

ME
YOU

MINE
OURS

**LEARNING THROUGH
REASON & DIALOGUE**

STD V



KHOJ- EDUCATION FOR A PLURAL INDIA

(A program of Sabrang Trust - Mumbai)

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LEARNING THROUGH REASON & DIALOGUE

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Khoj

Our Quest

Why?

What?

How?

Why do children ask so many questions?

Little ones ask questions all the time about anything and everything. They want immediate answers. Do we adults always give them the answers? Many of the questions children ask start with 'why..' or 'what..' or 'how...'? Why is the sky so blue? What makes the stars shine so bright? Why do people die? Why is there not enough food for everyone to eat? How hot is the sun? Why do policemen have a scowl or potbelly?

This constant desire to know and search for answers in everything among the young is a quest. Just as children have always wanted to know more and more about what they observe around them, adult human beings have also wanted to find out and understand how people have lived down the ages

So, from the earliest times until now, some people have been asking questions about how our ancestors lived, what food they ate, what clothes they wore, what they did with their time, what kind of books they read, how they traveled, earned money etc. They have been trying to find the answers to these questions, so that we all grow in understanding of these people. To understand how people lived in the past is to develop an understanding of the present and our future.

KHOJ, in everyday parlance means to explore, to search for, to get to the roots of. We try at KHOJ to explore who we are, what we are. We ask questions of the people and the world around us, how we and others both think and feel. We engage with young minds about their opinions on issues of the present, past and future that concern all of us. We delve into the past, present and future. Through many interesting sessions we ask questions that normally do not get answers. We listen to others as well as express our own opinions,

KHOJ is about people, all people. Some brown people, some not so brown. Some Hindu, some Muslim, some Dalit, some who speak Tamil, others who speak Assamese or Kashmiri. Women and Men. How are we different from others? And how are we the same? We ask questions, search, discover, and explore with the help of students and teachers. Search within us for the questions we long to ask, never mind if we do not have the answers. We encourage debates dialogues discussions into issues that concern us or bother us. Disagreements and differences should be expressed through dialogue and debate that is our credo.

Understanding the history of peoples and countries, their cultures, faiths and beliefs is also encouraged. We encourage young minds to explore the past and present afresh as you

take steps into the future. We need to understand ourselves, our families, our neighbourhoods, our village, town or city. Also our country, neighbouring countries and the world.

Misunderstandings and divisions among our people have over the past three decades or so spilled into violence in our towns, cities and villages. Children in the midst of these communities have been the worst sufferers. Young minds have grown up with the reality of this violence, with media, especially television bringing images of the violence, unnaturally right into our lives. We watch television, hear the words, are forced to see the images and are left with impressions and often the opinions of others. It has become crucial for any responsible adult or education system concerned about the impact of these conflicts on growing minds to attempt to equip our young to creatively confront these images and deal with them.

This is what we have over the past 17 years attempted at KHOJ. We bring into classrooms and schools a sensitive and creatively designed course curriculum that introduces issues of question and conflict and encourages young minds, their teachers and parents to deal with them. Often we are restricted, by the harsh realities of the architectural structures of urban educational institutions that cram large numbers of children into box-like classrooms, to function within a classroom space that forces children behind rows of desks, fidgeting to find a comfortable position. Still we have tried, within the confines of physical space and atmosphere to open young minds to the joy of disagreeing, questioning and growing. This is a critical process we believe to nurture young citizens and adults who think, care and share about what matters around them.

Exploring images, expressing genuine feelings (even resentments) through paintings, colour and line drawings, music as a form of teaching and conceiving certain creative modules that give the space to children to express their genuine emotions and perceptions on the issues being dealt with have been our chosen technique. We now have a wealth of children's work. As a KHOJ enthusiast, a ten year old from Std V described his impression of the first KHOJ sessions, "This is a class where we have to talk about our feelings!"

Our aim at KHOJ has been to evolve an alternate approach to the teaching of social studies as well as radically change its content. We introduce topics of discussion that have led children to excitement and teachers to ask "But will not such steps lead to a very noisy classroom?" "Yes we answer but it's the right kind of noise." The sound that comes from healthy minds debating and discussing issues of concern.

Our method is

- To engage with the emotional world of the child through creative interventions.
- To use new (multi-dimensional), interactive teaching techniques for social studies and history teaching.
- To use discursive and creative exercises for greater engagement, to encourage the student to ask questions and make inquiries; to encourage practical orientation while not neglecting theoretical knowledge.
- Through KHOJ Khabar, we introduce the concept of Media Studies and Media Critiques that are regularly encouraged, developing, in the young, a skill in analysis and dialogue that all of us need to develop;
- To emphasize and focus on conflictual issues in the realm of the personal, political and social – hence the orientation towards Conflict Education.
- The idea behind this is to enable us to impart strength and strategies to the young towards Conflict Resolution, inclusive and relevant in terms of subject choice given our present day social realities.

The KHOJ Way

- **Teach Our Young How to Think, not what to think**
- **Convert a Conflict into a Debate or Dialogue**

The issue of the South Asian region is a constant physical, historical and creative focus within our syllabus. The rationale for this is that the Indian student becomes familiar with his/her regional issues and problems – even the contentious ones – along with familiarity with parts of the western world. Aman is an olive branch of the Khoj project. This was conceived one, with the realisation that with all our emphasis on a comprehensive education, the best of schools impart very little knowledge about India's neighbours, the countries in south Asia. Pakistan, Bangladesh, Sri Lanka, Nepal, Burma, Afghanistan, what do our children know of these countries? Schools within the South Asian region need to be in contact with children and teachers writing to each other, interacting and even curricular issues being shared. That lay at the bottom of Aman our south Asia penpals project.

When we first began Aman fourteen years ago, our kids asked searching questions. If the relationship has to be meaningful, they said, on two aspects that bother them : Partition and Terrorism in Jammu and Kashmir. Reassured by their candour, we introduced these topics at the Std. VII level in the class. The letter-writing between children of different neighbours continues, sometimes handicapped by the relationships of our governments.

KHOJ, was born in 1994 after a difficult and painful period in Bombay's history. It has now spread to over six dozen schools in Maharashtra, Gujarat, Andhra Pradesh, and Delhi. KHOJ has been a collective journey of committed individuals, firm in one belief that given openings to the reality of life, sensitively and creatively handled, young minds can, as well or better than adults, cope with issues of difference and conflict. The KHOJ pedagogical orientation and approach has also been critical in the evolution of the new NCERT textbooks at the national level. KHOJ was among the first to theoretically analyse and create a nationwide advocacy platform on the narrowing down of the Indian history and social studies syllabus. Our efforts at KHOJ have been collective with a vibrant team of over two dozen individuals involved.

Welcome to the KHOJ journey.

Teesta Setalvad
Director
KHOJ Education for a Plural India

KHOJ ACTIVITIES

SCRAP BOOK

The study of history each year will include a scrapbook where our interviews and field trips will be recorded, our maps will be stuck and any other pictures and bits of information that we discover around the subjects we are exploring will be put. Our scrapbook is going to be an ongoing source of evaluation for our teachers who will be doing their best to make the teaching of history come alive. Maintain your scrapbook well: draw interesting maps, record interviews. Follow your textbook as much as the activities and exercises suggested. Join hands in making the subject of history come alive for us all!

CLASS COMMITTEE

Each year elect a class committee that will specifically deal with exciting activities generated through history and civics. Through it your voices can be heard, you can come up with ideas and exchanges. Organise debates and discussions on current issues that are bothering you. This will be a five-member committee or could have more representatives if you feel that to be necessary. Elect your colleagues from among yourselves who are good at the responsibilities that the Committee should take up. Try and make sure that members of the Committee rotate each year and do not remain the same. That way each one of us gets a chance to shine, to show our individual talents. Choose an attractive name for your Committee.... Choose your reps with care...

HISTORY CORNER OR HISTORY ROOM

To make the learning of history more interesting we are going to develop, along with our teachers a history corner in our class or even better a history room in our school. This will help us share our own historical findings, data (bits of information on small pieces of chart paper), our field trip reports, and our interviews with others in the schools. Our parents will also be able to come and view them. Our teachers will help us keep the effort going with charts and pictures. Do not forget the reference of a globe or a map is essential to a good understanding of history. Just as we love the computer room and the science laboratory, we must make our history corner or history room come alive to share our own explorations in history!

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SESSION 1

**EXPLORING THE WORLD OF
THE YOUNG**

SESSION 1 - EXPLORING THE WORLD OF THE YOUNG

Chapter One - Know Yourself

This is the first session that introduces our different approach to each one of you. Our effort is to begin with exploring your feelings and opinions and allowing yourself, in the classroom to express your opinions. From the world of the child we move outside to the world of our mohalla or basti, the city or village we live in, the state the country and the world. But first we must allow ourselves to be heard, our feelings and opinions to be expressed.

Draw Your own Portrait, Create a Self Portrait

Draw yourself and, next to the drawing, list and/or draw your 'likes' and 'dislikes'. In the items that you list, will be not only everyday, material things like your favourite food or colour but you will also explore your feelings. You will think hard and mention the people who are important to you and most significant of all, you will close your eyes and think hard about the happenings or events that make you happy and sad, hurt and angry, content and lonely. Remember in these sessions, being frank is more important than being good. Then you will list your thoughts under two headings, 'likes' and 'dislikes'.

Often it seems easier to talk about pleasant experiences rather than unhappy ones. One Std. V student once said to us when we explained this session, "I hate to dislike." While this is true for most of us, there are still some happenings that do have a negative impact on us. Since we are all alike but also a bit different from each other, the impact of these is different on different people, and children. It is however important to learn to recognise what these events are, the ones that make us happy and those that makes us lonely, angry or sad. To learn to recognise these helps us to deal with feelings, positive and negative. Hence next to the drawing we are also listing, in two separate columns, the situations and feelings that make us uncomfortable, hurt, angry or sad.

Once the self portraits are ready along with the column on likes and dislikes, we hand over the exercise to the teachers/facilitators who do a bit of their home work studying the entire class' work. They do not reveal what they read as we have shared our opinions in confidence. At the next session, they draw up a list of feelings and concerns that have been articulated by the class and discuss them.

Two different follow up exercises are then undertaken. One is individual the second one is collective.



EXERCISE

A Child s Likes Feelings that make a Child Comfortable	A Child s Dislikes Feelings that make a Child Uncomfortable
a. b. c. d.	a. b. c. d.

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

A. You have expressed your feelings on things that make you feel comfortable and happy and situations and feelings that make you uncomfortable, angry and sad. What do you feel about undertaking such an exercise in class? Is it useful and necessary?

.....

B. Do adults take the time off to listen and hear what young people are thinking and feeling?

C. What are the topics that adults should be discussing with children?

.....

D. What is an ideal parent child relationship?

.....

E. What is an ideal teacher child relationship?

.....

Second Session

After the self portraits have been completed and submitted, at the second session the students sitting in pairs in the class have a follow up exercise with each other.

Each student then writes down his/her impression of the partner in the class after which these views are shared between the two. Often what we know and feel about ourselves is not what our neighbour thinks of us. To know another's impression of us opens our eyes to aspects of ourselves that we have not looked at before.



SESSION 2

**FROM SELF-PORTRAIT TO PROBLEM
SOLVING IN THE CLASSROOM**

SESSION 2 - FROM SELF-PORTRAIT TO PROBLEM SOLVING IN THE CLASSROOM

The teacher/coordinators have looked at the self portraits and the 'likes' and 'dislikes' sections of the children's work and have worked out some of the major collective concerns of each student. Individual concerns are kept confidential.

Issues that arise out of each class/batch are then culled out into 'three-four issues to be discussed in class groups.' Since no two batches of children are the same, their responses. Hence homework by the animator is essential.

Opinions of the Young Student

A Child's Question: Does beating a child stop him/her from doing the thing he/she was beaten for again?

Child's Answer: We must not beat the child because beating makes the child stubborn and he will do again and again what we are trying to stop him from doing. Instead we must make him/her understand what he is doing is wrong.

No. Beating cannot solve the problem because when parents beat us we get very angry and we do the same thing again and again.

(Sarika Jain, V-A)

Can children talk to parents/teachers and explain to them that being beaten is a very unhappy experience?

1. Yes, children can tell this to parents and explain to them that being beaten is a very unhappy experience. When I took this problem home and told my parents this, they told me they knew this but that beating is the right thing. 'When we beat, (it is to make you do) the right thing.'

(Richa, Std.V-B)

■ **EXERCISE** ■

Do you agree with this solution?

What is yours?

A. Can children talk to parents/teachers and explain to them that being beaten is a very unhappy experience?

Anil was having his dinner with his parents. Anil dropped the glass of water and there was a mess on the table. His mother slapped him in anger. Was it right to beat him? He had not dropped it purposely. Later Anil told his mother he was hurt for she had beaten him unnecessarily. His mother regretted later. Understanding parents can listen to the views and feelings of their children. Parents should not beat children in front of their friends, cousins etc. This can hurt the feelings of the children. Children too have a right to make their parents understand their hurt feelings.

(Bhamik Dave, Std. V-B)

Being beaten is a very unhappy experience for children. And children can explain this to parents/ teachers by showing them their unhappy feelings. When they get beaten it hurts and pains a lot; when anyone beats anyone, they should think that the same thing can also happen to them. Teachers obviously beat children with long wooden rulers and think it is going to improve them in their studies. But they don't think about the feelings of children and that when they beat them it hurts and pains them a lot.

Actually, parents and teachers must explain anything to them with love to make them improve in their studies instead of beating them. In the same way, then, if parents and teachers listen to children's feelings, the children can explain to them that being beaten is a very unhappy experience.

(Rachita V-B)

'Spare the rod and spoil the child' is an old saying. But why use the rod, dear parents and teachers? We, the students of today know well our abilities. If I cannot reach the standard of Maths "B" grade, do not irk or malign me for I maybe more capable in a subject where "B" does not score that high. Do not flog me to fulfil your ambitions and desires; I am not a race horse, let me move forward at my own pace.

(Aparna Wagle, Std, V-B)

Do you agree with this solution?

.....
.....

What is yours?

.....
.....

B. Give examples of differences in caste and religion, from real life that you don't like.

1. Calling someone untouchable and not sitting next to him, not touching him. Taking out a Punjabi's (Sikh's) pagdi. We must not say, "He/she is Muslim. They cut off god's (cow's) head. I don't like him."

(Ajay Choudhary, V-D)

2. We don't like the fact of Muslims fighting Hindus and Hindus fighting Muslims in the old days.

(Vishal Shah)

3. Spoiling one's religion by breaking temples and tearing religious books. Speaking bad things about one's religion.

(Bhavik Saglani, V-D)

Do you agree with this solution?

.....
.....

What is yours?

.....
.....

C. Who are my enemies? And why are they my enemies?

1. My self and some of my friends are my enemies. They are my enemies because they are jealous about what nice and new things I bring. They compare marks, how much percentage I get, with their results. Sometimes when I talk of them, they don't answer me. They hit me with without reason. That is why they are my enemies.

(Vaishali Dodia, V-C)

2. My enemy is Pakistan. It is my enemy because it fights with all other countries and they also cheat in cricket. My enemy in cricket is Wasim Akram and that is all who are my enemies.

(Pankaj Salve V-C)

3. Anger and laziness are my enemies. Anger is my enemy because when I become angry I loose my power of thinking. I speak the words that should not be spoken and that way my friends become my enemies. I also create bad effects on my body. Anger is also harmful to the people around me. My enemy laziness is harmful to me. Because of laziness I waste many important hours. I can't complete my work in time. I remain behind in all the subjects.

(Alay; V-C)

Do you agree with this solution?

.....
.....

What is yours?

.....
.....

EXERCISES

What kind of concerns get articulated?

Beating is Humiliating for Children, and do adults believe that by beating the child they will prevent the child from committing the same 'mistake' again?

A. What is your opinion on the above issue?

.....
.....

Why were my parents happier when my brother was born?

B. Do you feel parents treat girl and boy children differently?

.....
.....

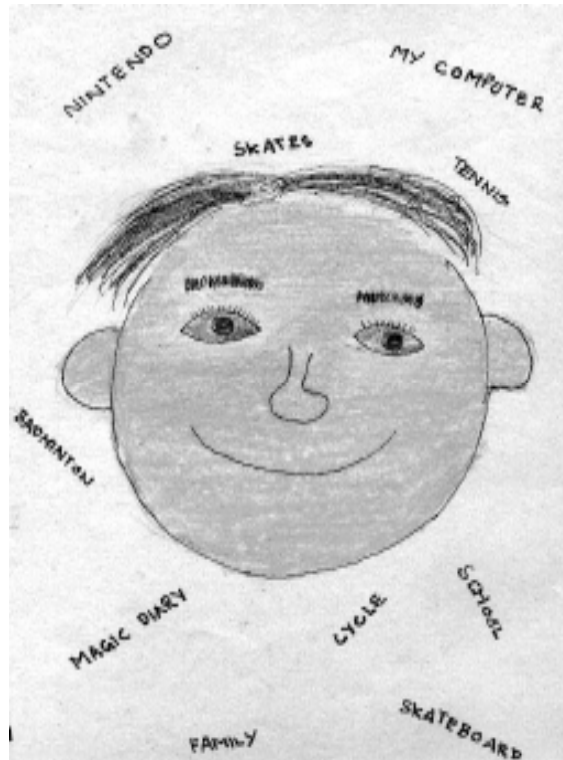
Can India and Pakistan ever be friends?

C. Should we talk about such serious issues in the classroom?

.....
.....

D. Which are the other issues that bother you that should be addressed, through discussion in the classroom?

.....
.....

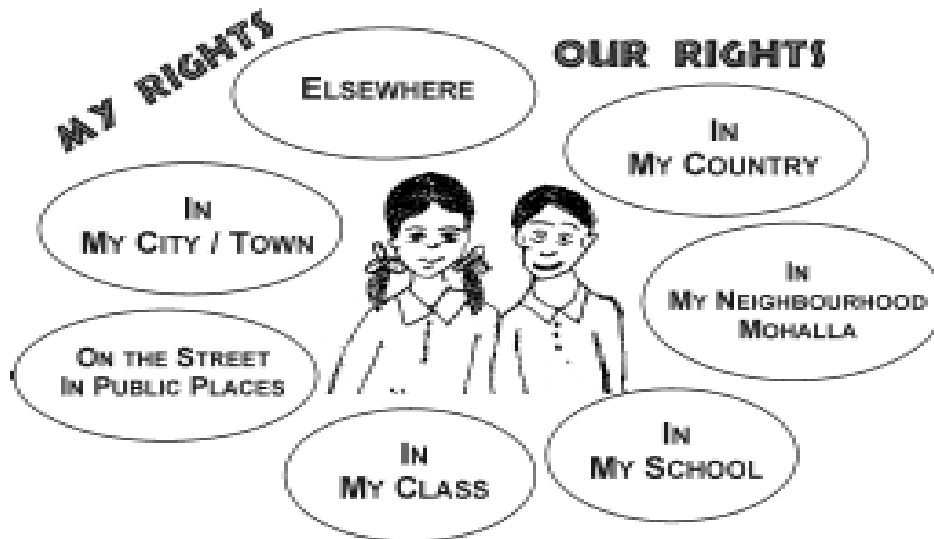


SESSION 3

MY RIGHTS ON CHILD RIGHTS

SESSION 3 - MY RIGHTS ON CHILD RIGHTS

This session is expected to evolve a lasting understanding and grasp within each young mind of what his/her rights are as an individual.



Each child is given this chart and asked to reflect and fill in the responses on the following queries

WHAT ARE YOUR RIGHTS ??

In the home....

In the home we have a complete right to come and go, eat sleep study.

In the locality (basti)

In our basti we have the right to play make friends, to be helpful and available to others when they need us.

In class

In class we have the full right to make friends and to question and respect teachers

In the school

In school we have the full right to make new friends, study, join in every game, and teach those children who have difficulties with their studies.

In the city

In the city we have the right to.....

EXERCISE

CLASS GROUP EXERCISE ONE

After the Chart has been completed by each individual child, the teacher divides the class into groups of five-six. Each group, then prepares a charter of 'MY RIGHTS' listing eight to ten rights.

CLASS GROUP EXERCISE TWO

The Class Then gets each group to each charter and after discussion a Common **CHARTER is prepared for the whole class.**

A critical part of the discussions involve discussing those rights that were listed by individual students but were lost in the group or class charter. Also analysed are those rights that were absent in the individual chart of the child bur surfaced in the group or Class Charter. A Comparative List is also made.

Individual Rights

.....
.....
.....
.....
.....

Group Rights

.....
.....
.....
.....
.....

Class Charter

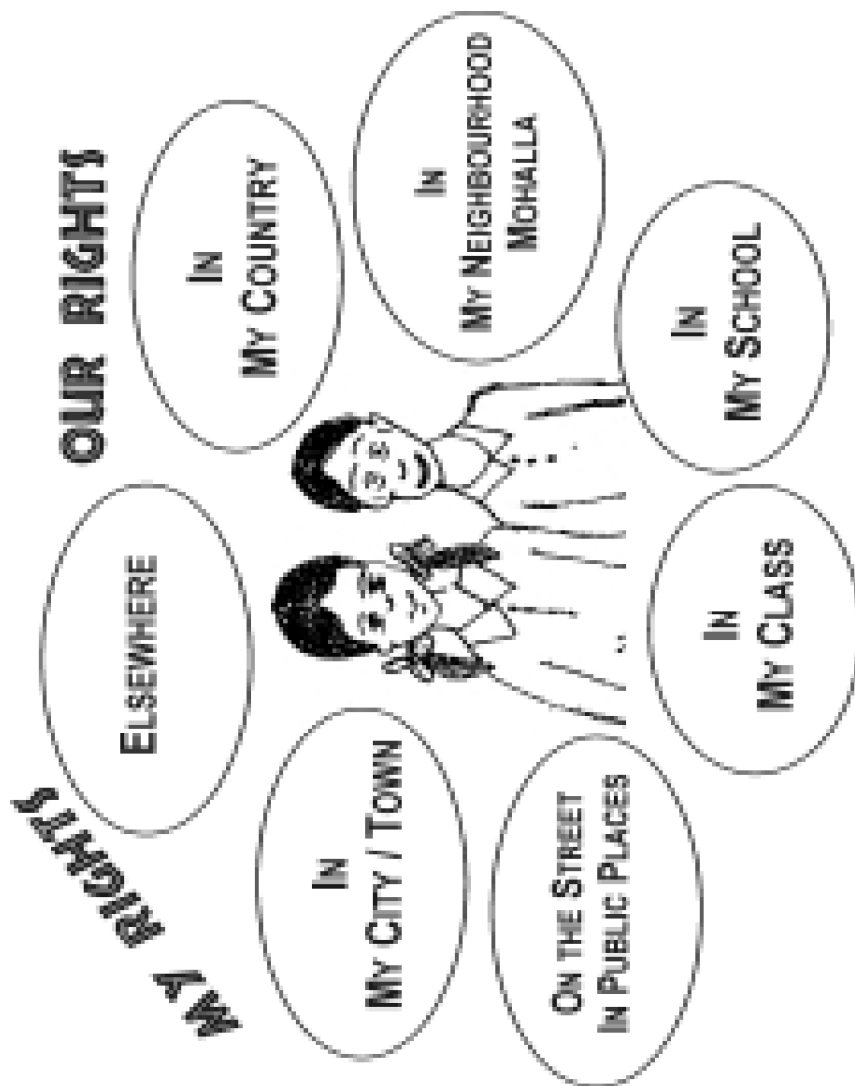
.....
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.....

CLASS GROUP EXERCISE THREE

After the Class Charter has been prepared, a Session is held in which the Class Teacher and subject teachers are Present. The Charter is read and discussed together. There are some issues that would require the Teacher's Specific Inputs especially when it came to the Children's articulation of rights within the Class and the School.

Our Rights and Teacher s Rights, Rights and Responsibilities Rights and Duties.

This session concludes with Two Separate Charters being drawn up Child Rights/Students Rights and Teachers Rights





SESSION 4

HUMAN YEARNINGS

SESSION 4 - HUMAN YEARNINGS

Human Yearnings 1

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 be buried in 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 by her husband. She was selling flowers 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 she escaped death. At present, she lives with her children. Her whole body is scared 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 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 stations 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 every-one's mind.

TYPES OF YEARNINGS

We have already seen that the desires 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 permits 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, Character: 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 works:

I have a great desire to draw. Any scene I see, I long to draw. When anyone 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 notebooks. 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 religious harmony.

8) Longing for Social Status

My father cleans latrines for livelihood. I studied upto 8TH standard. Then dropped out due to poverty. But the desire to continue my studies is always there. Not only that. I wish that at least in my next birth my dreams come true. This is the longing of 14 years old Suguna.

9) Longing for independence:

My name is MEERA. I am studying in ninth standard. My brother is studying in 8TH 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** ■

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 readings 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 Kaliammal

C. How does the yearnings of Janu differ from the yearning 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 well. You happen to see it. But you don't know swimming. What will you do? Why?

- a) Students should share their views.
b) And finally the teachers would summarise and give his 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 lessons 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 things. (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

- a.
- b.
- c.

Unfulfilled yearnings

- a.
- b.
- 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 teacher's 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 and given here loudly and other student should repeat it. After the reading is over, they should list the living beings on the blackboard.



SESSION 5

UNDERSTANDING EQUALITY

SESSION 5 - UNDERSTANDING EQUALITY

One way of understanding equality is to look at the inequality around us .

What is a Democracy

Democracy is a term used to describe that form of government in which the sovereign power resides in the people and is exercised either by them or by officers elected directly by them. In modern use, the word democracy, often denotes a social state in which **all citizens have equal rights**.

When India as we know it today was born on August 15, 1947, Partition accompanied Independence as along with India, the neighbouring state of Pakistan also took birth. The tragedy lay in that the Partition was violent and brutal, taking lives, causing mass scale displacement apart from a variety of other forms of violence. The scars of that bitter severing of lives, families and neighbourhoods have still to heal.

Between August 1947 and January 1950, a body of eminent jurists, social reformers and lawyers was formed into the Constituent Assembly and these persons, who are remembered as the Founding Fathers deliberated for two and a half years on issues of principle and law to frame the Indian Constitution.

Should India be a democracy or should we adopt a different form and structure of government?

Should we have a body of Fundamental Rights that guarantee equality and justice to one and all, man and woman, rich and poor, upper caste and Dalit, Hindu Christian, Sikh and Muslim?

Should our Constitution be based on the highest notions of liberty, equality and fraternity as symbolized in the struggle of the oppressed castes in this country, the anti-Slavery movement in the United States and the French Revolution?

These are some of the questions deliberated upon by this body of persons who were formally constituted into the **Constituent Assembly that drafted the Indian Constitution**. The Constituent Assembly debates available for the keen student of civics, politics and history are available in both the Library of the Indian Parliament and in major Indian libraries even today. A close reading of these debates explains to us the *raison d'être* or **the reasoning behind many of the political choices** that India as a nation made. More than anything else they show us why and how the choice of **democracy** as the chosen political structure arose from both lofty principle and pragmatic policy.

In 1947 as now, India was and is a widely disparate society. Geographically one, the greatest disparity was between the rich and the poor, the haves and the have-nots. A multiplicity of languages, cultures, customs and religious beliefs had existed in this vast geographical entity that we today know as India (and includes Pakistan and Bangladesh). There had been some clashes and conflicts but until Partition 1947 no bitter schisms. To weave together a viable nation state, therefore, it was critical and necessary to construct an edifice committed to equality, justice and non-discrimination.

The Dream and Reality

In the United States of America, a bitter civil war was fought in the mid-18th century, out of which bitter conflict emerged the victory of the Anti-Slavery Movement and the US Bill of Rights. Despite the existence of the lofty principles in this laudable document, bitter manifestations of discrimination and segregation existed in this country until the 1960s and are even prevalent today. Racism is described and understood specifically as the form of discrimination based on race and colour. In the 1960s, the historic movement of American blacks led by Martin Luther King Junior, a century and more after the Bill of Rights had been penned and was part of the US Constitution, was against segregation and discrimination.

In the deep south of the USA, as recently as forty to fifty years ago, white persons did not allow admission to blacks in their schools, there were separate lunch counters for black people, discrimination for centuries had led to a callous treatment of black men and women; in buses the first five seats were reserved for white men, women and children!

So is the story within India. The Indian Constitution with its lofty ideals committed to equality, justice, non-discrimination and fraternity is the goal and the aim. Fifty-three years after Independence, unfortunately however, the reality is different. Deprivation of a long and healthy life (people not expected to survive beyond 40), high levels of adult illiteracy, deprivation in economic provisioning by the percentage of people lacking access to health services and safe water and social inclusion (employment is one indicator) has put India at a low rank of 119 out of 169 in the United Nations Human Development Index, 2010.

Within this broad picture that is itself non-edifying, the vast disparities or differences between the opportunities and privileges available to one section as opposed to another tell their own tale:

In India, the illiteracy rate among the scheduled tribes (about 7 per cent of our total population) is 70 per cent compared to 48 per cent for India as a whole. What does this mean? That, whereas nearly half of Indians are today denied by poverty the basic right to education, among scheduled tribes who live in remote and far flung areas, the deprivation of education reveals higher rates of denial. Nearly 70 per cent of Indian tribals (Scheduled tribes) are denied education today.

This factor tells us something about human nature, political organization and governance. In the US as in India, despite the existence of a set of ideals enshrined as fundamental or basic rights in either the Bill of Rights or the Indian Constitution, the unequal realization of rights and privileges is the unfortunate reality. Whereas economic disparity, like that between the rich and the poor is one of the major factors behind this difference or denial of opportunity, there are other equally crucial factors. In USA, it is racism and in India, these are caste, communal and gender discrimination.

Disparities Within

India is not the only country or civilization where this discordance between the dream and the reality exists. There are many other countries where internal disparities exist between different groups of people, a few more privileged, the vast majority underprivileged.

FOR EXAMPLE:

In South Africa, in 1995, the unemployment rate among the African males was 29 per cent, seven times higher than the unemployment among white males which was at 4 per cent. These figures show how even four years after the peaceful, non-violent transition of power from apartheid based to democratic rule, in South Africa, it was that much more difficult for a black male to get a job.

In Namibia, in 1998, the poverty levels of the San speaking group was at 60 per cent, six times more than the English and German speaking groups at less than 10 per cent.

Most interestingly, the UN Human Development Report, 2010 report also illustrates how gender disparities, that is significant difference in the literacy, employment, health and poverty levels, between women and men exists to the detriment of women in all societies.

Of the 169 countries surveyed, as many as 30 have the gender development index value of less than 0.500 showing that women in these countries suffer a double deprivation of lower human development in general and also in comparison to men.

How does a society or country go about improving the lot of its maximum number of people when such vast differences in opportunity exist?

For any society or any country to genuinely tackle questions of disparity and inequality of opportunity it is important that we use disaggregated data for assessing progress in human development and human rights. Statistics or figures that reveal differences by gender, region, community and caste is therefore the first step in us trying to find out where progress is needed most. This is also central to an approach committed to human rights.

EXERCISE

EXERCISE ONE

One.

Project: Understanding our Disparity

In the area where you live identify five families, each of which lives in different **social and economic conditions**. There should not be two families from a similar situation in where they live, the professions of the parents, the schools the children go to or not etc.

1. Find out the total earnings of each of these families. Is there a difference? What are the choices that the family then makes in terms of

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2. Which school the child goes to

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3. Extra curricular activities

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4. Health benefits

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5. Holiday choices etc.

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Now write an essay on whether there can be genuine equality without equality of opportunity.

Worksheet on Caste

(Both Teachers and Students to both complete the worksheet on caste and the Teachers and Students must share the Reponses)

1. What does the caste system mean ? What are its main principles?

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2. Is the question of caste important to Indians? For example, how much does belonging to one caste or another actually affect Indians today?

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3. When did you first get to know about the caste system? Can you describe, also, how you got to know?

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4. Is the caste system still at work within Indian society? If yes, how, in your opinion does the existence of the caste system reveal itself?

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5. What do you feel about the caste system? Is it a good system or is it an unfair one? Give examples with your answer.

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6. What is the main principle of the caste system that makes it particularly different from any other social system in the world?

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7. What was the main contribution of Dr. B,R, Ambedkar?

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SESSION 6

KNOW MY CITY, MY VILLAGE

SESSION 6 - KNOW MY CITY, MY VILLAGE

This session is about exploring the world immediately around us, how it came into being, its history. Let us for example take a map of Mumbai, Aurangabad, or Pune. The session begins by distributing a map of the city. Take the city of Mumbai. Here is the map.



Each child in the class is given one map. The session involves actually dotting specific locations on the map that are the spots that impact on the child's life in and around his/hers home, school family and community life. For example over a week or a fortnight what are the areas that enter into our lives.

For example,

The location of the school, the home, close relatives, friends, place of worship, mother or father's work location, any other adult or child's location whom we interact with over a time span. The map is drawn up in varied colours for each location with a key that explains the locales.

When we complete the exercise we are struck by the fact that while the area/place where we live is huge, our lives concern only a miniscule part of a much larger whole.

EXERCISE

Mapwork

EXERCISE ONE

This is a map of Mumbai. Look at it carefully. Your teacher will help point out the important spots on the class map. Now trace **one week in your life**. Your day starts in the morning, Mark the spot on the map where your **home** is, draw a **home there**.

Where do you go next? **School or somewhere else?** Mark the spot on the map. What about other week-days after school ? And what about the week-ends?

At the end of the mapping exercise, you will observe that you and your life, all of us make up a very tiny spot in a vast city like Mumbai. What is the rest of Mumbai like? Where do the milkman, the *dhobi*, the bus driver, the vegetable vendor live? What of the women and men who sweep Mumbai's streets clean?

EXERCISE TWO

Choose one of these people who have been unnoticed by us but whose days and lives we will now try and trace and understand. Who will you Choose? A postman? A policeman? A woman on your street corner selling bananas?

Who?

Sketch an interesting life story after conducting live interviews.

OR

History of My Neighbourhood

Trace the History of Your Locality. An important building, **a landmark**. How far back does it go? Who are the oldest residents? Did something historic happen in your locality that you can investigate by talking to people?

EXERCISE THREE

Another field trip

Identify interesting localities for field trips that challenge the teacher and the student: and are representative of the values that Mumbai stands for.

FOR EXAMPLE

Haji Ali, Azad Maidan, Gowalia Tank, Dadar lower market, Maratha Mandir
Agripada, Localities Dhobighaat, RK studios, Kamgar Maidan

EXERCISE FOUR - MY FAMILY HISTORY

Let us now try beginning to compile a small personal history of your own family. We want to help you trace and research where each one of you came from, which languages we spoke and speak, whether we have ties with our places of origin.

It may take more than this academic year but we must begin now and set ourselves goal of how much we need to do each month and each year.

To Begin

Identify/Find one or two persons your family who carry within them so many stories about your family. Start with having a simple conversation with them, talking to them, asking questions. Remember to take detailed notes, in point form while they are speaking or immediately after the conversation. Remember what we want to write down when we are compiling our family histories. There must be interesting and lively characters that we need to describe. Letters and Documents that we include as references and to make the Story realistic and authentic

We then need to look at the reasons why many of our family members did the things that they did – the place/places they lived in, the professions occupied by them (was there any change or shift in these?), the customs and beliefs that they followed; how they married, food habits and preferences, how these changed, how they relate to each other etc. etc

We must remember that when we are speaking to people about persons and events close to them, a certain amount of feeling can sometimes cloud clear thinking. Therefore it is always important to try and speak to one or more persons about the same exciting events/happenings and personalities and thereafter for you to draw your own conclusions from these. Investigate; Crosscheck the versions and the sources.

What actually happened?

Written Sources

If you have within your family, written sources like letters, documents, personal diaries you must slowly begin to go through them and begin noting the interest findings in your scrapbook on My Family History

You can begin this year with speaking to a few key people. But why not keep Std. VI or VII as the cut-off date to have this history written and ready?

Once completed this is a fit exercise for sharing in the Classroom. Reading out the Individual Migratory Histories of Young persons brings the class alive to the vitality of different languages beliefs food habits and cultures.

*1 From Majhi Mumbai a forthcoming KHOJ publication; Copyright with Teesta Setalvad for KHOJ



SESSION 7

PAST, PRESENT AND FUTURE

SESSION 7 - PAST, PRESENT AND FUTURE

The **traveler** in the past often wrote down what he or she observed, for future generations.

The **historian** reads what has been written by not just one but several writers, studies and examines objects left behind by our ancestors **like their pottery (clay pots, utensils, jars, vases etc) jewellery etc.** tries to understand early words and scripts found on stones, pillars and rocks and then explains these facts to us.

Why do we learn history?

All of us, from our childhood on, love to listen to stories that tell us about our birth or about how our parents and grandparents lived and behaved when they were young. Just as each one of us has this human curiosity about our own families, human beings, as a whole, have a curiosity to know about the entire human family. History teaches us about the lives of people in the past, how they lived, what they ate and how they traveled from one place to another, and to satisfy this curiosity, we read stories of the past written by people who have studied the works of the historian.

EXERCISE

EXERCISE 1

When Aji was a little girl

When Dadi read her first book

Let us try this exercise. Remember it is part of understanding what history is all about.

My grandmother's Story

- Ask your grandmother questions about the days of her youth. In case you cannot speak to your grandmother, you can speak to your friend's grandmother instead. Here are samples of the type of questions you can ask her
- Ask her to describe her life when she was a little girl.
- Did she go to school like you do?
- Did she find it easy to study?
- Did she read storybooks?
- Did she go to college?
- Was Mumbai as polluted then? (If she lived in Mumbai)
- When did she get married?
- Was it easy for her to look after her family?

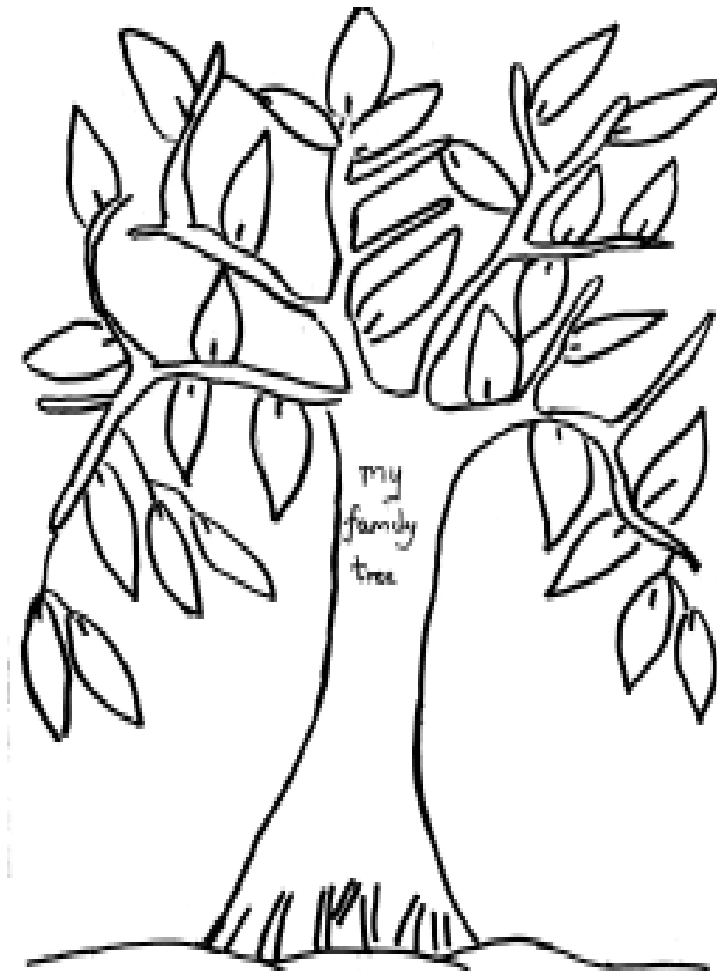
EXERCISE TWO

Family Tree

One

- Through a simple conversation with one of your parents, grandparents or near relatives, draw a **family tree** of your entire family that has its roots growing deep into many generations.
- Assume you and your siblings are the youngest branches and begin drawing your family tree.
- How many generations were you able to go back to?
- Do you remember the names of some of your ancestors?
- Remember that we are talking not only of **forefathers** but **foremothers** as well, of a family tree, or maybe two, that traces both your **maternal (mother's)** and **paternal (father's)** families.

(Diagram)



*1 & 2 Copyright with Teesta Setalvad with KHOJ, book that is in publishing stage, Aug 2001

What?

What then, is history?

History is the knowledge and understanding of humankind, of how people have lived from the earliest times until now. The Oxford Dictionary tells us that the word history comes from the words, 'story' and the Latin word *histor* which means 'learned wise man.' In India, when we use the word *itihās*, we mean the story of the past, or the chronicle (writing down the events) of the past.

What do we study in history ?

In history we study

- how men and women lived thousands of years ago;
- what they ate, how they learned to get food, and what clothes they wore;
- what their main occupations were; how they communicated with each other;
- how they travelled from one place to another;
- which gods and goddesses they worshipped;
- how some men became more powerful than others, formed kingdoms, dynasties and later, empires, by conquering territories and ruling over them
- why these rulers took certain decisions, some more important and significant than others;

We also learn

- how human beings first learned to speak and write;
- how words, sentences and then a whole language developed;
- how human beings began to record their thoughts, first on the walls of their homes then on stone and wooden slabs and then finally on paper, and how this was discovered.
- why humans needed numbers and how they learned to count

Basically, in history we attempt to

- compare the life of men and women at different points in time with life today;
- try and understand the natural and social factors that governed the way development progressed and the choices that men and women made.

How?

How do we study history?

We try and understand the writing and thoughts of people from the earliest times. However, it is important to remember that even today, not all the early forms of writing have been fully understood. We try to understand what people had to say about the times that they lived in. To get a true understanding of history, when we read the accounts of historians, we must always remember that each historian offers us his or her own special understanding or interpretation of these events. So, as we read about history, we must learn to always ask questions: Could this be true? What else must I know?

To have a **complete sense** of history, it is important to know about the way of life how both of the rulers and of the common people, women and men, and the type of work of work they did - whether they were farmers, artisans, doctors and writers etc **For example, we know so much**

about the rulers who built wonderful monuments like the Taj Mahal, the pyramids of Egypt, ancient places of learning, etc. But who were the actual people who designed and built these structures that we can still enjoy hundreds and thousands of years later?

How did women, men and children live through the ages?

Ancient writings on walls of homes, remains of buildings thousands of years old like the ancient sites of Harappa and Mohenjodaro, pottery, jewellery and other objects, accounts of travelers, some of our ancient epics, books of historians who have investigated the past—all these are **historical sources** that make the years gone by come alive for us.

In our own families, objects used by our ancestors, heirlooms(things people consider precious and keep within the family), old documents, diaries etc. provide glimpses into our family's past. For society as a whole, **museums** are places that **collect objects from the past** and keep them all together for us to see. There are different kinds of **museums** that collect objects from the past (museums of natural history, of political history, ancient art etc) and it is an important part of history that we visit such museums to look at these collections. In earlier times, we had more **private museums**, that is, museums of individuals who collected such objects as a keen hobby. Today, most **museums are maintained by governments since the objects they contain are seen as the public property of one and all.** Often an entrance fee is charged for visitors to enable governments to collect money to maintain such buildings. However, In India as in most parts of the world , school children and students are given an **entry concession** to encourage interest in and the study of history.

History Comes Alive !

Make a Field Trip:

Explore Museums and Historical Sites!

Imagine you lived hundreds or thousands of years ago!

A field trip during the first term in Std. III to a local museum is useful to understand what kind of objects are being collected and preserved. **Help your teacher to identify a good museum or place of historical interest (like a Fort or Cave) to make a field trip.** Remember, for the field trip to become really meaningful, you must do your own private research (investigation) into **where** you are going, **before you actually visit the place.** This will also help you to start keeping a **history scrapbook for history for Std. V.**

Your Own Scrap Book:

Make an interesting scrapbook! Become a detective about the past!

It is important that you maintain your own **scrapbook for history every year.** In this scrapbook, which your teacher will give you marks for, you will collect interesting bits of information about **history.** All your exercises for the year including **grandmother's story, family tree, time-line etc.** have to be done in the scrapbook or stuck here. **The report of your field trip to the museum or an interesting site as well as drawings you have done to make the account interesting, have also to be entered here.** Try to also find out if there are more museums in your city, state and country and list them here.

**Easy tips for You:
Tip One**

Use a Globe or Map while learning History! It's More Fun! It's Easier!

Remember when we speak of history, that is, the story of **women and men from the earliest times until now, it is the story of women and men on our planet earth**: people who lived in parts of the world that we now know as India, Africa, Europe, China, Latin America, Mexico, Indonesia, Australia and North America. How these people lived, what they ate and the clothes they wore were **affected by where they lived**. The climate of the region (whether it is warm, hot, wet or cold) and its topography (shape : whether it is hilly, mountainous or flat) have also affected the way people lived, and the kind of monuments they built. **Climate and topography are some of the things we study in geography.**



To have a better understanding of history, therefore, a good understanding of geography is important.

As we turn each page of our history book, using maps and understanding them is very important. **When the history teacher teaches us history with a globe in hand, the places that we are learning about come alive. We can see in front of us the oceans that connect and separate different regions. We can find the passes through mountain ranges that people have traversed down the centuries.**

So, whenever you study history, it is important to always look for the region you are studying, on a world map or a globe. Look closely at the rivers, the mountains, the deserts, and the seas. Suddenly the people, their discoveries, their ways of living will begin to make sense.

This way, history will become more interesting and logical.

**Easy tips for You:
Tip Two**

Learn to Read Time-Lines about the past! Draw your own time-lines!

History is the story of women and men that is at least thirty to fifty thousand years old. It is not easy to get or remember all this information that goes back so many years. One of the ways that historians remember what happened many thousands of years ago until now is through **a time-line.**

What is a time-line?

A time-line tells us, at a glance, what happened in different parts of the world over hundreds and thousands of years.

A time-line explains to us

What took place at the same point in time in different parts of the world. For example, what happened ten thousand years ago, then five thousand years ago, then one thousand, nine hundred, eight hundred, one hundred years ago and so on.

Let us make our own time-line.....

It is not easy to really understand how **useful a timeline is unless we make a time-line ourselves. Let's try it from the start of this year itself.**

Every week, the history teacher will bring you from the newspaper, interesting bits of news that have taken place in different parts of the world **on the same day.** Before she comes back to you with the news for the next week, you too are invited to keep your eyes open for bits of news that interest you

Here is an example of a **timeline** for a few days this June:

June 9, 2001,	Ikeda, Japan Kolkata, India	Eight school children stabbed to death Abandoned child finds home
June 10, 2001,	Bombay, India Paris, France	Dharavi residents film for Communal harmony Paes-Bhupathi triumph at Roland Garros
June 11, 2001	Bhilewar, Rajasthan	Dalit killed for entering temple

Then what do we do?

Begin developing the **time-line for Std V, Division ____.** for January or June 1-8, 2011.

- List the important events that have taken place in different parts of the world in that week.
- Write these on a large sheet of chart paper and put it up on the class wall.

Since we are based in India, Asia, you may be more interested in events happening around us.

That is fine. But as your time-line grows on the class wall, you will start noticing how **different events are taking place in different parts of the world on the same day**. Also, a child and a teacher from India will necessarily see happenings in India in a different way from a child and a teacher from Bangladesh or Africa or the United Kingdom. Since the events that are taking place today will become part of history in the future, we can now begin to see how our understanding of history can be different from someone else's, depending upon **where we are from and how we are experiencing that event**.

Revision Questions

History is the inquiry into the _____, _____ and _____ of the past.

Who is a historian?

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What do we learn from history?

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Why do we study history?

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SESSION 8

UNDESTANDING CIVICS

SESSION 8 - UNDERSTANDING CIVICS

What Is Civics ?

The organization of people who live together in familial, social, economic or political association with each other (whole societies) and their relationship with the smaller numbers of people who govern them is the broad subject of **civics**. Hence the rights of individuals, the rights of groups of individuals and the duties of individuals, groups and the sections who govern them fall under this subject.

The dictionary tells us that the word civics is derived from the French word civique or the Latin civicus; both mean citizen. Civics then, according to the Oxford dictionary itself pertains to citizenship. Civicism is the principle that all citizens have equal rights and duties.

The India as we know it, the modern nation states as we experience them are a rather modern phenomenon that can be traced back to the last fifty-100 years. Before this form of organization of geographical areas into political entities we are familiar with historical terms like dynasties, empires, smaller feudal principalities (like the ganarajyas that existed on the Indian sub continent since ancient times).

In the earlier forms of geo-political organization a ruler or a monarch guided in expertise by a council of ministers effected governance; power was therefore centred around a smaller group of people. There were of course the nobility and the elite who were also relatively better placed and privileged than the manual labourer, the peasant, the artisan.

There have, however, even historically, been periods of time when smaller states or principalities with lesser concentration of power flourished. During these periods we find wider participation of people in governance and an outpouring of different forms of creativity.

Civics then is the study or understanding of both the rights, individual and collective, and duties of citizens (the people) and those who rule over or govern them. A genuine understanding of our rights, whether as children or adults, rich or poor, goes a long way in actually acquiring them. Unfortunately for a vast majority of people in our country, the knowledge of their own rights or civics itself is an unrealized dream. Why ? This is because, fifty-three years after Independence, UNICEF figures tell us that, India is 3rd highest among the developing countries with over 5 million that is 50 lacs childrens out of school (UNESCO Report 2007).

■ **EXERCISE** ■

QUESTIONS TO MYSELF:

Prompt One.

What do I do to keep my home clean?
What can I do that I am not already doing?

Write down your answer for your teacher to read.

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Prompt Two

What do I do to keep my neighbourhood and my street clean?
What can I do that I am not already doing?

Write down your answer for your teacher to read.

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Prompt Three

My school has a building, a playground, a hall, a corridor and my classroom. In the classroom, there are walls with a bulletin board/ soft board, black board, shelves and cupboards apart from desks and chairs. Who keeps our classroom clean and tidy after we leave? Should not we, also, help out?

Think of ways in which students may help keep their class clean and their boards attractive and colourful.

EXERCISE ONE

Civics Comes Alive!

Elect a committee of five members from the class. These students should not merely be those who speak well and answer questions fast and well. This Class Committee is to take Responsibility for Cleanliness and Public Property. Choose an attractive name for all Class III Class Committees. Choose your reps with care. These must be from among those who are by nature neat and methodical. Who keep their bags, books and pencil boxes with care.

What will this Committee do?

The Committee will help the school and the persons who clean and sweep the classroom by keeping an eye on the untidy ones. If a light or a fan needs repair, or the blackboard duster needs to be replaced, this group of students can help the school by intimating the authorities. Small requests or complaints from students about sitting arrangements in the classroom or the school can also be passed on to teachers and even the principal by this Committee.

Questions To Myself:

Prompt Two.

Who are the persons who sweep our city's streets? Who picks up the garbage? How do they live their lives doing a job that we would certainly not want to spend our lives, day in and day out doing? Should we not take more care of them since they perform tasks that are so basic to keep the city clean?

EXERCISE TWO

Civics Comes Alive!

Conduct an interview with a sweeper or a person who cleans our toilets (they are called scavengers. Even today there are many parts of our country where human beings are expected to carry night soil (a polite word for human excreta) on their heads. For this terribly demeaning task they are not even paid commensurately high wages. In other countries, any humans who perform tasks that are distasteful are paid *more* simply to make up for the unpleasant character of their work.

How do I conduct this Interview?

Find out about the life of the sweeper or the scavenger.

Ask some of these questions.....

- ❖ How and where does his/her family live?
- ❖ Do their children go to school?
- ❖ What are his/her dreams?
- ❖ For how long has she/he been doing this work?
- ❖ How much are they paid for it?

Write down the result of the interviews in a report

A day in the life of a scavenger/sweeper....

EXERCISE THREE

Children's Savings

If your teacher agrees, start a **small savings group** in your class. The savings should be entrusted to bankers who are good and careful with handling money. Decide through discussions through the year what you would like to do with the monies saved. It could help your neighbourhood, a group doing good work or an individual.



SESSION 9

HUMAN DIGNITY

SESSION 9 - HUMAN DIGNITY

It was an idol of Lords 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 us.

-Ananda Vikatan 21.04.2002

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 also 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. Grievances 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” as a suffix to any word addressed to me and my children as a mark of disrespect would feel humiliate 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 sons who has studied 12th 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 of 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

EXERCISE

Concerned person	Rights lost
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 experience of two national leaders. (Which one of the sentences in the narrative touched you very much? Why?)

Sentence	Reasons

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

The people I have met	According to me, the human respect The following persons have received is		
	Very large	less	Very less
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 9. Aged person 10. Handicapped 11. Child labourer 12. Widow 13. Physically challenged 14. Teacher 15. Lawyer 16. Doctor 17. Judge			

- (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 put (a) tick mark, if no, make the into (x) mark. State the reasons for your answers.

Activities	Right	Not right	Reason
1. Despising others of talking ill of others 2. Treating others as equals 3. Ill treatment of daughters -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 objection 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 enhancements of human dignity and progressive development of human rights.

(Preambles, 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?

The persons I have met	The ways and means I advocate to Safeguard their human dignity
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 labour 12. Widow	

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 wombs of their mothers are not safe. The act of stripping Draupathy by the Gauravas is happening everywhere. I should 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 / scheduled tribes are denied dignity, it is denial of democracy.

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

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.

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

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

Persons who encouraged	Words of encouragement	Good effects
1		
2		
3		
4		
5		

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

What do you think you have hurt	Hurting words	bad effects
1		
2		
3		
4		
5		

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

Persons encouraged	Words of encouragement	Good effects
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.

	Persons	Reasons
1		
2		
3		
4		
5		
6		
7		
8		
9		
10		

Home Work

6. (a) Write a letter of encouragement of 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 are a resolute girl.

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

8. (a) Write some derogatory terms that directly hurt
(e.g.) curse, a begger 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.

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

Episodes / Events		Your feeling	
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.

Persons	Feelings
1	
2	
3	
4	
5	

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

Who?	Why?
-------------	-------------

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

Who?	Why?
-------------	-------------

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

Who?

Why?

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

Who hurt you?	feelings
Teacher Parents Friends People of Some other case People of some other religion Richmen Your relatives	

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.

Sr.

No. Community

Lost Rights

1. Scheduled Tribes
2. Dalit Elderly People
3. Girl, who went to work

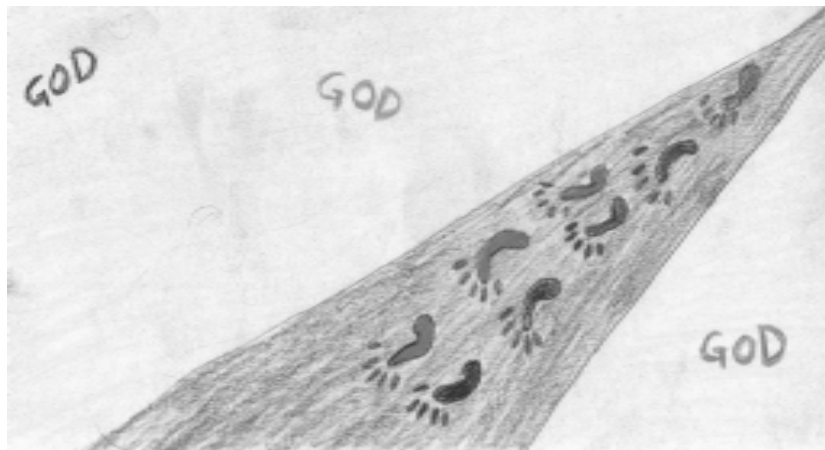
Lost Rights eg:

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 person who worked for justice or 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?



SESSION 10

MY GOD

SESSION 10 - MY GOD

Dear God, who are you?

Our relationship with faith, spirituality and our God (s) is complex and important to us. There are also some of us who do not believe in God. In India we live with a variety of faiths that have co existed for generations. Though we have had our share of cruelties and discriminations especially based on caste, we have also shared a tradition of shared faiths for centuries. It is critical therefore for our understanding of each other and different belief systems to begin young, share festivals together. A good way to start is to understand and ask what each of us feel about the meaning of God, how we relate to our God, is it a male God or a female God?

EXERCISE

One of the very interesting exercises that we ask during our classes is to ask children to introspect, to ask children to close their eyes and think closely of "their God". Then we help ask these questions. What does God look like? Is God a he or she? What kind of equation or relationship do you have with her or him? Do you think of God often?

Once children have thought over this question individually for a while, we ask them to draw/sketch and write a letter to each of their Gods.

Though initially children find this exercise an unusual exercise, they warm up to it. Through the years children have produced some wonderfully thoughtful work.

A Child's Poem

My God has no name, but is only in my heart
"My God," "No! My God,"
"The best of them all is my God,"
God is love, he is peace,
Why do we fight in his name.

Call him Ram, Call him Khuda,
Call him Hari, or Allah.
All is one, So fight over none.

Whether he is 'he'
Or
She is 'she'
Both are the same.

I too have a God.
But not Hari or Allah,
Not Ram, not Khuda.



My God has no name.
But is only in my heart.
To guide me and my way.

Abhishek Ghosal

He has many names, my God is Allah

I respect many but the one that I respect the most is God. God has many names. Some call him Hari, others Allah, some call him Rama, others Rahim. The name of my God is Allah. My feelings for him are that he is the greatest, more than any individual in the whole wide universe. He is the creator of the whole universe.

Fahad Ali

Naval Public School, Colaba, 1998

Jesus Christ comforts me in times of sorrow

Being a Christian I am proud to say that I worship and pray to Jesus Christ. I express to him my views. There is nothing I have to hide from him and even if I wanted to I would not be able to. He is a mighty person responsible for all that I have. All my problems can be discussed with him. He comforts me times of sorrow. For guidance I read his words given in the Bible.

Sometimes he is friend to me who laughs with me, rubs my tears

Vineet Philip

NPS, 1998

I don't know how he looks but I fear him

I don't know how God looks or what he does, where he lives, but still I fear him. I don't even know who the actual God is, that's though I am a Hindu I respect every religion. I want to know more about my religion and other people's religion. Today some people fight over the name of God and at the same time say that God is one. Now when I study about how man and other creatures evolved I think that stores that god made all organisms is false. But at the same time when I hear about people who have seen god I get a feeling that god is true.

If god is one, then why should people fight over the name of god?

Aditya Rao

NPS, 1998

If you have special powers why don't you stop the wars

You are very adorable to me and I believe that you are real. You may be anything or anybody. But the only thing that I am confused about is that you have made the world and its beautiful things but people are destroying it by fighting wars. People say that you have special powers and can do anything you like. If it is true, why don't you stop the world from fighting wars? Teach the bad people a lesson they will never forget. I just want to write this small passage related to wars:

I USED TO DREAM
USED TO GLANCE BEYOND THE STARS,
NOW I DON'T KNOW WHERE WE ARE,
BUT I KNOW WE HAVE DRIFTED FAR

Swarit Grover
NPS, 1988

How do I tell them you are One?

Whether a Hindu, Muslim, Sikh or a Christian. All their Gods are same and everyone is equal in the eyes of God. Whether Sai, Jesus, Guru Nanak or Allah, they have the same blessings in this. As I know you are one.

But how do I tell them you are one? They slaughter, they kill and perish all together. Now you only tell me. O Lord, what should I do? It's all in our hands if we want to be united. Come lets join our hands, would you?

Nikhil Bhusari
NPS, 1998

RIGHT TO EQUALITY

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.
Article 14 of the Indian Constitution

RIGHT TO LIFE

Protection of life and personal liberty.- No person shall be deprived of his life or personal liberty except according to procedure established by law.
Article 21 of the Indian Constitution

RIGHT TO FREEDOM OF RELIGION

Freedom of conscience and free profession, practice and propagation of religion.-

(1) 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.

(2) 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.

Explanation I.- The wearing and carrying of kirpans shall be deemed to be included in the profession of the Sikh religion.

Explanation II.- In sub-clause (b) of clause (2), the reference to Hindus shall be construed as including a reference to persons professing the Sikh, Jaina or Buddhist religion, and the reference to Hindu religious institutions shall be construed accordingly.

Article 25 of the Indian Constitution

CLASS EXERCISES - LETTER TO MY GOD

1. Which are the different kinds of God that you know and are aware of ?

.....
.....
.....

2. Which are the different ways to worship different Gods?

.....
.....
.....

3. Do these have anything in common?

.....
.....
.....

4. What do you understand by the word diversity?

.....
.....
.....

5. Give three examples each of when Article 14, 21 and 25 according to you have been violated and upheld?

Article 14

Violated

Upheld

- 1.
 - 2.
 - 3.
-

Article 21

Violated

Upheld

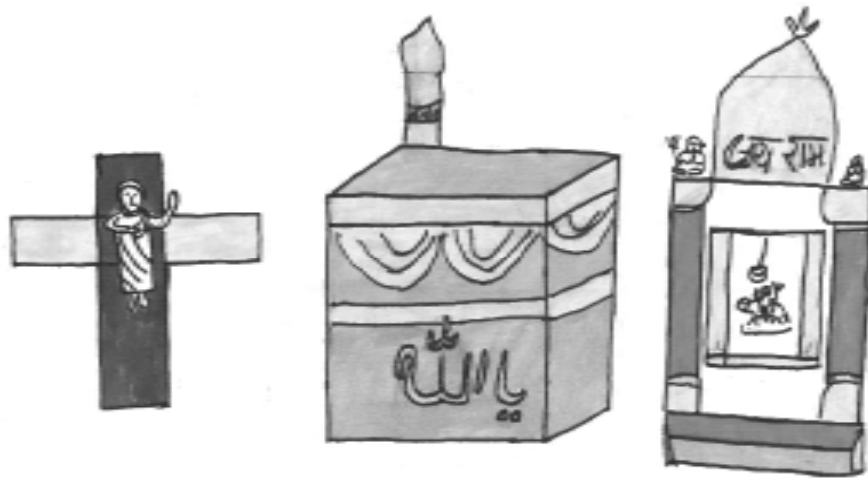
- 1.
 - 2.
 - 3.
-

Article 25

Violated

Upheld





SESSION 11

RELIGIONS OF THE WORLD

SESSION 11 - RELIGIONS OF THE WORLD

RELIGION

What is Religion?

Religion is best described as humankind's relation to what we think is holy, including, but not only our relation to God.

Human beings are said to be very religious. All through human history and all through modern societies there has been and is something sacred, something holy.

Origin of the word

Since ancient times, there has been a discussion on the origin of the word religion – does it come from the Latin *relegere* (to read again) or *religare* (to tie, bind)? Each new discovery brought a new definition.

From East to West, different religions are indeed different, and yet, most religions have some basic elements in common.

Oddly enough, God is not necessarily one of them.

There are rituals to perform, words to recite, tales to narrate, places to go to, objects to use, holy days to keep, leaders to follow, literature to read, beliefs to have and rules to obey. To be religious is to be related to the holy in one or more of these ways.

Do you know where the word 'holiday' comes from?

The word holiday comes from the old English *haligdaeg*: two words : HOLY DAY

Worship including rituals, prayer, sacrifice, meditation, magic and incantation is probably the most universal and goes back in history to religion as it existed in societies before the growth of civilisation. If worship is a must, there is also a right way and a wrong way to perform it. It is often linked to specific times and places, to holidays and festivals, seedtime and harvest, marriage, birth and death.

Stories are told and passed down from generation to generation; a religious leader : priest, witch-doctor or medicine man makes rules or monitors rules laid down by founders of religions, as myth and ritual make up the almost universal forms of religious response. There is little doubt that worship is the most lasting aspect of religion: this is most visible in the many people who often continue to go through the motions, ritual aspects of a religion, long after they have stopped observing it's basic teachings.

Worship, however is closely connected to conduct or behaviour. Though it is possible to separate the performance of rituals from other, moral actions, real worship means ‘being right’ with the object you worship. In any religion, the religious person, the true believer is one who follows a certain way of life and yet, over time, all religions have been forced to adapt their rules, codes of behaviour, to adjust to new experiences.

And most religions, if not all, have been divided once more into sects or sub-sects, into people who refused to give in to changes and those who sought to adapt both moral and ceremonial conduct to changing situations.

Different and changing meanings of the word

Some modern thinkers believed that religion was the ‘experiences of men in their solitude’. Others felt that religion was ‘essentially social’. During the 20th century, the growth of new social sciences like **anthropology, sociology and psychology** changed the place of religion within the total life of man.

What was this change?

Religion was no longer about an individual and his beliefs – but also, more so about her or his role in society – in family, tribe, culture. Religion became a matter of membership and participation in those activities and institutions on which it (religion) focussed. Through religion, people found their own identity within a larger group, built according to religious traditions to celebrate a culture.

Who were our oldest Gods ?

The **oldest gods** in most cultures were **sky-gods**. The **sky** stood for something **everlasting, infinite and all powerful**. When worshipped, it revealed **divine** (god like) activity: **Rain, wind, sun, moon. Animals** were also worshipped as far back as in the stone- age. Later with the domestication of animals came newer forms of **animal worship**. Man’s discovery of **agriculture** brought with it the **worship of plants**.

The agricultural revolution brought about ‘a new world’ where, in turn, the **Earth : Mother Goddess became creator and sacred ground of all beings**. Some men: the leaders: ruler or tribal head, shaman (witch doctor) or medicine man, had some religious powers, while the ordinary people participated in the religious rites related to **important events** in the community : **Birth, naming, initiation, outbreak of war, death, burial**.

In primitive religion the Holy (God) was considered powerful, dangerous (because it was powerful), mysterious and secret- because it cannot be known by ordinary means to all people. The basic concepts of primitive religion exist even today, in the later, more developed religions. In religion man feels that he is in contact with ultimate reality, whose power has created and still supports his being.

We will as we go further take a look at the world's important religions, old and young, big and small: Hinduism, Jainism, Buddhism, Zoroastrianism, Judaism, Christianity, Islam, Sikhism, Baha'I faith. We will also a glance at the very large number of people who, in practice, have no belief in either religion or God.

Before that we will see how human being's thirst for exploration and travel not only took people to far-off places during these voyages, material goods were exchanged (trade), ideas and inventions travelled (like the concept of zero and the wheel) and also belief and faith systems born in one part of the world travelled to another.

BELIEVE IT OR NOT

All through human existence, all things have had, and **will have their opposites**. Religion is no exception. **Theism** means belief in God. **Atheism** is its opposite. Some religions, like Buddhism, are atheistic: they do not have a God. Several people do not follow a religion or believe in God.

AGNOSTIC : Some are agnostic (from the Greek 'agnostos' or unknown) For Them, God and religion is a question mark. " I don't know if God exists, or doesn't exist". An agnostic is someone who is neither a believer nor an atheist .

How was agnosticism born ?

Agnosticism, a result of the idea-war between science and religion, was made popular by a 19th century philosopher, **Thomas Huxley**.

According to Huxley, it is wrong for a man to say he is certain that something is true until he can give logical proof in support of it.

Agnostics refuse to acknowledge that there are truths that people ought to believe without satisfactory logical evidence.

ATHEIST: Some are atheist. While agnosticism leaves the question of God open, atheism denies God, the gods and religion. There is no question-mark: - There is no God.

Religion and Agnostics and Atheists

Most religions were and are uncomfortable with both agnostics and atheists. Some referred to people of other faiths , of other gods, as atheist : not of 'THE GOD: OUR GOD'. Others did not understand them, their denial of God, at all. (an example : a joke from a believer's book : An atheist had a sign on the wall of his office that read 'God is nowhere'. A little girl saw it and exclaimed, 'Look! It says, 'God is Now Here!'
— **Vance Havner : The Vance Havner Quotebook**

Many people think and say that they are atheists. They believe that there is no God. Many others don't actually say so but behave and act as if they think so too. This is called practical atheism. Both **agnosticism** and **atheism** could also be described as Rational Humanism. Rationalism states that human reason is able to attain objective truth without outside help, while Humanism gives most and first importance to man and his abilities, his faculties, affairs, his hopes and well being.

‘My atheism.....is true piety towards the Universe and denies only gods fashioned by men in their own image, to be servants of their human interests.’

— *George Santayana ; ‘ On My Friendly Critics’.*

Practical Atheism is not limited to the philosophers/thinkers alone ; it represents, in fact, the working philosophy of large numbers of people in today's world.

The discovery of scientific explanations for things that were earlier thought to have supernatural causes, the elimination of the influence of religion in areas like medicine, education and the arts gave people a world view in which ideas of god and of a life after death played no important role.

In fact, most faiths have many ‘followers’ who are really practical atheists.

Practical atheism is a day to day denial that God exists, in behaviour and practice. Here, the existence of God is irrelevant to the decisions a person has to take, irrelevant to the way a person leads his life.

The practical atheist, like the agnostic and the confirmed atheist, is no less good than the traditional believer. He/she has strong faith in good conduct and right actions and a deep belief in the value of truth.

Indian Atheism

Way back in the sixth century BC, not only was Buddhism, a form of belief that stressed the atheistic viewpoint born, but the materialistic, **Charvakha philosophy** also took shape.



■ **EXERCISE** ■

1. What is your own view of religion and God?

.....
.....
.....
.....

2. What would you like to learn about religion and God?

.....
.....
.....
.....

3. Which are different faiths that you are aware of?

.....
.....
.....
.....

4. What are the religious practices from your or other faiths that mean something to you? List Then

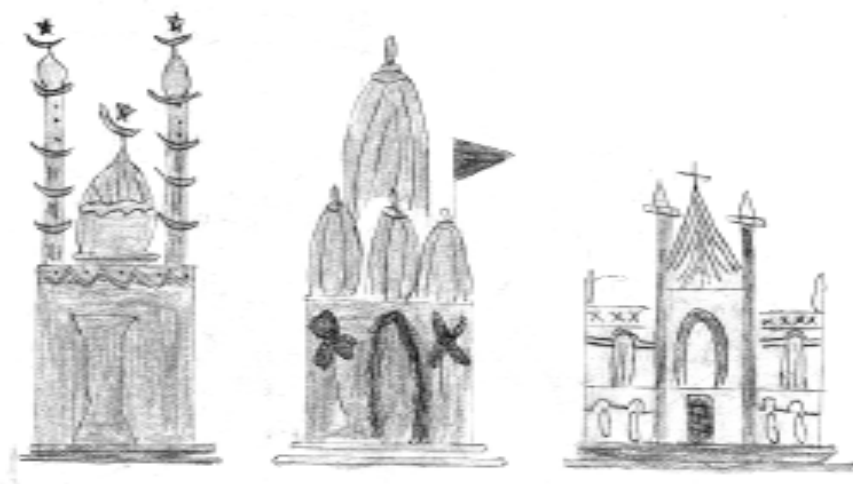
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SESSION 12

A GLIMPSE OF OUR FAITHS

SESSION 12 -A GLIMPSE OF OUR FAITHS



JAINISM

How did Jainism begin?



Jainism began in India and is one of the oldest religions of the world. Jain history can be viewed as a cycle. A period of rising called an ‘Utsarpini’ in which human and natural conditions improve followed by a period of decline or ‘Avasarpini’ in which things gradually get worse, weaken and corrupt. During the period of decline twenty-four persons are born who are unlike others of their time. When they see the suffering and misery in the world they renounce it and lead a path to perfection. They are called ‘Tirthankaras’ or ‘Crossing makers’ and are born for the improvement of all living things. Their job is to teach people how to follow the noble path of the ‘Three Jewels or Triratna —right faith, right conduct and right knowledge.’

Mahavira (599-527 BCE) is the last ‘Tirthankara’ and perhaps the most important figure of Jainism. He was born in India to the warrior caste but he left home as a young man to become a monk. He fasted and meditated for twelve years. In doing so he gained enlightenment. From this point on, he began preaching and teaching. This process of first gaining enlightenment then teaching is the process by which the twenty-four spiritual guides have helped Jainism evolve. Mahavira gained many followers. This is how Jainism spread. Today there are about ten million Jains around the world and most live in India.

What do Jains believe?

Jains do not believe in god but rather use the ‘Tirthankaras’ as guides for their daily lives.

The Jains believe in rebirth of the soul. That means they believe that when a living being dies the soul is born in another body. Eventually Jains hope to break free of the cycle of birth and rebirth and gain salvation. By leading a good life, Jains believe they will have a better rebirth and move closer to salvation. The code of conduct for leading a good life is truthfulness, not stealing, not being possessive, non-violence, and chastity.

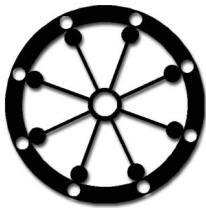
From the beginning, Jainism has been based on the concept of non-violence or ahimsa. Jains believe that every living thing, no matter how small, has a soul and should not be harmed. Jains are strict vegetarians. This is also why you might see a very devout Jain sweeping the ground in front of him to avoid stepping on insects and wearing a mask of fabric over his/her mouth to avoid swallowing them.

Where do Jains worship?

Jain temples are beautiful structures to show the holiness of the sacred images inside, in each temple are twenty-four statues of the Tirthankaras. Worshippers stand in front of each statue and bow and pray. Then he or she pours an offering of the five nectars —milk, yogurt, butter, sugar and flowers — over the statues.

BUDDHISM

How did Buddhism begin?



About 2500 years ago, a prince named Siddhartha Gautama began to question his sheltered, luxurious life in the palace. He left the palace and saw four sights: a sick man, an old man, a dead man and a monk. These sights are said to have shown him that even a prince cannot escape illness, suffering and death. The sight of the monk told Siddhartha to leave his life as a prince and become a wandering holy man, seeking the answers to questions like “Why must people suffer?” “What is the cause of suffering?” Siddhartha spent many years doing many religious practices such as praying, meditating, and fasting until he finally understood the basic truths of life. This realisation occurred after sitting under a Poplar-figtree in Bodh Gaya, in India, for many days, in deep meditation. He gained enlightenment, or nirvana, and was given the title of Buddha, which means ‘Enlightened One’.

What do Buddhists believe?

Buddha discovered Three Universal Truths and Four Noble Truths, which he then taught to the people.

Three Universal Truths

Everything in life is impermanent and always changing. Because nothing is permanent, a life based on possessing things or persons doesn't make you happy. There is no eternal, unchanging soul and "self" is just a collection of changing characteristics or attributes.

Four Noble Truths

Human life has a lot of suffering.

The cause of suffering is greed.

There is an end to suffering.

The way to end suffering is to follow the Middle Path.

Buddha then taught people not to worship him as a god. He said they should take responsibility for their own lives and actions. He taught that the Middle Way was the way to nirvana. The Middle Way meant not leading a life of luxury and indulgence but also not one of too much fasting and hardship. There are eight guides for following the Middle path.

The Eightfold Path

Right understanding and viewpoint (based on the Four Noble Truths).

Right values and attitude (compassion rather than selfishness).

Right speech (don't tell lies, avoid harsh, abusive speech, avoid gossip).

Right action (help others, live honestly, don't harm living things, take care of the environment).

Right work (do something useful, avoid jobs which harm others).

Right effort (encourage good, helpful thoughts, discourage unwholesome destructive thoughts).

Right mindfulness (be aware of what you feel, think and do).

Right meditation (calm mind, practice meditation which leads to nirvana).

All Buddhists follow a set of guidelines for daily life called the *Five Precepts*, which are,

Do not harm or kill living things.

Do not take things unless they are freely given.

Lead a decent life.

Do not speak unkindly or tell lies.

Do not abuse drugs or drink alcohol.

ZORASHTRIANISM



How did Zoroastrianism begin?

Zoroastrianism began in Ancient Persia (what is now Iran) when the prophet Zarathustra or Zoroaster was inspired to teach and preach to others when his peaceful society was being torn apart by warring tribes. He saw this as a struggle between good and evil. His followers are called Parsis.

How did the Parsis come to India ?

The Parsis fled Persia in ninth century as they were being persecuted there. They arrived in Gujarat and were allowed to stay here and practice their religion by the king, Jadhav Rana. Since then, they have settled in India.

What do Zoroastrians believe?

Zoroastrians believe in one God called Ahura Mazda. They believe Ahura Mazda created the world and everything in it. The enemy of Ahura Mazda is the evil spirit Angra Mainyu. It is believed that one day the forces of good will defeat the forces of evil and restore the world to the state of perfection it was originally.

It is believed that people have to choose between good and evil. If the good deeds outweigh the bad they believe they will go to heaven by way of crossing a bridge. If the evil outweighs the good, they believe they will fall off the bridge and into hell.

What symbols are of great importance to Zoroastrians?

Fire is the most sacred symbol. It is at the center of Zoroastrian worship. Places of worship are called 'fire temples'. Fire represents righteousness and truth. In Zoroastrian temples, a fire is always kept burning by priests who watch over.

Purity is also very important to Zoroastrians. White is used as a symbol for purity. Zoroastrians pray with a special white belt called a kustis. It symbolises being bound to their religion and their community. Zoroastrians always wear a white undershirt called a sudreh as a symbol and reminder of purity. When Zoroastrians die the kustis and the sudreh are placed on top of their bodies on a white sheet, another symbol of purity. Any form of decay like rust or rotting is avoided since this is the opposite of purity. For this reason Zoroastrians do not cremate or bury their dead. They do not want to pollute or add decay to the earth. Instead, they place dead bodies in circular stone towers called "towers of silence". The birds of prey come and eat the decaying body.

HINDUISM

How did Hinduism begin?



Hinduism or Sanatana Dharma (“eternal spiritual path”) began with its practices in some fashion or another thousands of years ago. It was the religion whose philosophy, religion, and customs are recorded in their sacred texts known as the Vedas. These texts were initially handed down by word of mouth from teacher to student. It was not until much later that they were actually written down. The later Vedas detailed the system of Varna, dividing society on the basis of occupation into castes. As these notions rigidified, caste took a more dominating role, excluding large sections of the people from education, learning and occupations causing inequality.

What do Hindus believe and practice?

The fundamental teaching of Hinduism is that a human being’s basic nature is not confined to the body or the mind. Beyond both of these is the spirit or the spark of God within the soul. This spirit is within us and also within everything we see.

Anyone who takes the trouble to undergo the necessary training to purify and refine the mind and senses can begin to feel the truth of this. This training can take various forms and is known as yoga (“union”- union of the individual self with this inner spirit). There are four main types of yoga, meant for the four main types of human temperaments:

- Karma Yoga or the discipline of right actions is for those of active temperament, striving to eliminate selfishness, and to cultivate universal sympathy by seeing the divine reality in all.
- Bhakti Yoga is the path of devotion to God whose presence can be felt in all things. God can be worshipped as present in an image in a Temple. God can be worshipped also as present in suffering humanity by service.
- Jnana Yoga, preferred by those of analytical bent of mind, is the discipline of trying to see the divine reality within all things directly, by mentally brushing aside all the obstructing physical and mental coverings that hide it.
- Raja Yoga is the process of mental control, purity, and meditation to make the mind very calm and quiet. In that profound quiet, the inner divine light reveals itself.

What are the manifestation(s) of God in Hinduism? What are the different sects of Hinduism?

The general name for God in Hinduism is Brahman. The name of the divine essence within us is Atman. They are one and the same, infinite and eternal. However, God is also present in all creation. God’s manifestation in creation goes by many names. It is the one infinite, eternal, Divine Being that is manifesting in countless ways. It is like a person at the same time being called “father” by his son, “friend” by his friend, “son” by his own father, “husband” by his wife, etc. A special relationship goes with each name. So the same Divine

Lord has been addressed as Shiva, Vishnu, etc and as Divine Mother, Kali, Durga, etc. God can also manifest as an extraordinary being in human form, who, is then known as an incarnation of God, such as Krishna, Rama and others. Since it is the one infinite God alone that is being looked at in different ways, all these manifestations can be prayed to for help and protection.

What is reincarnation?

In this world every cause must have its effect. We are responsible for the results of our actions. Long ages ago, human beings first asked themselves, why are some people born in happy circumstances, whereas others are born to suffer all their lives? The events of this present life are not enough to account for such suffering. To reasonably explain an excess of suffering or of enjoyment in this life, it was assumed that we all have had previous existences, and that we are now reaping the results of those previous actions. It must also be true then that we can take charge of our destiny right now. We can create a better tomorrow by resolving to do better actions today. However, as long as desires remain in the mind, the tendency toward rebirth will exist.

What are the Hindu sacred texts?

Hindu ancient, sacred texts were written in Sanskrit, the language of ancient India.

- The Vedas. They are a collection of hymns, prayers, and magic spells.
- The Upanishads are stories and parables told by gurus (teachers) to their students
- The Mahabharata is a story of a war between two royal families. The Bhagavad Gita is the most profound divine song and is timeless in its application.
- The Ramayana is a story of the god Rama and the rescue of his wife Sita from Ravana, the evil demon king

JUDAISM

How did Judaism begin?



Judaism began about 4000 years ago with the Hebrew people in the Middle East. Abraham, a Hebrew man, is considered the father of the Jewish faith. At that time, many people in the Middle East worshipped many gods. Abraham promoted the central idea of the Jewish faith - that there is one God.

What do Jewish people believe?

Judaism believes in the unity and oneness of the universal Creator. The religion gives great importance to a good moral life and they believe that the path to salvation is through good deeds.

The holy book of the Jews is the ‘Torah’. The Torah is written on scrolls and kept in a special cabinet called the ‘aron hakodish’, the holy ark, in synagogues, the Jewish place of worship. The Torah is read with a pointer called a yad (hand) to keep it from being spoiled. Each week, one section is read until the entire Torah is completed and the reading begins again.

The Ten Commandments which written in the Torah, are:-

- Worship no other God but me.
- Do not make images to worship.
- Do not misuse the name of God.
- Observe the Sabbath Day (Saturday). Keep it Holy.
- Honor and respect your father and mother.
- Do not murder.
- Do not commit adultery.
- Do not steal.
- Do not accuse anyone falsely. Do not tell lies about other people.
- Do not envy other’s possessions.

What is Bar Mitzvah?

In Judaism, when a boy reaches the age of 13 he begins to participate in the religious life of the community as an adult. This is celebrated as “Bar Mitzvah”. This occasion is marked by his donning Religious symbols on the left arm and forehead and he is called up in the synagogue, the Jewish place of worship to read from the Torah. A similar such event called ‘Bat Mitzvah’ is celebrated for a girl.

CHRISTIANITY

How did Christianity begin?



Over 2000 years ago in Palestine (today’s Israel), Jesus Christ was born into a humble Jewish family. His mother was a young peasant woman named Mary. Christians believe that his father was the Holy Spirit of God, making Jesus both fully human and fully divine. His earliest followers came to believe that he was the Messiah, or messenger, sent by God to free God’s people from slavery, sin, and death. God sent his son Jesus in human form so that people would better understand God as a caring and loving parent. Jesus lived and experienced the suffering of humans. Jesus healed the sick and told stories, or parables, and preached sermons that taught what God wanted people to do – to love God with all their hearts and love their neighbours as themselves. Jesus taught by example. By being loving and forgiving himself, Jesus taught others to be loving and forgiving - especially toward those who were considered outcasts in society. This is the central message and style of Jesus’ teaching. During his adult

ministry, Jesus built up a loyal following, led by his twelve disciples. But Jesus also made enemies among the religious and political leaders of his time. In the end, these powerful leaders were so threatened by Jesus' growing following that the Roman Governor sentenced Jesus to death and had him crucified. The third day after Jesus' death, his followers found his tomb empty and discovered that he had been raised from the dead. Christians believe that the painful sacrifice of Jesus' life on the cross shows how much God loves God's people. Christians believe that in 'raising Jesus' from the dead, God showed that Jesus' message of love and forgiveness was more powerful than death, and that believing in Jesus and following the example of his life and his teaching would lead to eternal life after death. The resurrection (rising from the dead) is the sign of God's salvation offered to all people.

After his resurrection, Jesus Christ's followers spread his message throughout the world, creating the Christian Church. Today there are about two billion Christians living all over the world.

What do Christians believe?

Christians believe that Jesus Christ was the Son of God – fully human and fully divine – and that through believing in him and following his teachings they can inherit eternal life. Christians believe that Jesus died for humanity, that God raised him from the dead, and that Jesus will come again at the end of time. In addition, Christians believe in the Trinity, or the three parts of God: God the Father or Creator, God the Son (Jesus) or Redeemer, and God the Holy Spirit or Sanctifier. The Holy Spirit is God's presence in the world.

What are the sacred texts of Christianity?

The sacred text of Christianity is the Holy Bible. The Christian Bible has two parts: the Old Testament which is essentially the Hebrew scriptures of Jesus' time; and the New Testament which contains writings about Jesus Christ and about the early church.

Who are nuns ?

Christian Nuns are devoted to a life of charity, teaching and nursing. They are generally addressed as "Sister" or "Mother". One of the best loved Nuns in the recent past is Mother Teresa who dedicated her life to serving the poor and dying in Calcutta. She was awarded the Nobel Peace Prize and the Bharat Ratna.

ISLAM

How did Islam begin?



Islam is an Arabic word which means “surrender, submission, commitment and peace.” Thus, Islam can be defined as a path to attain complete peace through voluntary submission to the divine will.

The founder prophet of Islam is Muhammad, who was born in Mecca, Saudi Arabia around 570 CE. He worked first as a shepherd and then as a merchant. He was not happy with the people around him because of superstitions and social and economic injustice. The people were worshipping many gods. Muhammad loved to pray and meditate in the mountains. On one of those occasions, in the year 610 CE, when he was about 40 years old, he received a revelation from God through the angel Jibril (Gabriel). He continued to receive messages from God throughout his life and he began preaching to others what he had learned. His main message is that there was no other God but Allah and that people should lead their lives in a way that was pleasing to Allah.

What do Muslim’s believe?

Muslims have six major beliefs.

- Belief in one God (Allah).
- Belief in the Angels.
- Belief in the holy books sent to all the prophets including ‘Torah’ that was revealed to the Prophet Moses, Bible that was revealed to the Prophet Jesus, and Qur’an (Koran) that was revealed to the Prophet Muhammad.
- Belief in all the Prophets sent by God including Noah, Abraham, Ishmael, Isaac, Jacob, Moses, Jesus and Muhammad. Although Muslims believe in Isa or Jesus they don’t think of Jesus as the Son of God the way Christians do.
- Belief in the Day of Judgment and life after death. The best reward for performing good deeds is getting closer to God.
- Belief in divine decree. This means that God is all-powerful and nothing can happen without His permission, however, he has given human beings freedom to choose whether to be good or bad. In the end, everyone will be questioned about how they lived in this life.

Additionally, there are five pillars of Islam which are guides for daily life for putting the beliefs of Muslims into practice.

- Shahadah (declaration of faith)—to bear witness or testify that there is no god except one God (Allah) and Muhammad is His prophet or messenger.
- Salat (ritual prayer)—the five daily prayers are performed at dawn, noon, mid-afternoon, sunset and night. The prayers are offered in Arabic language and facing the direction of Mecca.
- Zakat (alms tax) –Giving 2.5% of one’s wealth to the poor and needy.
- Sawm (fasting)—Muslims fast during the daylight hours in the ninth month of the Islamic lunar calendar called ‘Ramadan’. The purpose is to remind people of the goodness of

what they have and to show equality with the poor. Ramadan is a time for study and self-discipline.

■ Hajj (pilgrimage): Muslims believe in making a pilgrimage to Mecca to the Ka'bah at least once in their lifetime. The Ka'bah is believed to have been built by Ibrahim (Abraham) and one of his sons. Muhammad restored it to worship Allah. For this reason it is a very sacred place to Muslims.

SIKHISM

How did Sikhism begin?



The Sikh religion began about 500 years ago in the Punjab region of India. Today there are about twelve million Sikhs living in the Punjab region. It was started by Guru Nanak. He taught people that the outward differences in people's religions were not important in God's eyes. After Guru Nank's death the leadership of the Sikhs was passed down to nine more gurus.

What is the Khalsa?

The tenth guru, Guru Gobind Singh, decided that it was important for the Sikhs to be able to defend their faith and he formed a brotherhood called the Khalsa of devoted Sikhs who are willing to defend the faith even at the expense of their lives. Men and women may join. There are five symbolic aspects of the dress of members of the Khalsa: uncut hair which symbolises the belief in not disturbing nature anymore than necessary; a wooden comb for neatness; white shorts to wear under clothes for purity and modesty; a steel bangle for strength and eternity; and a short sword as a reminder to defend the truth and what is right.

What do Sikhs believe?

Sikhs believe in one God. They believe they should remember God in everything they do. This is called 'simran'. Sikhs believe everyone is equal in God's eyes.

All men have the the surname Singh which means lion and the women are given the surname Kaur which means princess. Sikhs believe that to worship is to live an honest life and care for others. Sikhs believe they should hold jobs which help others and society. This service to others is called sewa. In addition Sikhs believe in giving a tenth of what they earn to others. The work 'Sikhs' do to help others is organised through the temples they belong t Jasbir couldn't help smiling at the serious expression on the man's face.

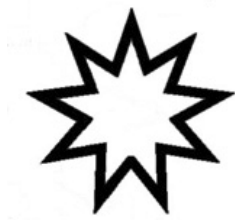
They do not believe in drinking alcohol or smoking.

Where do Sikh's worship?

Sikhs worship in a temple or gurudwara. This word means "gateway of the guru." When entering a temple, Sikhs take off their shoes and cover their heads. They bow in front of the Holy Book or Guru Granth Sahib. Hymns and prayers are said and then the worshipers share 'karah prasad' which is a food offering made of sugar, butter and flour.

BAHÁ'ÍS

How did the Bahá'í faith begin?



The Bahá'í faith began in 1844 in Persia which is now Iran. There, a man named Siyyid Ali Muhammad who is also called the Bab predicted that a man would come after him who would become one of the great prophets like Adam, Moses, Krishna, Buddha, Christ, Zoroaster and Mohammed. This new prophet's name was Baha'u'llah. His message was that he and his followers should try to unite the people of the world by bringing the religions together in peace and harmony. This then would lead to a new world age where there was more peace and justice. It would lead to a time when there would be no religious or racial prejudice.

What do Bahá'í believe and how does this affect the way they behave?

The Baha'is sacred text or Most Holy Book, contains the laws for behavior, both personal and public. Bahá'í believe that all religions are divine and that the great prophets were servants of the same God and preached the same message. For this reason, Baha'is are very accepting of all religions. They have a commitment both to bettering themselves and the world. Bahá'í see themselves as World Citizens. Prayer and fasting is required by all, they strongly encourage marriage, and don't believe in drinking alcohol. Baha'is believe in holding discussions and conferences on issues of world unity. They believe in meeting with many different people of different cultural and religious backgrounds to work toward world peace and religious harmony.

Where do Bahá'í's worship?

They worship in homes and temples. The House of Worship in India is built in a nine-sided shape after a lotus blossom. There are no priests in the Bahá'í Faith. That is because they believe all are equal in the eyes of God

Mahatma Gandhi

Mahatma Gandhi is called the 'father' of modern India.

He was a deeply religious person believing that all religions lead to God. Rabindranath Tagore, the great poet first addressed him as "Mahatma" or great soul. He was also affectionately called 'Bapu' or father.

He protested against British rule through 'satyagraha' or non-violent protest. After India's independence, he was shot by a militant in 1948 who did not agree with his principles. He died uttering the words "Hey Ram" or "Oh God".

Srirangam

The temple of Srirangam is situated near Trichnapalli, a town in Tamil Nadu, South India. It is one of the most important temples of Lord Vishnu.

The story of the Muslim Princess (Thullukka Nachiyar) is true and the temple still has a painting of the Princess on the wall to honour her.

*Adapted from a Collection by Jamuna Rangachari published independently who was associated with KHOJ

Full eleven centuries have passed by since then. Islam has now as great a claim on the soil of India as Hinduism. If Hinduism has been the religion of the people here for several thousands of years Islam also has been their religion for a thousand years. Just as a Hindu can say with pride that he is an Indian and follows Hinduism, so also we can say with equal pride that we are Indians and follow Islam. I shall enlarge this orbit still further. The Indian Christian is equally entitled to say with pride that he is an Indian and is following a religion of India, namely Christianity.

*From the Presidential Address - Maulana Abul Kalam Azad,
I.N.C. Session, 1940, Ramgarh*

EXERCISE

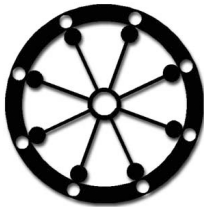
1. Which were the different aspects of faiths that you think attached a variety of persons to change over to a different form of belief?

List

1. _____
2. _____
3. _____

2. What do you find most appealing about

Buddhism



Jainism



Hinduism



Islam



Christianity



Sikhism



Others



SESSION 13-14

JUSTICE AND EQUALITY

SESSION 13 - 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 39A, 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 religious is a threat to unity. So, only a single religion should prevail in India.		

EXERCISE

CLASS EXERCISE

- A. 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.

- B. Bring the newspaper cutting of an incident of justice or injustice published in daily newspapers recently, to the class.

- C. Divide students into small groups. Each group should prepare a poster with the news paper cuttings.

- D. Group members should show the poster in class and conduct debates on the news cuttings in class.

- E. The teacher's ideas would be shared finally.

SESSION 14 - 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 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.

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)

■ EXERCISE ■

EQUALITY	AMBEDKAR
	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.

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?

Activities in which one is treated equally?

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 5 _____

Activities in which one is not treated equally?

- 1 _____
- 2 _____
- 3 _____
- 4 _____
- 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

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.

Freedoms	Denied Freedoms
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 the democracy that nurtures Unity in Diversity.
— Pandit Jawaharlal Nehru

c) Malarizhi’s house was on the road side. She like 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?

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d) Manimaran is a student studying in 12th Std. He would study till 11.00 p.m. and listen to songs on his tape recorder till 12 at night. He likes 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?

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.....

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?

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.....

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?

.....
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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, [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 our 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 our 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.

THE UNIVERSAL DECLARATION OF 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 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)**

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. **(Art. 13.1)**

Everyone has the right to leave any country including his own. And to return to his country. **(Art. 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 form unions

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

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

Right to Vote

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

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

Right to property

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

Right to citizenship

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

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

At home	At School

My Duty

At home	At School

Rights

Of Parents	Of the Child

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

Of the Employer	Of the Employees

Duty

Of the Employer	Of the Employee

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

Poor People	
1.	2.
3.	4.
5.	6.
Daily Wage labourers	
1.	2.
3.	4.
5.	6.
Women	
1.	2.
3.	4.
5.	6.
Children	
1.	2.
3.	4.
5.	6.
Dalits	
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
1. Poor People 2. Labourers 3. Women 4. Children 5. Dalits			

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

Violation of Right	Right	Wrong Reasons
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. 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.

Statements	Right	Wrong Reasons
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 ornaments 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 Government'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 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 symbolise the Right

d) Place this illustration on the class's notice 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 comes 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)

EXTRA VACATION EXERCISES

UNSUNG HEROES/HEROINES

Identify your own fascinating personality
Joint Exercise for the Teacher and the Class

Now that you know a little bit about some of the interesting personalities who have made a difference in the past and present, identify one such and invite him to the class. Your teacher will help you to do so.

For example, some of your teachers know of

- an elderly freedom fighter running a circulating library in Matunga from 1951 onwards free of cost;
- in your own class, there might be a parent or a relative who is making a difference:
- there is a self appointed guide of the road traffic at Dadar TT!
- An interesting news broadcaster relays a humorous version of the daily news in a Borvli local!
- A self- appointed water carrier quenches the thirst of thirsty railway commuters in the Virar local!

These are our unsung heroes and heroines who are making a difference in so many lives every day. Identify some of them and invite them to the school.

You can also Invite a teacher or a principal who is devoted to teaching or a story teller.

Invite any person who has made or is making a difference. Meet them, speak to them and get inspired by their deeds!

MY DIARY

Keep your own personal diary where your thoughts, feelings, angers and fears get recorded every day. For example

Anomie's Diary

September 30, Dear Diary, That was a nice month. There were so many holidays, it was great fun. And then there was *Bappa Moriya (Ganpati)*. He is my favourite God. He's so cute. But I get frightened at the noise on the roads before he is drowned. How does he feel to be dumped in the sea??

October 1. Dear Diary, Yeh! Another holiday tomorrow, It's Gandhibapu's birthday. He's quite cute looking with his *dhoti* and always being half *nangu-pangu*. He must never have felt hot, no ? I remember seeing a film on him when he fought, without fighting, to make India free. Isn't that funny? Can you fight without fighting?

October 2. Dear Diary, Today all of us decided to remember Gandhibapu and the things that he did . I like to hear stories about him and others who made India free. I love stories. What would he and Nehru and others thought about Bombay and Delhi today? Would they have recognised it.?

October 3. Dear Diary, Today a funny thing happened . Every morning when we have time, I spend time with my *dada* or *mama* as they read the newspaper. I also look at the newspaper myself, especially the photos. My mother keeps telling me she'll put up photos for me on my board but always forgets. I don't like all the work that she does, she forgets so many things. Today when I was seeing the photos in the papers there was one which looked scary and horrible. It showed a man with a knife or stick in his hand and a body lying down. There was blood. Was the man dead? When I asked my mother, she turned the page and showed me something else. Did she hear my question I forget to ask her again..

October 4. Diary Diary, I got angry and upset with my mother and father. But they also made me laugh. I was telling them something about what Amul told me about *bhagwan* and the Mahim *dargah* and they said: Why don't I invite God for tea? My mother even said that she would make him nice snacks. I got very angry. I also felt like laughing. Diary, won't God get angry if we say such things about him ? Then again, my father said, how do you know that God is only a him , what about the *maatras* (goddesses) and all that *Aji* (grandmother) worships! Oh God, these parents of mine!!

October 5. Diary Diary tomorrow is my friend Sapna's birthday!. I have to remember and always remind *mama* to get a nice present for her. Sapna, Suraj and Ashu live with their parents in a tiny room. They go to school in koliwada. They think I'm very lucky having so many toys and books. Dear Diary, I will always try to share with them.

October 6, Dear Diary, Today this boy in my class asked me if I was a Hindu or a Muslim. First I said Hindu. Then I remembered, you know what? What about the *masjid* in Audhan and Allahabad? Remember I had told you that my dad, when he was small only seven years old, used to wash the steps of the *masjid*. So I told this boy that I'm a Hindu but I am not sure. I am a Muslim. I have been to *masjid* and my *Dadiji* says the *namaaz*. But then I love the church too. Once at Christmas I had been to the Church. And then because of my silly mama's work (work,work, work) we had to miss Steve uncle's wedding. I love weddings. And this ones was in the Church.

Bye Diary. I have to run. I'll see you soon.

Anomie

