technology, or economic growth. It is also built by citizens who act responsibly, institutions that function ethically, communities that cooperate, and leaders who place public interest above personal gain. Civic discipline, public ethics, and social responsibility are therefore not separate ideas. Together, they form the moral foundation of democratic and national life.

Dr. Harshvardhan Singh

2026

Acknowledgement

I express my sincere gratitude to all individuals, institutions, teachers, scholars, students, community workers, and civic-minded citizens whose ideas, discussions, experiences, and public contributions have inspired the preparation of this book.

This book has emerged from a continuing concern with the quality of public life, civic conduct, educational responsibility, ethical governance, and social participation in contemporary India. I acknowledge the intellectual traditions of India that have preserved ideas of *dharmā*, duty, truthfulness, self-discipline, service, compassion, justice, and collective welfare across generations. These traditions have provided a valuable foundation for reflecting on the relationship between individual conduct and social well-being.

I am thankful to the many educators, researchers, administrators, and social practitioners whose work in schools, colleges, universities, communities, civil society organisations, and public institutions continues to strengthen civic consciousness and public responsibility. Their efforts show that civic discipline is not merely a theoretical concept but a lived practice that must be cultivated through education, family life, community participation, and responsible governance.

I also acknowledge the contribution of learners and young citizens whose questions, aspirations, and participation continue to remind us that the future of democracy depends on informed, ethical, and socially responsible youth. Their role in building clean, safe, inclusive, digitally responsible, and participatory communities is central to the future of India.

My sincere thanks are due to the publishing and editorial support associated with this book. I acknowledge **BOOKSKART WORLD** for supporting the publication of this work. I also acknowledge the Raja Rammohun Roy National Agency for ISBN, Department of Higher Education, Ministry of Education, Government of India, for allotting the ISBN for this publication.

I am grateful to my family, colleagues, students, readers, and well-wishers for their encouragement and support. Their faith in meaningful educational and social writing has strengthened my commitment to produce works that can contribute to academic reflection, civic learning, and public awareness.

Finally, I dedicate this work to all citizens who believe that India's progress depends not only on rights and opportunities but also on duties, ethical conduct, public responsibility, and collective commitment to the common good.

Dr. Harshvardhan Singh

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Abbreviations

- CSR** — Corporate Social Responsibility
- ICT** — Information and Communication Technology
- IKS** — Indian Knowledge System
- NGO** — Non-Governmental Organisation
- NEP** — National Education Policy
- NSS** — National Service Scheme
- PIL** — Public Interest Litigation
- PRI** — Panchayati Raj Institution
- RTI** — Right to Information
- RWA** — Resident Welfare Association
- SDG** — Sustainable Development Goal
- SHG** — Self-Help Group
- ULB** — Urban Local Body
-

Methodological Note

This book is a conceptual, educational, and policy-oriented work developed around the themes of civic discipline, public ethics, social responsibility, Indian Knowledge System, citizenship education, family and community participation, local governance, and national development. It is not presented as an empirical research report based on primary field data. Rather, it is written as a reflective and analytical text that brings together philosophical ideas, educational perspectives, civic examples, governance concerns, and action-oriented suggestions.

The approach of the book is interdisciplinary. It draws upon ideas from civic education, public administration, ethics, Indian philosophical traditions, value education, social responsibility, democratic participation, community development, and educational reform. The discussion of Indian Knowledge System is used to highlight the relevance of concepts such as *dharma*, self-discipline, truthfulness, non-violence, service, restraint, and collective welfare in contemporary public life.

The book also uses examples from schools, families, communities, local governance, media, technology, youth participation, and national development to show that civic discipline is not limited to one institution or age group. It is a shared social responsibility that must be cultivated through education, family life, community engagement, institutional ethics, and citizen participation.

The tables and figures included in the book are intended to simplify concepts, summarise relationships, and support reader understanding. They should be treated as conceptual and educational frameworks unless a specific external source is mentioned. In the final publication version, all tables and figures should be numbered, captioned, and provided with appropriate source notes wherever required.

The book refers to various civic, cultural, educational, and governance-related concepts. Readers are encouraged to consult official documents, constitutional provisions, government notifications, policy papers, and recognised academic sources for detailed legal, administrative, or policy-specific information. The purpose of this book is to create civic awareness, ethical reflection, and educational discussion rather than to provide legal or official administrative interpretation.

Reader's Note on Indian Knowledge System Terms

This book uses several terms from Indian Knowledge System, Indian philosophical traditions, and civic-cultural vocabulary. Terms such as *dharma*, *satya*, *ahimsa*, *seva*, *nyaya*, *tapas*, *niyama*, *svadhyaya*, *sanyam*, *gram sabha*, and *gram swaraj* are used in an educational, ethical, reflective, and civic sense.

These terms are not used to promote any narrow, sectarian, religious, or exclusionary interpretation. They are used because Indian traditions have historically offered meaningful reflections on duty, truth, self-discipline, service, justice, social harmony, restraint, collective responsibility, and public life. The purpose of including such concepts is to connect India's civilizational wisdom with contemporary questions of citizenship, public ethics, responsible governance, civic education, and social responsibility.

Readers from different academic, social, cultural, and professional backgrounds may interpret these terms in different ways. The book welcomes such plurality of understanding. Its central concern is not doctrinal interpretation but civic application: how can ethical ideas help individuals, families, schools, communities, institutions, and governments build a more responsible and disciplined public life?

Where Sanskrit or Indian philosophical terms are used, they should be understood in context. Their meaning may vary across traditions, texts, regions, and schools of thought. In this book, they are used mainly to support reflection on responsible conduct, public duty, ethical citizenship, community welfare, and national development.



CIVIC DISCIPLINE, PUBLIC ETHICS AND SOCIAL RESPONSIBILITY

Civic Discipline, Public Ethics and Social Responsibility is a timely and thought-provoking book on the moral and civic foundations of public life in contemporary India. It argues that a strong society cannot be built by laws, policies and institutions alone; it also requires citizens who practise discipline, ethical conduct and social responsibility in everyday life.

The book explains civic discipline as more than rule-following. It presents it as conscious participation in the common good through responsible behaviour, respect for public spaces, ethical use of technology, community engagement, local governance participation and national commitment. It also connects civic discipline with public ethics, showing how integrity, accountability, transparency, justice and public interest are essential for democratic life.

Drawing upon Indian Knowledge System and values such as *dharma*, *satya*, *ahimsa*, *seva*, *nyaya*, *tapas* and self-discipline, the book explores how Indian civilizational wisdom can contribute to modern civic education and responsible citizenship. It discusses the role of schools, families, communities, media, youth, local institutions and governance systems in shaping disciplined and ethical citizens.

Written in an accessible yet reflective style, this book is useful for students, teachers, researchers, administrators, community leaders, civil society organisations and policymakers interested in citizenship education, ethical governance and social responsibility.


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