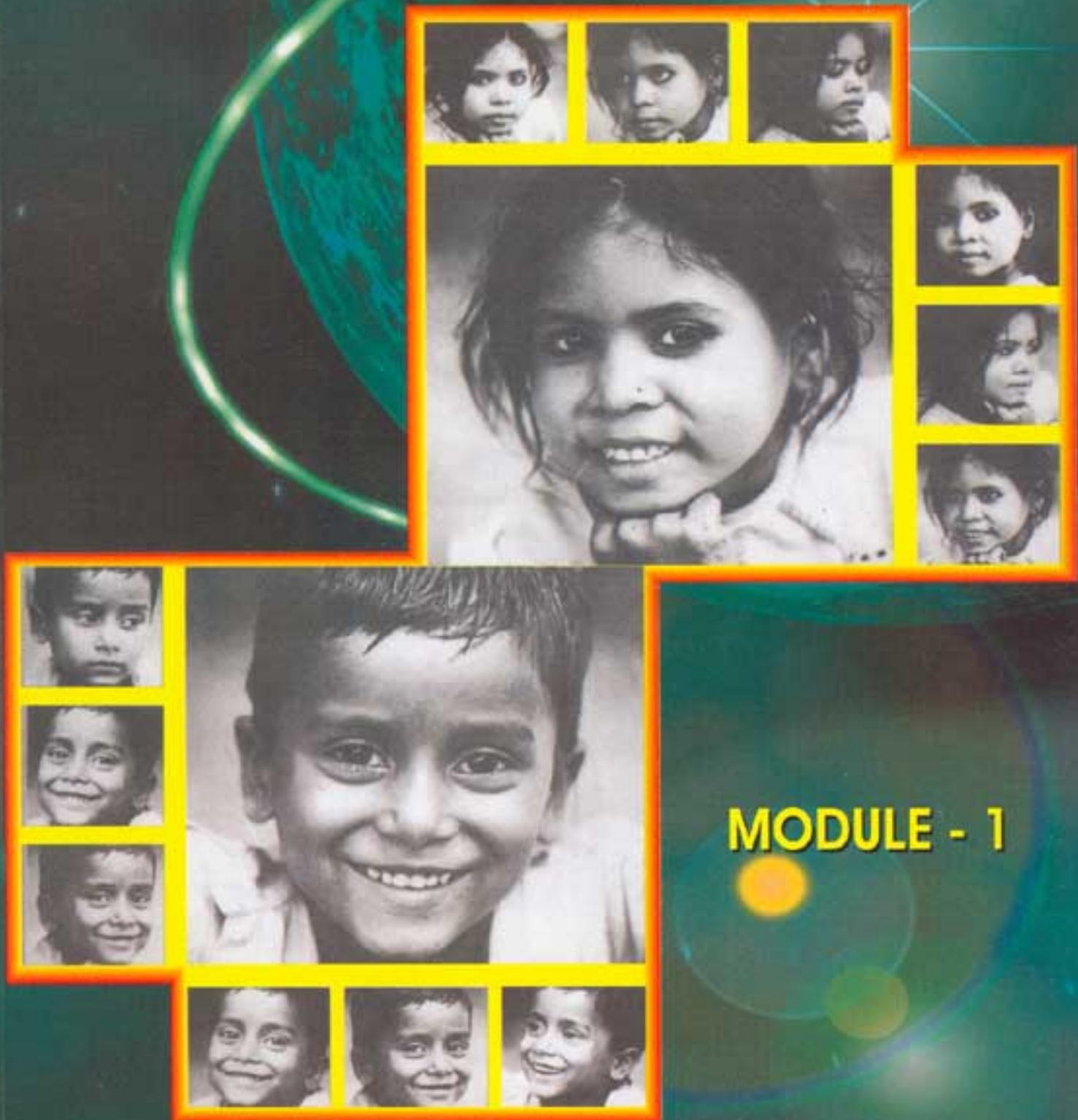


# HUMAN RIGHTS EDUCATION

• AN INTRODUCTION •



UN Decade for Human Rights Education  
(1995 - 2004)

# **HUMAN RIGHTS EDUCATION**

## **Students Module - Part I**

### **INSTITUTE OF HUMAN RIGHTS EDUCATION**

(A program unit of Peoples Watch-Tamil Nadu)

No.6 Vallabhai Road,  
Chockikulam, Madurai - 625 002.  
Phone - (0452) 2531874, 2539520  
Fax :0452 2531874  
E-Mail: [ihsre@pwtn.org](mailto:ihsre@pwtn.org)  
Website : [www.pwtn.org](http://www.pwtn.org)

Title	:	Human Rights Education - An Introduction (Module I)
Authors	:	<b><i>Dr. I. Devasahayam</i></b> <b><i>Aloysius Irudhayam</i></b>
Artist	:	C. Sathiyan
Cover Photo	:	Thanks UNICEF
Translation	:	Ms. S. Sabitha and Dr. Joseph Panneer Selvam
Copy Right (c)	:	Institute of Human Rights Education People's Watch - Tamil Nadu Madurai 625 002
Edition	:	First Edition (English)
Year	:	2004
Supported by	:	Friedrich Naumann Stiftung, New Delhi
Published by	:	<b><i>Institute of Human Rights Education</i></b> People's Watch - Tamil Nadu 6, Vallabhai Road, Chokkikulam, Madurai - 625 002. Telephone : (0452) 2531874
Printed at	:	Anto Art Grafts, Sivakasi, Tamil Nadu

## Acknowledgement

We remember all the human rights activists who extended support to this program when we attempted to introduce human rights education in schools of Tamil nadu, with gratitude. Thanks to all, who offered us support in the capacities of resource persons, district and regional co-ordinators and teachers.

At this point, we specially remember the good souls, who enriched this module, ‘Human Rights Education – An Introduction’ with their suggestions while it was being prepared 5 years ago.

Mr. Henri Tiphagne has been the foremost person in promoting a culture of human rights through human rights education. Thanking him would seem like thanking ourselves. But the fact remains that this module would not have been possible without his prodding and solidarity. We owe him our gratitude.

Our heartfelt gratitude also to Rev. Fr. Cyril who offered his co-operation in creating and printing not only the first edition of this module but also modules like ‘Rights of Children’ and ‘Rights of Women’, which followed later.

This is a module that has been tested already in classrooms. Many teachers have on occasion placed requests to simplify this module and bring about some changes. When we met in Chennai to review this module, people like Rev. Sr. Lima, HRE’s III Phase’s District Co-ordinator, Chennai, teachers, who shared their opinions and Dr. Saraswathy lent support to this attempt. We owe them our gratitude.

Thanks to Prof. Xavier Arockiasamy, the then Associate Director of the Institute of Human Rights Education, who has enriched this module by providing suitable suggestions now and then. Mr. Vanarajan of the Institute of Human Rights Education, Mr. Sethuramalingam who was in the publication unit, Mr. S. Panneer Selvam of the Documentation Centre, Mr. Janarthanan, of the computer centre, who worked tirelessly, Ms. Uma who ably supported him, Mr. C. Sathyan, the artist, who added value to the module by giving apt illustrations and to Mr. Anthonyraj, who gave a shape to the module.

Our gratitude is also due to Dr. V. Vasanthi Devi, Chairperson, Tamil Nadu State Women Commission and Ms. D. Sivakami, the then Secretary, Adi Dravida Welfare Department, who honoured this module by their felicitatory addresses.

This module is not the product of an individual’s efforts. This is a team effort. Many people have co-operated with us at various levels in this team effort. Our thanks to all of them.

Thanks to FNST, which has granted funds to bring out this module in English.

This is a module that has been written keeping school-going students in mind. There may be and will be many mistakes. In the coming days they will be rectified. With the hope that your constructive criticisms will definitely help us to rectify the fallacies,

*Authors*

## **Foreword**

This is the age of rights. Human Rights have gained prominence to the extent that there is no Government and individual, who does not speak about human rights today. The perspective that human rights should be promoted not only in the legal aspect but also as a human value, has been strengthening the world over. The dimensions of human rights have undergone change by the fast changes in the social, economic, cultural and political structures globally. There are many differences in the global atmosphere that prevailed in 1948, when the Universal Declaration on Human Rights (UDHR) was made and that of today when fifty years have been completed since the declaration was made. Gone are the days when only civil and political rights focussing on the rights of an individual were spoken about. Today economic and cultural rights are also given prominence. Globalization, the singular economic policy that is being introduced the world over, has posed new challenges to human rights. Human Rights which had been viewed with a singular perspective is now being viewed with a plural perspective. These changes that history gives and the growth that these changes bring about, have paved the way to new laws, charters and covenants. At the same time, the question that has risen is, ‘Are these declarations, covenants and laws sufficient to protect humanity, to guard their intrinsic honour and dignity and to promote equality, co-ordination and tolerance among people?’, Will it be possible to protect human rights only through the laws that have been written and the institutions that have been formed to protect them? If protecting humanism is a culture, the reality that exists today is that there exists an opposite culture that justifies violation of this. Human Rights Education was a result of thinking of another dimension of sensitizing people beyond laws. Fifty years after the creation of the Universal Declaration on Human Rights, after creation of covenants on the rights of sections like Women, Children, Refugees and Minorities, the Union Nations found that something had gone wrong somewhere and proposed the UN Decade for Human Rights Education.

I have been working in various levels in the field of human rights since the past 25 years. I do not find happiness by functioning only as an advocate, who knows law, a human rights activist and the person-in-charge of a human rights organization, in this day and age when human rights violations are on the rise. The UN Decade for Human Rights Education came as an answer to my longing that protection of human rights is possible only when human rights are promoted as a culture.

Along with me, all my friends working in the field of human rights also were of the same opinion. It is as a result of this unity of thought that human rights education has been

introduced in Schools of Tamil Nadu. This is not the work of an institution or an individual, it is a group effort. It was made possible by the co-operation of hundreds of volunteers, educationists, resource persons and teachers. It is the enthusiasm of thousands of students which has been driving us to function time and again.

Human Rights Education is neither a class-room oriented subject nor a syllabus oriented education. It is life oriented. Since definite lessons are necessary even for life's values, lessons have been created. The lessons have been fashioned in such a way that students and teachers do not become opposite poles but become partners in the quest for human rights. This is a new attempt in Tamil Nadu. So, there may be short comings in this small effort. We strive to find good aspects even within the shortcomings. Congratulations to everyone, who has contributed to this effort.

**Henri Tiphagne**  
Executive Director  
People's Watch – Tamil Nadu

# **UN DECADE FOR HUMAN RIGHTS EDUCATION (1995-2004)**

- ☞ **The Strengthening of respect for human rights and fundamental freedoms**
- ☞ **The full development of the human personality and the sense of its dignity**
- ☞ **The promotion of understanding, tolerance, gender equality and friendship among people**
- ☞ **The enabling of all persons to participate effectively in a free society**
- ☞ **The furtherance of activities for the maintenance of peace**

# Preface

## **Why Human Rights Education?**

Democracy is the most spectacular revolution among the changes that the long history of mankind has seen. Democracy is not just a political ideology, it is a praiseworthy value. It was in democracy that the focus was upon people. It is here that social history, which had been glorifying supernatural powers and supremacy of an individual, started to focus on people, respect their honour and dignity and place faith on them. This democracy made protection of people's honour and dignity, a right. Then charters were made to protect this right and institutions were made to protect the charters.

## **Yes ! Democracy is an armour that protects people's rights**

### **The greatness of democracy lies in protection of rights.**

In order to protect human rights through democracy, Democratic states created constitutions. Not only the states but also at international level charters, conventions and laws were made to protect human rights. And the member states of United Nations Organisation (UNO) also accepted these and agreed to implement them.

### **Still, why?**

Did the laws and charters that were created in written form for protection of human rights really protect human honour? Did they safeguard human rights? Today, all over the world, human rights are being violated each day. Not only are the oppressed deprived of their right but they are also unaware that they have certain rights. What is the state of Human Rights in India, which has celebrated a golden jubilee of the constitution? The UN Decade for Human Rights Education (1995-2004) is the answer that the United Nations found for this question. Laws alone cannot protect rights. Since Rights are values of high stature that need to be protected, the United Nations felt the need to promote it as a value, progressing beyond laws. It formulated plans in such a way that various sections of the society attain rights perspective. Human Rights Education that is being implemented in schools and colleges today is a part of this program. The Government of India, which is a member nation of the UN has acknowledged this program of the United Nations and has embarked on efforts to implement it.

### **Human Rights Education in Schools**

The UN Decade for Human Rights Education insists on taking Human Rights Education to schools. Although awareness on human rights education is being created among various sections of people in the country, human rights education has been introduced in schools for the first time in Tamil Nadu.

This program is reviewed at the end of each year. Through this review, the impacts that this education has created among students, teachers, inside the school campus and families have been documented. Because of the tremendous growth of human rights education, the 'Institute of Human Rights Education' now functions as an independent unit of People's Watch – Tamil Nadu.

## **Syllabus and Modules**

- ☞ Human Rights Education – An Introduction.
- ☞ Child Rights
- ☞ Women's Rights

The above-mentioned 3 modules have already been prepared and introduced in schools.

- ☞ Environmental Rights
- ☞ Caste and Religion based discriminations.
- ☞ Rights of Refugees

The above-mentioned three modules are under preparation. Although these modules were prepared by a small team of educationists, they have been enriched by the suggestions of experts in the field. Since this is the first effort in the direction of creating a module of human rights education in Tamil Nadu, there might be many flaws in the creation. If the flaws are pointed out, the team of educationists will be happy to correct them.

### **Module 1. Human Rights Education – An Introduction**

This module which is to be introduced this year to the students of the 6<sup>th</sup> standard has been a text book for the past five years in schools of Tamil Nadu. After 5 years, opinions of experts and teachers, who taught the lessons, were sought, some necessary changes were made in the module and now the revised module is being re-introduced. Since this module is the introductory text book for human rights education, it has been prepared in a simple style, bearing in mind, the status and age of the students, who will be studying this, so that they can easily imbibe what human honour and dignity are. Humanism is worthy of exaltation. Destruction of humanism and how it can be protected from being destructed, forms the content of this module. Instead of talking of rights, charters and laws alone, they have been given in a new form, by which students can understand them as values.

This module consists of 4 sections.

1. In quest of humanism
2. Destruction of humanism
3. Growth in humanism
4. Promotion and Protection.

Each section is further divided into smaller sections.

## **Syllabus Structure and method of teaching**

Human Rights Education is education for life. So this is life education. Lessons and method of teaching for life education cannot be like that of other subjects. Human Rights Education is education through experience. It is an education that gives opportunities to teachers

and students to share their experience. Conversation is the focus of this education. So, the lessons and method of teaching them have been formulated in such a way that through these conversations, the value of democracy is inculcated. This is not an evaluatory course nor is it a classroom oriented subject. Lessons have been created in such a way that the students do not consider them a burden and instead learn them with joy.

Every lesson is introduced by way of stories, dialogues, historic incidents, experiences, speech of a character or through interviews. At the end of each lesson, selected portions from the constitution of India, the UN's Universal Declaration on Human Rights and other Conventions related to human rights are given.

In order to make the students imbibe the essence of the lesson, classroom exercises and home exercises are given. The exercises are in such a way that the students' human rights perspective is strengthened. They are :

1. Questions
2. Group Study
3. Sharing in class
4. Drawing
5. Essay and Poem writing
6. Letter Writing
7. Sharing experiences of others
8. Sharing with identification – articles
9. Interviewing
10. Marking true or false
11. Games
12. Inspecting Places
13. Submitting petition.

These exercises create awareness in students about themselves and their society. They question the wrong values of subjugation that have been prevailing among people since ages and help to promote human rights values. The exercises also help them to function on this basis.

# **CONTENT**

## **PART - I IN QUEST OF HUMANNESS**

1. Human yearnings	-	2
2. Community life	-	14
3. Pluri communities	-	19
4. Human dignity	-	24

## **PART - II DESTRUCTION OF HUMANNESS**

5. Prejudices	-	36
6. Words That Hurt	-	42
7. Destructive Deeds	-	49
8. Fragmented Community	-	56

## **PART - III GROWTH IN HUMANNESS**

9. Human Feelings	-	63
10. Justice	-	76
11. Equality	-	82
12. Different but Equal	-	87
13. Freedom	-	94

## **PART - IV PROMOTION AND PROTECTION**

14. Needs And desires	-	102
15. Human Rights	-	111
16. Monarchy And Democracy	-	129

**Part - I**

**IN QUEST OF HUMANNES**

- 1. Human Yearnings**
- 2. Community Life**
- 3. Pluri Communities**
- 4. Human Dignity**

## 1. HUMAN YEARNINGS

**Child** : Mummy! Mummy.....

**Mother** : Why do you scream?

**Child** : You cut the thorny bush in the garden

Didnt' you?

**Mother** : Yes! What happened to that now?

**Child** : That thorny plant has again sprouted !

**Mother** : My God, we must cut it again.



**Child** : Yes Ma! Let us cut it!

(Mother carries a curved knife and cuts the new leaves and branches. After a few days the boy who goes to the garden to play is surprised to see the new leaves in the plant again. He runs back to his mother )

**Child** : Why does the plant sprout again and again inspite of cutting it?

**Mother** : It is like that

**Child** : Please tell me mummy!

**Mother** : That plant also has life, therefore...

**Child** : Does it have life?

**Mother** : Since it has life it does not want to die.

**Child** : Why does it not want to die? That plant is of no value to anyone

**Mother** : We have also no use of it. But, that plant has life.

**Child** : Therefore...

**Mother** : Since it has life, it has a yearning to live!

**Child** : Does only this thorny plant have that desire?

**Mother** : My son! You are very intelligent, you ask very inquisitive questions.

**Child** : Please tell me, ma!

**Mother** : I have a lot of work to do, ask daddy when he comes in the evening O.K.?

**Child** : Yes, ma!

(Evening – Father returns from office)

**Child** : Daddy! daddy! Mummy is very bad.

**Father** : Why? What happened?

**Mother** : He has been continuously asking questions since morning.

You will be able to handle him.

**Father** : What my son?

**Child** : Was there not a thorny plant in our garden? Mummy chopped it off last week. Today it has sprouted. It is not at all required by us. Then why does this plant sprout again? I asked mummy. Mummy tells me that it also has a desire to live. It yearns to live. What is meant by yearning.

**Father** : All the creatures in this world yearn to live – like to live. This yearning is common to everybody, everything, my son.

**Child** : If yearning is natural then is it not unfair to cut it?

**Father** : You are right!

**Child** : If plants possess this yearning, then men should also have it.  
Is it not, daddy!

**Father** : Certainly. Everyone has desires or yearnings.

**Child** : Do you have any yearning, daddy?

**Father** : I have, Your mother also has. You also have!

**Child** : Me too? I do not yearn for anything.

**Father** : No, no! you certainly have!

**Child** : How? daddy!

**Father** : Don't you think that we should buy you whatever you desire. Don't you think that you should be taken to festivals? Don't you think that we should buy toffees for you? Like this you may have so many desires.

**Child** : Is it yearning daddy?

**Father** : Some may desire to go for higher studies. Some may long to become devotees to God. Some may yearn to have good health. Some yearn to be treated with equality. Some desire to be free. Like this there are so many yearnings!

**Child :** What can we do about these things?

**Father :** We are human beings. So we should not only worry about our own yearnings, but also try to understand and respect others' yearnings too.

**Child :** My neighbour Mallika is not going

yearning to go to school Daddy?

the longing for life

**Child :** Then daddy, please tell me, When

would manifest themselves in our minds?

**Father :** Good question! This longing is with us since our birth. It would be always in our mind. It is visible when a person is in difficulty. Look! I have some news paper cuttings. I would read some of the events. Listen carefully. Then you will understand what I said.



### Human Yearnings 1



*Source: Human Scape – May 2002*

**Sangeetha**, Age 14. She is a Dalit girl, who belongs to the community whose occupation is to remove human excreta. The class teacher does not allow her to sit along with other students. She is made to sit alone in the last bench. Though she is good in studies, she has to discontinue her studies since she is treated so. She tells a social worker, "I wanted to become a doctor. But my dreams have been shattered." Another boy says, "Our class teacher instructs me to sit in the last bench. Are we not human beings? Don't we have dignity? Don't we have the desire to uphold our dignity? Won't they treat us equally and on a par with others?"

### Human Yearnings 2

Lying on his death bed, the old man is murmuring something. You know what he says? He says he needs six feet of land to bury after he dies. There is no burial ground in the locality where he is living. He has already given a petition to the District Collector. He has stated in that petition "I am struggling for life.



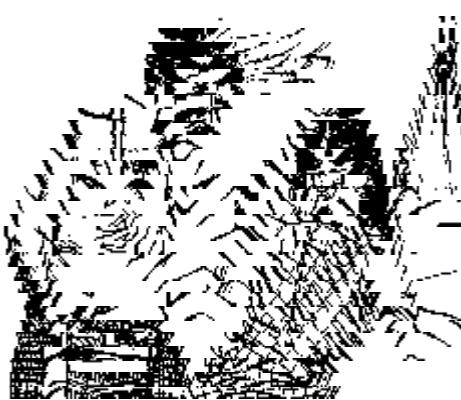
There is no cremation ground in our locality. I don't want to put others to difficulties after my death. **Therefore, kindly arrange for a cremation ground and let my soul rest in peace."**

-Tamilan Express 20.2.2002

### Human Yearnings 3

**Lakshmi(32)** Chennai. She was set ablaze for her livelihood. Her husband was a drunkard. He used to drink and thrash his wife. One day, while quarrelling, he poured kerosene over his wife and set fire on her.. Luckily

by her husband. She was selling flowers with her children. Her whole body is scarred and it speaks volumes about her marital life.



Yet, she prefers to live with her husband! When asked why she is still living with that husband, do you know what her reply is? "Who will look after my four children? Considering the future of the children I have withdrawn the case -and put up with him."

-India Today July 25,2001.

## Human Yearnings 4

Janu is only 30 years old. She belongs to the state of Kerala. She has established the rights of three lakh tribal people by her determined fight. The tribals because of their ignorance had lost their lands to others. And realising that that was the reason for all their woes, she organised the tribals and formed an association.

They struggled together and got back their lands. The Kerala tribals hold Janu as their goddess who has saved them.



## Longing 5

Kaliammal's belongs to Chennai. Her father got her married off to an old man for money. She did not like to live with him. So she returned home. Her father who was living on his aged wife's income, suddenly died. All these events made Kaliammal mentally ill. Not knowing where she was going, she boarded a train and got down at Chennai Central station and she was admitted in a lunatic asylum as per the orders of the Magistrate. She is still there. She is completely cured of her mental illness, now. However, her people are not ready to take her back home. "I have become normal now. My people who call on me on occasions like Deepavali know this. Yet no one is ready to take me home. If my brothers are informed of my recovery, they would take me home. It is long since I met all of them. Will you please make arrangements?".

5.5.2002 *Dinakaran, free supplement*

**Child:** I am much disturbed daddy. Now I understand that there are hidden desires in everyone's mind.

## **TYPES OF YEARNINGS**

We have already seen that the desire to live is common to all living beings, of all the living beings, Man has more desires than other beings. Shall we discover what these yearnings or desires are?



### **1) Desire relating to physique**

Don't you long to be free from fever, cold or headache?

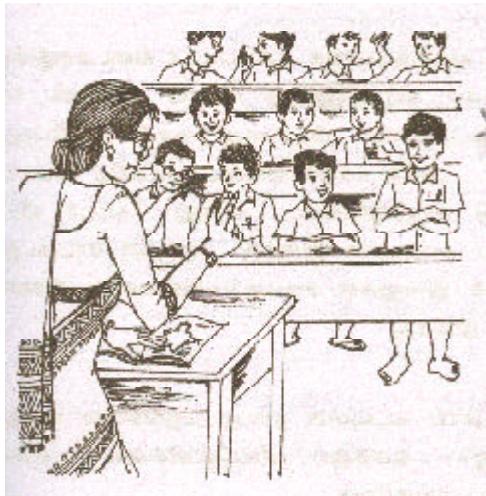
### **2) Longing for material things:**

I want a good shirt like that of my friend. My parents should buy me all the books as soon as the school opens. They must give me pocket money everyday.



**The right to live in peace requires that political, economic or social activities of the state, the corporate sector and the civil society should respect the security of all peoples, especially of vulnerable groups. People must be ensured security in relation to the natural environment they live, the political, economic and social conditions which permit them to satisfy their needs and aspirations without recourse to oppression, exploitation, violence, and without detracting from all that is of value in their society,**

*(Article 4-3, Asian Human Rights Charter: a People's Charter, 1998)*



### 3) Longing for relationship:

My father and mother should be affectionate to me. My teacher should speak to me lovingly. My classmates should relate well with me.



### 4) Longing for knowledge:

My knowledge should improve, I should get good teachers. I need all kinds of books. There should be a lot of facilities in the school for me to play.



### 5). Longing for creative work:

I have a great desire to draw. Any scene I see, I long to draw. When any one sees me drawing at home they always scold me and ask me to read my lessons. I yearn to keep on drawing.

**A child's full development is possible only in an atmosphere of happiness and affection.**

*Preface to the agreement on the rights of children by U.N. – year 1989.*

#### **6) Longing for an honest or truthful life**

My classmates have a lot of cash on them. They cheat their parents saying that they need cash to buy books or note books. I do not like this. I want to speak truth always. On the other hand, some of my friends do not bring lunch at all. If asked why, they say they have no money to buy food. It disturbs me when I see and hear of such things. Why do some people remain poor while some others are rich? I wish everybody gets what he/she needs.



#### **7) Longing for belief in God:**

I have great faith in God. But, I don't understand why violence is perpetrated in the name of gods and religion. I long for religious harmony.

### **8) Longing for Social Status**

My father cleans latrines for livelihood. I studied upto 8<sup>th</sup> standard. Then dropped out due to poverty. But the desire to continue my studies is always there. Not only that. I wished to become a Doctor, but it did not happen. I wish that at least in my next birth my dreams come true. This is the longing of 14 year old Suguna.



### **9) Longing for independence:**

My name is Meera. I am studying in ninth standard. My brother is studying in 8<sup>th</sup> standard. Every evening my brother would play with his friends. But I am denied the privilege of playing because, my mother says, as a girl, I should remain in the house. So, I remain shut in the house. I sincerely desire that I should also be allowed to play with my friends like my brother.

### **EXERCISE TO BE GUIDED BY THE TEACHER**

**All the exercises given in this book should be done on the guidance of the teacher.**

#### **Class Exercise**

1. A. You have read about the longings of various kinds of people! How do you feel after reading them?  
(a) Worried            (b) Surprised    (c) Happy                        (d) Nothing  
B. What Rights have the following lost in their lives?
  - Rights lost by Sangeetha
  - Rights lost by the old man
  - Rights lost by Lakshmi
  - Rights lost by KaliammalC. How does the yearning of Janu differ from the yearnings of others?  
D. What is the reason for their different unfulfilled yearnings?
2. A. Read out to the class the reasons why your father goes to work.  
-----  
-----  
-----

B. Write down the reasons why your parents are educating you and share it in the class.  
-----  
-----  
-----

C. Why does the teacher teach the lessons? Write down the basic reasons for it and discuss in the class.  
-----  
-----  
-----

3. A child which was playing near the well tumbled over something and suddenly slipped into the

**All have a right to live in peace without being involved in violence.**

*- Asian People Human Rights Document, 1988*

well. You happen to see it. But you do not know swimming. What will you do? Why?

- a) Students should share their views.
- b) And finally the teacher would summarise and give his her views.

4. Either you or somebody holds tightly to a hen or any other domestic animal in the house What would be its feelings (a) you share your views with the class. (b) Finally the teacher would summarise and give his/her views.

5. Keeping the title of the lesson in mind (a) you write out an imaginary interview with any of the living beings you like most (bacteria, creatures that crawl, birds, animals, vegetation, trees and any other thing. (b) Share this in the class room.

6. List on a sheet of paper, your recent fulfilled and unfulfilled yearnings under separate headings.

Fulfilled yearnings	Unfulfilled yearnings
a.	a.
b.	b.
c.	c.

7. Select two of your important longings and write them on a sheet of paper without mentioning your name and leave it on your teachers table. Then the teacher should compile the points together and hold a discussion with the students and deliver his/her collective view and share his/her thoughts.

8. One student should read out the poem given here loudly and other students should repeat it. After the reading is over, they should list the longings of the living beings on the blackboard.

***Every person has the right to the protection of the law against abusive attacks upon his honour, her/his reputation, and her/his private and family life.***

*(Article5, American Declaration of the Rights and Duties of Man, 1948).*

## VIBRANT LIFE

Wherever we look we notice vibrant life. Chop off a plant, new leaves come up. Trim the Rose plant, new tender leaves sprout. Catch a butterfly, it will flutter its wings. Release it, it would fly away with joy. Just poke a caterpillar, it will coil into a ring instantly. If left as such, it will uncoil after a while and continue its journey. Touch a snail, it will withdraw its head inside its shell-house. Then sometime later it will draw its head out and continue its peaceful journey. A dog hit by a stone barks. It says its very life has been affected. The baby cries, it is hungry for milk. Milk is necessary for it to live. The students shiver with fear at the sight of the cane in the hand of the Teacher. If he is caned, his emotional life is affected.

The doctors check the pulse, to measure the dying spirit of life. So wherever we look, life throbs. That is the Vibrancy of life! Yearnings for life! So, my dear children, we shall let living things live. So we shall fulfill the yearnings of living beings. Let us allow a thousand flowers to bloom.

**And let thousands and thousands of lives greet you heartily!**

### **Home exercise**

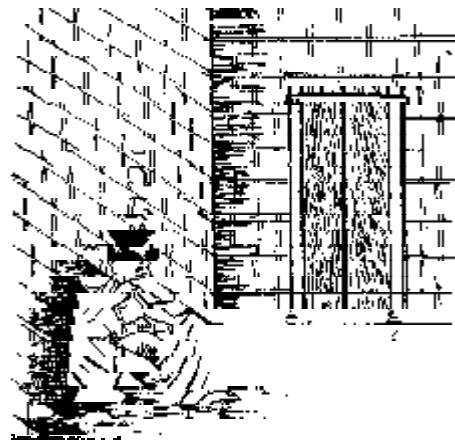
9. Talk to one of your friends / girl / boy and an old person and find out their longings

Longings	Friend/girl	friend/boy	Old man
Longing 1			
Longing 2			
Longing 3			

*Human beings are like the parts of a body. When a part of the body is affected, the other parts of body do not remain quiet and they too get affected similarly. Similarly, when a member of the society is affected other members will not remain idle.*

## 2. COMMUNITY LIFE

All of you know about M.G.R. who was the Chief Minister of Tamil Nadu. He has acted in many films. In “*Adimai Penn*”(Slave Woman), he plays the role of a prince. The villain of the story kills the king and imprisons the prince.



The Prince is put in an isolated cell. He spends all his childhood in the prison and is released in his youth. Do you know what happens? He cannot speak. He cannot stand erect. He remains hunch – backed. Therefore he does not move with anyone. He just stares at everybody. He did not possess the knowledge that was expected of him. When he sees people, he looks at them in astonishment. After sometime, after he comes into contact with people, he slowly starts relating to people. He learns the language. He is able to identify people and associate with them.

What do we understand from this story?

That child which is shown in the picture was also born into a family like us. But that child did not get the opportunity to live with his Father and Mother, like us. He was kept secluded from the whole society too. Because of that he could not speak. He could not recognise anyone. He had no knowledge of anything around.

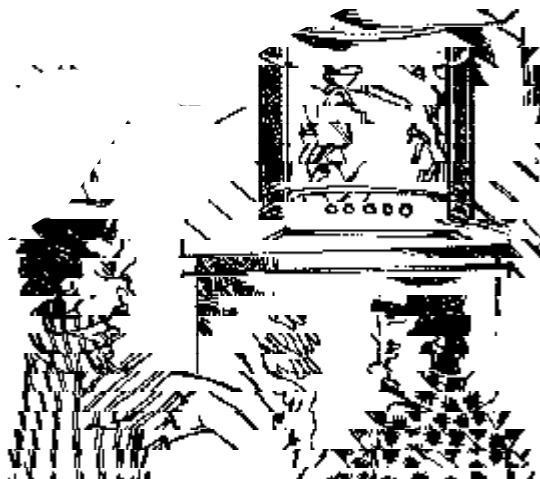
A man is born in to a society. He gets real knowledge when he lives in a society. He learns everything from the society. He establishes communication with his father and mother and other relations. If he lives alone, he will not be a man at all. So we call man a social animal.

Suppose a new born child is adopted by a foreigner and taken to that country. It is brought up there. Will that child speak Tamil or the language of the Country in which he is brought up? Certainly it will speak the language of the country where it is brought up. It will

imbibe their culture because society is made up of people. If there are no people, there is no society. People establish relationships with one another. We are born in a family. We live amidst our father, mother, brothers and sisters. We get annoyed if someone finds fault with our father or mother or brothers and sisters. We will react if anybody harms them. We are born in a family. But, do we have relationships only with our family members? A family relationship enlarges into a relationship with the people of our village. Like that it extends further to one's country. This relationship is a natural one. We will get angry, if the family members are harmed. We will get angry if someone speaks ill of our village. We will explode into action if any foreigner speaks ill of our country.

Do we not watch the game of cricket?

Why do we earnestly wish that our country wins when it plays against another country? How excited we are when our country wins! And when it loses, how worried we are! Are cricketers our family members? No, then why do we worry?



We call this invisible relationships!

**Indigenous and tribal peoples shall enjoy the full measure of human rights and fundamental freedoms without hindrance or discrimination... No form of force or coercion shall be used in violation of the human rights and fundamental freedoms of the peoples...**

(Article 3, International Labour Organization: Convention Concerning Indigenous and Tribal Peoples in Independent Countries, 1989)

Take for instance, animals. They live in jungles. They live in herds. See the deer. They would remain together, they would feed together. Assume, a hunter kills one of them. What do the deers do? Will they question the hunter as to, why he killed one of their mates?

Will they stand up together to attack the hunter? No, they simply run away for their dear life. If a man from a village, goes to another village and assaults a man of that village, what do the people of that village do?

They attack him. Deers live in herds. But they do not have the sense of kinship. In a society where people live together collectively, there is kinship. Each would share the happiness or the sorrow of the others. Therefore we say man is born in a society, lives in a society and dies in a society.

### **Class work**

1. Imagine you are settled in some place, other than your native place. What would be your feelings?

*Mankind is an inseparable and indivisible family. All the members of the family are also responsible for any wrong act If any one of the member does something wrong, all others are also responsible for that*

- Mahatma Gandhi

2. Some of you might be in the hostel away from the family. What would be your feelings?
  
  
  
  
  
3. Imagine the feelings of an orphan whose parents are not alive and write them down.
  
  
  
  
  
4. You are locked up in a separate room for two days and it has been ordered that you shall not meet anybody or speak to anybody (a) How will you feel? (b) Why do you feel like that? (c) What lessons do you learn from this?
  
  
  
  
  
5. Human being is a social animal but some among them refuse to live as a Community. What could be the reasons.

***Any section of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.***

*(Article 29.1, constitution of India)*

***It shall be the duty of every citizen of India to value and preserve the rich heritage of our composite culture.***

*(Article 51A, Constitution of India)*

**A poem in ancient Tamil Literature “Purananooru”, gives the answer of a poet when he was asked ‘Why does the world exist even though there are different kinds of discrimination based on class, race, colour, sex?’ He answered, that the world still exists because there are people who are so selfless and who live for others.**

### **Home work**

6. After you have learnt this lesson, do you want to live with one another with society?

If the answer is ‘yes’, state the reasons.

1. (a) You will draw a picture describing human being as a social animal and bring it to the class.  
(b) You give these drawings to your teacher the next day  
(c) Exhibit them for everybody to see.  
(d) Each student chooses a drawing other than his/her own. Share your views that the drawing gives you in relation to this lesson with the class.  
(e) Lastly the teacher would share his/her collective opinion with the students

***A man should respect another man without discriminating against him.***

*(Article 28. African document 1981 of human rights and people's rights)*

### 3. PLURI COMMUNITIES

**Dear students!**

Today we are going to read a lesson on our country India, our motherland. We say, we are children of this country. I am going to test your knowledge about our country. Every one of you should stand up and give different facts about our country! o.k.?

**Students :** O.K. Sir,

**Teacher :** Yes, begin!

**Student 1 :** India is an ancient country.

**Student 2 :** India is a big country.

**Student 3 :** This is the land where Gandhi was born.

**Student 4 :** India is a sub-continent.

**Student 5 :** The capital of India is Delhi.

**Student 6 :** Several languages are spoken in India.

**Student 7 :** It is a land of many races.

**Student 8 :** There are many religions here.

**Teacher :** Good, Wonderful! Is there anything else?

**Student 9 :** There are various customs and cultures.

**Student 10 :** We are living in unity.

All of you have said good points. Now I would like to ask you a question. Some students mentioned that there are many languages, many religions and many ethnic groups. But, you also say we are all living in unity. How is this possible?

#### *Protection of interests of minorities*

*(1) Any selection of the citizens residing in the territory of India or any part thereof having a distinct language, script or culture of its own shall have the right to conserve the same.*

*Art. 29 (1), Constitution of India*

**Student 1 :** You are correct, Sir, I think it is not good to have so many different groups. There would be no peace. Confusion alone would prevail.

**Student 2 :** There should be only one language, one race and one culture. Otherwise, unity is impossible.

**Student 3 :** It is wrong. There are many kinds of flowers in our garden and just because there are so many varieties, the garden looks beautiful.

**Student 4 :** (But each variety of plants is not equal in number). One variety is more in number, and another variety is less. Can we view all these varieties equally?

**Teacher :** Some kinds of plants may be more in number and some others may be less. Yet all plants should be looked after with equal attention. All plants, be they less or more, have life. We must all realise that each plant has the right to live. Similarly if all majority or minority communities, upper - caste or lower - caste, developed language or dialect are treated equally, there will be no problem in our country.

**Student :** If treated equally will unity come on its own accord?

**Teacher :** Certainly, when people are treated alike there will not be any discrimination. Not only that – **we should also accept the fact that these differences are natural.** We should also accept that everyone has a right to speak his language and everyone has a right to worship the God of his choice. We must recognise the individual characteristics of each other. If done like that there would be no confusion.

**Student :** Would you explain this in detail sir?

**Teacher :** Yes, sure.

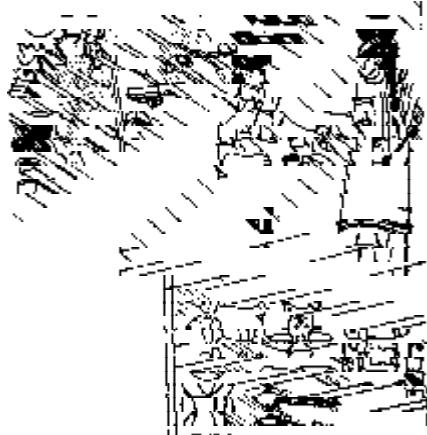
Just as there are several varieties of plants in a garden, there are several kinds of human beings in a country. All cannot be the same but they have to be united, Do you understand?

**Student :** If so, India's beauty lies in this plurality.

**Teacher :** Surely. That is why, we have divided our country into various states, and we have passed laws to protect one's language and culture, though India is one.

You are going to a shop to buy a doll. What do you see there? Just only one kind or various kinds of dolls? Talking dolls, walking dolls, singing dolls, My God! How many kinds! Won't we buy the doll we like the most? If there is only one kind, Can we buy the doll we like?

One kind of doll - Singular ?  
Several kinds of dolls - Plural?  
Do you want Singular or Plural?



Let us recall the previous lessons. Everyone has the desire to live. The desire might be that of individuals. It might be the desire to live collectively. An individual lives as part of a group and in harmony with others. Even though he/she might be a member of a group, he/she might recognise and respect the other groups and live in harmony with other groups. This is what we call plural society.

### **A garland with a variety of flowers**

*How many kinds of flowers are there?*

*Each flower is distinct in colour, individualistic in character.  
Which one is more beautiful? Which one is not? Do we evaluate  
like this? No. We admire all the flowers.*

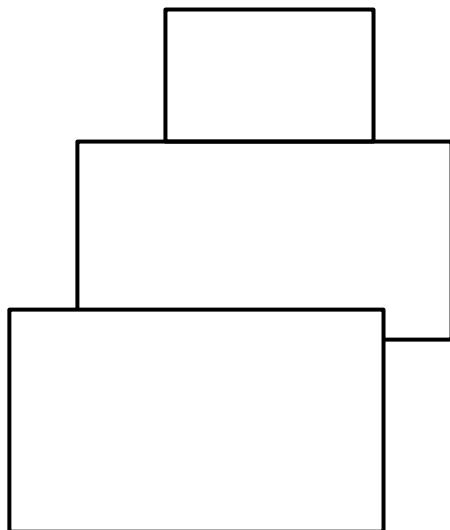
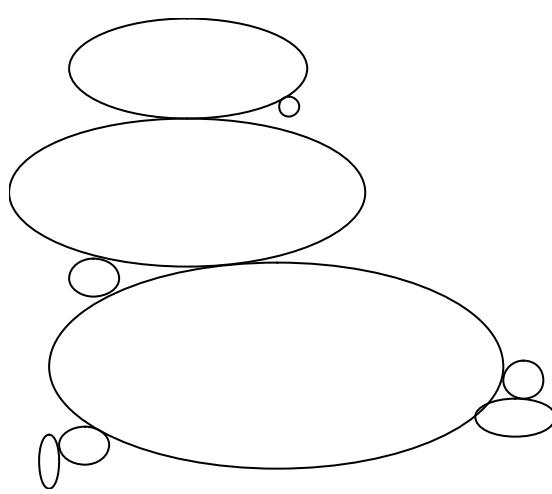
*Though they are bound together they add to the beauty without  
losing their individuality. Have you observed this?*

## **Class - work**

- (1) a) What are the three important views / things you like the most in this lesson?
- b) Why do you like them?
- c) Share your views with the class

**Things you like most**

**Reason**



2. (a) Bring a plant from the school garden to the class. Look at the various parts of the plant.
- (b) What do we learn when we look at it with all the parts duly integrated?
- (c) How do they work unitedly?

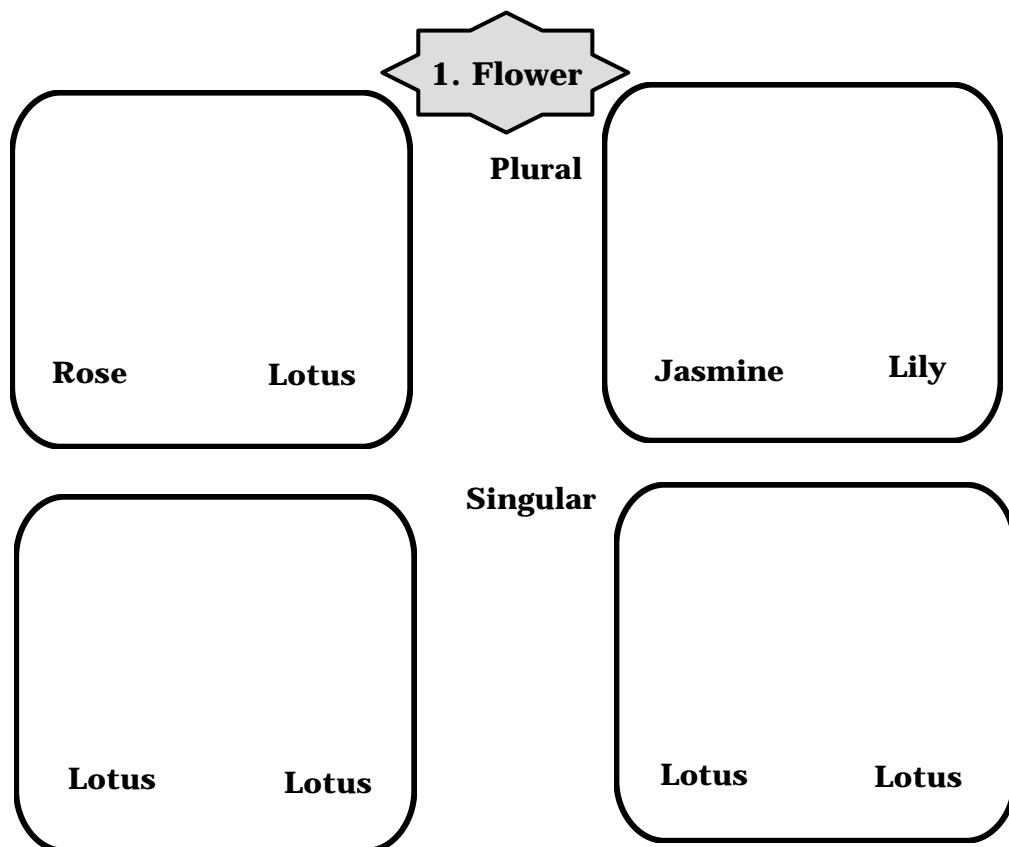
*Two eyes - but a single vision.  
Five fingers - yet they function in unison.  
A great variety of organs - but they constitute a single body*

## **Home work**

(3) Each student must bring a flower form home and arrange all of them in the flower vase on the table. What message does these flowers convey to us? Share it with the class

(4) Which one do you like – plural or singular?

(a) Draw pictures in the squares. (b) using colour pencils give them appropriate shade. (c) state whether you like Singular or Plural



*We reaffirm that discrimination between human beings on grounds of race, colour or ethnic origin is an obstacle to friendly and peaceful relations among nations and is capable of disturbing peace and security among peoples, and the harmony of persons living side by side even within one and the same State.*

*(Preamble, UN Convention on the Elimination of All Forms of Racial Discrimination, 1965)*

## 4. Human Dignity

*It was an idol of Lord Buddha. It was made of clay. A group of People were taking it to another place, to keep it safe. On the way there was a heavy rain. The idol made of clay began to dissolve. People who noticed it were worried. Then a wonder took place. Buddha's eyes and then his face, hands and legs and the whole body melted down and that idol became gold and it glittered. Fearing the safety of the idol, the elders had coated the golden idol with clay.*

*We are also like that idol. We have forgotten the golden Buddha in side us.*

-Ananda Vikatan 21.04.2002

### Real incident 1

#### Mentally ill patients charred to death

There are 16 mental asylums at Erwadi. Some 650 mental patients are housed there. The asylum keepers have been collecting Rs.500 to Rs.1500/- per head per month from each patient. But even toilet facilities are not there. Patients will be given food only once a day.



Even this may not be given on some days. Sometimes they would give only stale and rotten food. 11 patients who had eaten this food have died so far. The tragedy is that only two families have come to Erwadi, to see their relatives kept in these asylums after the fire accident which claimed 28 lives. When the Government announced a compensation of Rs.50,000/- this number increased to 15. More than one have claimed 'ownership' of one patient.

Even a week after the incident, less than 100 patients have been taken home by their families. No one has come to take back about 400 mental patients. Even those who take back the patient are doing so, only at the insistence of the police, a warden reported.

India today August 22,2001

## A Dummy Panchayat Board President

### Incident 2

"There are three tea stalls in our village. There is a separate glass for me. It is of course an eversilver tumbler. But they would keep it separately. They will pour the tea in it and give it to me. After drinking, I must duly wash it and place it back.

They assaulted me on the election day. Somehow I managed to escape. I have won the election. But what is the use? It is now 5 years since I became the president of the panchayat.

"They have not allowed me to function in the panchayat office. I would be sitting in the Panchayat Board meetings like a dead-weight. Others would speak and take decisions and I simply sign. Grievance day was held in our panchayat. Collector also came. I paid money out of my pocket and prepared meals by hiring the services of other caste people. But I could not sit and dine with them. In the village all the people would add "da" (addressing in the singular) as a suffix to any word addressed to me and my children as a mark of disrespect. We would feel humiliated but we cannot even call them by their names.

The boys of other caste people would not relate with the boys of our caste. My son who has studied 12<sup>th</sup> standard has run away from the house without telling a word to me, as he could no longer bear the insult of taking tea in a tumbler or glass kept separately for our community and walking bare foot out of compulsion. I am still searching for my son. I have been undergoing this insult for the past 43 years. No change has come. I do not hope that the situation will change. I have trained my children to walk bare foot and to live without tea. My father had never been to the tea stall, as he did not want to be an object of insults. He had a dignified life and even death.

Do you want to know who has said all this? A Panchayat Board President.

*Kumudham Reporter 14.02.2001*

#### HUMAN DIGNITY

It is the goal dreamt of  
by every human person,  
that which is aspired for  
by every human community or social group  
Women and men,  
young and old yearn for this.  
Dalits and Adivasis desire this;  
Teacher and students,  
mothers and fathers want this.  
This desire is in everyone of us.  
All of us feel the need for it.



### **Incident 3**

#### **People for Sale**

- ☛ The people living in this region have been selling kidney – for the past 10 years. As a result, many are suffering endlessly. Most of the kidney donors are lepers.
- ☛ Arumugam who had sold his kidney for maintaining his family fell ill. His wife sold her kidney to save her husband. “He has sold his kidney to save a life. Now for his own survival he needs a kidney. Rs.20,000/- (Rupees Twenty Thousand) is required for this. Where will I go?” So cries Parvathi
- ☛ Mary has sold one of her kidneys a month ago to run her family. Now she is ill. Added to this, she is also carrying a child.

### **Incident 4**

#### **Untouchability**

This is a village in Erode district. A woman, belonging to scheduled caste was appointed as a cook in the Nutritious Meal Programme in a primary school there. The upper caste people did not like it. They opposed her appointment and gave an application to the Head Master to transfer her. The Head Master did not oblige. Therefore they sent their children to school with their lunch in a box. Many parents demanded Transfer Certificates and created a problem.

Do you know what the youth have to say? We would not give up in the matters of caste. If a woman of lower caste makes the food for noon meals who would eat that in the village which has a strong caste bias?” What do the women of this village say? “We don’t like it.” The Government can pass any order. We cannot change our caste practices for the sake of the Government. We prefer to provide lunch to our children. Is it wrong?

*Kumudham Reporter, 13.1.2002*

## **HUMAN DIGNITY**

***Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom. Justice and peace in the world.***

*(Preamble, Universal Declaration of Human Rights, 1948).*

***The peoples of the United Nations have reaffirmed their faith in fundamental human rights and in the dignity and worth of the human person, and have standards of life in larger freedom.***

*(Preamble, UN Convention on the Rights of the Child 1989)*

## **Incident 5**

### **Children as Bonded Labourers**

“These children have been working in the looms from the age of nine. As soon as they join work, the employers would give an advance of Rs.3000/- It is almost like mortgaging the children. From morning seven until night, they must work on the looms continuously with no interval. They are paid only fifty to sixty rupees. Until the advance amount is repaid there is no escape from this. Tamilarasan who has recently died had also been pledged for three thousand rupees. He worked only for a few days. He was blamed for something and he died. An affected person asks, “Do you know how many children have been pledged like this at Kancheepuram?”

“A little girl mortgaged just a year ago unable to bear the atrocities, set fire to herself and died. Another girl goes for work with a wound on her neck. If mortgaged during the month of *Margazhi* (Dec-Jan) the children should work for more than eighteen hours a day. Do you know how many children have committed suicide because of the above atrocities?

-Kumudham Reporter 18.9.2001

### **Don't you think these incidents question the very concept of human dignity?**

- ↗ What happens to their dignity when children become bonded labourers?
- ↗ Why was the Panchayat Board President not considered a human being?
- ↗ Why were mental patients not treated as humans beings?
- ↗ When the cook of the Nutritious Meals Programme happened to be a scheduled caste woman, why should they refuse to eat the meal?
- ↗ There might be people of different kinds. But what is their common character? That is dignity. When dignity is denied, right of existence and life are denied.

↗ Dignity denied

↗ ↗ Right denied

↗ ↗ Humanism denied

***We recognise the aspirations of the indigenous and tribal peoples to exercise control over their own institutions, ways of life and economic development and to maintain and develop their identities, languages and religions, within the framework of the State in which they live.***

*(Preamble, International Labour Organization: Convention concerning Indigenous and Tribal Peoples in Independent countries, 1989)*

## The Experience of Mahatma Gandhi

Once Gandhiji travelled in a train in South Africa. He sat in a compartment reserved for white men. He was thrown out of the compartment by the white man who asked, "How can a black Indian travel in our compartment?" This was a great insult to him. He felt that the white men had no regard for Gandhi's self-respect or dignity, and so threw him out. This experience of Gandhiji's made him resolve to fight and to uphold the dignity of Indians.



## Experience of Dr. Ambedkar

When Dr. Ambedkar was a small boy, he was not allowed to sit along with others equally in the class room. He sat on the floor over a gunny sack and studied his lessons. He was treated like this because he belonged to the lower caste. He felt it was a great insult to him. He realised that the human dignity of millions and millions of his dalit brothers and sisters are destroyed like this. This experience forced him to work for the liberation of the Dalit people.



When a person loses his self respect, when others treat him as a lesser human being, his dignity is destroyed. It causes a trauma in his mind. So the experiences of some people develop inferiority complex. Gandhiji and Dr. Ambedkar propelled them to work for the dalits, helping them to retrieve their human dignity.

Therefore everybody should be respected by others. He must be treated with dignity. Only in these circumstances a man can live as a human being. This is a deep seated desire that everyone of us has. The ultimate end of all yearnings is to live with human dignity.

## **Class work**

1. Ask the students to read the incidents narrated in this lesson and then let them think over them. Then, ask them to answer the following questions.

- (a) What is the message conveyed by these incidents?
  - (b) Human beings fear to be different. But everybody has different, good qualities. Do you accept this?
  - (c) Of course we are good. But, like the statue coated by clay, We are also covered by bad qualities. What are they? Are they casteism, religious intolerance, jealousy etc?
  - (d) What are the rights that men lose because of their outward appearance?
- 2      (a) Students may be divided into groups and these incidents will be read aloud again.  
(b) After reading, each group will share their feelings with the other groups  
(c) List out the rights lost by the people involved in these incidents.

	<b>Concerned person</b>	<b>Rights lost</b>
1.	Mental patients	
2.	The Panchayat Board President	
3.	Those who have lost their kidneys	
4.	Bonded labourers	
5.	The lady cook of the Nutritious Meals Programme	

***To live with dignity is the ultimate goal of all human aspirations.***

(3) You have read the experiences of two national leaders. (Which one of the sentences in the narrative touched you very much? Why?)

<b>Sentence</b>	<b>Reasons</b>

(4) (a) From your experience say how much of human respect have the following persons received or lost? Mark () in the appropriate box.

<b>The people I have met</b>	<b>According to me, the human respect the following persons have received is</b>			
	<b>Very large</b>	<b>large</b>	<b>less</b>	<b>very less</b>
1.Sweeper				
2.Domestic Servant				
3.Beggar				
4.Cycle Rickshaw Puller				
5.A Poor Illiterate				
6.Starving child				
7. Agricultural Coolie				
8.Cook in the Nutritious Meal Scheme				
9. Aged person				
10.Handicapped				
11.Child labourer				
12.Widow				
13.Physically challanged person				

- b) Which one of the box has the maximum number of markings?
- c) What do you understand when you analyse the number of markings?
- d) State the reason why you did not choose to mark in certain boxes.
5. Which of the following activities will promote human dignity? If yes mark (✓) tick mark, if no, make the (x) mark. State the reasons for your answers.

<b>Activities</b>	<b>Right</b>	<b>Not right</b>	<b>Reason</b>
1. Despising others or talking ill of others			
2. Treating others as equals			
3. Ill treatment of daughter-in-law by mother-in-law			
4. Speaking affectionately			
5. Giving low salary / wages			
6. Giving equal rights to girls			
7. Controlling by intimidation			
8. Receiving dowry			
9. Receiving bribes.			
10. Protecting living beings			
11. Raising objections to obscene wall posters			
12. Compelling a girl into a marriage			
13. Torture of prisoners			
14. Abolishing child labour			
15. Rendering medical facilities to the poor			

***We believe that abolition of the death penalty contributes to the enhancement of human dignity and progressive development of human rights.***

(Preamble, Second Optional Protocol to the International Covenant Civil and Political Rights, 1989)

(6) What are the ways and means you advocate for safeguarding the human dignity of the following:

<b>The persons I have met</b>	<b>The ways and means I advocate to safeguard their human dignity</b>
1. Sweeper	
2. Domestic Servant	
3. Beggar	
4. Cycle Rickshaw Puller	
5. Old person	
6. Starving child	
7. Hand cart pullers	
8. Physically challenged person	
9. Agricultural coolie	
10. Illiterate poor	
11. Child labourer	
12. Widow	

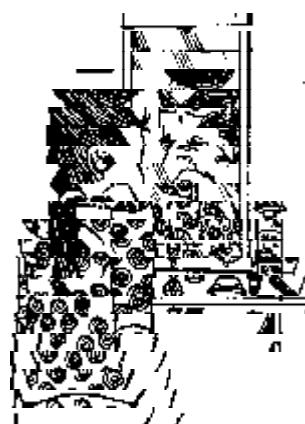
### **Home work**

7. If your friend tears your photo in your presence, what will be your feelings? Write them down in five lines

8. Message given by the mirror

(a) What is the message a mirror conveys to you when you stand in front of it and make up daily in the morning.

- ? You must appreciate your own beauty.
- ? Not only you but also others should praise you.
- ? Not only your beauty, but also your dignified appearance, and self-respect must be praised.



### **Of the three views stated above**

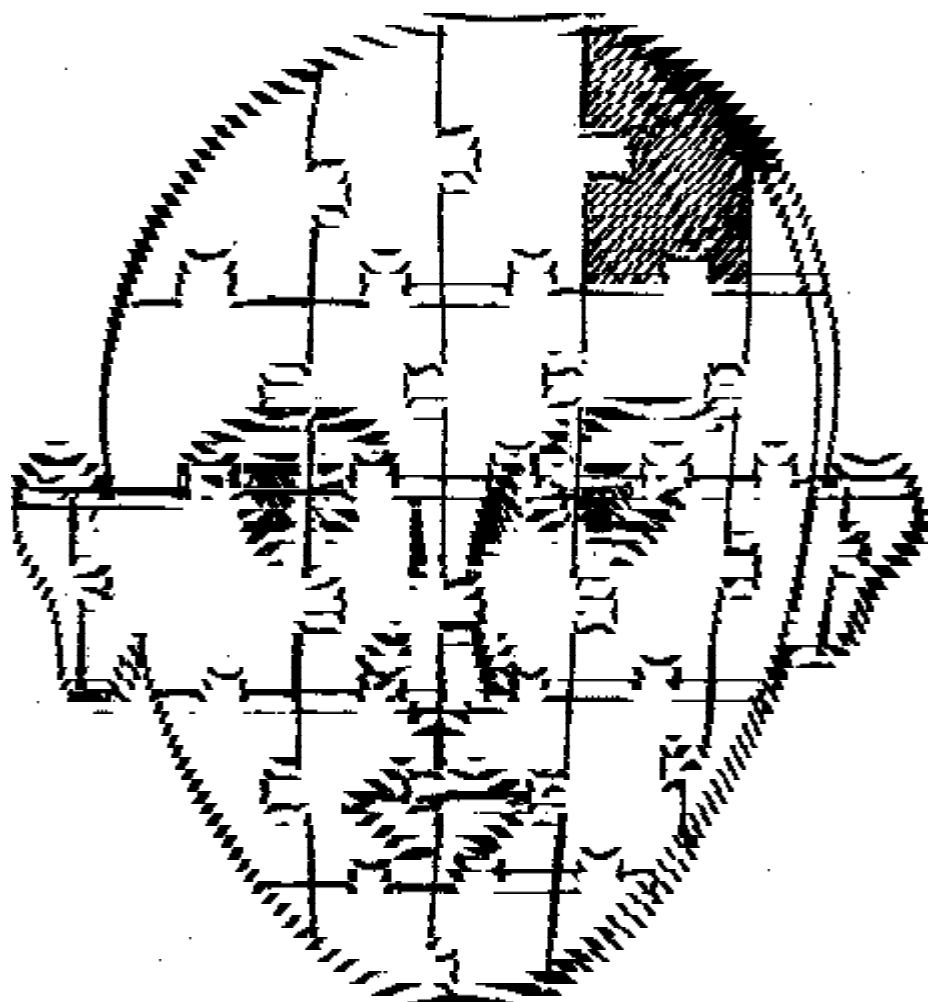
- (1) Which one has often come to your mind?
  - (2) Which one of the views is important to your life according to you? What is the reason?
  - (B) What would be the condition of the poor children who do not have either the opportunity or the facility to make themselves-up, standing in front of a mirror? And what would be the level of their self-respect? Write your feelings and views and bring them to the school to share your feelings.
- (C) Dignity and feelings are common to everybody. Why is this common character destroyed in the case of a few? Write an essay or poem on this view and share your ideas with your class mates.

### **Look! at the self respect of women!**

*Half of the women murdered in our country are killed in their bedrooms. Sexual harassment has increased by 40%, dowry death has increased by 15.2%, kidnapping and smuggling of girl children has increased by 87.2%. To these girls even the womb of their mothers are not safe. The act of stripping Draupathy by the Kauravas is happening everywhere. I would like to cite a poem of Prime Minister Vajpayee, entitled "Draupathi is stripped of her clothes in every panchayat" let us understand that when women, or scheduled caste / schedule tribes are denied dignity, it is denial of democracy.*

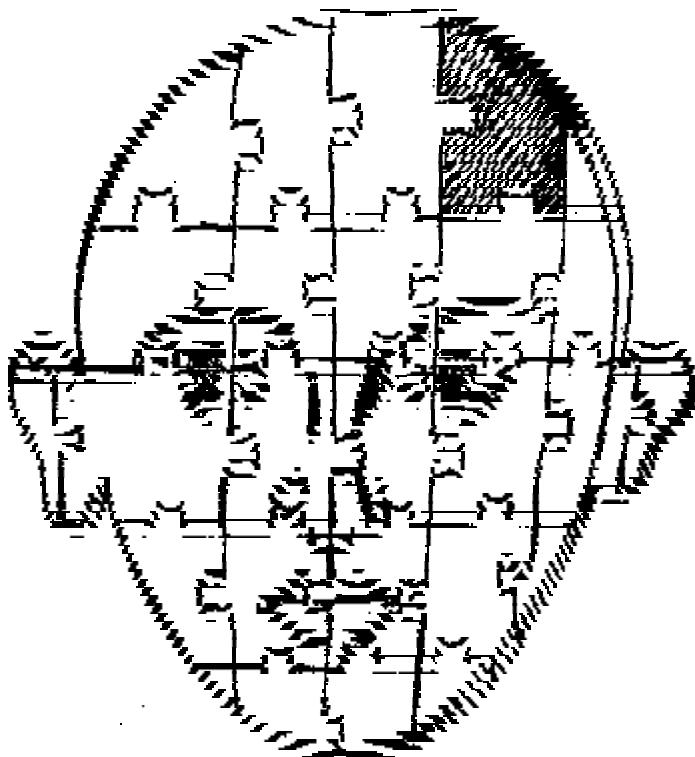
President K.R.Narayanan  
25, January 2002 R.day Address.

## **DESTRUCTION OF HUMANNES**



## **Part - 2**

# **DESTRUCTION OF HUMANNESSEN**



- 5. Prejudices**
- 6. Words that Hurt**
- 7. Destructive Deeds**
- 8. Fragmented Community**

## 5. PREJUDICES

### Event 1

Durai was working in a bank. He wanted to build a house of his own at Madurai and bought a site. He made all the arrangements for building a house at the site purchased. One day he took his wife and showed her the site . His wife was very happy about the place and plan of the house. When they were returning happily, they had a dialogue.



**Wife** : Who is building the house next to ours?

**Husband** : Why do you ask?

**Wife** : We are going to live side by side through out. Should I not know who my neighbour is?

---

**Wife** : Our caste?

**Husband** : No, some other caste

**Wife** : Same religion?

**Husband** : No!

**Wife** : Oh my! We don't need this house

**Husband** : (Angrily) Are you playing? We have got a loan and bought the site. The sanctioned loan amount for building the house is likely to be given soon. And now you say, you don't want this house! Are you kidding?

**Wife** : Yes I have given it a lot of thought. I don't want this house.

**Husband** : Tell me, why?

**Wife** : Please listen! If you go to the office in the morning you will come only in the evening. I am going to remain in the house alone. So I have to decide in this matter. You have to choose between me and the house.

**Husband** : The happiness of the family is more important to me. Now tell me why you dislike it?

**Wife** : Generally people of that religion will not be agreeable. Everyone says that they are not good people. They are rough. They won't move amicably. They would not adopt a give and take policy. They would be very jealous and ill-tempered. Further, you say they are of some other caste. I have my own fears.

**Husband** : Enough, enough, stop! These are all just imagination. Have you ever seen them? Have you ever had a conversation with them? Have you ever moved with them? If we are alright, everyone will be alright.

**Wife** : I have not talked to them or seen them. It is true. But everybody says so. In the cinema, TV serials, in the magazines they are described so. Please, let us not settle here. I am afraid.

What is the truth we come to know from this incident? Why do we make decisions like this about people of a particular caste or particular religion?

We have many prejudices or preconceived notions. When we happen to move with strangers we keep these notions in mind and move with them. This sort of notion in the mind does not develop a healthy relationship but paves the ways for segregation.

### **What is prejudice?**

Prejudice is a state of mind formed or constructed by false information, images and wrong opinion of others, other communities and other religions, and justifying only that opinion as correct.

### **The reasons for the growth of prejudices:**

- ↗ **Ignorance** – Trusting the information given by others as correct without questioning.
- ↗ **Rumours** – Trusting the rumours without verifying whether they are true.
- ↗ Traditional sayings, proverbs, stories and incidents, riddles – Taking the message conveyed by them as granted. And with the help, drawing a general conclusion “They are always like this”.
- ↗ **Jealous** – Because of jealousy over another person, having always a bad image of him in mind.
- ↗ **Status** – The people of the highest level inclined to treat others as mean persons, low class, and to speak low of them etc. Caste status, wealth, power obtained as a result of it might be the reasons for such behaviour.

## Source of prejudices?

### FAMILY

The children move with parents, brothers, sisters, uncles, aunts and domestic servants. These children involuntarily learn and reflect the practices of elders in the family and also the opinion these elders have of others, other castes and other religions etc.



### RELIGION

Religions plays an important role in forming prejudices. Do not think that God alone exists in religions. There are various methods of worship, food, dress, and habits for each religion. When the children grow in a particular religious culture, it is natural that they observe certain rites. We believe ours are the best. When children are taught that their God is the real God, they are prejudiced against other Gods. Our religion is the best one, so we are better than others. Their religion is false and therefore they are bads such thoughts are formed.

*Our knowledge has dispossessed us of our trust on human capabilities.  
Our intelligence has hardened us. We think a lot. But we do not feel .  
We need to be more humanitarian than machanical.*

-Charlie Chaplin in the picture "The Great Dictator"

## FRIENDS CIRCLE

A child that has grown in a family environment passes through school, college, hostel, work etc. and depends upon various kinds of people. Its circle enlarges. From the little circle of a particular caste, particular religion and with the notions formed, when he meets in the larger circle people of various castes and religions, new safeguards arise out of reflexive action. This novel experience creates changes in his opinion and outlook. In some it reinforces the already acquired notions drawn from the same caste, family circle, and they get strengthened.



## MASS MEDIA

- The existing prejudices are further strengthened, by the mass media.
- When reporting incidents of Caste agitation, religious fights etc. or when telling stories, overstressing on certain traits of some societies.
- Present the dialect, practices, dress, style of living etc. of a particular community or religion.
- Separatism, terrorism, rowdyism etc. are attributed exclusively to particular social groups.

In short, the family, friends, religion, mass media etc., justify the predetermined opinion of one society about other societies, and stabilise them. The succeeding generations accept these pre determined notions as time-tested truths.

## **Class work**

1. You have some predetermined notions about the following people. These are based on your experiences. Please state them and also state how they were formed.

<b>Persons</b>	<b>Prejudices (pre-determined opinions)</b>	<b>Why?</b>
1. Beggars		
2. Poor people		
3. Girls/ Women		
4. Scheduled caste		
5. People of other religions		
6. People of other castes		
7. People speaking other languages		

2) The first student should tell an incident or a story briefly into the ear of another student. The second boy who listened to it, should tell the same similarly to a third student. And then the third to the fourth and so on, upto the twentieth student. The twentieth student should share with the class what he has heard. Then the first student who initiated the round should share his version of the story with the class. (a) Is there any difference between the two versions (b) if yes, what is the difference? (c) Why is this difference? (d) What do you learn from this exercise?

3) What are the harmful effects that fall upon the society because of prejudices?  
e.g. stunted relationships

1. -----
2. -----
3. -----
4. -----

- 4) You ask your classmates what pre-conceived opinions they have of you

1. -----
2. -----
3. -----
4. -----

- 5) (a) You ask your parents and elders of your family about the pre-conceived notions they have about other castes and other religions etc. and list five of them. (b) Further you ask them why they are holding such opinions. (c) Share their views and reasons given by them with the class

Pre conceived notion	Reasons
1	
2	
3	
4	
5	

- 6) (a) In the proverbs that people quite often quote in the conversations, and in the stories they tell, you might hear the pre-conceived notions that they have about the people of other communities, and other religions, etc. Collect them and read them out in the class.  
(e.g.):

**(1) A sparrow might fly high, but can it be a kite?**

**(2) Why should we educate women who are to end up in the kitchen?**

**(3) A beauty queen might wear a number of sarees one after another, yet  
she can't equal a literate girl – proverb.**

What can we do to change these pre-conceived notions? Think over it and share your ideas in the class.

## 6. WORDS THAT HURT

### Event 1

Kamala, a 9th standard girl is dark. She has protruding teeth. She always looks sad. When the teacher asked her, it was learnt that her parents and other relatives used to scold her because of her appearance. When she was only five, her younger sister died. She was fair. At that time Kamala's parents said pointing at her, "This blackie could have died but, God has taken away my beautiful child." These words had created a deep wound in the mind of Kamala. Since then she has become lifeless, and whenever she heard of death, the harsh words of her parents haunted her and therefore she cried. She shared this fact with the class teacher.

### Event 2

**Rani, is a 10<sup>th</sup> standard student.** Very smart girl. She is highly talented. She stands first in the class. She likes to participate in dramas. She has leadership qualities of conducting any programme or event. She once shared with her group of friends, secrets about her growth,

**"When I was only five, my aunt told me, that I should be a queen and live upto my name. She would put me and say you must always strive to be so. This kindled me. Now there is a keen desire in me to be progressive. The reason for this is my aunt's encouraging words", so she said proudly.**

***Every human being is entitled to inviolability and to the protection of her/his good name and honour during her/his life and after her/his death.***

*(Article 4, The Cairo Declaration of Human Rights in Islam, 1990)*

***Whoever, not being a member of a Scheduled Caste or a Scheduled tribe, intentionally insults or intimidates with the intent to humiliate a member of a Scheduled caste or a Scheduled tribe in any place within public view, shall be punished with imprisonment for a term which shall not be less than six months but which may extend to five and with fine.***

*(Provision No.3 (x) The Scheduled castes and the Scheduled tribes (Prevention Of Atrocities) Act, 1989).*

## **Class work**



Place	Words that hurt	Impact
In the family		
In the class		
Among friends		
In the playground		
In the street		
In the bus		
In the place of worship.		

(b) List the words that have encouraged you in your life and also state the effects they had on you

<b>Persons who encouraged</b>	<b>Words of encouragement</b>	<b>Good effects</b>
1		
2		
3		
4		
5		

(3) (a) Recall with what words you have hurt others and write them out

<b>Who do you think you have hurt</b>	<b>Hurting words</b>	<b>bad effects</b>
1		
2		
3		
4		
5		

(b) How have you encouraged others and with what words?

<b>Persons encouraged</b>	<b>Words of encouragement</b>	<b>Good effects</b>
1		
2		
3		
4		
5		

(4) Whom do we regard as lesser-beings in the Society?

List the same and state the reason why they are regarded like this.

<b>Persons</b>	<b>Reasons</b>
1	
2	
3	
4	
5	
6	
7	
8	
9	
10	

5. (a) What are the words that hurt the girls?

1. On the basis of sex e.g. girl child
2. On the basis of appearance e.g. girl with protruding teeth
3. On the basis of profession/occupation e.g. sweeper
4. On the basis of marital status e.g. widow
5. On the basis of economic status e.g. beggarwoman

(b) What are the words that hurt the poor people?

1. Name -----
2. Appearance -----
3. Profession/Occupation -----
4. Tradition -----
5. Inability -----

*States Parties particularly condemn racial segregation and apartheid and undertake to prevent, prohibit and eradicate all practices of this nature in territories under their jurisdiction.*

*(Article 3, UN Convention on the Elimination of All Forms of Racial Discrimination, 1965).*

(c) What are the words that affect the children very much!

1. Nick Name -----
2. Appearance -----
3. Name of animal / creature -----
4. Family status -----
5. Economic status -----

(d) What are the words that wound the people of other religions?

1. Name -----
2. Character -----
3. Culture -----
4. Marks of caste, religion -----

### **Home work**

6. (a) Write a letter of encouragement to Kamala, who is depressed, as a home work and bring it to the school.

(b) Then read it out in the class.

7. Write a letter to ambitious Rani in order to encourage her more and bring it to the school

8. Write the words or sentences of encouragement and read them out in the class e.g. you are a resolute girl.

- |          |           |
|----------|-----------|
| 1. ----- | 2. -----  |
| 3. ----- | 4. -----  |
| 5. ----- | 6. -----  |
| 7. ----- | 8. -----  |
| 9. ----- | 10. ----- |

9. (a) Write some derogatory terms that directly hurt

(e.g) curse, a beggar dog, waster,

1. -----
2. -----
3. -----
4. -----
5. -----

(b) Have you ever heard such words? What were your feelings at that time?

Words of curses	Feelings
1	
2	
3	
4	
5	

(c) Have you ever had the experience of having used such harsh words against anybody?

Imagine what feelings would have arisen in them and write them out

- 1.
- 2.
- 3.
- 4.
- 5.

(d) What methods would you adopt not to use such words in future against anybody?

State only three methods here

- 1.
- 2.
- 3.

***Every individual shall have the duty of respect and consider her/his fellow beings without discrimination, and to maintain relations aimed at promoting, safeguarding and reinforcing mutual respect and tolerance.***

*(Article 28, African Charter on Human Rights and Peoples' Right, 1981)*

(11) When we curse someone, what rights does that person lose?

(e.g.) He loses his self respect

1.

2.

3.

4.

5.

*The Asian traditions stress the importance of common cultural identities. Cultural identities help individuals and communities to cope with the pressures of economic and social change; they give meaning to live in a period of rapid transformation. They are the source of pride and security. There are amny vulnerable communities in Asia as elsewhere whose cultures are threatened or derided. Asian peoples and governments must respect the cultures and traditions of its diverse communities.*

*(Article 6.1/ Asian Human Rights Charter: A People's Charter, 1998).*

***Words are not made of just letters. Not mere sounds. And they are not meaningless words. Words have capabilities. What is the meaning of the saying, the tip of a nib is sharper than the edge of a sword?. The words have the power of creating and destroying. A word can win. A word can kill.***

## 7. DESTRUCTIVE DEEDS

### Event 1

My mother herself has sold me for thousand rupees

1) "My mother has sold me for one thousand rupees. I will not face her hereafter. Please send me to my grandmother's house." Sheik was quite often repeating that request.

"They had given me the work of frying "Murukku" in the oil. They have told me to lift very big vessels. Unable to carry them I dropped them some times. Once when I dropped a vessel they branded me with a red hot iron rod."

He lifted his shirt to reveal the scar on his body.

"I want to study, Will you please help?" asked Sheik Fareed with tears in his eyes.

2) "One day I over - slept as a result of fatigue. They branded me on my stomach with an iron ladle. There were blisters. That day they took me to hospital for treatment. It was paining incessantly, So I cried. Suddenly the owner shouted at me "Keep quiet! you dog!" and rubbed chilly paste into the wound. I almost died of pain". When Sadiq Batcha recalled the incident, pain was visible in his eyes.

-Kumudam reporter 12.8.2001

***A man in our village became a member of the panchayat council. Then he became a Member of the Legislative Assembly. Then he became a Minister. Then he became an Ambassador. He died without becoming a man***

-Erode Tamilanban

## Event 2

Balan – a six year old boy, belonged to a scheduled caste. He went to the shop to purchase a slate. That owner scribbled something on a bit of paper and instructed the boy to take this to the next shop. He went to the next shop. The lads who were whiling away their time in front of the shop, snatched the bit of paper from Balan and after reading it wrote something on it and sent him to another shop. The same thing happened in that shop also.

Balan came back home and asked his sister to read it for him. She read it. Do you know what was written on that paper? **“Do not give him a slate. Let him wander from shop to shop.”**



Source : Human Scape ; May 2002.

## Event 3

### The tragic experience of having been marginalised

Alagippatti High school. It is lunch time. Students are eating the food brought from home sitting in groups under the shade of trees.

Muthu, Pandi and Velu, are good friends. They would always be together. They come to the school together. Similarly they would go back home together. Although they would play the games in school along with other students, while eating they would get away from others. While eating they would share their school experience among themselves.

*Hai! we are men ..... Hai, we are men /  
Like you, Like him measuring / eight length  
from Thumb to little finger. We are men!.  
Hai we are men !*

-Poet Inquilab

One day the Head master who noticed them sitting for lunch separately from the others, asks “Why are you three always sitting separate from the others while eating your lunch?” The three do not know how to answer the question put to them point blank. The Head master insists on an answer. “Tell me frankly.” Muthu stands up and says “The other boys make fun of us, therefore.” The Headmaster asks, ‘Why do they deride you?’ The boy answers, “they say, we are not clean. They say our food is unclean. They say we are not civilised people, and they also hurt us by laughing at us. Other boys always keep us away from them. Even if we want to participate in public programmes they laugh at us. If we get good marks out of our own efforts they degrade us saying, “They would have copied”.

Like them, we have also come to the school to study. They hurt us. They move away from us. In what ways are we different from others? They are always doing this. And we are puzzled and we do not know what to do.

Do not worry, my dear boys. It is wrong on their part to behave like this!. But they alone are not responsible for this behaviour. The people in their houses, in their villages or in their circles might be having some opinion against people of other castes, communities, and religions. These boys have absorbed these notions. This we call pre-conceived opinions or prejudice. Such wrong pre-conceptions had developed in their minds. We see some people ill treating some other people and using words of insult and wounding words towards others. This happens because of their failure to see that they are destroying human dignity.

***A Greek philosopher was searching something in the day time in the market place with a lantern in hand.***

***People asked him what was he searching. He replied:  
“I am searching for Man!”***

## **Class work**

1. What are the acts of torture experienced in the real life episodes?

a) Bonded Labourers

- a.
- b.
- c.
- d.
- e.

b) Scheduled caste boy

- a.
- b.
- c.
- d.
- e.

c) Students

- a.
- b.
- c.
- d.
- e.

***Traffic of human beings, beggar and other similar forms of forced labour are prohibited and any contravention of this provision shall be an offence punishable in accordance with law.***

*(Article 23, Constitution of India)*

2. What feelings do these episodes or events arouse in you? You write them and share them with your classmates.

<b>Episodes / Events</b>	<b>Your feeling</b>		
Event 1	a	b	c
Event 2	a	b	c
Event 3	a	b	c
Event 4	a	b	c
Event 5	a	b	c

3. You state your feelings about the people who committed these atrocities and share them with your classmates.

<b>Persons</b>	<b>Feelings</b>
1.	
2.	
3.	
4.	
5.	

4. (a) Have you hurt anybody by your actions? If yes who? Why?

<b>Who?</b>	<b>Why?</b>

(b) Has any of the members in your family hurt others? Who? Why?

<b>Who?</b>	<b>Why?</b>

(c) Do the people of your village hurt others? Who? Why?

<b>Who?</b>	<b>Why?</b>

(d) Have you ever been hurt by others? What were your feelings then?

<b>Who hurt you?</b>	<b>feelings</b>
Teacher	
Parents	
Friends	
People of Some other caste	
People of some other religion	
Richmen	
Your relatives	

5. a. You know about many such incidents / events / episodes like this, either experienced in life or heard from others like ( family people, friends, teachers, news papers etc.)

You choose the most unforgettable one that affected your mind deeply and narrate it in 15 lines. When you choose and write you give preference to the incident you saw directly.

- a. Read it out slowly to the class
- b. Please state why this incident has affected you much?
- c. What change has occurred in your life following this experience?
- d. Have you ever related this incident to anybody? If yes, to whom? Why did you relate? If not, why have you not talked about it?
- e. Who have been affected more in the above incidents? Who have been less affected? Who have not been at all affected? Why?

6. The students should enact a drama based upon these incidents in the class.

7. Read out of the episodes mentioned in the lesson to your parents and find out what they feel and share that in the class.

### **Unbearable**

*They have nothing to eat  
Nor the wisdom to know why they  
are Famished ; and  
Perish broken hearted  
No way to save these.*

- Bharathi

**Prohibition of employment of children in factories, etc.** - No child below the age of fourteen years shall be employed to work in any factory or mine or engaged in any other hazardous employment.

*Art. 14, Constitution of India*

## 8. FRAGMENTED COMMUNITY

Place : Class room

The teacher advises a student to read out the two incidents recently reported in the dailies. Discussion follows.

### Incident I

They did not spare even the elders. They were even throwing stones at them. They entered the ladies compartment. Even before we could ask them “Why are you entering?”, they set fire to the compartments. Many women died in the flames. Innocent children were also killed. One old woman begged “Don’t kill me”, but she was also killed mercilessly.



**Interview with a woman passenger who escaped from the Sabarmathi Train at Godhra that was set ablaze, Midday, 6 March 2002.**

### Incident II

‘14 persons of my family were killed in one day. Among them 7 persons belonged to my father’s family. The remaining 7 persons belonged to my husband’s family. All the women who had been killed were raped before they were killed. My three and half year old son was also killed. They raped me also. As I fell unconscious, thinking that I had died, they left me. My aunt, my mother, and my three sisters were killed. All the persons in the village have run away. Since the delivery time of my aunt’s daughter is nearing I am staying in this village. I have given a complaint to the police. Will I get justice?’

*Tragic voice of a woman  
communalism combat – March, April 2002.*

## **Dear Students!**

Read the two real incidents stated above. How much your tender hearts would have suffered? I know how shocked you will be.

Dear Students! Please recall the lesson under the title “Social life”. We discussed man as a social animal. Without society, mankind is impossible. We have seen that man seeks relationships, relations, affection etc., Is it not? We said he has mercy, love, affection etc.? Where have they gone?

What is the difference between man and a tiger that chases an innocent deer? The tiger also hunts deer that is of some other species. Is it not? **We witness man hunting man only here.** Is there any meaning in this?

We proudly say we are all Indians. We speak many languages in this country. We belong to various religions. Yet we say we are all Indians and we are all the same. We take oath in the schools on the Solidarity Day. Have we ever thought of fighting with one another? No. We want to remain united. Is it not? In the school, Murugan plays with Aboobacker and Aboobacker, with Joseph. Do we think of religion at any time? We sit in the same class together. We have not become friends on the basis of religion. But what has happened in Gujarat and what is happening continuously?

***There are many religions to develop enmity amongst us. But there is not a single religion to develop affectionate relationship amongst us.***

V.R. Krishna Iyer  
Former Supreme Court Judge

**Student :** An Indian stabs another Indian to death

**Teacher :** You have expressed it correctly. But what do our Dailies and Weeklies, etc. say?  
Hindus are killing Muslims and Muslims are killing Hindus. How is this?

**Student :** Is it not also true sir?

**Teacher :** How can it be true?

**Student :** Sir, at Godhra Railway Station the passengers were set to fire and killed. The victims are said to be of a particular religion. Innocent children were also burnt in that carnage.

**Another :** This is terrible. But will murder for murder be a solution? After the Godhra

**Student** incident, in the disturbances at Gujarat – every day some people are killed. Some women are raped. They destroy the children in the embryo stage. They set commercial establishments ablaze. The people of our country have become refugees in our own country. The Prime Minister of our country has commented that it is a great shame. All the countries in the world are watching us.

**Teacher :** What lesson does Gujarat carnage teach us?

That we have not yet become a society. We have not become a civilised society. We do not have tolerance. We have not learnt to respect the religious beliefs of others. If we kill just because they belong to some other religion, do we have humaneness? Can the social fabric be destroyed?

Man has the right to life why are a few not allowed to live?

### **Class Exercise**

1. As in Gujarat some caste/religion based violences have happened in Tamilnadu.

Please read the newspaper and report about them to the class.

Where	When	Groups involved? Why?

2. In the disturbances that occurred between Social/religious Groups, list the extent of damages and read them out

- a) What are the economic losses?
- b) What are the physical injuries?
- c) Is there any loss of lives?
- d) Have human relations been affected?

3. Has anyone been humiliated?

4. What are the human rights that have been violated because of the disturbances?

List them e.g. Right to life.

5. What are your recommendations for the development of unity among the people?

- a)
- b)
- c)
- d)
- e)
- f)

6. (a) Collect news about caste / religious violence from the Dailies and Weeklies, etc.
- (b) List the human right violations.
- (c) Give a suitable title to each poster
- (d) The group leaders write the heading of posters on the black board.
- (e) Gives explanation to other students about the poster.
- (f) Display the poster on the school Notice Board.

***They are celebrating Deepavali. We are celebrating Moharrum. They are burning the dead bodies. We are burying the dead bodies. Functions and death occur sometimes in a year. On all the other days we dine together. We rest together. Is he a Muslim or Hindu-no one worries about it. If any one disturbs us, we would fight against him, together.***

- As told by a street children to a reporter.

***The States Parties undertake to guarantee that the rights will be exercised without discrimination of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status***

*(Article 2.2, UN Covenant on Economic, Social and Cultural Rights, 1966).*

## GROWTH IN HUMANNESS



**Part - 3**

## **GROWTH IN HUMANNES**



**9. Human Feelings**

**10. Justice**

**11. Equality**

**12. Equal but different**

**13. Freedom**

## 9. HUMAN FEELINGS

### Story 1

#### The dispersed cranes and the united human beings

Kadir was studying sixth standard in Madurai. He was a hosteller. He belongs to a well-to-do family. He has come to his village for quarterly holidays. The day after he came home, after having his breakfast, he went out to play.



There were many fields around his house. There was a pond in the middle of the fields. He had a catapult in hand. He was catapulting stones here and there aimlessly.

When he was doing that, he noticed a number of cranes near the pond. On seeing them he was tempted to shoot a stone at them. He held a stone in the catapult and aimed it at the cranes. It hit a crane on its head. The crane fell dead on the spot. On seeing one of their members dropping dead, the other cranes flew away out of fear.

Kadir was overwhelmed with joy. When he walked further he noticed many women transplanting crops in the fields. The children of these women were engaged in playing with one another near the field. Are they not the children of these labourers? Some children were wearing shirts and some were not. He thought of hitting the children also as he did the cranes. Immediately he thrust a stone in the catapult and aimed it at a child. The stone hit the child on his foot and the child screamed in pain. The mother of the child, alarmed by the scream, came running. Not only the mother, but also all the women who were engaged in the work ran

towards the scene and raised an alarm.

What do we understand from this story? As soon as a crane was hit, all other cranes flew away. But when a child was hit, no one sped away. All of them came to the rescue of the crying child.

Now you recall the lesson we read about social life. Human beings live in society. They have a social sense and that is why when a member of the society is affected, every one gets affected. This is what distinguish men from all other animals and this is what we call human nature or culture.

**Why does not this nature come out at times? What is the reason.?**

### **Human Nature**

*Human feelings are like a storm and also like a gentle breeze. The storm will uproot the trees and pull them down. But the breeze will play through the branches and leaves of a tree and sing songs in a sweet voice. Strong emotions will destroy human beings and nature, and the gentle, breeze will respect human dignity and its growth.*

**If there is honesty in heart,  
there would be beauty in character;  
If there is beauty in character,  
there would be harmony in the home;  
If there is harmony in the Home,  
there would be, orderliness in the country;  
If there is orderliness in the country,  
there would be peace on earth.**

- Confucious

## Little Peacock

### Story 2

Murugappan stood in front of his hut carrying his five year old child on his shoulder.

His wife Valli asked earnestly,  
**“What did the doctor say and how is my child?”**

“What to say? The doctor says the child is suffering from a peculiar kind of fever and we should be careful.

We must admit the child before 6 O’clock in the hospital”, When he was saying this, his eyes were filled with tears. “Don’t worry, Goddess Mariamma would not let us down. I would also come to the hospital in the evening and we shall get the child admitted in the hospital!” so said Valli.

“It is not a free hospital, it is a private hospital. First we should pay Rs.1000/- Then only they would admit the child, said Murugappan. Valli was worried she said “Where do we go for a thousand rupees? We are daily wage earners “Who will give a thousand rupees to us”

Murugappan lit a beedi and inhaled the smoke. The cycle caught his eye. He became brisk. He removed his lungi. He wore a pant and a sleeveless banian.

He addressed Valli, “ey! Valli, I am going out. If the child opens his eyes, you give him some gruel. I will return before sunset.”

On the big bazar street, there is a large vacant place. Murugappan went there pushing his cycle. Some balloons had been tied on the two sides of the rear wheel of the cycle. He pedalled the cycle fast. The balloon rubbed against the wheels. It created a big, fluttering noise. It attracted the attention of the people. In a few minutes old people, mothers, children all arrived and formed a circle. Murugappan addressed them.

“Elders, mothers, youngmen, and children, I salute all of you! I am going to do some acrobatic exercises on my bicycle. Finally I will break some tube lights on my back. Please help me with money. I am going to amuse you in this scorching heat. All the children clap your hands.”



The children assembled there clapped their hands enthusiastically. Murugappan performed many acrobatic tricks on his bi-cycle. The large assembly of people looked at him in wonder.

He thought, if each of the assembled people drops just one or two rupees as charity, he will get about a thousand rupees and he can admit the child in the hospital. ‘How lean my child has become! I must buy apples, horlicks, etc. Murugappan murmured to himself.

The show came to the last episode. Murugappan removed his sleeveless banian. He had black skin and shapely muscles formed out of hard labour. Fused tube lights of four feet length were by his side.

He demanded the attention of his benefactors. “Oh! Philanthropic gentlemen! Please watch! I am going to break these tube lights lying here” “Then he picked up the tube lights one by one and hit them on his back. They broke into pieces with a tinkling sound. His back was bleeding. The crowd expressed pity for him and dispersed.

Source: *Dinathanthi, Kudumba Malar* 5.5.2002

Have you finished reading the two stories? And now just think over the two stories for a while. After finishing it please try to find answers the following questions. Let me see.

1. What did the other cranes do when a crane was hurt?
2. What made the fellow shoot a stone at the poor child?
3. What did the women who were transplanting seedlings do when the child was hit by a stone?
4. What did Murugappan do when his child fell ill?
5. What did he do for his child who was suffering?
6. Do you realise that the feelings that are manifested in the two stories are natural human feelings?
7. Murugappan suffered so much to save his child, what can be the reason?
8. What are the rights lost by Murugappan and his family?

*Why do we speak high about the sea ? It receives the water from ponds, tanks, lakes, rivers, etc. with a large heart. When you respect the dignity of other human beings and accept them in your heart, you are as great as the sea.*

### **Class Exercise**

- 1) (a) List ten feelings that exhibit the humane character of man
- 1.
  - 2.
  - 3.
  - 4.
  - 5.
  - 6.
  - 7.
  - 8.
  - 9.
  - 10.

*Dogs and cats never like each other. When a dog chases a cat, the cat climbs over the tree and sits there. But pups and kitten would play with each other. If people are as innocent as a child they would respect each other and live in peace.*

**One morning, the sun spoke to the flower. “Had there not been a cool night you would have suffered under my hot rays for the whole day. You are fortunate.”**

**The flower said, “I thank you dear Sun, for the energy I get from your rays in the day time.**

**The human relations are like this**

It gives energy and love and  
helps him to live with dignity.

(b) List ten harmful feelings that are against humane nature.

- 1.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.
- 10.

(2) What are the human feelings hidden in the following sentences?

(a) “I felt I should slap her”

-----

(b) “I would never do such an unjust act”

-----

(c) “How can I convince you? Are you a man at all?”

-----

(d) “However I suffer, I would never receive bribe.”

-----

(e) All these girls have come to study! Are they going to become collectors?”

-----

(f) “I would always help the poor people”

-----

(g) “Why should I care, if your daughter is in the hospital? Do I have a lot of money to spare or else have you dumped your money here? Get out you beggar, beggar dog!

-----

(h) I would never forget those who help me

-----

(i) “Who do you think I am? Do you know that all women and children of this place would come and fall at my feet if I just move my little finger a bit? You are a teacher who came yesterday. Mind your own business. More than that if you mention the word ‘revolution’, I would cut you to size.”

-----

(j) "You should live like a queen. All your desires must be fulfilled. I give you leave happily

-----

(k) "Ramu! you acted well in the drama yesterday. My hearty greetings to you. I wish you become a famous actor in future":

-----

(l) "It is right to punish the minister who has swindled crores and crores of rupees"

-----

**(3) State your feelings while reading the statements given below**

**Event 1** : You hear that the people at Tasildar's office demand Rs.50/- as bribe to give a community certificate? What are your feelings?

-----

**Event 2** : What are the feelings that arise in your mind when you see the hardships of the slum dwellers, when the slums are cleared for beautifying the cities?

-----

**Event 3** : The feelings that arise in me, when I see children of school - going age working in match factories and hotels.

-----

**Event 4** : When my neighbour thrashes and tortures his wife, the feelings that arise in me

-----

**Event 5** : The feelings I get when I see people employed in cleaning faeces

-----

**Event 6** : The feelings I get, when I see people being hurt and ill-treated by our words and actions

Events	Feelings		
Event one	1.	2.	3.
Event two	1.	2.	3.
Event three	1.	2.	3.
Event four	1.	2.	3.
Event five	1.	2.	3.
Event six	1.	2.	3.

(4) What do you think are your good qualities? Please write them

1.	2.	3.
4.	5.	6.
7.	8	9

*The sudden downpour of rain will not drench the depth of the earth. That will run away quickly. The rain that pours down steadily will moisten the inner layers of the earth. That will give strength to trees, plants, creepers and bushes. Our feelings are also like that. Negative feelings rush out of our mind. But they here is no use. Positive feelings will soothe others. These will develop the dignity of children, men and women.*

5. Among these qualities choose any five that you like most and state the reason why do you like them.

<b>The qualities I like</b>	<b>Reasons</b>
1.	
2.	
3.	
4.	
5.	

6. Of these 5 good qualities, which one would benefit the society the most, according to you? How will it benefit the society?

<b>The good quality</b>	<b>Benefit</b>	<b>How it will benefit</b>

7. What do you think are your bad qualities?

1.	2.	3.
4.	5.	6.
7.	8.	9.

8. Of your bad qualities, which one will cause the maximum harm to society? How will it cause harm?

<b>Bad Quality</b>	<b>Damage</b>	<b>Nature of Damage</b>

9. Name a good human being who has impressed you much. List five good qualities of the person you like Why do you like these qualities of the person?

<b>The person</b>	<b>Good qualities</b>	<b>Reason</b>
1.		
2.		
3.		
4.		
5.		

10. Mention the name of a person whom you don't like? List 5 bad qualities that you hate in him State why?

<b>A human being you dislike</b>	<b>Bad qualities</b>	<b>Reason</b>
1.		
2.		
3.		
4.		
5.		

11. Close your eyes, get into a calm, serene mood and think of your classmates. List down the qualities you have noticed in them.

<b>a. Qualities you like</b>	<b>b. Qualities you dislike</b>
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

## **Home Exercise**

12. Fill up the tables with the help of your mother or father or an elderly member of your family. Share this in class. Later the teacher will ask thought-provoking questions and share with the students his/ her views on this.

<b>Ten Humane qualities that can nourish the society</b>	<b>Ten Evil qualities that can destroy the society</b>
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.
6.	6.
7.	7.
8.	8.
9.	9.
10.	10.

## 10. JUSTICE

### Incident 1

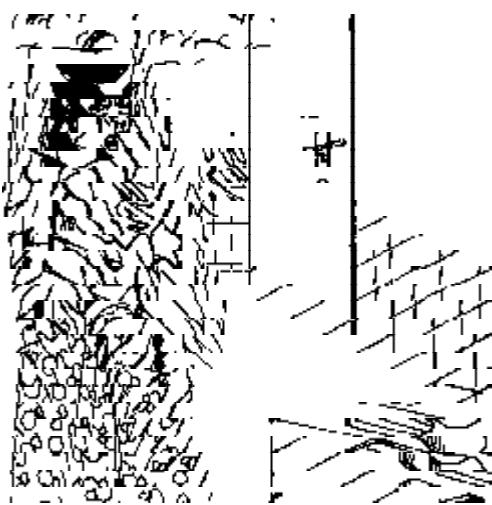
#### All our life we toiled for the village

Karuppasami and Muthammal are aged launderers. They have been laundering for many years. Now the people ask them to vacate the village, since they have become old. "We have become old. We are ailing and our son is not with us. We told the villagers that we won't be able to launder their clothes any longer. Villagers say that if we can't launder their clothes, we should vacate our house and leave the village. We didn't vacate the house. The plight we are in is so bad that we pray that even our enemies shouldn't face such a condition. The villagers have ostracized us. No one talks to us here. When we ask for water to drink, they refuse us. At nights, stones rain down on the roof tiles. They have set fire to all our firewood. Our cooking vessels have been broken to pieces. We feel orphaned at this old age" Muthamma begins to weep.

- *Tamizhan Express, January 2002.*

### Incident 2

#### Went to work and returned with burns!



Bhoopathiammal narrated her story, sobbing, "Chitra is my daughter. I struggled hard to bring her up. Now, see her lying on a plantain leaf. She had been assisting me in the fields. I sent her to work in a person's house as a domestic helper. After a few days, the people there told me to send her for work at their relatives' house. I took her there last *Thai* (Jan - Feb). They said that they would give Rs.150 each month and give her 3 meals a day. They also said that they would buy her utensils and household things when she got married."

“The last new moon day, around 11.00 a.m., 2 persons came on a motor- bike and said to me that my daughter had been admitted in a private hospital in Mayavaram after she had fallen ill with vomiting and diarrhoea. They gave me 20 rupees and asked me to go to the hospital. But, when I went to the hospital. I saw her with burns all over the body, lying inert, without any movement”.

“The persons at the hospital told me that the persons, who admitted my daughter, gave them Rs.2,000/-, for which she had already been treated, and that if she had to be administered further treatment, I should pay more. They pushed me out saying that I could take my daughter away if I didn’t have the money. Then, I got my daughter admitted at the Government hospital. There she was taken care of very well. She told the doctor, police and the judge about what happened to her. They had taken her deposition too.”

Chitra, who was suffering from wounds, both physical and psychological, began talking slowly. “I worked in their household for one year. I would call her ‘Akka’ (elder sister). She didn’t like me serving food or coffee to brother(the employer’s husband). Once when I did, she told me, “Just wait and see what I do to you one of these days”.

“I hadn’t committed any crime. So, I didn’t take the matter seriously. On the morning of the day of the incident, saying that I had stolen her slippers and had kept them in my bag, she started hitting me. She and her daughter hit me for a long time with slippers and broomstick, saying that I had shown the qualities innate to my community. They abused me, referring to the name of my community. I told them that I was willing to go home if they didn’t like me staying there. But they pushed me into the bathroom saying, “You’ll go home only if I leave you alive” and poured kerosene over me. Then, they set fire to me and bolted the door from outside”.

“I shouted for help. It was a girl, working in the neighbouring house, who heard my cries and opened the door. I ran to the water tank and jumped into it. I don’t know what happened after that since I regained consciousness only in the hospital”.

“I haven’t done anything wrong. I don’t know how Akka could think of murdering me. Will I survive?” saying this, Chitra began sobbing uncontrollably.

- Junior Vikadan 03.04.2002

### **Incident 3**

#### **A community in caves**

Irulas are a community of Scheduled Tribes living in Rayakottai, Dharmapuri District.

They are still languishing in rock caves. Outsiders have chased them away from lands that they had been inhabiting earlier and cultivate grains there. These people, who have lost their land because of their ignorance are now purchasing flour from the market for food.

To suppress hunger, these people tie a ribbon like cloth around their abdomen tightly.

These people are not allowed to visit temples. None of them are literate.

Raja (19) is a boy, who stopped going to school after attending classes for 3 days. He says that he would like to study but has no means to pursue his education. He says that they don't have the means, even for food and that he fills his stomach by eating 10 wild plantains a day. A cactus variety called *kalli mulli* also assuages the hunger of these people.

What is striking is that these people have not been included in the census so far. Many among them are not able to pursue their studies since they haven't got their community certificates. They have no access to facilities like housing, roads, drinking water, electricity and ration card. Their population also remains stagnant without any growth.

- *India Today, March 14, 2001*

### **Class Exercise**

1. Divide the class in 3 groups and ask them to read the 3 real life incidents. The leader of each group should tell a brief summary of the incident that they have read, before the entire class.
2. Later 3 students should express in their views about the treatment meted out to the persons in the incidents and say whether they are right or wrong.
3. They should write on the blackboard, who the victims were, in each of the incident.
4. Write on the blackboard, the reasons for saying that the treatment meted out to them was unjust.

5. You would have understood that victims are persons, who have been denied their rights.

List down the rights that have been denied to them.

S. No.	Community	Lost Rights
1.	Scheduled Tribes	
2.	Dalit Elderly People	
3.	Girl who went to work	

**Lost Rights eg:**

1. Right to Food
2. Right to Work
3. Right to Education.

6. Is it right that affluent people grab settlements or lands given by the Government to poor people, widows and Dalits? Give reasons.

7. Write the feelings that arise in you when you witness incidents of injustice.

8. What is justice? What is injustice? Explain with examples.

9. Write an essay of not more than 20 lines on the life of a famous person, who worked for justice or such a person who lives in your town/ village. You could have read about this person in your textbook or could have heard about him/her, or could have met him/ her in person.

10. A mother has 2 children. One is an intelligent and healthy kid. The other is a physically challenged child. Is it just or unjust if the mother treats them equally? Why?



11) 2 children come to a nursery school for admission. One comes from a poor family. This child's parents are not well educated and are poor. The other child comes from an affluent family and its parents are well educated. Both of them are subjected to an entrance test, in which the same questions are put to both. Which one of them would get more marks? The child of the well-educated parents would definitely score more marks. Is it just if the child, who got good marks alone is admitted in the school? Or is it unjust?

**Why?**

12) Government provides free note books, clothes, bus pass and monetary assistance to poor children belonging to the scheduled communities. Is this a just or unjust practice? Why?

13) A construction work is going on in your town/ village. Men and women do masonry work there. They do the same kind of work. But the men are paid more. Is this just or unjust? Why?

### **JUSTICE...**

*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... do hereby adopt, enact, and give to ourselves this constitution.*

(Preamble to the Constitution of India)

*The state shall strive to promote the welfare of the people by securing and protecting as effectively as it may a social order in which JUSTICE-Social, economic and political shall inform all the institutions of national life.*

(Article 38, constitution of India)

*The State shall secure that the operations of the legal system promote JUSTICE, on a equal opportunity, and shall, in particular provide free legal aid, by suitable legislation or schemes or in any other way, to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities.*

(Article 39 A, constitution of India.)

*The State shall, in particular, direct its policy toward securing that the citizens, women and men equally, have the right to an adequate means of livelihood.*

(Article 39(a), constitution of India.)

14. Mark ‘✓’ in the ‘correct’ or ‘incorrect’ columns for the following questions.

	Correct	Incorrect
1. Street children dirty the streets. So, they should be punished		
2. Thieves won’t speak the truth. So, they should be tortured in prisons to bring out the truth.		
3. Women need not study more than men.		
4. There is nothing wrong in clearing slums to beautify the town.		
5. Parents should bring up their children, without discriminating between boys and girls.		
6. The Government should give credit only to talent . It should not consider caste.		
7. Prevalence of too many religions is a threat to unity. So, only a single religion should prevail in India.		

### **Class Exercise**

15. Students should form groups and discuss the incidents of justice or injustice that they witnessed and should stage it in class in the form of a short play.

- a) Bring the newspaper cutting of an incident of justice or injustice published in daily newspapers recently, to the class.
- b) Divide students into small groups. Each group should prepare a poster with the news paper cuttings.
- c) Group members should show the poster in class and conduct debates on the news cuttings in class.
- d) The teacher’s ideas would be shared finally.

## 11. EQUALITY

Students !

**All of you would have known about ‘Thanthai’ Periyar. You would have seen his photos in many places. You might have seen buildings named after him. There are Universities and Colleges in his name. Why have they been named after him. Why are we still singing his praises? Listen to an incident relating to him.**



When he was young, ‘Thanthai’ Periyar wanted to go on a pilgrimage to Kasi. He went to his father and got the necessary amount of money. Then he went to Kasi with his friends. He saw the place and spent all the money he had. The friends, who had accompanied him, returned home. But he had no money left. The day after all his money was exhausted, he starved the whole morning and went in search of a place, where he could get free food.

He saw a ‘Mutt’. It was afternoon and he was very hungry. He eagerly went in. Many people were having food there. But he was chased out, since it was a place where food was distributed free of cost only to people of the upper caste. He waited outside for the plantain leaves to be thrown out. When they fell, he ran towards it. He ate the left overs. But this incident inflicted deep wound in his heart. He couldn’t forget the experience of being treated as a low caste man, for the rest of his life.

‘Thanthai’ Periyar struggled all through his life for safeguarding ‘humanism’ that we are talking about now. He said that all the persons living in this society should have self-respect. He said that a person who does not have self respect is not a human being at all. He questioned, as to why some persons were treated lowly and stressed that all people have self-respect. He opposed the subjection of people to slavery because of their birth in a particular community. He

***Government shall have the responsibility for developing, with the participation of the indigenous and tribal peoples, coordinated and systematic action to protect the rights of these peoples and to guarantee respect for their integrity.***

(Article 2:1, International labour conference : convention concerning indigenous and tribal peoples in independent countries, 1989)

became furious on seeing one community being enslaved by another community. He was enraged on seeing one language being dominated by another. He fought to abolish the domination of men over women. His principle was ‘equality’. He said that to create equality, all people should defend their self respect. He was even prepared to oppose religious for this sake.

E Q U A L I T Y	<b>Social Equality should prevail ; There should be economic protection; There should be right to choose desired job ; Everybody should get education. So, those who have wealth and capabilities have no right to oppress, those who lack them.</b>	A M B E D K A R
--------------------------------------	--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	--------------------------------------

### Class Exercise

1. (a) Do your parents treat your brothers and sisters and you equally at home? In what ways do they treat you equally? What are the ways in which you are not treated equally?

<b>Activities in which one is treated equally?</b>	<b>Activities in which one is not treated equally?</b>
1 -----	1 -----
2 -----	2 -----
3 -----	3 -----
4 -----	4 -----
5 -----	5 -----

#### ***Equality of opportunity in matters of public employment -***

(1) *There shall be equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State.*

(2) *No citizen shall, on grounds only of religion, race, caste, sex, descent, place of birth, residence or any of them, be ineligible for, or discriminated against in respect of, any employment or office under the State.*

-Art. 16 , Constitution of India

(b) What are your feelings when you are treated equally and when you are not treated equally?

My feelings when I am treated equally	My feelings when I am not treated equally
1 -----	1 -----
2 -----	2 -----
3 -----	3 -----
4 -----	4 -----
5 -----	5 -----

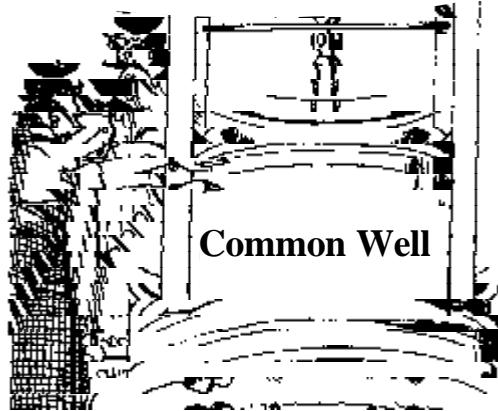
(c) Do you treat others equally, with human dignity? How and why?

How	Why
1.	
2.	
3.	
4.	
5.	

*All persons are equal before the law and are entitled without any discrimination to the equal protection of the law. In this respect the law shall prohibit any discrimination and guarantee to all persons equal and effective protection against discrimination on any ground such as race, colour, sex, language, religion, political, or other opinion, national or social origin, property, birth or other status.*

- International covenant on civil and political rights 1966

**2.Untouchability is still being practised  
in 6,000 villages in Tamil Nadu.  
Dalits cannot take water from the  
common well and cannot walk on  
the streets of the upper caste  
people. In teashops, Dalits are  
served in separate tumblers. This  
points to an unequal situation.**



(1) Write answers for the following questions individually first.

(2) Then, form groups and share them with other students.

(a) If you were one among them, what would have been your feelings?

---

---

---

(b) What are your suggestions to remove these evils and create an ‘equal’ society?

---

---

---

### Equality

*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, EQUALITY of status and opportunity;*

*(Preamble, Constitution of India.)*

*Nothing in this article shall prevent the state from making any provision for the reservation of appointments or posts in favour of any backward class of citizens which, in the opinion of the state, is not adequately represented in the services under the state.*

*(Article 16:4- constitution of India)*

## **Home Exercise**

3. (a) In the places / situations mentioned below (1) Is equality practised or not? 2) Write down the details regarding these experiences after directly observing or enquiring others about it. Later share in the class.

- |                                               |                                |
|-----------------------------------------------|--------------------------------|
| 1. In ration shops                            | 6. In educational institutions |
| 2. In temples                                 | 7. In families                 |
| 3. In village ponds (or) well                 | 8. In hospitals                |
| 4. Village festival (or) in school ceremonies | 9. In wedding festivities      |
| 5. In village streets                         | 10. In farming areas.          |

b) What are the feelings that arise in you when someone asks what your caste is? In which manner do these feelings affect your mind and humanism?

Your feelings	Ways in which you are affected
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

c) Share the experience of being treated inferior to others just because you are a girl, with another student. Or share the experience of treating a woman lower than a man just because you happen to be a man, with another student. And explain if the human dignity of the boy or the girl diminishes or grows because of such a treatment.

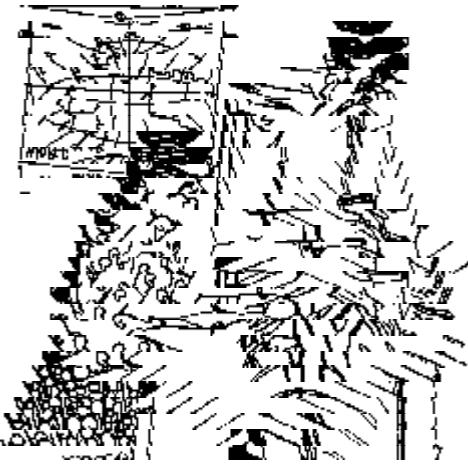
## **Equality before law**

***The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.***

-Art. 14, Constitution of India

## 12. DIFFERENT BUT EQUAL

**One day the teacher came with some cardboard pieces to the classroom. He placed them on the table and said to the students, “See this, this is the world map. But I have cut it into pieces and have mixed them up. Now, can anyone of you place these pieces in the correct position and create a world map? Those who believe that they can, may come”.**



First, a girl attempted, but she failed. Then, another girl tried but failed. Five other girls who followed her too failed. But a student named Shanthi was observing this keenly. She was wondering why those students failed in their attempts.

Shanthi rose up as the 6<sup>th</sup> student and tried. She put all the pieces upside down. Immediately, the teacher said, “What are you doing?” She replied, “Wait for a while, I am trying”.

What did Shanthi do? When she placed the pieces upside down, there she saw a man’s image. So, she arranged the pieces to form the complete image. This was easy for her. When the man’s image was formed on one side, the world map formed all by itself on the inverse side. The teacher praised Shanthi.

What truth does this incident convey? The world stands divided only since people are split up. When people living in a country are split, the nation is split too. Evils like discrimination, domination and selfishness divide people, who divide the nation and destroy it. Peace is lost.

At the same time, it is natural that men are different from each other by race, language, religion and culture. We dealt with this in the lesson ‘Pluri Communities’. We should accept this diversity and respect it. When we acknowledge and accept this, there comes good relationship and co-ordination among the divisions. This will protect a nation from destruction. Then, the teacher explained that the game’s objective was to point out that only when we respect and acknowledge the habits, culture, religion and language of people in every country, a brotherhood will develop among all people of this world.

## **Class Exercise**

1. a) What are the basis on which people are divided in our nation? (Eg.) Caste.

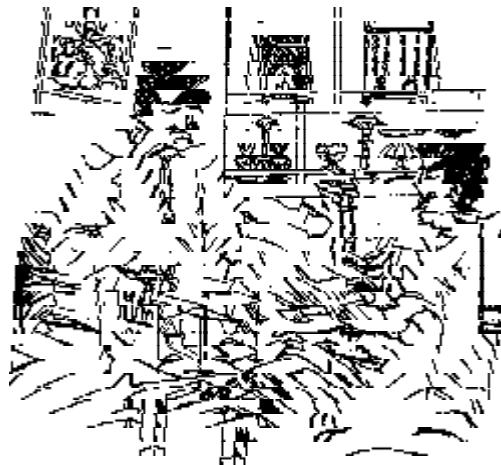
1. -----
2. -----
3. -----
4. -----
5. -----
6. -----

b) Who are the people depicted in a derogatory manner in films and television? (Example - How are domestic helpers shown in films?)

<b>Persons Depicted</b>	<b>How are they depicted derogatorily</b>
1.	
2.	
3.	
4.	
5.	

c) Who are the people you dislike for creating divisions in the society? Why?

(Example) I do not like the money lender, who resides in our street because he enslaves poor people by lending money for high interest.



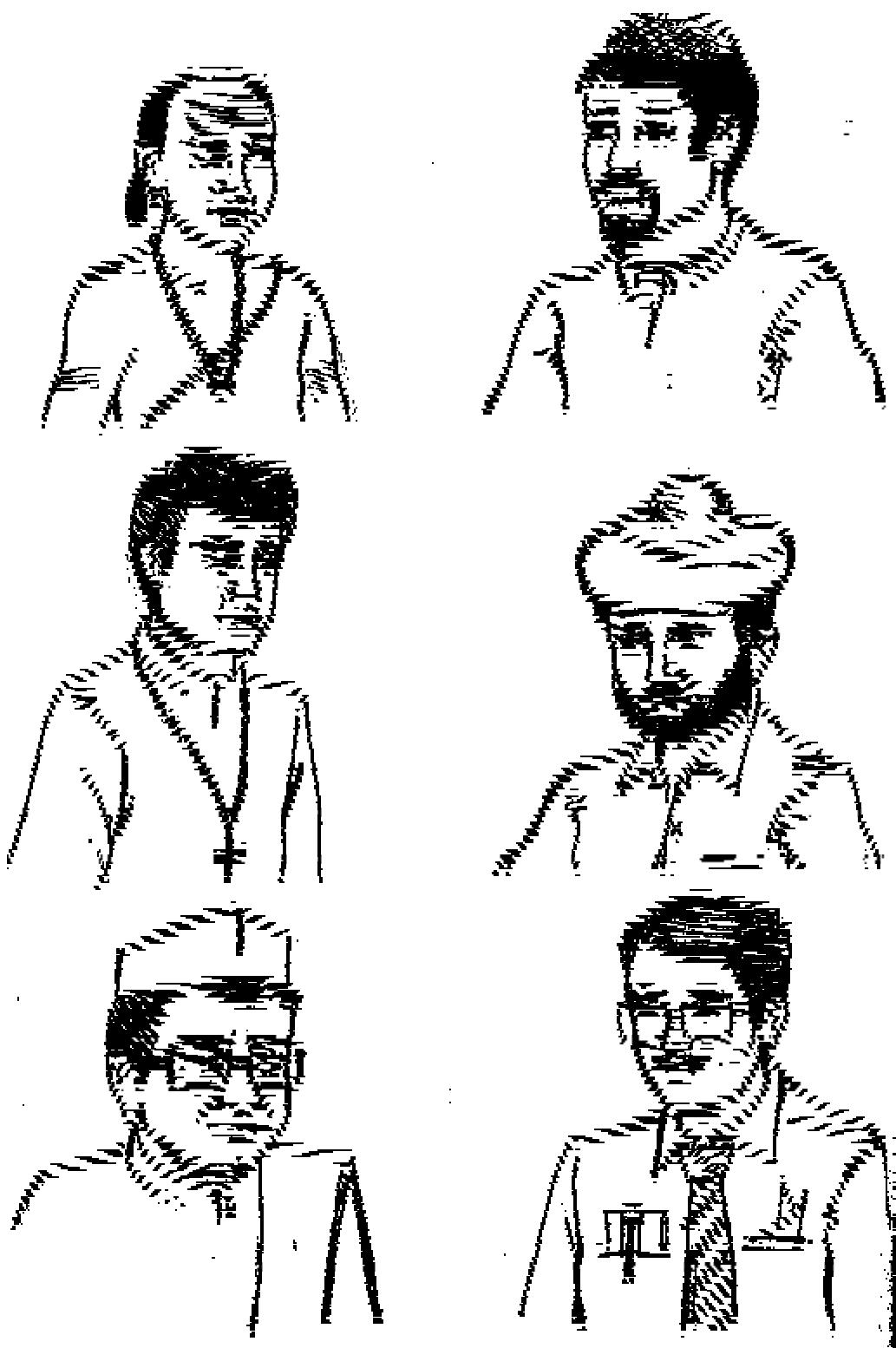
*The children born of the same parents enjoy equal status and rights. So also, there needs to be equality among people belonging to the same nation.*

- Periyar

<b>Whom do you dislike?</b>	<b>Why</b>
1.	
2.	
3.	
4.	
5.	

2. a) Do you discriminate among the students in your class? If yes, why?  
 b) Is there unity although there is diversity? Why? How?
3. Observe the diverse Indians pictures given below. Note down their appearance, attire, culture and language in the column given beside the picture.
- (a) What are the similarities you observe in the pictures?
  - (b) What are the dissimilarities?
  - (c) What makes us united in spite of the dissimilarities?

<b>(a) Similarities</b>	<b>(b) Dissimilarities</b>
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.



**(c) What brings us all together?**

1

2

3

4

5

**Home Exercise**

4. a) You have met the people in the below mentioned columns, often. Think of 3 good qualities you find in them. Write them and bring it to class.



*All National Groups shall have Equal Rights!*

*There shall be equal status in the bodies of state,  
in the courts, and in the schools,  
for all national groups and races;*

*All people shall have equal rights to use their own language and to develop their own folk culture and customs;*

*All national groups shall be protected by law against insults to their race and national pride;*

*The preaching and practice of national, race or colour discrimination and contempt shall be a punishable crime; All apartheid laws and practices shall be set aside.*

*(Freedom charter of South Africa, 1955).*

b) Write down the social features that would affect their human nature. Of the qualities that you see in them, which are the qualities that could affect them?

<b>Persons</b>	<b>Good Qualities</b>	<b>That, which could affect them</b>
Scavengers	1. 2. 3.	1. 2. 3.
Hindus	1. 2. 3.	1. 2. 3.
Muslims	1. 2. 3.	1. 2. 3.
Christians	1. 2. 3.	1. 2. 3.
Daily labourers	1. 2. 3.	1. 2. 3.
Child Labourers	1. 2. 3.	1. 2. 3.

5) After reading this lesson, go home and reflect on them for awhile. Let us consider that you think that your pre-conceived notions about others were incorrect. Write down suggestions on how to tell this to others. Bring this to class and share it with other students.

## **Essentials of unity in diversity**

### **Acceptances:**

Men belong to different races, religions, cultures, and nationalities. We have to accept this reality whole heartedly. Remember, human dignity is the same. Accept the differences.

### **Recognition:**

We must recognize that the basic human rights are the same for all human beings.

### **Tolerance:**

We must remember that the different beliefs, customs, socio-economic structures of different people are inevitable. Learn to tolerate these differences.

### **Appreciation:**

We must appreciate what is good in other cultures and praise them for that. We should not condemn things just because they belong to the down trodden or foreign cultures.

### **Assimilating:**

We must accept what is good in other cultures and try to make them our own.

### **Objective outlook:**

Society may be prejudiced against certain things. But we must learn to look at them objectively and come to a conclusion. We must remember that these prejudices may be the result of the selfishness of certain people in the past.

### **Offering Help:**

We must be prepared to accept as human beings even those belonging to other cultures and try to help them in their needs. We must think in terms of human rights.

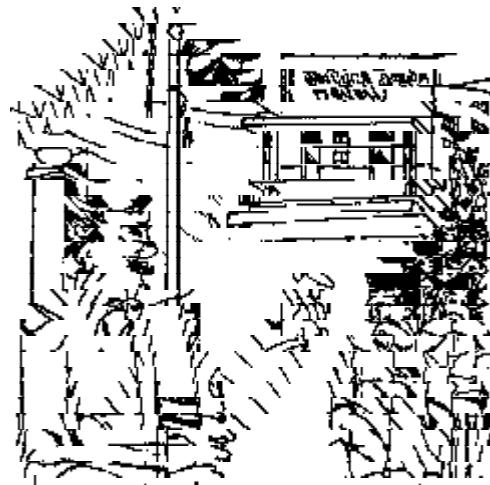
### **Total outlook:**

We must not view the problems of the down trodden, women, tribes and other side lined people as isolated problems, but view them as part of national and international problems.

*-UN Human Rights Series 1989*

## 13. FREEDOM

**On August 15th, Independence Day is celebrated in a school. All the students have pinned paper national flags on their shirts. The Panchayat President hoists the national flag on the flag post planted in the school compound. Students clap hands joyously. Once the flag is hoisted and the national anthem is sung, the Panchayat President, who is the Chief Guest, delivers the Independence Day Special Address.**



**Dear Headmaster !**

**Teachers,**

**Parents !**

**and My dear Students !**

My Independence Day wishes to all of you. Each year we celebrate this day as our Independence Day, with great joy. It is good that we celebrate. Why should we be Independent? What is the importance of this day? Only if we think of all these, there will be a meaning in celebrating this day.

Don't all people long to live? Why does this longing for existence exist? Isn't it for living? What is living? Living means, leading an independent life. Independence means a life with rights. Does living mean leading any sort of life? Is it called independence? Definitely not. You should know that life means leading an independent life. Leading an independent life doesn't mean living according to your will. You should be aware of that too.

Let's think of our country now. Why do we celebrate Independence Day? It means that before we got Independence, we were dependents and slaves! Who were we enslaved by?

**A Student** : By foreigners.

**Panchayat**

**President** : How were we enslaved?

**Student** : They ruled over us. They had all the authority. They wanted us to do whatever they wanted us to do.

**Panchayat** : All that is true. Why did they come from a land 6,000 miles away to rule over us? First, to enslave us and plunder our wealth. Second, they thought

that we couldn't rule ourselves and only they could rule. See! They didn't bother to think that we have honour. They thought that we didn't have anything and we were people with no integrity. How could we remain silent after all these? So all our people got together and opposed them. When we opposed, they hit us with clubs and shot at us with guns. They imprisoned us. They killed many. But did we give up? No. Leaders like Gandhi, Nehru, Ambedkar and Kamaraj said, '***Independence is our birthright***' and rallied people and made them fight. Many leaders and people lost their lives. These people didn't die for their sakes. ***They died for our country's independence.*** So, do you realize the value of Independence? Now,

Another important information has to be remembered.

We shouldn't celebrate Independence Day, just to remember the independence that we got in 1947. We should protect the independence that we got on that day. We should know that we have the right to ask. Shouldn't everyone in our land enjoy the Independence which we struggled to get, because a human being can't remain a human being if there is no freedom? So all should be independent. It is not enough if we are independent. We should strive for the independence of others too. Am I right?

**I thank all those who gave me an opportunity to take part in this function. (The function came to a close with the distribution of sweets to everyone)**

***The essence of human nature is human freedom and the consciousness of this Freedom. The value of freedom is felt only as long as one enjoys.***

### **Class Exercise**

- 1.a) What is Independence? Write down your views on it and share them in the class.

---

---

---

---

- b) What are the freedoms you enjoy? What are the freedoms that you are denied.

<b>Freedoms</b>	<b>Denied Freedoms</b>
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	

*Independence is the basis for the growth of an individual and that of the society. Only democracy can provide this growth. It is this democracy that nurtures Unity in Diversity.*

- Nehru

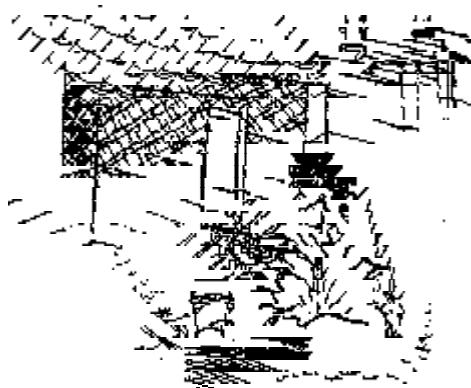
2. a) Suppan was a scavenger. But he desires to educate his son well and see him get a government job. Since he didn't have enough funds, he asked his employer for assistance for his son's studies. But the employer said, "What is your son going to do after receiving education? He has to continue your work, even if he is educated. Isn't it? So, don't send your son to school. I'll help you when he gets married". Since Suppan had no other option, he continued his daily work. What was the reason for Suppan's acceptance?

---

---

---

b) Kanimozhi was a good student, who studied in the 7<sup>th</sup> grade. Her father was a tailor and her mother worked as a domestic helper in a household. Her parents sent her to school. But then her father needed help at his tailor shop. So, he said to Kanimozhi, "You have studied enough. From now on, come to my shop and help me". But her mother Rasathi wanted her daughter to study. Kanimozhi also wanted to study and become a professor. But she couldn't object to her father's words. She became a prisoner to the circumstances. All her teachers spoke for her. But when the school re-opened, Kanimozhi wasn't there in the 8<sup>th</sup> std.



If you were in Kanimozhi's situation . . . ? Write down your opinion and feelings.

---

---

---

c) Malarvizhi's house was on the road side. She liked to keep things clean. Her hobby was sweeping, cleaning and adorning the house in the morning and evening. But she would throw all the garbage on the road. On seeing this her friends said, "Why do you throw the garbage on the

road instead of putting it into the garbage bin at the street corner?" Kanimozhi retorted, "I have the freedom to empty garbage on the road. Let the Municipality's sanitation worker clean the road. I don't have to care about it." What is your opinion about this?

---

---

d) Manimaran is a student studying in 12<sup>th</sup> std. He would study till 11.00 p.m. and listen to songs on his tape recorder till 12 at night. He liked to hear songs at high volume. His neighbours would go to sleep by 10.30 p.m. The volume of Manimaran's tape recorder disrupted their sleep. When many people complained to Manimaran, he said, "I have the freedom to listen to songs". What is your opinion on this?

---

---

e) Malathi is a class 10 student. She would play truant often and go to watch movies without informing her parents. Whenever her friends said, "What you are doing is wrong," her retort would be, "I wish to live independently. I have the freedom to do whatever I want, whenever I wish". What is your opinion about this?

---

---

f) Ezhil wanted to study engineering. But her parents said, "Members of our family have studied medicine and have become doctors since many generations. So, you should also study medicine", and got her admitted in the medical college. Although she had no interest, she went to college as per her parents' wish; What is your opinion on this?

---

---

### Right to Freedom

#### Protection of certain rights regarding freedom of speech, etc.

- (1) All citizens shall have the right -
- (a) to freedom of speech of expression ;
  - (b) to assemble peaceably and without arms ;
  - (c) to form associations or unions ;
  - (d) to move freely throughout the territory of India;
  - (e) to reside and settle in any part of the territory of India; <sup>1</sup>[and]
  
  - (g) to practice any profession, or to carry on any occupation, trade or business.

Art. 19, Constitution of India

## **Home Exercise**

1. Ask your mother about the extent of freedom she has at your home. Ask her about the freedoms enjoyed by her and denied to her. Share it in class.
2. Ask the leaders and prominent people of your village about the freedoms that the people in your village have and the freedoms that have been denied to them. Compile them and bring it to class.

*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.*

*LIBERTY of thought, expression, belief, faith and worship... do hereby adopt, enacts and give to ourselves this constitution*

*(Preamble, constitution of India)*

*Freedom of conscience and free profession, practice and propagation of religion. Subject to public order, morality, and health and to the other provisions of this part, all persons are equally entitled to freedom of conscience and the right freely to profess, practise and propagate religion.*

*Nothing in this article shall affect the operation of any existing law or prevent the state from making any law :*

*(a) regulating or restricting any economic, financial, political or other secular activity which may be associated with religious practice;*

*(b) providing for social welfare and reform or the throwing open of Hindu religious institutions of a public character to all classes and sections of Hindus*

*(Article 25, Constitution of India)*

*No one shall be held in slavery servitude; slavery and the slave trade shall be prohibited in all their forms.*

*(Article 4, UN Declaration of Human rights, 1948)*

**PROMOTION AND PROTECTION OF HUMANNES**



**Part - 4**

## **PROMOTION AND PROTECTION OF HUMANNESSENCE**



**14. Needs and Desires**

**15. Human Rights**

**16. Monarchy and Democracy**

## 14. NEEDS AND DESIRES

Basic needs are fundamental rights. Rights are meant for man and they cannot be separated from man. They help a human being to lead a life with integrity. So, the State and Central Governments are duty -bound to protect these rights.

### Desires

These are related to feelings. Even if desires are just, it can't be said that the Government is duty-bound to fulfil them. Fulfilment of the need or desires cannot be made compulsory.

#### Incident 1

**There is no life without Rights  
Desires are not life**

It is a hamlet. Manikandan, who lives in that small village, is a farmer. His wife Muniammal was in the advanced stage of her pregnancy. In their village, it is the midwife, who takes care of the delivery. If there is any complication, the survival of the mother and child is doubtful.

Muniammal had labour pain. As usual, word was sent to the midwife. The woman came and started tending to Muniammal. Time went by. Muniamma couldn't bear the pain. The midwife did all that she could to help. She didn't know what else to do and said, "I can't do anything more. Only if she is taken to the government hospital, the mother and child can be saved". Manikandan didn't know what to do. Buses don't come to their village. To catch a bus, one had to walk 5 km to the main road and there was no proper road to go to the main road. Even if they wanted to go to town and hire a taxi, taxi-drivers wouldn't be willing to come since the road was bad. Even if one of them relented, they would demand exorbitant amount of



money. These were people who led a day to day existence. How could they afford it? Manikandan pleaded with his neighbour and took his wife to the hospital in the neighbour's bullock cart. But it was too late by then. Muniammal delivered a child. But alas! the child was born dead.

### Incident 2

It was a small family. There were 2 children. The father worked in a private company. His salary sufficed just to meet the monthly household expenses. They could barely make both ends meet even if they spent money carefully. They could spend for the child's medical and educational expenses, if they spent money carefully.

But the needs of families these days do not stop here! The children would go to the neighbour's house to watch television as there was no TV set at home. The wife didn't like this and compelled the husband to buy a television set. She said to her husband, "All we have here are old chairs. It would have been nice if there were sofa sets at home, when we have to entertain guests". The husband asked her how they could afford it with no money. The wife told him, "Do people buy things with a lump sum in hand? We'll pay a small initial amount and pay the rest in instalments". The husband didn't know what to do. The children too pestered him. So, they bought the sofa. Then they proceeded to buy the washing machine and vacuum cleaner since they could also be bought by making payments in instalments. The only outcome of all this was that they were drowned in debts.



#### Needs

*These are basic features necessary for human beings to lead a life as human beings. Without these, one cannot live as a human being. (example - food, clothing)*

#### Desires

*These cannot be called basic necessities of life. Even without these, people can have a normal existence.  
(example - refrigerator)*

## **Class Exercise**

### **1. Basic needs**

a) In the first incident, what facility was lacking, leading to the death of the child?  
(eg.) Road, Transport facility

b) Give 2 reasons to say that these needs are basic rights of people.

c) In the second incident, were the things that were bought, basic necessities?

Debate on this in the class after forming groups and compile the views.

2.(a) List the basic necessities that you need to lead a human life.

- |         |          |
|---------|----------|
| 1._____ | 2._____  |
| 3._____ | 4._____  |
| 5._____ | 6._____  |
| 7._____ | 8._____  |
| 9._____ | 10._____ |

*According to the changing social environment, the luxuries of one era will become necessities later. eg.: - 25 years ago transistors might have been luxury goods. But today it has become a basic necessity. In this day and age when the importance of communication has increased a lot, this article has become an absolute necessity.*

b) Put in order the things that you consider important from among the above-mentioned articles.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

c) The teacher should write down the notes prepared by students on the blackboard. Questions should be put to students to find out how much importance they attribute to different kinds of necessities. Answers should be sought. Finally the teacher should share his/her thoughts on them.

### **3. Desires**

a) List the things you desire

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

b) Put into order the things among these that you consider to be important.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

***basic necessities are basic rights***

c) The teacher should write on the blackboard, the things that the students put in order. The teacher should put questions to the students to find out how much importance they attribute to what kinds of needs and finally the teacher should share his/her thoughts.

**4) Give answers to the following questions, keeping in mind the village / city that you live in.**

- a) People of what kinds of economic status reside in your village / city? (Eg.: Daily labourers, printers, Big Industrialists, Merchants . . )
- b) What are the basic amenities that each section of people have now?
- c) What are the basic amenities that they need?
- d) Why are these basic needs not available to them yet?

S. No.	Section of People	Basic amenities available	Amenities that are not available	Reasons for unavailability
1.				
2				
3				
4				
5				
6				
7				
8				
9				
10.				

e) Why have the basic needs not been fulfilled yet for many people?

---

---

---

f) For a select few, not only their basic needs, but also their desires are fulfilled. Why?

---

---

---

g) When you see such discriminations, some queries may arise in your mind. Write 3 such important questions and share them with other students.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

---

h) Will you accept a condition in which the basic amenities are still denied to one group of people? Why? Cite reasons.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

---

i) When the basic needs of one section of people are not fulfilled, the desires of another section are fulfilled. Will you accept such a situation? Why? Cite reasons.

1. \_\_\_\_\_

2. \_\_\_\_\_

3. \_\_\_\_\_

---

### **Home Exercise**

1. a) List down the things in your house.

1. \_\_\_\_\_ 2. \_\_\_\_\_  
3. \_\_\_\_\_ 4. \_\_\_\_\_  
5. \_\_\_\_\_ 6. \_\_\_\_\_  
7. \_\_\_\_\_ 8. \_\_\_\_\_  
9. \_\_\_\_\_ 10. \_\_\_\_\_

- b) Sort them into basic necessities and luxuries.

<b>Basic Needs</b>	<b>Desires (Luxuries)</b>

- c) Write the use of each article

---

---

- d) Mention the things that are necessary to lead a life.

---

---

**Fist sized heart - But desires that could fill an ocean**

*The footwear we don't use are of the bare footed!*

*The houses we have constructed and have left empty belong to the homeless!*

*The lands we have amassed and left untilled belong to the tillers!*

*The clothes we stack unused in wardrobes, belong to the bare bodied !*

e) Mention the things without which life cannot go on.

---

---

---

f) Mention which things are for luxury or adornment or are status symbols

---

---

---

g) Are there things in your house that have been bought but kept unused by your family members or you? If yes, list them.

---

---

---

2.a) Buy or get from your parents, an article that you like, which fulfils a basic need and bring it to school.

b) Keep all the things that the students brought, in a place so that everyone can see them.

c) Tell the class why you like these things.

d) Give all these things to a poor girl, who has been denied basic amenities.

e) Each student should write down the feelings that arose in their hearts, when they gave away the things and each student should share this in class.

---

---

---

---

3.a) There are thousands of farmers in this country, who do not own even a piece of land and work for daily wages. There are also people, who own thousands of acres of land without directly farming them. What shall we call such people? Write the relation between this situation and human rights and read it in class.

---

---

---

---

---

b) There are countless labourers, who don't even have a proper shelter. On the other hand, there are people who keep constructing one house after another. What shall we call such people? Write down the relation between this situation and human rights and read in class.

---

---

---

---

---

## 15. HUMAN RIGHTS

1) Do you have a cattle shed in your house? We keep cattle in the cattle shed and give them food and water whenever we like. Sometimes we forget. Do the cattle ever ask, "Isn't your family able to eat to its fill only because of the hard work that I do? Then why don't you feed me?"

Your house is brand new with all the amenities. It is sparkling clean. But look at the cattle shed. It is full of hay and mud. The floor is dirty. Do the cows at any time ask why their shed is kept so shabbily when your house is maintained so well? Do they ever ask, "You go out for strolls in the morning. Why am I kept tied up all day?"

2) We kill the goats that we feed and eat them. We eat our chickens too. Does the goat ask, "What right do you have to take my life?" Does the hen ask, "How many eggs I laid for you! You ate the eggs and now are you going to eat me too?"

Let us think for a while. Why does man alone raise questions? Why does he demand rights?

He talks of the right to live. He asks for a house to reside in. He talks of the right to clothing, food, and what not? Why is this so?

We saw that all living things long to live. All living creatures have a right to live but they do not have the intelligence to demand their right.

Only man has the intelligence to demand his rights. Man alone has the power to think. He wants to mingle with others and lead a life that is on par with others. Man alone thinks of his future and asks for individual rights. He also feels that protection of other people's rights too is his duty.

Man makes new discoveries constantly. Man, who once lived in caves, now resides in big buildings. But birds and animals have remained the same. Have you seen a weaver bird's nest? It is the same in all places on earth. It has continued to look the same way from the

Each State Party shall take effective legislative, administrative, judicial or other measures to prevent acts of torture in any territory under its jurisdiction.

(Article 2.1, *UN Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment, 1984*)

beginning till now. But man develops his knowledge by his thinking. He effects changes. It is because of this that he talks of rights.

Man can lead a complete life only when he can live with human rights. Only then he can grow as an individual.

An eight month old child sways its arms and legs as it wishes. It smiles at everyone, crawls, tries to get up and walk. The child babbles. What does this show? This is the first stage of its longing for rights.

eg: Right to laugh and be happy, Right to talk and converse, Right to walk and move about and Right to cohabit.

So, only when a person leads a life with human rights, he/she would be able to live a fulfilled life.

#### **Human Rights:-**

**1. Inborn:** We are born with arms, legs and other organs. Likewise, we are entitled to Human Rights at birth.

**2. Inseparable:** Our possessions can be robbed away from us but not our rights.

**3. Common to all:** Human Rights are common to everybody, who is born as a human being on this earth. Human Rights are common to all, no matter which religion, or country they belong to and no matter which language they speak.

**4. Confined to a limit:** Behaving according to one's own desire is not a human right. On the contrary one should respect other's rights and lead responsible lives. This is our duty too.

**5. Defending duty:** When others' rights are robbed, it is our duty to protect their rights.

#### **When do human rights become idle?**

- a. When oppressed people lose hope.
- b. When peace and justice prevail.

## **THE UNIVERSAL DECLARATION ON HUMAN RIGHTS (1948)**

### **What are Human Rights?**

Human Rights are related to the dignity of human beings. These have been guaranteed by the constitutions created by nations and international human rights conventions and are being implemented by Indian Courts.

### **God has granted 3 boons to India**

- a. Freedom of Speech
- b. Freedom of conscience
- c. The prudence never to practise either of them.

**V.R. Krishnaiyyar,**  
*Former Chief Justice of the Supreme Court*

### **Right to Freedom, Equality**

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

person. (Art. 02)

Everyone is entitled to all the rights. And freedom set forth in this Declaration. Without distinction of any kind. Such as race, colour, sex, language, religion, political, or other opinion, national or social origin, property, birth or other status (Art. 02)



### **Right to live**

**Every one has the right  
to life, liberty and security of  
person. (Art. 03)**



### **Right to health**

**Everyone has the right to  
a standard of living adequate for  
the health and well being of  
himself and of his family.  
Including food, clothing, housing  
and medical care and necessary  
social services. (Art. 25.1)**

### **Right to live without being subjected to torture**

**No one shall be subjected to  
torture or to cruel, inhuman  
or degrading treatment or  
punishment. (Art. 05)**





### Cultural Rights

**Everyone has the right freely to participate in the cultural life of the community. To enjoy the arts and to share in scientific advancement and its benefits.**  
(Art. 27.1)

### Right to marry the person one loves

**Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.** (Art. 16.1)

**Marriage shall be entered into only with the free and full consent of the intent** (Art. 16.2)



### Right to Education

**Everyone has the right to education. Education shall be free, atleast in the elementary and fundamental stages. Elementary education shall be compulsory Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.** (Art. 26.1)

**Parents have a prior right to choose the kind of education in that shall be given to their children** (Art. 26.2)



### Right to Religion

**Everyone has the right to freedom of thought conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with other and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. (Art. 18)**



### Right to reside and migrate

**Everyone has the right to freedom of movement and residence within the borders of each state (13.1)**

**Everyone has the right to leave any country including his own. And to return to his country (13.2)**

A man asked, "Ma'am. You are very beautiful!  
What do you do to keep your body beautiful!?"  
Guess what the woman said in reply!

*"I use truth for my lips,  
Sweetness for my voice,  
Sympathy for my eyes,  
Will to give, for my hands and  
love for my heart".*

### **Equality and Protection of Law**

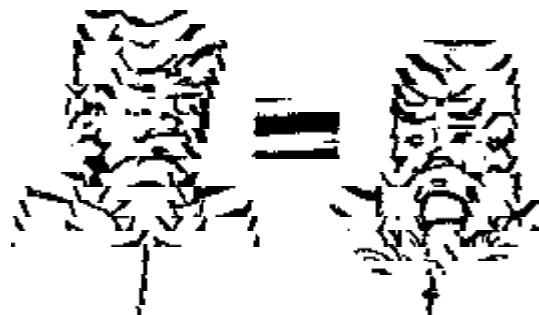
All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination (Art. 7)



### **Right to Vote**

**Everyone has the right to take part in the government freely chosen representatives.** (21.1)

**Everyone has the right to equal access to public service in his country.** (21.2)



### **Right to form unions**

**Everyone has the right to freedom of peaceful assembly and association.** (20.1)

**No one may be compelled to belong to an association** (20.2)





### Right to property

**Everyone has the right to own property alone as well as in association with others. (17.1)**

### Right to citizenship

**Everyone has the right to nationality. (15.1)**

**No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality. (15.2)**



### Right to Expression

**Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek receive and impart information and ideas through any media regardless of frontiers (Art 19)**

### Right to Work

**Everyone has the right to work. To free choice of employment. To just and favourable conditions of work and to protection against unemployment (23.1)**



- The rights of man are those which are due to a man in as much as he is a man.
- The rights of man are those which belong or should belong to all men and of which he should not be deprived.

I don't wish to be a slave to anyone  
Nor do I wish to be a master  
I view this as democracy.  
If contradictions rise in this view,  
Then, 'Democracy' is not the name for it.

**- Abraham Lincoln**

**Human Rights can be divided into 6 categories.**

Right	Example
1. Cultural Rights	Right to Education
2. Economic Rights	Right to get a fair salary
3. Social Rights	Right to lead an equal life
4. Religious Rights	Right to pray
5. Political Rights	Right to speak
6. Environmental Rights	Right to inhale clean air.

**Class Exercise**

1. List the rights you have in the above mentioned 6 categories.

Economic Rights	Social Rights	Religious Rights	Political Rights	Cultural Rights	Environmental Rights

**2. Write down your duties and rights.**

***Learning to read and write - Right***

*(ex.) Going to the School regularly - Duty*

**My Rights**

<b>At home</b>	<b>At School</b>

**My Duty**

<b>At home</b>	<b>At School</b>

**Rights**

<b>Of Parents</b>	<b>Of the Child</b>

### Duties

Of Parents	Of the Child

### Rights

Of the Teacher	Of the Student

### Duty

Of the Teacher	Of the Student

Indigenous and tribal peoples shall enjoy the full measure of human rights and fundamental freedoms without hindrance or discrimination...

(Article 3.1, *International Labour Conference: Convention concerning Indigenous and Tribal Peoples in Independent Countries, 1989*)

### Rights

<b>Of the Employer</b>	<b>Of the Employee</b>

### Duty

<b>Of the Employer</b>	<b>Of the Employee</b>

3. (a) What are the rights that the people mentioned under have ?

<b>Poor People</b>	
1.	2.
3.	4.
5.	6.

<b>Daily Wage labourers</b>	
1.	2.
3.	4.
5.	6.

<b>Women</b>	
1.	2.
3.	4.
5.	6.

<b>Children</b>	
1.	2.
3.	4.
5.	6.
<b>Dalits</b>	
1.	2.
3.	4.
5.	6.

b) How are these people affected by the violations of their rights?

c) What can be done to protect their right?.

People	Violated Rights	Effects	Ways to Protect
<b>1. Poor People</b>			
<b>2. Labourers</b>			
<b>3. Women</b>			
<b>4. Children</b>			
<b>5. Dalits</b>			

4. Mark which is wrong and which is right. Then give reasons.

<b>Violation of Right</b>	<b>Right</b>	<b>Wrong</b>	<b>Reasons</b>
1. You shouldn't live in India since you are a Muslim.			
2. You shouldn't draw water out of the public well since you are a Dalit.			
3. You do not have the right to inherit property since you are a woman.			
4. You shouldn't travel to the places you like.			
5. You should not do the work that you want to.			
6. You can buy things only from certain shops.			
7. Women shouldn't be vehicle drivers.			
8. You should not speak in your mother tongue.			
9. When school time gets over, boys can play. Girls should do household chores.			
10. You should not practice the religion you desire.			
11. You should not marry the person you desire.			
12. Youth of the village/town shouldn't form clubs.			

For long, especially during the colonial period, the peoples of Asia suffered from gross violations of their rights and freedoms. Today large sections of our people continue to be exploited and oppressed and many of our societies are torn apart by hatred and intolerance. Increasingly the people realize that peace and dignity are possible only when the equal and inalienable rights of all persons and groups are recognized and protected... (*Preamble, Asian Human Rights Charter: A Peoples' Charter, 1998*)

5. Read the statements given below and mark if they are right or wrong. Cite reasons.

<b>Statements</b>	<b>Right</b>	<b>Wrong</b>	<b>Reason</b>
1. When big dams are built for the sake of the country's development, evacuating the people, who live there, is not wrong.			
2. Building houses for the poor, is not the Govt's duty because then the poor will become idle.			
3. Employees should work seven days a week.			
4. It is not wrong to make children below 14 years of age work for income.			
5. A widow should not remarry			
6. It is not fair that women and men get paid equally.			
7. It is not wrong to kill elephants to get tusks for making ornamental articles.			
8. The cause of poor people's agony is their idleness.			
9. Good wives should obey the words of their husbands.			
10. The demand that Dalits should be respected like others, is a just demand.			
11. Removing slums to beautify the cities is not wrong.			
12. It is not the Govt.'s duty to provide employment to youth.			
13. If children of the poor go to school, the livestock cannot be cared for. So, if they tend the cattle, it will prove useful for the family.			
14. The rich should be given priority, since they have money and status.			

6. Read the Rights given in the United Nations' Declaration on Human Rights given at the end of the lesson, in a group. Then list down the Rights.

- 1.
- 2.
- 3.
- 4.

etc.

2. Of the Rights given here, what are the Rights that you have come to know now?

- 1.
- 2.
- 3.

etc.

3. Of these Rights, which do you think are enjoyed by the people of our country. List them.

4. From your experience, list are the Rights that are denied to the people of our country.

### **Home Exercise**

7.a) Select a Right that you like and write it here.

b) Draw a picture to symbolise it.

c) Show this illustration to your classmates and,

1. Tell them why you like this Right and,
  2. How the illustration symbolises the Right.
- d) Place this illustration on the class's notice board for others to see.
- e) The teacher should put some questions to the students after seeing all the drawings (eg. Is the right, that you have selected, given to you by others or is it a one that come from your heart? How?)
- f) Finally the teacher should share his/ her thoughts with the students about the rights?

## What can laws do?

Social Disabilities Removal Act, 1833.

Travancore State's Declaration on Untouchability      Abolishment, 1925.  
Temple entry Act, 1939.

Protection of Civil Rights Act, 1950.

SC/ST Prevention of Atrocities Act, 1989.

Untouchability hasn't been removed although these laws have been enacted. Caste clashes continue to take place. Dalit colonies are still outside villages. These colonies do not have proper roads or crematoriums.

Even if there are graveyard/crematoriums, there is no path to reach the place. Dalits cannot enter temples or even touch temple chariots.

In all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration.

*(Article 3.1, UN Convention on the Right of the Child, 1989)*

## 16. MONARCHY AND DEMOCRACY

**Teacher** : Dear students, today we are going to learn something about an important lesson in human rights education.

**Student** : Sir, Are you going to tell us a story?

**Teacher** : No, we are going to discuss something which is very important for all of us.

**Student** : What is that? Tell us sir

**Teacher** : I am happy to see that all of you speak boldly in class.

**Student** : It is you, who tell us that we should be free. Only because of that we talk openly.

**Teacher** : You talk of Rights and Freedom. Who gave these to you?

**Student** : You

**Teacher** : Me? O.K. Let us keep it that way. Who gave them to me?

**Student** : Didn't you say that rights are not given by anybody, and that they were born with us? They can't be given by anybody. Am I right?

**Teacher** : Great !! You have expressed it beautifully. It is true that our rights are born with us. But don't we need the right to express them? Who gave them? This is the question. We are going to learn about this now. Before that, I'll ask you another question. Let's see how you answer that.

**Student** : (In one voice) What is the question?

**Teacher** : Who rules us now?

**Student 1** : The Chief Minister

**Student 2** : No, the Prime Minister

**Teacher** : OK. OK. who appointed this Minister?

**Student** : The Governor or the President.

**Teacher** : Can the Governor and President appoint anybody according to his/her will?

**Student** : That is not possible. They appoint the leader of the party, which has the majority.

**Teacher** : Who decides that which party has the majority?

**Student :** We decide. We vote for the representatives of the party, which we want to come to power. Only they can come to power.

**Teacher :** Now, we are coming to the crucial stage. Who elects the Chief Minister or the Prime Minister, who rules over us?

**Student :** We do.

**Teacher :** If so, we elect the Ministers and leaders who rule us. We do so by voting. If we are not there, no one can become a Minister. Isn't it so? We call this Democracy. We decide, who would do good to us and who would defend our rights. This rule is by the people, for the people and of the people. We say that all are kings of the nation since all of us form the government together.

**Student :** I have another doubt. You were talking of 'kings'. There can be only one king. How can everyone be a king?

**Teacher :** (Surprised) Human Rights Education is really effective. What a difficult question you have asked! There can be only one king. It is true. In monarchy, one person will have all the power. Only he can be the king. Sometimes the persons belonging to one family will be made kings, generation after another.

**Student :** If a king does something wrong, will he be questioned? Will he be punished?

**Teacher :** Nobody had the right to question the king. The people have neither the rights nor law to tell how the king should rule. You know the rights that we have in democracy. In monarchy, we can talk only of the duties of the people. No one can talk of rights.

**Student :** Are human rights possible only in a democracy?

**Teacher :** Yes. You said it correctly. Shouldn't a government created by the people, protect the rights of the people? It is because of this that we say that democracy should be protected. Democratic rule is a rule that respects the people and treats everyone equally. Only here, justice prevails.

**Student :** There have been many good kings. We have studied about them in our History class.

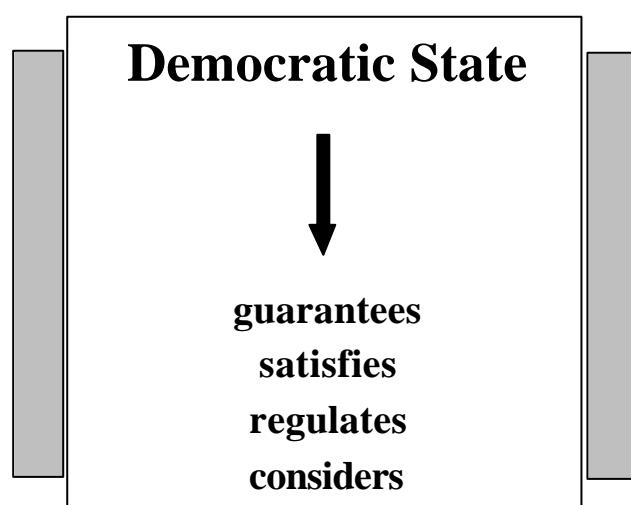
**Teacher** : It is true. I agree that there have been many kings, who have been generous, kind hearted and sympathetic. Let us suppose if some kings do not have these qualities. What can we do about it? Can we change the king? We can't. But in a democracy, if the Government we have elected did something wrong, and didn't respect our rights, we can take them away from power in the next elections, after 5 years. This is democracy.

I have to tell you something else too.

A king may do good for his people, out of kindheartedness and sympathy. Kind heartedness and sympathy are needed in a democracy too. I don't deny it. But in a democracy, it is the **duty of the government** to do good for the people. If the government doesn't do this, the people have the right to question the Govt. It is for this purpose that we have constitutional laws. We can go to court if the Govt. doesn't function according to the law.

**Student** : Is democracy so great? We have been thinking that Democracy means mere voting. We understand now that the people are the main force behind a Democracy.

**Teacher** : Do you know what we are called in a Democracy? In monarchy, all of us are subjects of the king. The king's subjects have to depend on him and obey him. But in a Democracy, we are citizens. Here, citizens have freedom, legal protection and right to citizenship. We have all the rights. We are citizens at all times, irrespective of the religion and gender we belong to.



<b>Monarchy</b>	<b>Democracy</b>
Individual's Power	People's Power
Grace	Duty
Favour	Right
In Monarchy, people are subjects with no rights.	In Democracy, people are citizens protected by the law.
In Monarchy neither food nor water is life. The king is life.	In democracy people are the life. All are kings of the nation.

### **Class Exercise**

1) Students should form groups and prepare answers for the questions given below which should be shared in class later.

1.(a) Are the midday meal, free text books and school uniforms provided by the Government of Tamil Nadu favours or are they rights that we are entitled to? Why?

---



---



---

b) Do you consider the services that have to be done for people by the Government of Tamil Nadu favours or duties?

---



---



---

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a  
<sup>1</sup>[SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC] and to secure to all its citizens:  
Political - do hereby adopt, enact and give to ourselves this constitution.  
*(Preamble , Constitution of India)*

- c) In democracy, when Govts. forsake their duties, do you think that we have the rights to question them? Whose rights are they? Why?

---

---

---

**2) Model legislative assembly**

- a) You would have seen the proceedings of the legislative assembly, on the television. In the same manner form a model legislative assembly with a speaker, ruling party and opposition parties.
- b) 'It is the Government's duty to provide medical facility.' Discuss this  
or  
'Drinking water is a basic need of the people. Receiving this is people's basic right. It is the Government's duty to provide this.' Debate on this.
- c) In the activities of this legislative assembly's sessions, how were rights spoken of by people's representatives?
- d) What were the rights talked about and how can they be protected?

<b>Rights</b>	<b>How?</b>
1.	
2.	
3.	
4.	
5.	

In Asian political societies, colonial laws and authoritarian habits and styles of administration persisted after independence. The State has become the source of corruption and the oppression of the people. The democratisation and humanisation of the State is a precondition for the respect for and the protection of rights. (**Article 5.1, Asian Human Rights Charter: A Peoples' Charter, 1998**)

e) What were the rights the <b>Rights</b> said to be violated?	<b>How?</b>
1.	
2.	
3.	
4.	
5.	

- 3.a) Read the list of basic duties carefully.  
 b) Say what are the important duties that we have to do for the public to lead a prosperous, protected life in the social setup of today, in Tamil Nadu. Explain with reasons.
- 
- 
- 
- 

c) What are your suggestions to implement the important duties that you have mentioned?

Write down the suggestions for each duty.		
<b>Important Duties</b>	<b>Reasons</b>	<b>Suggestions</b>
1.		
2.		
3.		
4.		
5.		

### **Home Exercise**

#### **4. Write your suggestions to promote and protect people's rights in our country.**

a) 10 activities to be carried out by the ruling party that has formed the Government.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_
10. \_\_\_\_\_

b) 10 activities that have to be done by the opposition parties.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_
6. \_\_\_\_\_
7. \_\_\_\_\_
8. \_\_\_\_\_
9. \_\_\_\_\_

People must participate in public affairs, through the electoral and other decision-making and implementing processes, free from racial, religious or gender discriminations.

*(Article 5.2, Asian Human Rights Charter : A Peoples' Charter. 1998)*

10. -----

c) 10 activities that have to be done by those in the Govt. administration.

1. -----

2. -----

3. -----

4. -----

5. -----

6. -----

7. -----

8. -----

9. -----

10. -----

d) 10 Activities that have to be done by the Police Department

1. -----

2. -----

3. -----

4. -----

5. -----

6. -----

7. -----

8. -----

9. -----

The State, which claims to have the primary responsibility for the development and well-being of the people, should be humane, open and accountable...

(Article 5.2, Asian Human Rights Charter : A Peoples' Charter, 1998)

10. -----
- e) 10 activities that have to be done by those in the judiciary.
1. -----  
2. -----  
3. -----  
4. -----  
5. -----  
6. -----  
7. -----  
8. -----  
9. -----  
10. -----
- f) 10 activities that have to be done by the Election Commission.
1. -----  
2. -----  
3. -----  
4. -----  
5. -----  
6. -----  
7. -----  
8. -----  
9. -----  
10. -----
- g) 10 activities that have to be done by the citizens.
1. -----  
2. -----  
3. -----

**Organisation of village panchayats.-** The State shall take steps to organise village panchayats and endow them with such powers and authority as may be necessary to enable them to function as units of self-government.

*Art. 40, Constitution of India*

4. -----
5. -----
6. -----
7. -----
8. -----
9. -----
10. -----

h) 10 activities that have to be done by student citizens like us.

1. -----
2. -----
3. -----
4. -----
5. -----
6. -----
7. -----
8. -----
9. -----
10. -----

i) Students should read out these suggestions in class.

(j) The teacher should share his/her thoughts on the entire exercise.

(k) All the suggestions should be compiled and sent in the form of a letter to the following addresses.

(1) National Election Commission	(2) State Election Commission
(3) Newspapers	(4) National Human Rights Commission
(5) State Human Rights Commission	(6) Supreme Court
(7) High Court	(8) Leader of the opposition party
(9) District Court	(10) Speaker of the Legislative Assembly
(11) State Police Officer	(12) The Chief Minister's Chief Secretary.

## Fundamental Duties

**51-A. Fundamental Duties** - It shall be the duty of every citizen of India -

- (a) *to abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem;*
- (b) *to cherish and follow the noble ideals which inspired our national struggle for freedom;*
- (c) *to uphold and protect the sovereignty, unity and integrity of India;*
- (d) *to defend the country and render national service when called upon to do so;*
- (e) *to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women;*
- (f) *to value and preserve the rich heritage of our composite culture;*
- (g) *to protect and improve the natural environment including forests, lakes, rivers and wild life, and to have compassion for living creatures;*
- (h) *to develop the scientific temper, humanism and the spirit of inquiry and reform;*
- (i) *to safeguard public property and to abjure violence;*
- (j) *to strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.*

*Part IV-A 51-A Fundamental Duties, Constitution of India*