



VALUE EDUCATION

(A Course Book funded by the UGC)

ETHIRAJ COLLEGE FOR WOMEN

(AUTONOMOUS)

CHENNAI – 600 008

SEMESTER IV

VALUE EDUCATION

SYLLABUS

OBJECTIVES :

The Objectives of this course are to enable the young adults :-

- To create social harmony and bring sustainable peace in the fast paced technology driven society and thereby emphasizing the concept of national integration.
- To inculcate the responsibility and commitment to respect core human values and treat fellow human beings with ultimate dignity.
- To explore ways to cope with changes, including obstacles and failures in their lives.

COURSE OUTLINE :

UNIT I : INDIVIDUAL VALUES Concept of values, nature and types of values, ethics and role of ethics – understanding self, character molding, happiness, patience, caring, trust, honesty, appreciation, courage, love, thoughtfulness, good manners, right conduct, resilience, kindness and generosity.

UNIT II : FAMILY VALUES Significance of family, nurturing relationships, care towards siblings, parents and elders; family history; societal values – resolving conflict, unity, peace, freedom, co-operation and understanding daily challenges and problems.

UNIT III : CITIZENSHIP VALUES Basic human rights, diversity of national, regional, religious and ethnic identities and the need for mutual respect, understanding the need for communal harmony, the electoral system and the importance of voting.

LESSON - 1

CITIZENSHIP VALUES

Most people in the world are citizens of one nation or the other and as such they are entitled to certain rights and privileges. Being a citizen of a country also imposes certain duties which are expected to be performed by the citizen.

What is citizenship?

The concept of citizenship is linked to the idea of a nation state. Citizenship is defined in terms of the laws of the nation i.e., legal citizenship. Most people understand citizenship to mean patriotism. Therefore a good citizen is said to be one who is a good patriot. But citizenship values are not restricted to mere patriotism but more than that. A look at the historical origin of the word citizenship and what it means will give us a better understanding of the term. The origin of the term citizenship can be traced back to Ancient Greece when "citizens" were those who had a legal right to participate in the affairs of the state. But in Ancient Greece for men of a particular social and economic standing. Citizenship was a privilege that was reserved for men of a particular social and economic standing. For such a privileged member of society "civic virtue" meant that performing duties as a citizen was an important part of being a citizen. This tradition led to an emphasis on the duties that citizens were supposed to perform.

The idea of citizenship was linked to national identity and therefore to patriotism. Therefore to be a good citizen meant being a patriot. Gradually a more liberal idea of citizenship began to emerge in the 19th century which emphasised the concept of rights for all citizens. As more and more people began to be given the right to vote and participate in the government of their countries, civil and political rights began to be extended to all. In the twentieth century, with the emergence of the concept of a welfare state, theorists began to demand that the concept of rights did not mean just civil and political rights but also social and economic rights for all citizens. Nowadays the concept of a multiple citizenship is gaining increasing acceptance. Individuals can be citizens of more than one country. For example, India now allows dual citizenship to some of its citizens.

The modern understanding of the concept of citizenship values is that such values can be inculcated in citizens. They are not inherent but can be cultivated amongst the people through education. A citizen can not only be informed of his or her individual rights but also educated about his or her duties as a citizen. Therefore rights and responsibilities are an important part of the idea of citizenship from the earliest days. Citizens are expected to possess certain fundamental rights, and they are also required to perform certain duties. This may seem to be limiting but we need to understand that rights can only flourish in an atmosphere of mutual respect. Respecting the rights of all becomes one of our foremost responsibilities. It is interesting to remember the words of the noted civil rights activist Martin Luther King Jr. of U.S.A. who said, "Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny. Whatever affects one directly, affects all indirectly."

LESSON - 2

BASIC HUMAN RIGHTS

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- *Universal Declaration of Human Rights (Article 1)*

Human rights are "basic rights and freedom to which all humans are entitled." Human rights are rights that are inherent in an individual, which become operative at birth, 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. So it would not be wrong to say that human rights are not granted or given to any human being by anyone else like another person or by the state or government. Human rights are rights that each human being possesses by birth. Therefore it means that if the rights are not granted or given by others but inherent in an individual they cannot also be alienated or taken away by anyone or any authority. Why does an individual need rights? The minimum rights or basic rights, are based on elementary human needs and every individual has them against the state or any other public authority by virtue of his or her being a member of the human family. These rights are essential for the dignity of the human being.

Human Rights and Dignity:

Every individual has dignity. The principles of human rights were drawn up by human beings as a way of ensuring that the dignity of everyone is properly and equally respected, that is, to ensure that a human being will be able to fully develop and use human qualities such as intelligence, talent and conscience and satisfy his or her spiritual and other needs. Dignity gives an individual a sense of value and worth. The existence of human rights demonstrates that human beings are aware of each other's worth. Human dignity is not exclusive. It is a part of our common humanity. Human rights enable us to respect each other and live with each other. In other words, they are not only rights to be requested or demanded but rights to be respected and be responsible for. The rights that apply to you also apply to others.

The protection of human rights is necessary to not only maintain the dignity of an individual but also to establish peace and promote international co-operation between nations. The denial of human rights and fundamental freedoms not only is an individual and personal tragedy, but also creates conditions of social and political unrest, sowing the seeds of violence and conflict within and between societies and nations.

Kinds of Human Rights

- *Civil And Political Rights:* Civil rights are those rights that are essential for a person to live a dignified existence such as the right to life and liberty, the right to privacy, freedom from torture and inhuman treatment, right to own property and freedom of thought, speech and religion. Political rights are the rights to vote, to political opinion, to contest elections, and to hold public office. The right to assembly and association can also be seen as political rights.

LESSON - 3

ELECTORAL SYSTEM

An electoral system allows voters to choose between options, often in an election where candidates are selected for public office. An electoral system contains rules for valid voting, and how votes are aggregated to yield a final result. Electoral systems are either majority rule, proportional representation or with a number of variations and methods such as first-past-the-post or . Aspects of electoral systems. A voting system specifies the form of the ballot, the set of allowable votes, and the tallying method, an algorithm for determining the outcome. This outcome may be a single winner, or may involve multiple winners such as in the election of a . The electoral system may also specify how voting power is distributed among the voters, and how voters are divided into subgroups (constituencies) whose votes are counted independently. Voting has been used as a feature of democracy since the 6th century BC, when democracy was introduced by the Athenian democracy.

Introduction to the electoral system of India:

India is a constitutional democracy with a parliamentary system of government, and at the heart of the system is a commitment to hold regular, free and fair elections. These elections determine the composition of the government, the membership of the two houses of parliament, the state and union territory legislative assemblies, the Presidency and vice-presidency Elections in India are events involving political mobilization and organizational complexity on an amazing scale In the elections held in 2004 58.07 of the electors participated in voting. That is out of 67,14,87,930 electors, 38,99,48,330 votes were polled.

The country has been divided into 543 Parliamentary Constituencies, each of which returns one MP to the Lok Sabha, the lower house of the Parliament. The size and shape of the parliamentary constituencies are determined by an independent Delimitation Commission, which aims to create constituencies which have roughly the same population, subject to geographical considerations and the boundaries of the states and administrative areas Delimitation is the redrawing of the boundaries of parliamentary or assembly constituencies to make sure that there are, as near as practicable, the same number of people in each constituency. In India boundaries are meant to be examined after the ten-yearly census to reflect changes in population, for which Parliament by law establishes an independent Delimitation Commission, made up of the Chief Election Commissioner and two judges or ex-judges from the Supreme Court or High Court.

Constituencies and Reservation of Seats:

The Constitution puts a limit on the size of the Lok Sabha of 550 elected members, apart from two members who can be nominated by the President to represent the Anglo-Indian community. There are also provisions to ensure the representation of scheduled castes and scheduled tribes, with reserved constituencies where only candidates from these communities can stand for election. There was an attempt to pass legislation to introduce reserved one third of the seats for female candidates but it has not met with success so far.

LESSON - 5

WOMEN'S SUFFRAGE IN USA

Woman suffrage in the United States was achieved gradually, at state and local levels, during the 19th century and early 20th century, culminating in 1920 with the passage of the Nineteenth Amendment to the United States Constitution, which provided: "The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex." The Seneca Falls Convention of 1848 formulated the demand for women's suffrage in the United States of America and after the American Civil War (1861-1865) agitation for the cause became more prominent. In 1869 the proposed Fifteenth Amendment to the United States Constitution, which gave the vote to black men, caused controversy as women's suffrage campaigners such as Susan B. Anthony and Elizabeth Cady Stanton refused to endorse the amendment, as it did not give the vote to women. Others, such as Lucy Stone and Julia Ward Howe however argued that if black men were enfranchised, women would achieve their goal. The conflict caused two organizations to emerge, the National Woman Suffrage Association, which campaigned for women's suffrage at a federal level as well as for married women to be given property rights, and the American Woman Suffrage Association, which aimed to secure women's suffrage through state legislation.

Ethnicity and suffrage:

The woman suffrage movement was led by old stock women, especially Yankees and Quakers of English or German ancestry, whose families had been in North America for generations. There were important ethnic involvements as well by recent immigrants. Norwegian American women, based in the rural upper Midwest, built their claims to an American identity on their suffrage work. They felt that the progressive politics of Norway, which included women's rights, provided a strong foundation for their demands for political equality and inclusion in the U.S. They told their kinswomen they had a cultural duty to promote women's rights, especially through the Scandinavian Woman's Suffrage Association.

Opposition:

The opposition to women's suffrage in the United States included organizations like the National Organization Against Women's Suffrage and women like Helen Kendrick Johnson. In New York, upper class women who thought they had a behind-the-scenes voice often opposed suffrage because it would dilute their influence. At first the anti-s let the men do the talking, but increasingly they adopted the mobilization techniques pioneered by the suffragists. The antis easily won the 1915 New York State referendum, using the argument that women voters would close the saloons. But the suffragists won the 1917 referendum, arguing that the saloons were Germanic (at a time when Germany was hated); the Tammany Hall machine in New York City deserted the antis as well. Nationwide, male voters made the decision and the opposition was led by

LESSON - 6

DIVERSITY IN INDIA

India is a land of immense diversity. It covers an area of 3,287,236 square kilometers. It includes dry desert areas, evergreen forests, snowy Himalayas, a long coast, and fertile plains. The unique geographic demographics also hosts a unique eco-system rich with vegetation, wildlife, rare herbs, and a large variety of birds.

Cultural Diversity:

The years of foreign rule, religious movements, and spiritual discoveries in the ancient land of India has given way to a rich potpourri of social habits, festivals, and customs. The culture of India has been shaped by its long history, unique geography, diverse demographics and the absorption of customs, traditions and ideas from some of its neighbours as well as by preserving its ancient heritages, which were formed during the Indus Valley Civilization and evolved further during the Vedic age, rise and decline of Buddhism, the Golden age, Muslim conquests and European colonization. India's great diversity of religious practices, languages, customs, and traditions are examples of this unique co-mingling over the past five millennia. The various religions and traditions of India that were created by these amalgamations have influenced other parts of the world too. India has 28 states, 8 major religions more than 55 political parties and is yet one nation.

Religions Diversity:

India is the birth place of religions such as Hinduism, Buddhism, Jainism and Sikhism. These are some of the most popular world religions next to the Islam and Christianity. Today, Hinduism and Buddhism are the world's third- and fourth-largest religions respectively, with around 1.4 billion followers altogether. India is one of the most religiously diverse nations in the world, with some of the most deeply religious societies and cultures. Religion still plays a central and definitive role in the life of most of its people. The religion of more than 80.4% of the people is Hinduism. Islam is practiced by around 13.4% of all Indians. Sikhism, Jainism and especially are influential not only in India but across the world. Christianity, Zoroastrianism, Judaism and the Bahá'í Faith are also influential but their numbers are smaller. Despite the strong role of religion in Indian life, atheism and agnostics also have visible influence along with a self-ascribed tolerance to other faiths. India is a secular state which means that there is no official state religion and public revenue cannot be spent to promote any particular religion. But religious diversity has been a trademark of Indian culture for centuries. Religion plays a central role in the life of Indians through places of worship, festivals, pilgrimages etc.,

LESSON - 7

ETHICAL FOUNDATION OF THE CONSTITUTION OF INDIA

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVERIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC and to secure to all its citizens:

➤ **JUSTICE**, social, economic and political;

➤ **LIBERTY** of thought, expression, belief, faith and worship;

➤ **EQUALITY** of status and of opportunity; and to promote among them all;

➤ **FRATERNITY** assuring the dignity of the individual and the unity and integrity of the Nation

Ethics, a major branch of philosophy, encompasses the study of values and customs of a person or group. It covers the analysis and employment of concepts such as right and wrong, good and evil, and responsibility. The sources of ethics are partly man's own experience and partly the principles and truths proposed by other philosophical disciplines (logic and metaphysics). Ethics takes its origin from the empirical fact that certain general principles and concepts of the moral order are common to all people at all times. All nations distinguish between what is good and what is bad, between good men and bad men, between virtue and vice; they are all agreed in this: that the good is worth striving for, and that evil must be shunned, and that a broad framework should be in place to outline the modus operandi for the good governance of a nation.. It is for this precise reason that Constitutions are framed for nations.

A constitution is a system for government, often codified as a written document that establishes the rules and principles of an autonomous political entity. In the case of countries, this term refers specifically to a national constitution defining the fundamental political principles, and establishing the structure, procedures, powers and duties, of a government. Most national constitutions also guarantee certain rights to the people. The term constitution can be applied to any overall law that defines the functioning of a government, including several historical constitutions that existed before the development of modern national constitutions. It lays down the broad framework for the governance of a nation and has rights been referred to as the 'supreme law'.

The backdrop to the framing of the Constitution of India:

Soon after the World War II in Europe came to an end, in July 1945, the new British government that came to power announced its Indian Policy and decided to convene a constitution drafting body. Three British cabinet ministers called the 'Cabinet Mission' were sent to find a solution to the question of India's independence. The Cabinet Mission discussed the framework of the constitution and laid down in some detail the procedure to be followed by the constitution drafting body. The Constituent Assembly, which had been

