

**Part - I**

**IN QUEST OF HUMANNESS**

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

## 1. HUMAN YEARNINGS

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

**Mother** : Why do you scream?

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

Didn't you?

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

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

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



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

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

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

**Mother** : It is like that

**Child** : Please tell me mummy!

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

**Child** : Does it have life?

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

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

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

**Child** : Therefore...

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

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

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

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

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

**Child** : Yes, ma!  
(Evening – Father returns from office)

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

**Father** : Why? What happened?

**Mother** : He has been continuously asking questions since morning.  
You will be able to handle him.

**Father** : What my son?

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

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

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

**Father** : You are right!

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

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

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

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

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

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

**Child** : How? daddy!

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

**Child** : Is it yearning daddy?

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

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

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

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

yearning to go to school Daddy?

the longing for life

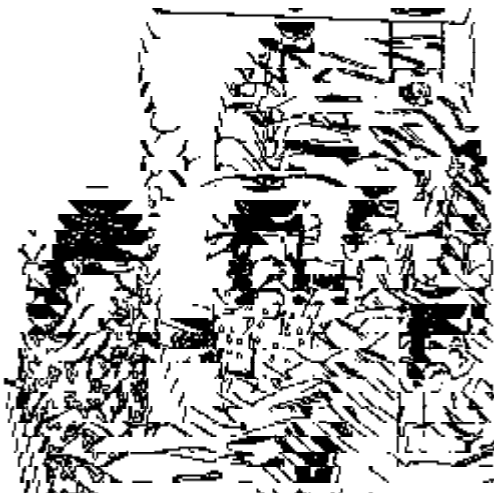
**Child** : Then daddy, please tell me, When

would manifest themselves in our minds?

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



### Human Yearnings 1



*Source: Human Scape – May 2002*

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

### Human Yearnings 2

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



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

### Human Yearnings 3

**Lakshmi(32)**, 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 scarred and it speaks volumes about her marital life.



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

#### Human Yearnings 4

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



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

#### Longing 5

Reena belongs to Kerala. 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 Reena mentally ill. Not knowing where she was going, she boarded a train and got down at Coimbatore station and she was admitted in a lunatic asylum as per the orders of the Magistrate. She is still there. She is completely cured of her mental illness, now. However, her people are not ready to take her back home. "I have become normal now. My people who call on me on occasions like Onam 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?"

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

## TYPES OF YEARNINGS

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



### 1) Desire relating to physique

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

### 2) Longing for material things:

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



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

*(Article 4-3, Asian Human Rights, 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 work:**

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

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

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

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

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



### 7) Longing for belief in God:

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

### 8) Longing for Social Status

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



### 9) Longing for independence:

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

**EXERCISE TO BE GUIDED BY THE TEACHER**

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

**Class Exercise**

1. A. You have read about the longings of various kinds of people! How do you feel after reading them?

- (a) Worried            (b) Surprised    (c) Happy            (d) Nothing

B. What Rights have the following lost in their lives?

- Rights lost by Sindhu
- Rights lost by the old man
- Rights lost by Lakshmi
- Rights lost by Reena

C. How does the yearning of Janu differ from the yearnings of others?

D. What is the reason for their different unfulfilled yearnings?

2. A. Read out to the class the reasons why your father goes to work.

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

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

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

**All have a right to live in peace without being involved in violence.**  
*- Asian People Human Rights Document, 1988*

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

a) Students should share their views.

b) And finally the teacher would summarise and give his her views.

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

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

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

<b>Fulfilled yearnings</b>	<b>Unfulfilled yearnings</b>
a.	a.
b.	b.
c.	c.

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

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

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

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

## **VIBRANT LIFE**

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

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

And let thousands and thousands of lives greet you heartily!

### **Home exercise**

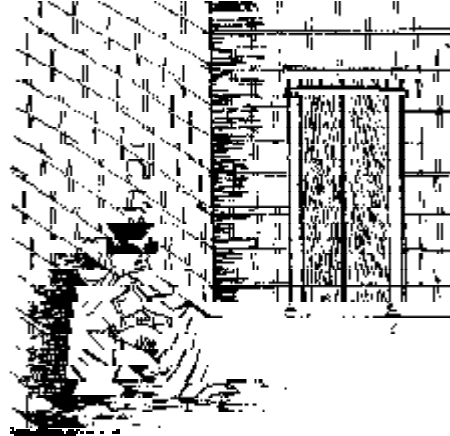
9. Talk to one of your friends / girl / boy and an old person and find out their longings

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

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

## 2. COMMUNITY LIFE

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



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

What do we understand from this story?

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

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

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

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

Do we not watch the game of cricket?  
Why do we earnestly wish that our country wins when it plays against another country? How excited we are when our country wins! And when it loses, how worried we are! Are cricketers our family members? No, then why do we worry?



**We call this invisible relationships!**

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

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

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

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

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

### **Class work**

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

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

*- Mahatma Gandhi*

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

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

*(Article 29.1, constitution of India)*

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

*(Article 51A, Constitution of India)*

## **Home work**

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

If the answer is 'yes', state the reasons.

1. (a) You will draw a picture describing human being as a social animal and bring it to the class.

(b) You give these drawings to your teacher the next day

(c) Exhibit them for everybody to see.

(d) Each student chooses a drawing other than his/her own. Share your views that the drawing gives you in relation to this lesson with the class.

(e) Lastly the teacher would share his/her collective opinion with the students

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

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

### 3. PLURI COMMUNITIES

**Dear students!**

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

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

**Teacher** : Yes, begin!

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

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

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

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

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

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

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

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

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

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

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

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

#### *Protection of interests of minorities*

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

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

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

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

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

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

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

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

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

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

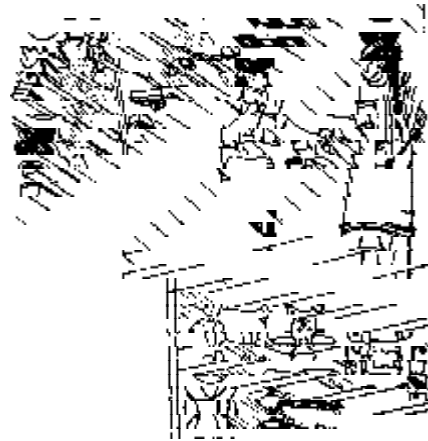
**Teacher** : Yes, sure.

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

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

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

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



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

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

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

*How many kinds of flowers are there?*

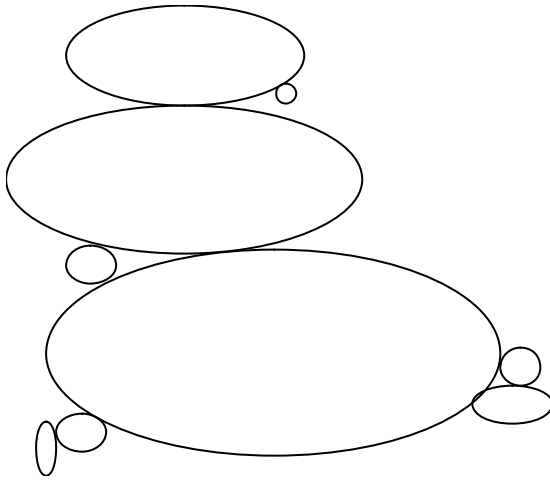
*Each flower is distinct in colour, individualistic in character. Which one is more beautiful? Which one is not? Do we evaluate like this? No. We admire all the flowers.*

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

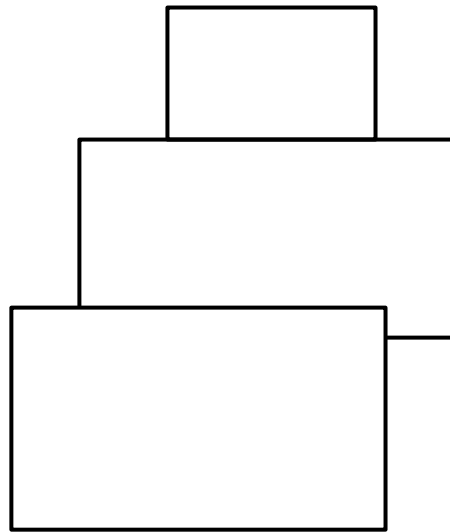
## Class - work

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

**Things you like most**



**Reason**



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

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

## Home work

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

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

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

### A Dummy Panchayat Board President

**1. Flower**

<b>Plural</b>	
Rose      Lotus	Jasmine      Lily
<b>Singular</b>	
Lotus      Lotus	Lotus      Lotus

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

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

## 4. Human Dignity

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

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

### Real incident 1

#### Mentally ill patients charred to death

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



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

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

*India today August 22,2001*

## Incident 2

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

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

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

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

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



### HUMAN DIGNITY

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

### Incident 3

#### People for Sale

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

### Incident 4

#### Untouchability

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

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

## HUMAN DIGNITY

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

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

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

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

## **Incident 5**

### **Children as Bonded Labourers**

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

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

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

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

✍✍ Dignity denied

✍✍ Right denied

✍✍ Humanism denied

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

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

## The Experience of Mahatma Gandhi

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



## Experience of Dr. Ambedkar

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



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

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

## **Class work**

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

- (a) What is the message conveyed by these incidents?
- (b) Human beings fear to be different. But everybody has different, good qualities. Do you accept this?
- (c) Of course we are good. But, like the statue coated by clay, We are also covered by bad qualities. What are they? Are they casteism, religious intolerance, jealousy etc?
- (d) What are the rights that men lose because of their outward appearance?

- 2
- (a) Students may be divided into groups and these incidents will be read aloud again.
  - (b) After reading, each group will share their feelings with the other groups
  - (c) List out the rights lost by the people involved in these incidents.

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

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

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

Sentence	Reasons

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

The people I have met	According to me, the human respect the following persons have received is			
	Very large	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 Scheme				
9. Aged person				
10.Handicapped				
11.Child labourer				
12.Widow				
13.Physically challenged person				

b) Which one of the box has the maximum number of markings?

c) What do you understand when you analyse the number of markings?

d) State the reason why you did not choose to mark in certain boxes.

5. Which of the following activities will promote human dignity? If yes mark (✓) tick mark, if no, make the (x) mark. State the reasons for your answers.

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

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

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

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

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 labourer	
12. Widow	

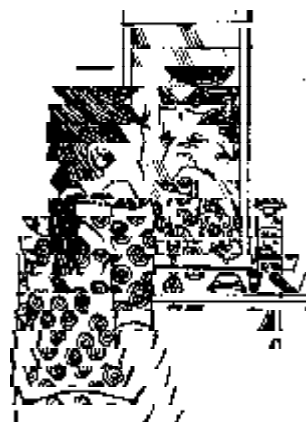
**Home work**

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

8. Message given by the mirror

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

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



**Of the three views stated above**

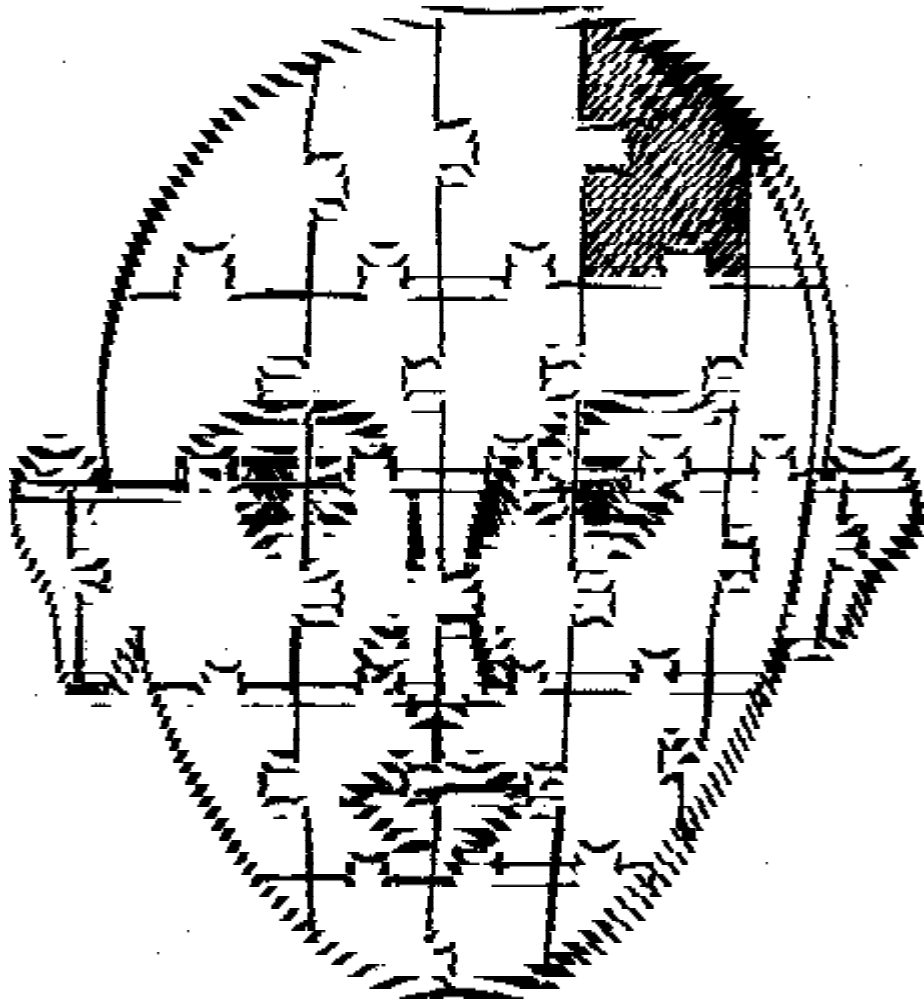
- (1) Which one has often come to your mind?
- (2) Which one of the views is important to your life according to you? What is the reason?
- (B) What would be the condition of the poor children who do not have either the opportunity or the facility to make themselves-up, standing in front of a mirror?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

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

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

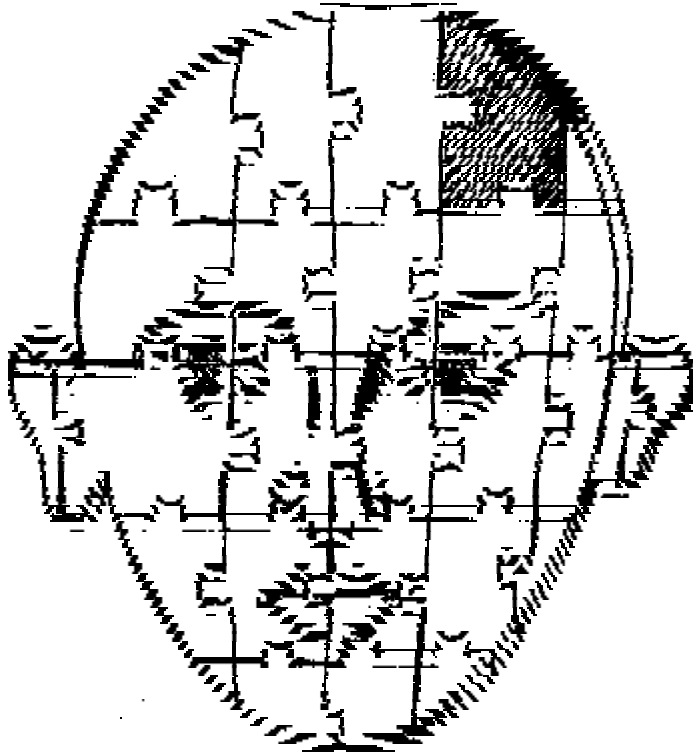
*President K.R.Narayanan  
25, January 2002 R.day Address.*

DESTRUCTION OF HUMANNESS



**Part - 2**

**DESTRUCTION OF HUMANNESS**



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

## 5. PREJUDICES

### Event 1

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



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

**Husband** : Why do you ask?

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

---

**Wife** : Our caste?

**Husband** : No, some other caste

**Wife** : Same religion?

**Husband** : No!

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

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

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

**Husband** : Tell me, why?

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

- Husband** : The happiness of the family is more important to me. Now tell me why you dislike it?
- Wife** : Generally people of that religion will not be agreeable. Everyone says that they are not good people. They are rough. They won't move amicably. They would not adopt a give and take policy. They would be very jealous and ill-tempered. Further, you say they are of some other caste. I have my own fears.
- Husband** : Enough, enough, stop! These are all just imagination. Have you ever seen them? Have you ever had a conversation with them? Have you ever moved with them? If we are alright, everyone will be alright.
- Wife** : I have not talked to them or seen them. It is true. But everybody says so. In the cinema, TV serials, in the magazines they are described so. Please, let us not settle here. I am afraid.

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

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

### **What is prejudice?**

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

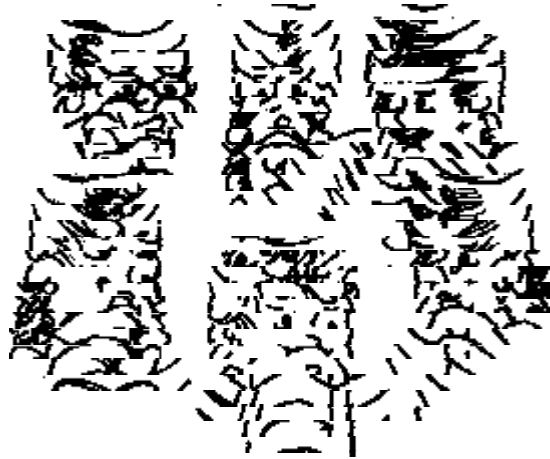
### **The reasons for the growth of prejudices:**

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

## Source of prejudices?

### FAMILY

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



### RELIGION

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

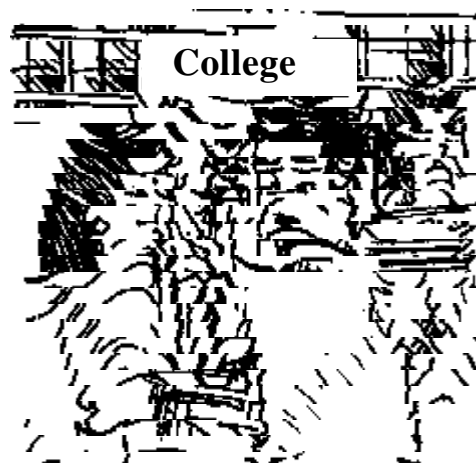


*Our knowledge has dispossessed us of our trust on human capabilities. Our intelligence has hardened us. We think a lot. But we do not feel. We need to be more humanitarian than machanical.*

*-Charlie Chaplin in the picture "The Great Dictator"*

### **FRIENDS CIRCLE**

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



### **MASS MEDIA**



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

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

## Class work

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

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 other castes		
7. People speaking other languages		

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

3) What are the harmful effects that fall upon the society because of prejudices?

e.g. stunted relationships

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

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

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

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

Pre conceived notion	Reasons
1	
2	
3	
4	
5	

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

(e.g.:

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

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

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

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

## 6. WORDS THAT HURT

### Event 1

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

### Event 2

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

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

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

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

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

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

## **Class work**

1. (a) What is the reason for Nandhini's grief?

(b) If you were in Nandhini's position (1) How would you have felt?  
(2) What would you have done?

(c) What is the reason for Rani's tremendous growth?

2. (a) What are the words that have wounded your mind terribly? List them and state how this had affected you?

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### **Home work**

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

(b) Then read it out in the class.

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

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

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

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

(e.g) curse, a 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.

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

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

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

## 7. DESTRUCTIVE DEEDS

### Event 1

My mother herself has sold me for thousand rupees

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

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

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

“I want to study, Will you please help?” asked Raghu with tears in his eyes.

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

***Children below 14 years are prohibited to work. Government has restricted the employment of children in hazardous factories, industries, mines etc. Violators are punishable before law.***

## Event 2

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



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

Source : Human Scape ; May 2002.

## Event 3

### The tragic experience of having been marginalised

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

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

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

*-Poet Inquilab*

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

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

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

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

*People asked him what was he searching. He replied:*

*“I am searching for Man!”*

## **Class work**

This happens because of their failure to see that they are destroying human dignity.

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

a) Bonded Labourers

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

b) Scheduled caste boy

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

c) Students

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

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

*(Article 23, Constitution of India)*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

a. Read it out slowly to the class

b. Please state why this incident has affected you much?

c. What change has occurred in your life following this experience?

d. Have you ever related this incident to anybody? If yes, to whom? Why did you relate? If not, why have you not talked about it?

e. Who have been affected more in the above incidents? Who have been less affected? Who have not been at all affected? Why?

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

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

## Unbearable

*They have nothing to eat*

*Nor the wisdom to know why they  
are Famished ; and*

*Perish broken hearted*

*No way to save these.*

- Bharathi

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

*Art. 14, Constitution of India*

## 8. FRAGMENTED COMMUNITY

Place : Class room

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

### Incident I

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



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

### Incident II

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

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

**Dear Students!**

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

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

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

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

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

*V.R. Krishna Iyer  
Former Supreme Court Judge*

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

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

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

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

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

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

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

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

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

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

### **Class Exercise**

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

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

<b>Where</b>	<b>When</b>	<b>Groups involved? Why?</b>

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

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

3. Has anyone been humiliated?

4. What are the human rights that have been violated because of the disturbances?  
List them e.g. Right to life.

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

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

6. (a) Collect news about caste / religious violence from the Dailies and Weeklies, etc.

(b) List the human right violations.

(c) Give a suitable title to each poster

(d) The group leaders write the heading of posters on the black board.

(e) Gives explanation to other students about the poster.

(f) Display the poster on the school Notice Board.

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

- As told by a street children to a reporter.

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

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