

POMPEI COLLEGE, AIKALA



A Hand Book ON Value Education



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1. CONSTITUTION OF INDIA

The Constitution of India is the pride of our nation. It is the supreme law of India and nobody in India even the President has the power to do something that violates the constitutional rule. Did you know that the Constitution of India is the longest constitution in the world? It gives the people their fundamental rights and sets rules and guidelines that the government must follow. Read this article till the end to know everything about our Constitution.

Constitution of India

As you might know, the Constitution of India lays down an important framework that demarcates the structure of the political system, powers, and duties of government institutions and gives the people their fundamental rights and duties towards the country. The main aim of the constitution is to protect the fundamental rights of the people. On 26 November 1949, the constitution was adopted by the Constituent Assembly of India. Although it came into effect on 26 January 1950.

Since the constitution was created by the constituent assembly it communicates constitutional supremacy rather than parliamentary supremacy. The Constitution of India from start to end is made by the Indians only. It replaces the Government of India Act 1935 and functions as the country's fundamental governing document.

The constitution declares India a sovereign, socialist, secular, and democratic republic. It ensures that all the citizens of this country will get equality, liberty and justice.

Story Behind its Formation

The Constituent Assembly was formed in 1946 and consisted of members of the provincial assemblies. In total there were 299 members. The President of this Assembly was Dr Rajendra Prasad. To design the constitution a Drafting Committee was formed. Dr B. R. Ambedkar who is regarded as the 'Father of the Constitution of India' was the chairman of the Drafting Committee.

It took the committee three years to draft the constitution, holding eleven sessions over 165 days. This is because India is a big country with so many cultures and religions. The committee wanted to make sure that they make a constitution that leads the country to success.

Components of the Indian Constitution

The Indian constitution is the longest in the world. It consists of a preamble and 470 articles which are categorised into 25 parts. This is not the end, it also has 12 schedules and 5 appendices. Even after its enactment, the constitution has been amended 104 times, the latest one came on 25 January 2020.

The Preamble

The Preamble is the heart of the constitution. This is because it beautifully lays down the country's core values and what it stands for. Originally it was not a part of the constitution but was added much later on. The Preamble promotes justice, liberty, and equality for every Indian. It wants to maintain the unity and integrity of the country.

The Preamble declares India 'sovereign' which means the country is an independent authority and it is not a dominion

of any other external power. It also says that India is 'secular' which means that all the citizens have the right to practise their religion. The introductory document further says that India embraces social and economic democracy.

It provides every Indian with equality of status and opportunity. According to the Preamble, every citizen must promote harmony and the spirit of common brotherhood. Most importantly, it states that the country is 'democratic' which means that the citizens have the right to choose the members of the government.

Fundamental Rights

The constitution gives every citizen 6 fundamental rights. These are as follows:

Right to Equality

Right to equality means every citizen will get equal rights in every field irrespective of their colour, caste, religion and gender. It ensures that everyone will get equal job opportunities and citizens shouldn't follow orthodox practices such as untouchability and give equal respect to everyone.

Right to Freedom

India is a democratic country where the constitution guarantees freedom to every Indian. Under this several rights are given such as:

- Freedom of speech
- Freedom of expression
- Freedom to reside in any part of the country

- Freedom of association
- Freedom of assembly without arms
- Freedom to practise any profession

Right Against Exploitation

This right prohibits child labour, and human trafficking and states that forcing children to work under the age of 14 in factories, mines or under any hazardous conditions is strictly not allowed. This right also states that the government does not have the power to discriminate against anyone based on caste, religion, gender or colour.

Right to Freedom of Religion

This right implies that India is a secular country where the citizens can fearlessly follow their religion or culture.

Cultural and Educational Rights

All religions, cultures and linguistic minorities have the right to preserve their heritage and culture. The State has no official religion. The government does not have the right to discriminate against any educational institution just because the minority group is operating it.

Right to Constitutional Remedies

This right ensures that the government cannot violate anyone's rights. If citizens feel that their right is taken away then they can go to the court and demand justice.

Conclusion

As you can see the drafting committee has paid attention to minor details to make sure that they make a constitution that gives the citizens every right possible and makes India a powerful country.

The Constitution of India embraces the principles of equality, liberty and fraternity. It tells the Indians to spread harmony and respect everyone. The government must provide equal opportunities to everyone and make sure that everyone gets justice.

2. VALUES

Generally, value has been taken to mean moral ideas, general conceptions or orientations towards the world or sometimes simply interests, attitudes, preferences, needs, sentiments and dispositions

But sociologists use this term in a more precise sense to mean “the generalized end which has the connotations of rightness, goodness or inherent desirability”.

It is important and lasting beliefs or ideals shared by the members of a culture about what is good or bad and desirable or undesirable.

It has a major influence on a person’s behavior and attitude and serves as broad guidelines in all situations.

Actually, the value represents basic convictions that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence.

Values Definition – What is Values?

Values defined in Organizational Behavior as the collective conceptions of what is considered good, desirable, and proper or bad, undesirable, and improper in a culture.

Some common business values are fairness, innovations and community involvement.

According to M. Haralambos, “A value is a belief that something is good and desirable”.

According to R.K. Mukherjee, “Values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards, and aspirations”.

According to Zaleznik and David, “Values are the ideas in the mind of men compared to norms in that they specify how people should behave. Values also attach degrees of goodness to activities and relationships”

According to I. J. Lehner and N.J. Kube, “Values are an integral part of the personal philosophy of life by which we generally mean the system of values by which we live. The philosophy of life includes our aims, ideals, and manner of thinking and the principles by which we guide our behavior”

According to T. W. Hippiie, “Values are conscious or unconscious motivators and justifiers of the actions and judgment”

A value is a shared idea about how something is ranked in terms of desirability, worth or goodness. Sometimes, it has been interpreted to mean “such standards by means of which the ends of action are selected”.

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Thus, values are collective conceptions of what is considered good, desirable, and proper or bad, undesirable, and improper in a culture.

Familiar examples of values are wealth, loyalty, independence, equality, justice, fraternity and friendliness.

Familiar examples of values are wealth, loyalty, independence, equality, justice, fraternity and friendliness. These are generalized ends consciously pursued by or held up to individuals as being worthwhile in them.

It is not easy to clarify the fundamental values of a given society because of their sheer breadth.

Characteristics of Value

Values are different for each person.

These can be defined as ideas or beliefs that a person holds desirable or undesirable.

The variability in that statement is, first, what a person could value, and second, the degree to which they value it.

Values may be specific, such as honoring one's parents or owning a home or they may be more general, such as health, love, and democracy. "Truth prevails", "love thy neighbor as yourself, "learning is good as ends itself are a few examples of general values.

Individual achievement, personal happiness, and materialism are major values of modern industrial society.

It is defined as a concept of the desirable, an internalized creation or standard of evaluation a person possesses.

Such concepts and standards are relatively few and determine or guide an individual's evaluations of the many objects encountered in everyday life.

The characteristics of values are:

- These are extremely practical, and valuation requires not just techniques but also an understanding of the strategic context.
- These can provide standards of competence and morality.
- These can go beyond specific situations or persons.
- Personal values can be influenced by culture, tradition, and a combination of internal and external factors.
- These are relatively permanent.
- These are more central to the core of a person.
- Most of our core values are learned early in life from family, friends, neighborhood school, the mass print, visual media and other sources within the society.
- Values are loaded with effective thoughts about ideas, objects, behavior, etc.
- They contain a judgmental element in that they carry an individual's ideas as to what is right, good, or desirable.
- Values can differ from culture to culture and even person to person.
- Values play a significant role in the integration and fulfillment of man's basic impulses and desire stably and consistently appropriate for his living.
- They are generic experiences in social action made up of both individual and social responses and attitudes.

- They build up societies, integrate social relations.
- They mold the ideal dimensions of personality and depth of culture.
- They influence people's behavior and serve as criteria for evaluating the actions of others.
- They have a great role to play in the conduct of social life. They help in creating norms to guide day-to-day behavior.

The values of a culture may change, but most remain stable during one person's lifetime.

Socially shared, intensely felt values are a fundamental part of our lives. These values become part of our personalities. They are shared and reinforced by those with whom we interact.

Since values often strongly influence both attitude and behavior, they serve as a kind of personal compass for employee conduct in the workplace.

These help to determine whether an employee is passionate about work and the workplace, which in turn can lead to above-average returns, high employee satisfaction, strong team dynamics, and synergy.

Types of Values

he values that are important to people tend to affect the types of decisions they make, how they perceive their environment, and their actual behaviors.

There are two types of values;

1. Terminal Values.
2. Instrumental Values.

Learn more about types of values.

Importance of Values

Values are the enduring beliefs that a specific mode of conduct or end-state of existence is personally or socially preferable.

These are more difficult to change or alter.

As ethical conduct receives more visibility in the workplace, the importance of values is increased as a topic of discussion in management.

Values are general principles to regulate our day-to-day behavior. They not only give direction to our behavior but are also ideals and objectives in themselves.

They are the expression of the ultimate ends, goals or purposes of social action.

Our values are the basis of our judgments about what is desirable, beautiful, proper, correct, important, worthwhile and good as well as what is undesirable, ugly, incorrect, improper and bad.

Pioneer sociologist Durkheim emphasized the importance of values (though he used the term 'morals') in controlling disruptive individual passions.

He also stressed that values enable individuals to feel that they are part of something bigger than themselves.

E. Shils also makes the same point and calls 'the central value system,' (the main values of society) are seen as essential in creating conformity and order.

Indian sociologist R.K. Mukherjee writes: "By their nature, all human relations and behavior are embedded in values.

- Value is the foundation for understanding the level of motivation.
- It influences our perception.
- Value helps to understand what ought to be or what ought not to be.
- It contains interpretations of right or wrong.
- These influence attitudes and behavior.
- It implies that certain behaviors on outcomes are preferred over others.
- These allow the members of an organization to interact harmoniously. These make it easier to reach goals that would be impossible to achieve individually.
- These are goals set for achievements, and they motivate, define and color all our activities cognitive, affective and connective.
- They are the guideposts of our lives, and they direct us to who we want to be.
- Values and morals can not only guide but inspire and motivate a person, give energy and a zest for living and for doing something meaningful.

Actually, values are important to the study of organizational behavior because they lay the foundation for the understanding of attitudes and motivation.

Individuals enter an organization with preconceived notions of what “ought” or what “ought not” to be. Of course, these notions are not value free.

These are part of the makeup of a person. They remind us as to what is important in our lives, such as success or family, but also, by virtue of their presence, they provide contrast to what is not important.

That is not to say that, over time, values cannot change.

As we grow and change as individuals, we will begin to value different aspects of life.

If we value- family when we are younger, as our children get older, we might start to value success in business more than the family.

Sources of Values

Sources of value are a comprehensive guide to financial decision-making suitable for beginners as well as experienced practitioners.

It treats financial decision-making as both an art and a science and proposes a comprehensive approach through which companies can maximize their value.

Generally, no values tend to be relatively stable and enduring.

A significant portion of the values we hold is established in our early years from parents, teachers, friends, and others.

There are so many sources from which we can acquire different values.

Sources of values are;

- **Family:** Family is a great source of values. A child learns his first value from his family.
- **Friends & peers:** Friends and peers play a vital role in achieving values.
- **Community or society:** As a part of society, a person learns values from society or different groups of society.
- **School:** As a learner, school and teachers also play a very important role in introducing values.
- **Media:** Media such as – Print media, Electronic media also play the role of increasing values in the mind of people.
- **Relatives:** Relative also helps to create values in the minds of people.
- **Organization:** Different organizations and institutions also play a vital role in creating value.
- **Religion.**
- **History.**
- **Books.**
- **Others.**

Values and Beliefs

Values are socially approved desires and goals that are internalized through the process of conditioning, learning

or socialization and that become subjective preferences, standards, and aspirations.

They focus on the judgment of what ought to be. This judgment can represent the specific expression of the behavior.

They are touched with moral flavor, involving an individual's judgment of what is right, good, or desirable.

Thus-

- Values provide standards of competence and morality.
- These are ideas that we hold to be important.
- They govern the way we behave, communicate and interact with others.
- They transcend specific objects, Situations or persons.
- These are relatively permanent and there is resistant to change them.

Beliefs are the convictions that we generally hold to be true, usually without actual proof or evidence.

They are often, but not always connected to religion. Religious beliefs could include a belief that Allah is alone and created the earth.

Religions other than Islam also have their own set of beliefs.

Nonreligious beliefs could include: that all people are created equal, which would guide us to treat everyone regardless of sex, race, religion, age, education, status, etc with equal respect.

Conversely, someone might believe that all people are not created equal. These are basic assumptions that we make about the world and our values stem from those beliefs.

Our values are things that we deem important and can include concepts like equality, honesty, education, effort, perseverance, loyalty, faithfulness, conservation of the environment and many, many other concepts.

Our beliefs grow from what we see, hear, experience, read and think about.

From these things, we develop an opinion that we hold to be true and unmovable at that time.

From our beliefs, We derive our values, which can either be correct or incorrect when compared with evidence, but nonetheless hold true for us! Everyone has an internalized system of beliefs that they have developed throughout their lives.

These may stem from religion or may develop separately to religion.

- Beliefs are concepts that we hold to be true.
- These may come from religion, but not always.
- Beliefs determine our attitudes and opinions.

Values in Workplace

Values can strongly influence employee conduct in the workplace. If an employee values honesty, hard work, and discipline, for example, he will likely make an effort to exhibit those traits in the workplace.

This person may, therefore, be a more efficient employee and a more positive role model to others than an employee with opposite values.

Conflict may arise, however, if an employee realizes that his co-workers do not share his values.

For example, an employee who values hard work may dislike co-workers who are lazy or unproductive without being reprimanded.

Even so, additional conflicts can result if the employee attempts to force his own values on his co-workers.

Values and Attitudes



We can control our behavior in a way that does not reflect our beliefs and values, which in order to embrace a diverse culture and behaviors as a successful manager; we have to adapt our behavior in a positive manner.

There are some similarities and differences between values and attitudes.

Conclusion

Values help to guide our behavior. It decides what we think as for right, wrong, good, or unjust.

Values are more or less permanent in nature. They represent a single belief that, guides actions and judgment across objects and situations. They derived from social and cultural mores.

3. DEMOCRACY? WHY DEMOCRACY?

The chapter notes begin with a basic explanation of democracy. It enables a thorough understanding of the essential characteristics of a democratic type of government.

Additionally, the chapter discusses the distinctions between democratic and non-democratic forms of governance and examines why democracy is the most prevalent type of government in the world today and why it is spreading to other countries.

What is Democracy?

Democracy is a system of government by the whole population or all the eligible members of a state, typically through elected representatives. In other words, a system of government where people are equipped with the authority to choose their governing legislators.

Many of the governments were considered as democratic but many were the non-democratic regimes. The governance of a nation can shift between democratic or non-democratic types as political changes happen. Some noteworthy cases are:

- Chile, before & after the Pinochet's rule
- Poland: after the fall of the communist rule
- Ghana: Early period of Nkrumah's government.

Why is it necessary to define the term democracy?

Democracy is a term that needs to be defined and stated well among all. It is commonly identified when the **government is chosen by the people or the rulers are elected by the people**. This definition allows us to separate

democracy from forms of government that are clearly not democratic. But these **descriptions are not adequate**, as all the governments that hold elections are not democratic. It has to be clear enough that democracy is people's rule.

There are many examples to understand well that many governments are not democratic but only pretend to be one.

- **Myanmar:** The army rulers of Myanmar are not elected by the people. Those who happen to be in control of the army become the rulers of the country. People have no say in this decision.
- **Chile :** Dictators like Pinochet are not elected by the people. This also applies to monarchies.
- **Saudi Arabia :** The kings of Saudi Arabia rule not because the people have chosen them to do so but because they happen to be born into the royal family.

What are the features of democracy?

The concept of democracy is broad and diverse. Different political systems deal with different methods and the countries will therefore be 'differently democratic'.

There are some different aspects of democracy; here are the key features that portrays a strong image of democracy:

1. Major decisions by elected leaders - In a democracy the final decision-making power must rest with those elected by the people.

2. Free and fair electoral competition - A democracy must be based on a free and fair election where those currently in power have a fair chance of losing.

3. One person, one vote, one value - In a democracy, each adult citizen must have one vote and each vote must have one value.

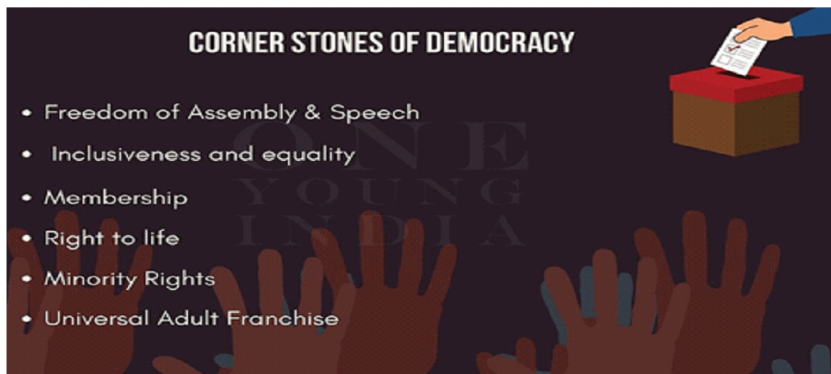
4. Rule of law and respect for rights - A democratic government rules within limits set by constitutional law and citizens' rights.

The above features can also be summarized as the points below:

- Democratic Governance
- A democratic voting system
- Respect for the rule of law
- Respect towards basic human rights
- Multiparty political system paired with political tolerance
- Citizen participation

1. Major decisions by elected leaders

In a democracy the final decision making power must rest with those elected by the people.



Case of Politics In Pakistan

*In Pakistan, **General Pervez Musharraf** led a military coup in October 1999. He overthrew a democratically elected government and declared himself the 'Chief Executive' of the country. He later changed his designation to President and in 2002 held a referendum in the country that granted him a five year extension.*

Pakistani media, human rights organisations and democracy activists said that the referendum was based on malpractices and fraud.

Issuance of Legal Framework Order

*In August 2002 he issued a '**Legal Framework Order**' that amended the Constitution of Pakistan.*

According to this Order:

- The President can dismiss the national and provincial assemblies.
- The work of the civilian cabinet is supervised by a National Security Council which is dominated by military officers.

After passing this law, elections were held to the national and provincial assemblies. So Pakistan has had elections, elected representatives have some powers. But the final power rests with military officers and General Musharraf himself.

Is Pakistan a Democracy?

There are many reasons why Pakistan under General Musharraf should not be called a democracy. People may have elected their representatives to the national and

provincial assemblies but those elected representatives are not really the rulers.

Final decision with unelected officials : They cannot take the final decisions. The power to take final decision rests with army officials and with General Musharraf, and none of them are elected by the people.

This happens in many dictatorships and monarchies. They formally have an elected parliament and government but the real power is with those who are not elected.

External Influence : This control could also be by some external powers. For example, the rule of USSR in communist Poland and that of the US in contemporary Iraq. Here the real power was with some external powers and not with locally elected representatives. This cannot be called people's rule.

2. Free & Fair Electoral Competition

A democracy must be based on a free and fair election where those currently in power have a fair chance of losing.

National People's Congress - One Party System in China

China follows the system of conducting elections after every 5 years. The National People's Congress also called *Quanguo Renmin Daibiao Dahui* . The NPC had the power to appoint the President of the country. It has nearly 3,000 members elected from all over China, including the members from army.

Before contesting elections, a candidate needs the approval of the Chinese Communist Party. Only those who are

members of the Chinese Communist Party or eight smaller parties allied to it were allowed to contest elections held in 2002-03.

The fact is that the **government in China is always formed by the Communist Party.**

PRI (Institutional Revolutionary Party) - Case of Mexico

The Elections in Mexico is conducted after every six years, since its independence. Also, there is a presidential form of government in Mexico. The state had never been under any military or dictator's rule. But **until year 2000, The Institutional Revolutionary Party won every election held.**

The opposition was still there many other parties did give their participation but never managed to win the elections. The PRI was known to use many **dirty tricks to win elections.** All those who were employed in government offices had to attend its party meetings.

INSTITUTIONAL REVOLUTIONARY PARTY

Founded: 4 March, 1929

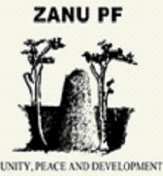


The Institutional Revolutionary Party (PRI) was founded in 1929 and ruled Mexico for 71 years, from 1929 to 2000.

First as the National Revolutionary Party, then as the Party of the Mexican Revolution, and finally as the PRI beginning in 1946.

THE ZIMBABWE AFRICAN NATIONAL UNION – PATRIOTIC FRONT

(ZANU-PF)



- It is a political organisation which has been the ruling party of Zimbabwe since independence in 1980.
- Robert Mugabe led the party for many years, first as Prime Minister with the Zimbabwe African National Union (ZANU) and then as President.
- The ZANU-PF lost sole control of parliament for the first time in its history in the 2008 parliamentary election.

Teachers of government schools used to force parents to vote for the PRI. Media largely ignored the activities of opposition political parties except to criticise them.

Sometimes the polling booths were shifted from one place to another in the last minute, which made it difficult for people to cast their votes. The PRI spent a large sum of money in the campaign for its candidates.

Why are China and Mexico not considered democracies?

- In China the elections do not offer the people any serious choice. They have to choose the ruling party and the candidates approved by it.
- In the Mexican example, people seemed to really have a choice but in practice they had no choice. There was no way the ruling party could be defeated, even if people were against it.

Considering these examples, it is clear that these are not fair elections. Holding elections of any kind is not sufficient. The elections must offer a real choice between political alternatives. It should be possible for people to use this choice to remove the existing rulers, if they wish so.

3. One Person One Vote One Value

In a democracy, each adult citizen must have one vote and **each vote must have one value**.

Democracy is based on a **fundamental principle of political equality**. It was seen that the struggle for democracy was linked to the **demand for universal adult franchise** and this principle has now come to be accepted almost all over the world.

Yet there are many instances of denial of equal right to vote.

- In **Saudi Arabia** women do not have the right to vote.
- **Estonia** has made its citizenship rules in such a way that people belonging to Russian minority find it difficult to get the right to vote.
- In **Fiji**, the electoral system is such that the vote of an indigenous Fiji has more value than that of an Indian-Fijian.

4. Rule of Law and Respect For Rights

A democratic government rules within limits set by constitutional law and citizens' rights.

Mugabe's Rule in Zimbabwe - Case of ZANU-PF

Zimbabwe attained independence from white minority rule in 1980. Since then the country has been ruled by ZANU-PF, the party that led the freedom struggle. ZANU-PF was so strong that it won every election held.

Robert Mugabe, the leader of the party had been ruling the country since independence till 2017 when he was forced to resign as a result of military coup.

President Mugabe was popular figure but also used unfair practices in elections. Over the years his **government had changed the constitution several times** to increase the powers of the President and made him **less accountable**. Opposition party workers were harassed and their meeting disrupted.

Public protests and **demonstrations against the government were declared illegal**. There is still a law that limits the right to criticise the President.

Television and radio are controlled by the government and give only the ruling party's version. There are independent newspapers but the government harasses those journalists who go against it. The government also ignored some court judgments that went against it and has pressurised judges.

The example of Zimbabwe shows that popular approval of the rulers is necessary in a democracy, but it is not sufficient. Popular governments can be undemocratic.

Why should the state respect basic rights of citizens?

Popular leaders can be autocratic. If we wish to assess a democracy, it is important to look at the elections. But it is equally important to look before and after the elections. There should be **sufficient room for normal political activity, including political opposition**, in the period before elections.

This requires that the state should respect some basic rights of the citizen.

- People must be **free to think, to have opinions, to express these in public**, to form associations, to protest and take other political actions.

- Everyone should be **equal in the eyes of law**. These rights must be protected by an **independent judiciary** whose orders are obeyed by everyone.

- Grant and respect some guarantees to the minorities.

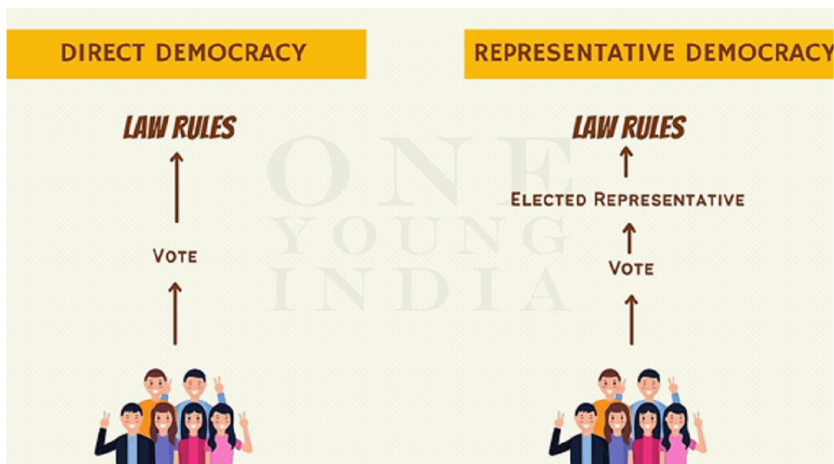
- Every major decision has to go through a **series of consultations**.

- Every office bearer has certain **rights and responsibilities** assigned by the constitution and the law.

- Each of these is **accountable** not only to the people but also to other independent officials

Arguments Against Democracy

This conversation has most of the arguments that we routinely hear against democracy. Let us go over some of these arguments:



- 1. Instability :** Leaders keep changing in a democracy. This leads to instability.
- 2. Questionable Morality :** Democracy is all about political competition and power play. There is no scope for morality.
- 3. Slow Process :** So many people have to be consulted in a democracy that it leads to delays.
- 4. Disconnected Representatives :** Elected leaders often do not know the best interest of the people. It leads to bad decisions.
- 5. Can lead to corruption :** Democracy leads to corruption for it is based on electoral competition.
- 6. Lack of Interest :** Ordinary people don't know what is good for them given there is limited interest and engagement in the policy making process and therefore they should not decide anything.

Clearly, democracy is not a magical solution for all the problems. It has not ended poverty in our country and in other parts of the world.

Democracy as a form of government only ensures that people take their own decisions. This does not guarantee that their decisions will be good. People can make mistakes. Involving the people in these decisions does lead to delays in decision making.

It is also true that democracy leads to frequent changes in leadership. Sometimes this can set back big decisions and affect the government's efficiency.

These arguments show that democracy of the kind we see may not be the ideal form of government. But that is not a question we face in real life.

Arguments For Democracy

1. A democratic government is a better government because it is a more accountable form of government.

Case of Famine in India and China

China's famine of 1958-1961 was the **worst recorded famine in world history**. Nearly three crore people died in this famine. During those days, India's economic condition was not much better than China. Yet **India did not have a famine of the kind China had**.

Economists think that this was a result of **different government policies** in the two countries. The existence of democracy in India made the Indian government respond

to food scarcity in a way that the Chinese government did not.

They point out that no large-scale famine has ever taken place in an independent and democratic country. If China too had multiparty elections, an opposition party and a press free to criticize the government, then so many people may not have died in the famine.

Why is democracy considered the best form of government?

A non-democratic government may and can respond to the people's needs, but it all depends on the wishes of the people who rule. If the rulers don't want to, they don't have to act according to the wishes of the people.

A democracy requires that the rulers have to attend to the needs of the people. It is because of this feature that democracy is considered better than any other form of government.

2. Democracy improves the quality of decision-making.

Since democracy is based on consultation and discussion, it often **leads to better decisions** than any non-democratic government. A democratic decision always involves many persons, discussions and meetings. When a number of people put their heads together, they are able to point out possible mistakes in any decision.

3. Democracy provides a method to deal with differences and conflicts.

In any society people are bound to have differences of opinions and interests. In a country like India, the differences among the social level are particularly sharp.

People belong to different regions, speak different languages, practice different religions and have different castes. They look at the world very differently and have different preferences. The preferences of one group can clash with those of other groups.

In order to resolve the conflicts among all the diverse groups there are several steps that can be taken.

Why brutal power should not be used to resolve social conflicts?

The conflict can be solved by brutal power. Whichever group is more powerful will dictate its terms and others will have to accept that. But that **would lead to resentment and unhappiness**. Different groups may not be able to live together for long in such a way.

WHAT IS EQUALITY?

Equality is not always about treating everyone the same. It is about treating people in such a way that the outcome for each person can be the same.

The outcome can be achieved by making sure that everyone is supported to have access to resources and decision making and to be recognised, valued and respected

Democracy provides the only peaceful solution to this problem. **In democracy, no one is a permanent winner. No one is a permanent loser.** Different groups can live with one another peacefully. In a diverse country like India, democracy keeps our country together.

4. Democracy enhances the dignity of the citizens.

Democracy is based on the principle of political equality, on recognizing that the poorest and the least educated has the same status as the rich and the educated. **People are not subjects of a ruler, they are the rulers themselves.**

5. Democracy allows it to correct its own mistakes

The advantage in a democracy is that such mistakes cannot be hidden for long. There is a space for public discussion on these mistakes. And there is a **room for correction**. Either the rulers have to change their decisions, or the rulers can be changed. This cannot happen in a non-democratic government.

Democracy cannot get us everything and is not the solution to all problems. But it is clearly better than any other alternative that we know.

What is 'Representative Democracy'?

Representative Democracy is the most common form of democracy in recent times. In a democratic country all the people cannot rule. Hence, a **majority is allowed to take decisions on behalf of all the people.**

Even the majority does not rule directly, the majority of people rule through their elected representatives.

This become necessary because:

- Modern democracies involve such a large number of people that it is physically impossible for them to sit together and take a collective decision.
- Even if they could, the citizen does not have the time, the desire or the skills to take part in all the decisions. This gives us a clear but minimal understanding of democracy.
- This clarity helps us to distinguish democracies from non-democracies. But it does not allow us to distinguish between a democracy and a good democracy. It does not allow us to see the operation of democracy beyond government.

Democracy for Organization

A democratic decision involves consultation with and consent of all those who are affected by that decision. Those who are not powerful have the same say in taking the decision as those who are powerful.

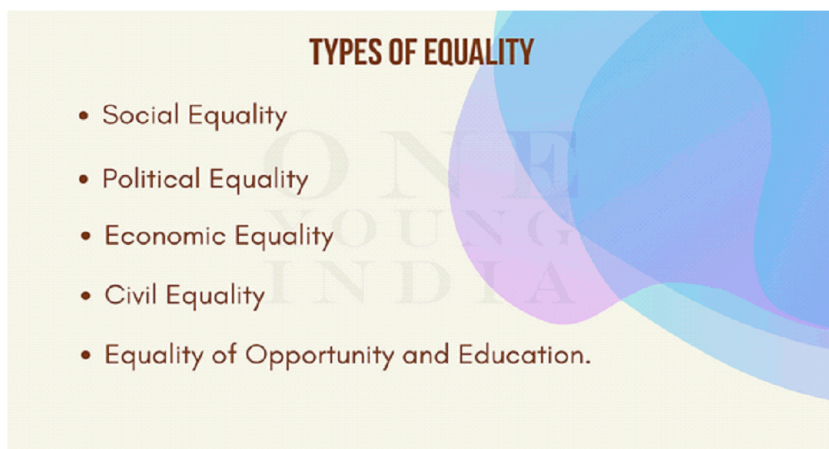
This can apply to a government or a family or any other organization. Thus **democracy is also a principle that can be applied to any sphere of life**. It enables us to judge an existing democracy and identify its weaknesses. It helps us to distinguish between a minimal democracy and a good democracy.

4. EQUALITY

This chapter introduces students to the world of equality, where it examines various dimensions and the significance of equality. It also teaches that how can one be a promoter of equality by providing in-depth knowledge about various types of equality. We also highlight different political philosophies like feminism, marxism, socialism & liberalism.

The concept of equality invokes the idea that all human beings have an equal worth regardless of their colour, gender, race, or nationality.

It maintains that human beings deserve equal consideration and respect because of their common humanity. The demand for equality has been raised across the world and has impacted the way the present-day polities are organised. It continues to be raised by struggling groups such as women or Dalits who feel marginalized in our society.



TYPES OF EQUALITY

- Social Equality
- Political Equality
- Economic Equality
- Civil Equality
- Equality of Opportunity and Education.

Paradox of Equality

The idea of equality is being accepted by everyone yet everywhere we encounter inequality. It is most visible around us in the world as well as within our own society.

There are glaring differences between what the law promises and what we see around us.

The Concept of Equality

The term “equality” refers to the idea that all people are created equal and should be entitled to the same treatment and income. The term “equality for all” is widely held to be self-evident, but this is not the case in practice. Treating people with equal respect does not always imply treating them the same way.

The smooth operation of society necessitates the division of labour and functions, and people often benefit from different statuses and rewards as a result.

Professor Laski has very aptly remarked in this connection:

“Equality does not mean the identity of treatment or the sameness of reward. If a bricklayer gets the same reward as a mathematician or a scientist, the purpose of society will be defeated. Equality, therefore, means, first of all, the absence of social privilege.

In the second place, it means that adequate opportunities are laid open to all”.

Why Equality is considered a levelling process?

The idea of equality has insisted that all citizens are politically equal, that all citizens are equally entitled to participate in political life, to exercise their right to vote and to run for and hold office.

Individuals should be treated equally before the law, and when the general law confers rights or imposes duties, those rights and duties should apply to all; or, conversely, special privileges should not be granted to specific individuals or groups."

Types Of Equality

There are the following kinds of equality:

- Social Equality.
- Civil Equality
- Political Equality
- Economic Equality
- Equality of Opportunity and Education



KARL MARX
Founder of Communism

Society is a state of conflict between the rich and poor.

Society uses a system called CAPITALISM to keep rich-rich and the poor-poor.

The Ruling class (BOURGEOISIE) employ people to work for them to produce goods that they sell.

Marx Called this arrangement the "Relation Of Production", also argued that it exploited the subject class (PROLETARIAT).



WHAT IS FEMINISM ?

Feminism is a range of social movements, political movements, and ideologies that aim to define and establish the political, economic, personal, and social equality of the sexes.

Although largely originating in the West, feminism is manifested worldwide and is represented by various institutions committed to activity on behalf of women's rights and interests.

What is Social Equality?

The term “social equality” refers to the fact that everyone in society has the same status and no one is entitled to special treatment.

All castes, creeds, races, groups and classes, clans, and tribes should be treated equally. Everyone should have the same opportunity to grow as a person. In India, all citizens are treated equally. Untouchability has been abolished, and it is now illegal to practise it.

Although the United States had previously practised racial discrimination, Johnson I was successful in passing a bill in Congress that established social equality (Ex-president). South Africa's racial discrimination policy is still in place.

The United Nations Organization (UNO) issued a charter of human rights on December 10, 1948, emphasising social equality. However, according to “Amnesty International,” a number of countries have violated these rights in the past.

What is Civil Equality?

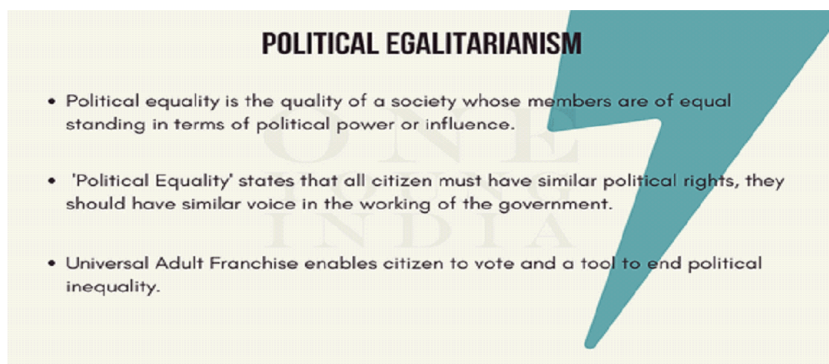
The concept of civil liberty entails that all citizens have the same civil liberties and civil rights. All people should be treated equally under the law. Superiors and inferiors, rich and poor, caste and creed, colour and race, clans and tribes, groups and classes should all be treated equally.

In England, the rule of law is in effect, and everyone is equal in the eyes of the law. The rule of law ensures that everyone is treated equally. India is in a similar situation.

What is Political Equality?

Political equality refers to everyone having equal access to political power. All citizens should have the same political rights, have a similar voice in the government's operations, and have equal opportunities to actively participate in the country's political life and affairs.

It ensures that all citizens have access to similar political rights.



POLITICAL EGALITARIANISM

- Political equality is the quality of a society whose members are of equal standing in terms of political power or influence.
- 'Political Equality' states that all citizen must have similar political rights, they should have similar voice in the working of the government.
- Universal Adult Franchise enables citizen to vote and a tool to end political inequality.

Universal Adult Franchise

In India, Universal Adult Suffrage has been implemented. The United Kingdom, the Soviet Union, the United States of America, France, and a number of other countries have made similar provisions.

Switzerland had previously granted women the right to vote in February 1971. There are many countries in Asia and Africa where political equality has yet to be established.

What is Economic Equality?

It refers to the provision of equal opportunities to all people so that they can advance economically. The terms 'economic equality' and 'political equality' are often used interchangeably.

Professor Laski explains why economic equality is so important: "Political equality is never real unless it is accompanied by virtual economic liberty; otherwise, political power is destined to be the handmaid of economic power."

Economic equality, according to Lord Bryce, is "the attempt to eliminate all differences in wealth by allocating an equal share of worldly goods to every man and woman."

This idea of economic equality will never be realised in real-life politics.

Equality of Opportunity and Education

Equality of opportunity and education requires the government to provide equal and comparable opportunities to all citizens. Everyone should have access

to the same level of education. They should have the same opportunities to grow as individuals. Discrimination of any kind, whether racial or otherwise, should be avoided.

Caste and creed, race and colour, and wealth and poverty should all be treated equally. Everyone in India is given the same opportunities and has equal access to educational opportunities.

Entrenched inequalities, or those that have remained relatively unchanged over generations, are more dangerous to society. If certain social classes accumulate significant wealth and the power that comes with it over generations, society will be divided into those who have remained poor and those who have accumulated significant wealth.

Political Philosophies

What is Feminism?

Feminism is a political philosophy that advocates for equal rights for men and women. Feminists are men and women who believe that many of the inequalities between men and women that we see in society aren't natural or necessary and that they can be changed so that both men and women can live lives that are free and equal.

Patriarchy, according to feminists, is the cause of social inequality between men and women. Feminists challenge this way of thinking by distinguishing between "sex," which refers to the biological difference between men and women, and "gender," which refers to the various roles that men and women play in society.

Feminists call this distinction into question, pointing out that most women are also involved in the “public” domain. That is, while the majority of women around the world work outside the home, they continue to be solely responsible for household chores.

What is Marxism?

Marx was a significant nineteenth-century thinker who argued that private ownership of important economic resources such as oil, land, and forests, as well as other forms of property, was the root cause of entrenched inequality. He emphasised that private ownership not only made the owners wealthy but also gave them political power.

They can influence state policies and laws with such power, which could pose a threat to democratic government. As a result, in order to address inequity in society, we must go beyond equal opportunity and attempt to ensure public control over essential resources and forms of property.

What is Socialism?

The term “socialism” refers to a set of political ideas that arose in response to inequalities that existed in and were reproduced by the industrial capitalist economy. Socialism’s main concern is how to reduce existing inequalities and fairly distribute resources.

Although supporters of socialism are not completely opposed to capitalism, they do favour government regulation, planning, and control over key areas such as education and health care.

Ram Manohar Lohia: Proponent of Socialism in India

He identified five kinds of inequalities that need to be fought against simultaneously: inequality between man and woman, inequality based on skin colour, caste-based inequality, colonial rule of some countries over others, and, of course, economic inequality.

Sapta Kranti: He did not speak of revolution in the singular. For him, the struggle against these five inequalities constituted five revolutions. He added two more revolutions to this list: a revolution for civil liberties against unjust encroachments on private life and a revolution for non-violence, for renunciation of weapons in favour of Satyagraha.

These were the seven revolutions or Sapta Kranti which for Lohia was the ideal of socialism.

What is Liberalism?

Liberals uphold the principle of competition as the most efficient and fair way of distributing resources and rewards in society. Competition between people in free and fair conditions is the justest and efficient way of distributing rewards in society.

For them, as long as competition is open and free, inequalities are unlikely to become entrenched and people will get a due reward for their talents and efforts.

For liberals, the principle of competition is the justest and efficient way of selecting candidates for jobs or admission to educational institutions.

How Can We Promote Equality?

Equality can be promoted by the following:

- Establishing Formal Equality
- Equality through Differential Treatment
- Affirmative Actions

Establishing Formal Equality

Inequalities have been protected all over the world by customs and legal systems that prevent certain segments of society from benefiting from certain opportunities and rewards. To achieve equality, all such restrictions or privileges must be removed.

Because many of these systems are sanctioned by law, equality necessitates the government and the law of the land ceasing to protect these inequalities.

Discrimination on the basis of religion, race, caste, sex, or place of birth is prohibited by the Constitution. Untouchability is also prohibited by our Constitution.

Equality Through Differential Treatment

In order for people to have equal rights, it is sometimes necessary to treat them differently. For this reason, certain individual differences may need to be considered. Affirmative action policies have been used in some countries to improve equality of opportunity.

In our country, we have relied on a reservation policy.

Affirmative Action

Equal opportunity and education mean that the government should provide equal and comparable opportunities to all citizens. Everyone should have the same opportunity to receive an education. Individually, they should be given the same opportunities to grow. Discrimination of any kind, whether racial or not, should be avoided at all costs.

Caste and creed, race and colour, and wealth and poverty should all be considered equal. Everyone in India is given the same opportunities and has equal access to education.

Inequalities that have remained relatively unchanged over generations are more vulnerable in society.

If certain social classes have accumulated significant wealth and the power that comes with it over generations, society will be divided into those who have remained poor and those who have accumulated significant wealth.

CONTENTS

1. Introduction; **2.** Dignity of Human Being as basis for the human rights; **3.** Citizenship in its different dimensions; **4.** Human Rights and citizenship – convergences; **5.** Globalization and new demands of citizenship (nationality, regionalism and universality); **6.** Conclusion; **7.** References.

1. INTRODUCTION

Liberal thought has laid the foundation for the emergence of the rule of law that, although it is continually shaped, stands on the pillars of the legal-dogmatic constructions

around the world. Thus, we usually debate and deepen ourselves in some classic notions such as the belonging of individuals to a State and the law as a commandment targeting the general interest of a national community.

However, in present time we live the deep transformations from the process of globalization. One must observe that, just to point some of these changes, the human needs have manifested themselves in the global level, not anymore in the national grounds. This way, non State actors have emerged with great strength in the worldwide stage. And, in parallel with the national cultures, cosmopolite ones appeared. Also, the constant migrations are putting themselves against the ancient adoption of a nationality, the idea of remaining in a single country.

As an effect, State-Nation is challenged in its hegemony when having to conceive citizenship in its broader aspect, not only as a bond of political fidelity, as it was in its origin. This way, it is imagined a new form of State that incorporates the common values of all the subjects of a global community and promotes the defense of human rights with the support of the dignity of the human being.

Following this line of thought, this article attempts to discover some of the bonds between citizenship and human rights, having as premise the scope of human dignity, as since the ascension of human rights in modern juridical debates all over the world, having as consensus that the human dignity is the most important vector in the laws in force in States. With that, having as a starting point in this study the intrinsically connection between dignity and

human rights, we will attempt to demonstrate that dignity is being put into reality as human rights become effective. On this sense, it is necessary to investigate its evolution in the juridical and philosophical thinking to demystify its contents and show how it became the main basis for human rights.

As basis for human rights, dignity also irradiates its effects in the contents of citizenship. It's with the development of human rights on the XX and XXI centuries, in the international field and timely incorporated in the internal field, we watch multiple rights conjugated with the dignity of the human being. At the same time, the content of citizenship had to be reviewed to include these new variables. This way, it is necessary to enquiry - which new values were added to the concept of citizenship? What is the present dimension of citizenship? To answer to all these questions, it is useful to think about the present concept of citizenship and its scope having as parameter for comparison the citizenship as it was molded in the Bourgeois Liberal State. This reflection goes through the analysis of the convergences between the concepts of citizenship and human rights, as both are shaped by their historicity and by the adding of values in the juridical world.

The analysis of citizenship in its dimensions is complemented by the cosmopolite vision of the present citizenship. On this rhythm, it is necessary to analyze the influence of the phenomenon of globalization on citizenship, adding the compelling paradigm of

international cooperation and shared sovereignty between states in the interests of individuals. The global individual is in a cosmopolite international scene, frequently being put against new challenges, especially when having its citizenship weakened. From this a third and final question emerges to be put in the present work, that is, specifically about the way citizenship may be exercised, taking into account its widened dimensions in the globalized world.

This question is crucial given the various transformations undergone by the state in the twentieth century, and its effects on the twenty-first century, particularly with the development of international law of human rights, emergence of the UN and other international regional organizations. The focus on the exercise of citizenship in the global world is essential to understand the process of citizenship and its effectiveness in all its aspects, that in a complementary way - or the principle of complementarity - encompasses the three systems of protection of human rights currently enforced.

2. DIGNITY OF HUMAN BEING AS BASIS FOR THE HUMAN RIGHTS

The discussion between philosophers on the subject of dignity is rather ancient in the West, fruit of a jewish-christian tradition and belief of man as image of God.¹ With the Christian thought, the notion of personal individual dignity was developed. It's on St. Thomas Aquinas² works, that lesson that "dignity is inherent to man, as species" is found.

The development of the jusnaturalist doctrine contributed effectively to the subject of dignity. The movement had as leading scholar Kant³, who excelled himself for identifying in society two categories - price and dignity. According to Kant,⁴ the price would be an external value, of particular interest in the market. As for dignity, it would be an internal moral value, dignity would not find equivalent, it would not be possible to replace it as it would be done with a product. From this observation Kant's quote comes regarding man as the end, not the mean to reach any end. On Kant's notorious quote "man, and in general all rational being, exists as an end in itself, not just as a mean to any use of this or that will".

Following the same lines, Comparato states that dignity must be treated as an end in itself, not as a mean, and adds that it results from the fact that the person lives in conditions of autonomy, being able to guide itself by the laws it creates itself.⁵ On the same lines, we cannot forget to mention the proposition from Sarlet towards a juridical concept of human being dignity. According to the scholar, we may define the dignity of human beings as:

[...] the intrinsic and distinctive quality of each human being that makes it worth the same respect and consideration by the State and community, implying, therefore, a complex of fundamental rights and duties which assure the being against each and any act of degrading and inhuman content, as well as guarantee the minimal conditions of living to a healthy life, and also providing and promoting its active and co-responsible participation on the destinies

*of its own existence and live in community with the other human beings.*⁶

We can also address the double vision from Bittar on dignity. For him, “dignity is about what one grants to the other (experience from the outside), as well as to itself (experience from the inside)”.⁷ Thus, the dignity that comes from the outside is the one shaped by the instruments, generally speaking, offered so that the person may have a worthy life. Meanwhile, the dignity that comes from the inside is the “personal dignity”, that grows with the self-appreciation. Such notions are undeniably interconnected, according to Bittar “one tends to dignify (experience from the outside) who more and better dignifies itself (experience from the inside)”. Notwithstanding this observation, it is important to underline that each individual is a legitimate agent to seek its dignity against the State or other subject, dignity from the outside, simply for being a human person.

However, with the evolution of the rules protecting human rights, it is observed that the connection between dignity and human rights, namely the vision that dignity comes with rights, just took place with the advent of major international texts and constitutions after the Second World War.

The juridical reappearance of dignity in the post-war showed a historical reaction against the totalitarian regimen that violated dignity itself on a planned basis when trying to carry out a project to define the “human being” by its predicates. Regarding that Barzotto explains that: “[...] the Nazi defined the human by the predicate ‘race’, and the

communist by the predicate 'class'. Human being is an issue to be studied in scientific terms. Therefore the Nazi scientism, that assigned to biology the task of funding anthropology, and of communism, that assigned the task to history".⁸ In this perspective, the objective was to frame the human being - regarded as a problem - into a definition. If it was not fit into the frame, its destiny was to be eliminated.

This conception of exclusion of the human being⁹ which lasted during the Nazi domination was a fertile ground for the ascension of dignity as a fundamental value of the person. This way, the bad experiences from the Second World War marked a new historical moment of reorienting international politics in favor of human rights. Thus, the notion of International Law of Human Rights was formed based in the Nuremberg Tribunal, the creation of the UN and the presentation of the Universal Declaration of Human Rights.

We may have as a premise that human rights are aimed at satisfying individual human needs. These can be demanded by socially mobilized groups that express common needs in order to recognize such rights¹⁰. It is on this sense, as when we transpose the binomial notion of necessity/right to the process of drawing up legal rules, we find that these standards when they set certain limits to human freedom by imposing behaviors denote the social compliance through an intrinsic process of natural accommodation.

Following the same lines Silveira¹¹ clears up that

[...] rights are born and modified obeying a core formed by the axiological feeling of a society, which from a given fact adheres itself to a certain value, which, by its turn, becomes to be normatized internationally as well as nationally by States, with imperative basis in the idea of human being dignity.

Therefore, in view of the development, the right must always be remaking itself in the face of social mobility. It is an adaptation process, considering the new values incorporated into the social environment, whereby the right must renew itself, always shaping up to such expectations.

Drawing a parallel with the study the elements composing human rights we can relate what was said with the aspect of its history, which shows the evolutionary chain of the rights to its time. Therefore, in congruence with the explanations from Silveira and Contipelli¹², it is important to note that the historical evolution of human rights takes place through a process that is called “dinamogenesis”, which represents a process through which the social community in a certain moment recognizes as valuable something that founds the human right. According to the scholar “this value brings a new grading to the dignity of human being, that supposes a new orientation and a new content, as consequence of its connection with the present parameter”.

The dignity of the human person will be made concrete by the preponderant value in a given historical time, for example, freedom, equality and solidarity. Thus, on the Universal Declaration of Human Rights of 1948, an important instrument of universal human rights and main

spreader of values over the world, the human being dignity took the place of pillar to all the rights in it enshrined. In the preamble, dignity was crowned as basis to all human rights, since it was recognized to all members of the human family and its equal and inalienable rights. In the first article, it is stated that all human beings, since they have reason and conscience, are born equally free in dignity and rights.¹³

From the standpoint of domestic orders, human dignity appears today in several constitutional texts. The Weimar Constitution in Article 151 already proclaimed that “the ordering of economic life must match the principles of justice in order to guarantee everyone a decent existence.” And in Brazil, we can say that it is at the epicenter of the legal system, as the constituent of 1988 elevated it to the rank of fundamental principle of the Republic, structural pillar of the State organization, as provided in Article 1, paragraph III of the 1988 Constitution of Federative Republic of Brazil. This principle irradiates to all other sections of the Constitution, for instance Article 170, caput.

Thus, we can infer that the dignity as a criterion of integration of constitutional order in force is suitable to be the grounds of human rights, as it were incorporated into the domestic constitutional system forming the current list of fundamental rights. In another way, there is no doubt that the nature of dignity as the foundation of human rights (or fundamental rights from the point of view of contemporary constitutions)¹⁴ makes it to irradiate its effects all over the juridical order (intern and/or international), implying the recognition and protection of rights in all of its dimensions.

3. CITIZENSHIP IN ITS DIFFERENT DIMENSIONS

A careful reading of history or the course of human rights leads us to reflect together on the concepts of human dignity and citizenship, to the extent that they emerge from the need¹⁵ to protect the human person in its various dimensions. Given that the human dignity was revisited in the previous chapter, we now examine the various conceptions of citizenship in order to identify points of convergence with human rights.

In the period of absolute State in the sixteenth century, our idea of citizenship was manifested in the relationship between sovereign and subject. Citizenship was part of the absolute state, to the extent that the citizen was inside a sphere in which it held its own legal rights in relation to their sovereign. It should be noted, however, that slaves and foreigners were not considered citizens, nor women and children, as they were subordinated to the head of the family. Thus, the citizen of that time, in the concept expressed by Bodin was a free subject, for he had rights in the face of the sovereignty of another.¹⁶ Moreover, the criterion for the characterization of natural born citizen was the *ius sanguinis* (nationality) - citizen was the son of a free citizen.

Hobbes enriched the concept of citizenship, and individualized it and relating it to the moment when the subject, in his state of nature, seeking peace in the face of “perpetual war”, voluntarily submits to the sovereign. For Hobbes, this state of submission when the individual recognizes itself as a citizen, limiting its will and receiving in exchange the protection from the State.¹⁷

From the seventeenth century, with the struggle against the absolute State by the Enlightenment, the freedom of the individual towards the sovereign was advocated. On this debate, citizenship was turned to the formation of the political community and the participation of society in such community. In fact, the transformation on the concept of citizenship happened with the change of the nature of the contract that gave origin to the State. In Hobbes, the Social Contract was based in the submission of the subjects to the sovereign, while in Rousseau, with enlightened ideas, there was a consensus between free and equal individuals that took the form of a State.¹⁸

With the strength of the bourgeois revolutions (English - in the end of the seventeenth century; American and French - already in the eighteenth century), we witnessed a profound change in the conception of citizenship, given the very historical context of the transition from commercial to industrial capitalism that gave rise to economic domination of the bourgeois class. It is important to emphasize that the Declaration of the Rights of Man and Citizen (August 26, 1798) gave political-juridical connotation to the “liberal citizenship”, when stating that all individuals are born free and equal in rights and remain therefore in what relates to freedom, propriety, security and resistance to oppression. About the French Revolution and the concept of citizenship, on the eighteenth century, Dallari teaches us that:

This movement was very important because it influenced most of the world to adopt the new model of society, created as consequence of the Revolution. In this moment and this environment that the

*modern conception of citizenship was born to proclaim the elimination of privileges, but which, shortly after, was used to assure the superiority of the new privileged.*¹⁹

Citizenship in the factual Liberal State went into crisis, even though it served to the recognition of rights, it was permanently denied, on the political point of view, to the poor, the women and the illiterate as the voting by census was implemented. It's also possible to mention the coexistence with the slavery system for a large period. In the nineteenth century, citizenship was granted by the State as a *status* to its members, who by their turn now had benefits/political rights, for instance to vote and to be voted.

But, on the other hand, at that time, social values were not taken into account. It was a deeply individualistic model criticized by Marx, considering the consequent disparity in the distribution of property, needed to be surpassed by conceiving rights not to the isolated individual being, but to the individual considered fellow citizen.²⁰ In the Marxist view all individuals are citizens and vice versa, so all should be seen as equal and belong to the same political community.

In the twentieth century we were faced with a new concept of citizenship. Marshall,²¹ concerned with the evolution of citizenship in England, proclaimed his articulating elements that would be civil (eighteenth century), political (nineteenth century) and social (twentieth century) rights, conquered in this order. In this sense, the interpretation of Marshall approached considerably the idea of gradual expansion of rights by the needs. Indeed, after World War I, when we

refer to the rights of human beings, we are not speaking of individual rights only, whether civil or political rights but we also include social, economic and cultural rights. In this rhythm the liberal concept of citizenship was finally surpassed, so it would be understood as an ensemble of civil, political and social rights. In other words, citizenship was not only regarded in terms of individuality, but widened by the needs of the person while developing itself fully inside a collectivity.

At present, new variables are being added to the process of citizenship, making it essential to return to think about its foundation, ownership and content. We have as starting point the exhaustion of the liberal conception of citizenship and the new challenges of the twentieth century, be them social (poverty, exclusion and immigration), economic (globalization), or cultural (pluralism and diversity). On the other hand, we see enshrined values that are chained as an indivisible set of human rights which encompass the civil and political rights, whose owners are individuals, the social, economic and cultural rights, whose owners are the collectivity, and now the rights of solidarity, whose ownership is of mankind on a diffuse and universal perspective²². Therefore, the present dimension of citizenship must be regarded as horizontal²³, with the involvement of fellow citizens equally regarding the access to all these rights and the fulfillment of their duties, implying a relationship of intersubjectivity and solidarity.

4. HUMAN RIGHTS AND CITIZENSHIP - CONVERGENCES

Not always the concept of human rights and citizenship have walked together. It should be noted that only the late Middle Ages, since the overcoming the absolutism and the advent of the rule of law, after fights established for this purpose, the concept of citizenship is linked to the development of human rights.

Traditionally, from the modern state, citizenship has a political bias, identified in a context of individual participation in shaping the will of society and its government. While human rights, as we have observed, had their origin and foundation on the jusnaturalist thought, with emphasis on human dignity, which has resulted in a list of rights inherent to the human being. These must be protected from violations of all kind, for the simple fact that the individual exists as a human person. One should note that these concepts appeared with their own connotations, stressing that in the original thought the human rights were inherent to human beings independent of the will from the political society.

Through a series of historical and cultural changes, these concepts, at first independent, started to be analyzed together, converging on a single stem of ideas guided by the premise that people should have rights essential to their life with dignity, and that it would also be increasingly important the expansion of these rights. It was therefore on the basis of on human dignity, that there was a strong

approximation between the discourse of human rights and citizenship.

The French Revolution was an important milestone, in which there was a noticeable expansion in the conception of citizenship to cover the basic rights of man. The proclamation in the French National Assembly in 1789, of the Declaration of the Rights of Man and Citizen, with universalizing pretensions, defined the modern citizenship, stating that every man has rights inherent to his nature, which are exercised in the context of citizenship.

About this document and its pretention of universality, it is important the lesson by Torres, because - "Man was regarded in the universal sense, but abstract, since there was no juridical classification of rights on the international field, which depended on a universal contract".²⁴ However, we have observed over the course of the following centuries an historical process of widening of human rights being written in several documents on the international field, conquering regional and worldwide spaces.

It is worth remembering that the rights of the first dimension take care of the preservation of the public liberties, protecting life, freedom, propriety and others, as to limit the power of the State²⁵. The rights of freedom gave the initial content of citizenship on the context of liberalism. Schäfer explains that "the first conceptions of rights had as objective the protection of the citizen towards the absolute State (Leviathan, in Hobbes's classical conception), as freedom is a prerequisite for the exercise of other constitutional powers."²⁶

It is important to stress the existence of the space of “political freedom”, that may be exercised to choose the destinies of the Country through representations or directly. The concept of citizenship, in that moment, was bonded to the right of freedom of movement and the political demonstration, in clear clash with the predominant will of the feudal lords, the noble and the clerics. We may say that the fall of the Ancient Regime²⁷ and the following ascension of the liberal State were historical facts that marked the rising of the modern concept of citizenship.

On the social and economic conception, the role of the State is that of the satisfier of rights, that demand it positive actions with objectives of equality, which means, interventionist measures in favor of people facing problems in the development of their personality.²⁸. Therefore, State had from now on the obligation of fulfilling rights and guarantee, for instance, job, fair payment, education, health, aiming minimal conditions of living for the citizen. This way, the “minimum standard of existence” integrated the concept of citizenship, therefore, there is a right to minimal conditions of living and dignity that cannot escape from the State’s intervention to become reality.

The struggle for individual freedom was a parameter for the development of the rights of first dimension and the need of equality in the the distribution among men was the basis for the rights of second dimension. On this historical moment, we cannot forget that beyond these, the rights of solidarity emerged, rights of third dimension, fruit of a mutual relationship between people or groups with

common needs, as the environment, the peace among people, the development of States among others. The idea of solidarity has special relevance to the fulfillment of fundamental obligations, since citizenship implicates a subjective relationship that encompasses rights and duties of men.

Sousa Santos advocates the combination of individual and collective forms of citizenship, indicating the widening of the concept of citizenship beyond the idea of reciprocity and equivalence of rights and duties.²⁹ Following these lines, we express the idea of solidarity as tendency to call us upon defending it collectively what is common to us all, as it is with the environment and development.

Considering the connection between citizenship and human rights, we believe that the concept of citizenship encompasses civil, political, social, economic and diffuse rights, which incorporate, express and bond themselves to the values of freedom, justice, equality and solidarity. This position is consonant to the thoughts of Arendt³⁰ and Laffer who sees citizenship as the conscience of the individual as the right to have rights

*Citizenship is a right to have rights, because equality in dignity in human rights is not a grant. It is built on the collective life, which requires the access to the public space. It is this access that allows for the construction of a common world through the process of assertion of human rights.*³¹

Continuing, one can also extract that citizenship became all those rights granted to the citizen, not only because the dignity demands the fulfillment of these rights, but also

the contrary, since it is itself condition to the exercise of citizenship.

Cunha stresses that citizenship has new challenges and these cannot be defeated with the “law with its eyes closed”. It is necessary an approach as wide as possible, which encompasses a “law with wide open eyes to the reality and the social problems”.³² For that, we keep stressing that human rights in their dimensions incorporate essential rights inside the society. That means, they create opportunities for the development of citizenship, an contribute as well to its effectiveness.

5. GLOBALIZATION AND NEW DEMANDS OF CITIZENSHIP (NATIONALITY, REGIONALISM AND UNIVERSALITY)

Globalization bonded every time more the peoples on an interdependence relationship. The domination (imperialism) imposed on political-ideological terms facing the clash between West-East collapsed with the Berlin Wall. However, economic domination took place, while tanks were no longer needed in the streets, but its efficiency is great. Thus, the relationships between North-South, or rich/poor countries becomes more relevant, since the value of democracy - so dear - may be menaced due to the shift of centers of decisive power inside States. One may say that, if the globalization indeed brought together States and people, it didn't foresee how to realize this process without aggravating the relations of domination

Therefore, Bonavides³³ warns for a species of globalization that destroys the sovereignty of the State, denying it its

essential quality of supreme power, ignoring the ethical, factual and axiological elements that form the basis of national interests of the juridical order. With this species, the basis of the system, the democratic structures of power and the constitutional basis of the State organization are menaced.

It is well known that the rivalries in times of imperialism, that took place between hegemonic countries and caused the two biggest wars in the world, were disappearing, causing a relationship of interdependence between powers, to the level of cooperation and regional integration.

However, under the effects of a “political globalization” in the concept of Nation-State, Sousa Santos exposes certain tendencies already listed by Bob Jessop, especially in relation to the transformation of State’s power. He describes it this way:

First of all, the denationalization of the State, a certain voidance of the national State apparatus that occurs because of the fact that the ancient and new capacities of the State are being organized, as territorially as functionally, to the subnational and supranational levels. In second place, the de-statism of the political regimes reflected in the transition of the concept of government to governance, that means, from a model of social and economic regulation founded in the central role of the State to another based in partnerships and other forms of association between governmental, para-governmental and non-governmental organizations, upon which the State has duties of coordination only, as primus inter partes. And, finally, a tendency towards the internationalization of the National State, expressed in the increasing strategic impact

*of the international context in States' actions, that may include the widening of the fields of action of the National State every time that it would be necessary to fit the internal conditions to the extra-territorial or transnational demands.*³⁴

With concerning the reduction of the power of the nation-state, Vieira asserts that “the nation states are weakened as they can no longer control the dynamics that go beyond its territorial boundaries” and that “the global interdependence of several processes ends up reducing in fact their power of decision, even if by law they continue lords of their space of jurisdiction.”³⁵ Indeed, decisions within the state exist autonomously, but cannot be detached from the external environment contingencies, ie, cannot be decontextualized from the international scene.

In a context of globalization in which borders are weakened due to the large and fast access to information, it is essential that the sovereign States come, at the same speed, to adjust to the new global society that is increasingly consolidated. The rights emerging from the terrifying context of the Second War and the hope represented by the founding of the UN inaugurated a perspective of international cooperation in which the nation state is surpassed by a new conception of the state, which Häberle calls “Cooperative Constitutional State.”³⁶ In it, the consolidation of this new paradigm for the state generates expectations of increased citizenship in the domestic and international plans, especially with regard to their legal effect. At this pace “governmental solidarity of cooperation” or “cooperation beyond borders”, in which mutual assistance between states is seen as co-responsibility

is a core part of the “Cooperative Constitutional State”, along with the universal rules human rights.

Given this new reality, it is already observed increased international cooperation - and, consequently, it is required reformulate the concept of sovereignty, since the states are not self-sufficient, ie, no longer operate individually in international relations, but interdependently. Similarly, Bittar adds the “disappearance of a immutable design of sovereignty,” as one of the transformations of post-modernism that embraces the transition from a national state to the post-national state. In his words, about the end of the old conception of sovereignty:

*[...] As a role model with absolute capacity of self-determination of the state (to create rules, execute rules and judge according to rules, regardless of the intervention of external forces), either by the inability of states to isolate themselves from international economic policies (IMF, IBRD), or by the deep and abiding interference of globalization on domestic political scene of the States, or by breaking the concept of sovereignty-isolation-competition-protection-nacioanalism towards an integration-cooperation exchange concept, either by the sufficient number of international mechanisms, including and especially related to human rights, which provide tools for the action of international forces to quell attacks on human rights even when they occur within a nation state (Rwanda, Kosovo, Afghanistan, Iraq ...).*³⁷

Currently, the international community tries to find solutions that reconcile the old concept of sovereignty with the needs for cooperation and integration among states, given that the states, even though they are strong and

powerful, cannot resolve current issues such as terrorism, environment, capital flows and crimes against humanity, among others, by themselves.

It is essential to clarify that, in shared sovereignty, states do not renounce their sovereignty, but exercise it in a way shared with other states and those matters specifically provided for in treaties. This apparent limitation of the state, characteristic of shared sovereignty, guarantees the solidarity and democracy, and a minimum basis of rights arising from the principle of complementarity which should always be exercised in favor of human beings. One can then say that there is no loss of sovereignty, because insofar as sovereignty is shared, State would have jurisdiction outside their territories as well, in universal themes shared with other states. In other words, sharing implies losses and gains in a new perspective.

It is important to highlight that sovereignty is not something that has a greater or lesser extent - if it is state it's sovereign. Sovereignty is a condition of the state and not a quality that exists in greater or lesser degree. Thus, what is proposed in the Constitutional Cooperative State is just the opening of the State for a legal and ethical dialogue with the international community and the consequent sharing of sovereignty rather than against a political-ideological relation or economic and technical domination.

Note that this new concept holds that, in its current stage of development, the Constitutional State is not justified by itself, but is conditioned by external circumstances - in other words, it's conditioned from outside. It is no accident that

our Magna Carta contemplates themes of the constitutional dualism (Article 4) and the promotion of human rights (Article 5, paragraph 2), as it happens in the constitutions of many countries and especially in documents from the Communities

In this rhythm, it is no longer possible to think of citizenship without contextualizing in the globalized world and the paradigm of the Constitutional Cooperative State. In other words, the citizen should be considered as part of a cosmopolitan international scene, whose universally valid value is human dignity.

The present citizenship finds itself connected to a humanist project of universalist and cosmopolite conception, where the true “*status mundialis hominis*”³⁸ is achieved. Accordingly, the traditional and reductionist vision that equates citizenship with the relation of belonging to a state is overcome. On the other hand, from the recognition of the phenomena of “supra-statehood” citizenship is no longer considered under the unilateral aspect - as the individual’s unique bond with his state - being admitted in the multiple forms diversity of citizenship or multilateral citizenship.

We witnessed intergovernmental efforts to tackle the challenges posed by globalization. In this sense, appeared as the most visible integrated regional markets, such as the European Union, NAFTA and Mercosur. In the example of the European Union we saw the overcoming of the simple step of building a common market to include laws and supranational institutions. This reflected in the concept of citizenship, because we now have “European citizens”, according to Maastricht³⁹. About that, Alves⁴⁰ explains that this

new citizenship occurs in the opposite way to the one from Marshall: "from the economic rights to the social and then to the civil, to reach, maybe, in the future, the political citizenship, without crushing nationalities".

It is Always good to remember, as states Bobbio, the most important task of our time, regarding human rights, is not to give them basis them, but to protect them.⁴¹ The relentless effort of reasoning very made it difficult its protection, considering the various theoretical concepts, from several religious, political and ideological sources. Surpassed this issue, we move towards a consensus that universalizes such rights, when we expand in a complementary and integrative form the systems of protection: (1) Domestic-national, (2) international-regional, and (3) international-universal. Thus, in the national citizenship we have the figure of the State protecting its nationals (eg, Brazilians) with fulcrum on written fundamental constitutional rights. In the context of regional citizenship, the guarantee shall be given by organs from regionalized systems, such as the OAS, AU and EU in the protection of American, African or European, respectively, based on regional human rights. In the universal context, the protection is directed to human beings, as a citizen before the UN⁴², under the aegis of universal human rights.

This broad and complementary view of the systems of protection of human rights is consistent with the development and fulfillment of citizenship, given its multilateral design. Thus, we are moving forward in the protection of human beings satisfying their claims under

the umbrella of a common denominator that allows it to be a citizen of the world. This paradigm of citizenship is with which the individual holds multiple citizenships and has been able to exercise them in their political community or at international level, always according with the cosmopolitan and humanist project acclaimed by the instruments of human rights protection.

6. CONCLUSION

1. On a brief reflective effort it is not difficult to observe that together with the crushing globalization, produced by the capitalist mode of production, there is a huge movement in course over some centuries until now, to widen the rights, based in the human conviction that all are equal in dignity. In great works with thesis that inspired the conscience of the present individual we may notice Locke (Seventeenth century) advocating a founding pact and attributing individual and inalienable rights to all men; Rousseau (Eighteenth century) advocating that sovereignty belongs to the people, that by its turn should exercise it directly and stating as well that equality propels freedom and not vice versa; Kant stating that the human being is distinct from things, because it has dignity, makes this thought echo in the Universal Declaration of Human Rights (1948).

2. This way, the human being dignity reemerges as criterion of integration of the International Law of Human Rights and the constitutional order in force in countries, becoming the main element of support of human rights and the fundamental rights - as prescribed in the internal law - irradiating its effects all over the juridical order, including

to citizenship, as both dignity and citizenship are concepts attached to the need to protect the human being in all of its dimensions.

3. The present citizenship has a dynamic meaning and should be regarded in its widest dimensions, being connected with the constant evolution of human rights. Citizen and Human Rights, both, form an historical concept, which makes its senses to modify and in space and time, following the progress of mankind.

4. With the specific case of citizenship, that happens not only because of the rules (of nationality) that defines who has and who doesn't have citizenship (*ius sanguinis*, *ius solis*), but because of the distinct rights and duties that mark the citizen on each State and before the international community. On this speed, we face a citizenship that encompasses the civil, political, social, economic and diffuse rights and are attached to the values of freedom, equality, justice and solidarity.

5. We note that, even inside each State, the concept and the practice of citizenship is being widened considerably over the last century. The fast pace of such changes, especially because of the technological and cultural advances, turns what could be considered in a certain moment a dangerous subversion of the order something usual, "natural" in a following. Today, there is no Western democracy where women have no right to vote - which was considerable unthinkable short while ago, even in countries as developed as Switzerland. It is worth remembering that the basic right to voting had been linked to ownership of

proprieties, to the entitlement on public service or functions or even the fact of belonging or not to a certain kinship.

6. As for the role of the globalized State, we may see that due to the present meaning of citizenship, there is to the State the need of cooperation, based on the will to act together in the international field, in regional and global levels. In the context of the international cooperation to defend human rights it is possible to observe the shared sovereignty and the Constitutional Cooperative State that adds to its structure elements of opening cooperation and integration that de-characterize the Nation-State as a closed structure focused on national sovereignty. This way, the international community gets the conditions to set minimum standards of the human being's protection - which will guarantee them even in periods of institutional instability of States, and also favor the essential advancements of human rights in places where the power of governs (and dominating powers) have not yet been limited. Sovereignty cannot, therefore, be evoked as shield to protect violations of human rights though the invocation of the domestic jurisdiction clause, but as instrument to enforce the protection of individuals and peoples.

7. This way, the principle of shared sovereignty must be in tune with the necessary international cooperation in the field of human rights, echoing to the real needs of mankind, through the relation of complementarity between the spheres of protection that base the distinctive complementary citizenships. Thus, when we state that citizenship is the "right to have rights", it is evident that

human being may have new demands (as in fact happens in several parts of the globe), regarding national, regional and universal rights.

8. Taking into account the development of the logic of human rights protection, we may infer the persistence of the new forms of exercising citizenship, that are encompassed on the universalist context in a complementary and integrative way. This way, it becomes possible to the individual to reclaim its citizenship on the domestic field of its State (national scope), regional field (for instance, before the Interamerican Court of Human Rights or the European Court of Human Rights) and universally (for instance, before the UN Human Rights Committee)

9. We must pay attention to this vision of complementarity of the protective systems and their role on the fulfillment of citizenship. Since the present citizenship encompasses all human rights, from the international standpoint, and the fundamental rights, from the States' point of view, different spheres of judicialization are attached, as are being placed before the choice of the contemporary citizen. Thus, the possibilities of exercising multiple citizenships or multilateral ones, strengthening even more the process of enforcement of human rights.

5. RELIGIOUS TOLERANCE

"I shall call you religious from the day you begin to see God in men and women" -Swami Vivekananda.

Intolerance is an unwillingness to accept views, beliefs or behaviour that differs from one person to another. In simple words, intolerance is just something by which a person is not capable of handling the situation, words or any type of conduct which is against him or her.

Tolerance is the power that is present in your behaviour that how you react to something which is quite not acceptable by a person. If someone says or does something that you dislike is intolerance. A person who is capable enough to tolerate the things which are against him or which does not affect the attitude of that particular person can be regarded as having a good power of tolerance.

Religion intolerance or religious intolerance means when a group (society, religious, non-religious, group or tribe) refuses or denies to tolerate the practice, person or belief on the religious grounds. When a group of society neglects or criticizes any religion irrespective of the fact of secularism.

Religious intolerance is an act of denying the right of people of another religious faith to practice and express their beliefs freely. Religious intolerance is like discrimination based on religion.

Highlighted news came as regards to religious intolerance Padmavati. The movie release was delayed because it was hurting the sentiments of Hindus.

Religious tolerance

Religious tolerance is like the people are willingly accepting the faith and belief of the religion it's like religious tolerance is about belief. It is the belief that all religion is equally valid within their own culture of origin. Religious tolerance was a human right issue extending religious freedom to people of all faith and traditions without any discrimination.

Causes of the intolerance

Religions are meant to promote peace and harmony in our society. They are supposed to unite the nation in terms of religion as India is said to be a secular country.

Many religious wars were fought in the past. Even today a lot of conflicts and disturbances arise in society because of the religious aspect. The main causes of religious intolerance are as under-

1: Political: Political perspective is one of the major cause of intolerance where people get attracted towards politics and they started believing that their particular religion is the best and supreme which creates a lot of ambiguity and because of that conflicts arose in the society and sometimes it became worst to handle these situations as people are also very least interested in this.

2: Economical: Money is something which is itself a religion it does not require any support. In simple words, the person who has money can do anything in society. Intolerance arises when the difference between poor and riches increases instead of maintaining the difference. Then people become

intolerant to handle anything regarding any problem or topic.

3: Scriptures: scriptures are like religious texts or any religious written material which relates to emerging the feeling of violence in the people because some people feel motivated to be a part of god's war against evil.

4: Beliefs: certain beliefs refer to intolerance in people regarding religion like in some religion it is believed that if any person dies in any religious work will go straight to heaven so, this encourages people to participate in a religious war.

5: Economic interest: religious intolerance refers to economic terms; also wide disparities enter the living standard of people.

6: Community interest: Religious violence occurs if the interest of one community is threatened by another community and that leads the violence and war between the communities.

7: Exploitation: The people are exploited in schools and workplaces based on their religion. In every country the weaker section of society is exploited by the rich ones, based on religion and when such exploitation becomes intolerable people may come up with a war against it.

Effects of religious intolerance to the society

Religious tolerance gives a negative impact on society as religious intolerance is increasing in India. India is a country that has given birth to religion like Hinduism and

Buddhism, as the Indian Constitution declared India a secular republic as well.

Religious intolerance is harming the country.

Conclusion-The religious intolerance must be removed as it is not for the favour of society. It leads to the destruction of society as people are fighting based on religion. The government should do the favour and create awareness between the people regarding religious intolerance through awareness programs. Religious intolerance should be removed for the betterment of the society and in the nation. Religious tolerance is necessary for individuals within the society to get along, especially when a variety of cultures and people with different religious beliefs live in one community or nation. When religious tolerance is practised, unity and consistency exist in society. Now the government must do all efforts to keep the citizens in peace and tranquillity.



Principles Of Justice

- Equal Treatment for Equals
- Proportionate Justice
- Recognition of Special Needs



"Intolerance in itself is a form of violence and an obstacle to the growth of a true democratic spirit."

7. SECULARISM

Meaning

§ The term “Secular” means being “separate” from religion, or having no religious basis.

§ A secular person is one who does not owe his moral values to any religion. His values are the product of his rational and scientific thinking.

§ Secularism means separation of religion from political, economic, social and cultural aspects of life, religion being treated as a purely personal matter.

§ It emphasized dissociation of the state from religion and full freedom to all religions and tolerance of all religions.

§ It also stands for equal opportunities for followers of all religions, and no discrimination and partiality on grounds of religion.

Secularism in the History of India

§ Secular traditions are very deep rooted in the history of India. Indian culture is based on the blending of various spiritual traditions and social movements.

§ In ancient India, the **Santam Dharma (Hinduism)** was basically allowed to develop as a holistic religion by welcoming different spiritual traditions and trying to integrate them into a common mainstream.

§ The development of four **Vedas** and the various interpretations of the **Upanishads** and the Puranas clearly highlight the religious plurality of Hinduism.

§ **Emperor Ashoka** was the first great emperor to announce, as early as third century B.C. that, the state would not prosecute any religious sect

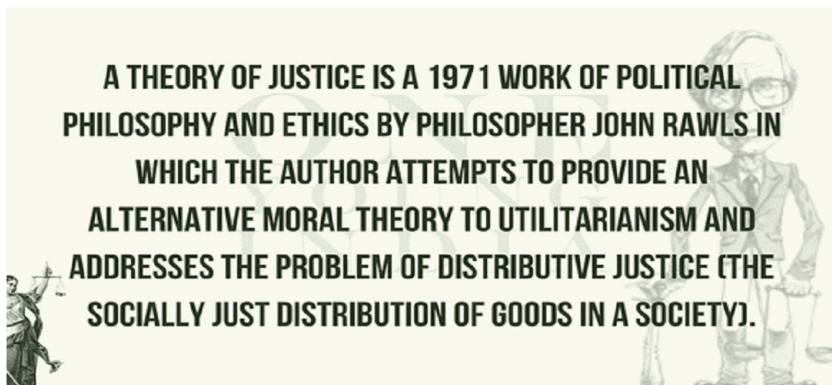
o In his 12th **Rock Edict**, Ashoka made an appeal not only for the toleration of all religion sects but also to develop a spirit of great respect toward them.

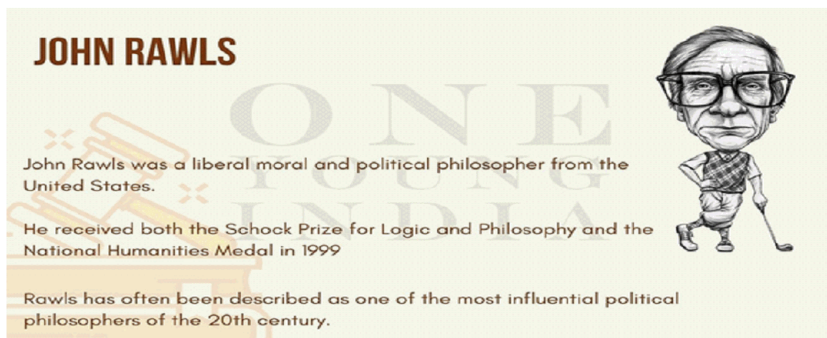
§ Even after the advent of **Jainism, Buddhism** and later **Islam** and **Christianity** on the Indian soil, the quest for religious toleration and coexistence of different faiths continued.

§ In medieval India, the **Sufi and Bhakti movements** bond the people of various communities together with love and peace.

§ The leading lights of these movements were **Khwaja Moinuddin Chisti, Baba Farid, Sant Kabir Das, Guru Nanak Dev, Saint Tukaram and Mira Bai** etc.

§ In medieval India, religious toleration and freedom of worship marked the State under **Akbar**. He had a number





of Hindus as his ministers, forbade forcible conversions and **abolished Jizya**.

o The most prominent evidence of his tolerance policy was his promulgation of '**Din-i-Ilahi**' or the Divine Faith, which had elements of both Hindu and Muslim faith.

o That this was not imposed upon the subjects is obvious from the fact that there were few adherents to it. Along with this he emphasized the concept of '**sulh-i-kul**' or peace and harmony among religions.

o He even sponsored a series of religious debates which were held in the '**Ibadat Khana**' of the Hall of Worship, and the participants in these debates included theologians from amongst Brahmins, Jains and Zoroastrians.

§ Even before Akbar, Babar had advised Humayun to "shed religious prejudice, protect temples, preserve cows, and administer justice properly in this tradition."

§ The spirit of secularism was strengthened and enriched through the Indian freedom movement too, though the British have pursued the **policy of divide and rule**.

o In accordance with this policy, the British **partitioned Bengal** in 1905.

o Separate electorates were provided for Muslims through the Indian Councils Act of 1909, a provision which was extended to Sikhs, Indian Christians, Europeans and Anglo-Indians in certain provinces by the Government of India Act, 1919.

o Ramsay MacDonald Communal Award of 1932, provided for separate electorates as well as reservation of seats for minorities, even for the depressed classes became the basis for representation under the Government of India Act, 1935.

§ However, Indian freedom movement was characterized by secular tradition and ethos right from the start.

o In the initial part of the Indian freedom movement, the liberals like Sir Feroz Shah Mehta, **Govind Ranade, Gopal Krishna Gokhale** by and large pursued a secular approach to politics.

o The constitution drafted by Pandit Moti Lal Nehru as the chairman of the historic **Nehru Committee in 1928**, had many provision on secularism as: 'There shall be no state religion for the commonwealth of India or for any province in the commonwealth, nor shall the state, either directly or indirectly, endow any religion any preference or impose any disability on account of religious beliefs or religious status'.

o **Gandhiji's secularism** was based on a commitment to the brotherhood of religious communities based on their respect for and pursuit of truth, whereas, **J. L. Nehru's**

secularism was based on a commitment to scientific humanism tinged with a progressive view of historical change.

§ At present scenario, in the context of Indian, the separation of religion from the state constitutes the core of the philosophy of secularism.

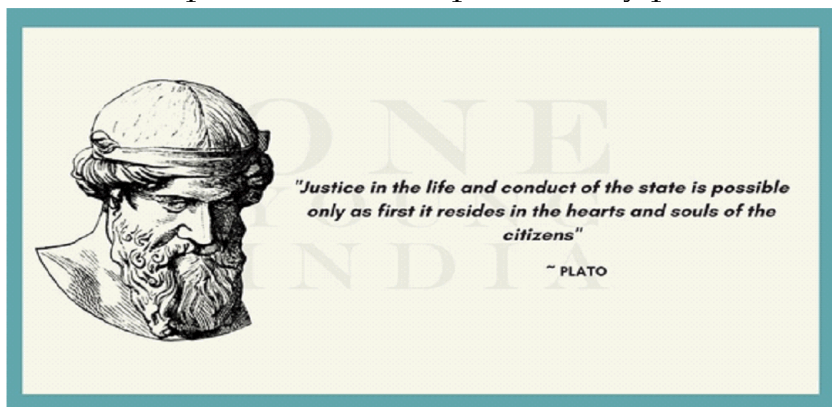
Philosophy of Indian Secularism

§ The term ‘secularism’ is akin to the **Vedic concept of ‘Dharma nirapekshata’** i.e. the indifference of state to religion.

§ This model of secularism is adopted by western societies where the government is totally separate from religion (i.e. separation of church and state).

§ **Indian philosophy of secularism is related to “Sarva Dharma Sambhava”** (literally it means that destination of the paths followed by all religions is the same, though the paths themselves may be different) which means equal respect to all religions.

§ This concept, embraced and promoted by personalities



secularism' that reflects the dominant ethos of Indian culture.

§ India does not have an official state religion. However, different personal laws - on matters such as marriage, divorce, inheritance, alimony varies with an individual's religion.

§ Indian secularism is not an end in itself but a **means to address religious plurality** and sought to achieve peaceful coexistence of different religions.

Secularism and the Indian Constitution

§ There is a clear incorporation of all the basic principles of secularism into various provisions of constitution.

§ The term 'Secular' was added to the preamble by the **forty-second constitution Amendment Act of 1976**, (India is a sovereign, socialist, secular, democratic, republic).

o It emphasise the fact that constitutionally, India is a secular country which has no State religion. And that the state shall recognise and accept all religions, not favour or patronize any particular religion.

§ While **Article 14** grants equality before the law and equal protection of the laws to all, **Article 15** enlarges the concept of secularism to the widest possible extent by prohibiting discrimination on grounds of religion, race, caste, sex or place of birth.

§ **Article 16 (1)** guarantees equality of opportunity to all citizens in matters of public employment and reiterates that there would be no discrimination on the basis of religion, race, caste, sex, descent, place of birth and residence.

§ **Article 25** provides ‘Freedom of Conscience’, that is, all persons are equally entitled to freedom of conscience and the right to freely profess, practise and propagate religion.

§ As per **Article 26**, every religious group or individual has the right to establish and maintain institutions for religious and charitable purposes and to manage its own affairs in matters of religion.

§ As per **Article 27**, the state shall not compel any citizen to pay any taxes for the promotion or maintenance of any particular religion or religious institution.

§ **Article 28** allows educational institutions maintained by different religious groups to impart religious instruction.

§ **Article 29** and **Article 30** provides cultural and educational rights to the minorities.

§ **Article 51A** i.e. Fundamental Duties obliges all the citizens to promote harmony and the spirit of common brotherhood and to value and preserve the rich heritage of our composite culture.

Indian vs. Western Model of Secularism

Over the years, India has developed its own unique concept of secularism that is fundamentally different from the parallel western concept of secularism in the following ways:

§ As per the western model of secularism, the “State” and the “religion” have their own separate spheres and neither the state nor the religion shall intervene in each other’s affairs.

§ Thus, the western concept of secularism requires complete separation of religion and state.

§ However, in India, neither in law nor in practice any 'wall of separation' between religion and the State exists.

§ In India, both state and religion can, and often do, interact and intervene in each other's affairs within the legally prescribed and judicially settled parameters.

§ In other words, Indian secularism does not require a total banishment of religion from the State affairs.

§ As per the western model, the state cannot give any financial support to educational institutions run by religious communities.

§ On the other hand, Indian model has chosen a positive mode of engagement.

§ In India, the state provides all religious minorities the right to establish and maintain their own educational institutions which may receive assistance from state.

§ In the western model, State does not intervene in the affairs of religion till the time religion is working within the limits of the law.

§ On the other hand, in Indian secularism, state shall interfere in religion so as to remove evils in it.

§ India has intervened by enforcing legislation against the practices of sati or widow-burning, dowry, animal and bird sacrifice, child marriage, and preventing Dalits from entering temples.

§ In western concept of secularism, religion is relegated entirely to the private sphere and has no place in public life whatsoever.

§ The western model prohibits any public policy to be drafted on the basis of religion therefore; state is absolutely distanced from the religious activities and practices of its citizens.

§ In India, state has the policy of setting up Departments of Religious Endowments, Wakf Boards, etc. It is also involved in appointing Trustees of these boards.

Threats to Secularism

§ While, the Indian Constitution declares the state being absolutely neutral to all religion, our society has steeped in religion.

§ Mingling of **Religion and Politics** that is mobilisation of votes on grounds of primordial identities like religion, caste and ethnicity, have put Indian secularism in danger.

§ **Communal politics** operates through communalization of social space, by spreading myths and stereotypes against minorities, through attack on rational values and by practicing a divisive ideological propaganda and politics.

§ Politicisation of any one religious group leads to the **competitive politicisation** of other groups, thereby resulting in inter-religious conflict.

§ One of the manifestations of communalism is **communal riots**. In recent past also, communalism has proved to be a great threat to the secular fabric of Indian polity.

§ Rise of Hindu Nationalism in recent years have resulted into mob lynching on mere suspicion of slaughtering cows and consuming beef.

§ In addition with this, forced closure of slaughterhouses, campaigns against 'love jihad', reconversion or ghar- wapsi (Muslims being forced to convert to Hinduism), etc. reinforces communal tendencies in society.

§ Islamic fundamentalism or revivalism pushes for establishing Islamic State based on sharia law which directly comes into conflict with conceptions of the secular and democratic state.

§ In recent years there have been stray incidences of Muslim youth being inspired and radicalized by groups like ISIS which is very unfortunate for both India and world.

Way Forward

§ In a pluralistic society, the best approach to nurture secularism is to expand religious freedom rather than strictly practicing state neutrality.

§ It is incumbent on us to ensure value-education that makes the younger generation understands and appreciates not only its own religious traditions but also those of the other religions in the country.

§ There is also a need to identify a common framework or a shared set of values which allows the diverse groups to live together.

§ The prerequisites to implement the social reform initiative like Uniform Civil Code are to create a conducive environment and forging socio-political consensus.

8. SOCIAL JUSTICE

The chapter introduces students to the concept of Social Justice, as social justice has been interpreted differently by all cultures. Here, we examine all the principles of justice with John Rawl's theory of justice. This chapter also highlights Plato's idea of justice and free markets.

What Is Social Justice?

The concept of justice has been interpreted differently by all cultures and traditions. Justice was associated with maintaining dharma, or just social order, in ancient Indian society, which was considered the primary duty of kings.

Confucius, a famous Chinese philosopher, advocated for kings to maintain justice by punishing wrongdoers and rewarding the good.

What was Plato's Idea of Justice?

Plato's book "The Republic" in Greece addressed issues of justice through a long dialogue between Socrates and his young friends Glaucon and Adeimantus.

They noticed that the unjust seemed to have a lot more money than the just. Those who bent the rules to their advantage avoided paying taxes and were willing to lie and deceive were often more successful than those who were honest and just.

Socrates reminds these young people that no one can be certain of benefiting from injustice if everyone is unjust and manipulates rules to suit their own interests. To understand

why it is important to be just, Socrates clarified that we must first understand what justice means.

What does justice mean?

Justice involves the well-being of all people. Ensuring the well-being of the people includes giving each person his due.

According to the German philosopher Immanuel Kant, human beings possess dignity. If all persons are granted dignity then what is due to each of them is that they have the opportunity to develop their talents and pursue their chosen goals.

Principles of Justice

There happen to be three principles of justice:

- Equal Treatment for Equals
- Proportionate Justice
- Recognition of Special Needs

Equal Treatment for Equals

It is considered that all individuals share certain characteristics as human beings. Therefore they deserve equal rights and equal treatment.

Apart from equal rights, the principle of treating equals equally would require that people should not be discriminated against on grounds of class, caste, race or gender. They should be judged on the basis of their work and actions and not on the basis of the group to which they belong.

Proportionate Justice

Provided everybody starts from the same baseline of equal rights, justice in such cases would mean rewarding people in proportion to the scale and quality of their effort.

For justice in society, the principle of equal treatment needs to be balanced with the principle of proportionality.

Recognition of Special Needs

When it comes to distributing rewards or responsibilities, society must consider the unique needs of individuals. This could be seen as a way to promote social justice.

The principle of taking into account people's special needs does not necessarily contradict, but rather extends, the principle of equal treatment, because treating equals equally could imply that people who are not equal in certain important respects might be treated differently. People with special needs or disabilities may be viewed as unequal in some ways and deserving of special assistance.

It is thought that if people who have a very different standard of living and opportunities are treated equally in all respects with those who have been deprived of even the most basic needs to live a healthy and productive life, the result will be an unequal society, rather than an egalitarian and just society.

As a result, the Constitution established reservations for Scheduled Castes and Tribes in government jobs and quotas for admission to educational institutions.

What is Just Distribution?

Equal opportunity and education means that the government should provide equal and comparable opportunities to all citizens. Everyone should have the same opportunity to receive an education. Individually, they should be given the same opportunities to grow. Discrimination of any kind, whether racial or not, should be avoided at all costs.

Caste and creed, race and colour, and wealth and poverty should all be considered equal. Everyone in India is given the same opportunities and has equal access to education.

Inequalities that have remained relatively unchanged over generations are more vulnerable in society. If certain social classes have accumulated significant wealth and the power that comes with it over generations, society will be divided into those who have remained poor and those who have accumulated significant wealth.

John Rawls - Theory of Justice (Veil of Ignorance)

The only way to arrive at a fair and just rule, according to John Rawls, is to imagine ourselves in a situation where we must make decisions about how society should be organised despite not knowing which position we would take in that society.

According to Rawls, if we don't know who we'll be in the future society or what options we'll have, we'll be more likely to support a decision about the society's rules and organisation that is fair to all members. Thinking through a veil of ignorance is what Rawls refers to.

In such a state of complete ignorance about our potential position and status in society, he believes that each individual would make decisions based on their own interests. However, because no one knows who he is or what benefits him, everyone will see the future society through the eyes of the poor.

The 'veil of ignorance' position has the benefit of expecting people to act rationally: to think for themselves and choose what they believe is in their best interests. The important thing is that they will discover that thinking from the perspective of the poorest is in their best interests when they do so.

Because no one knows what position they will hold in the future society, everyone will look for rules to protect them if they are born into a poor family.

As a result, it would be in everyone's best interests if the rules and policies that are decided benefited society as a whole rather than just one segment. Such fairness would be the result of rational action rather than benevolence or generosity.

As a result, Rawls claims that rational thinking, rather than morality, can lead to fair and impartial distribution of society's benefits and burdens.

Pursuing Social Justice

Justice does not necessitate absolute equality and uniformity in how people live. However, society would be considered unjust if the disparities between rich and poor are so great that they appear to exist in parallel worlds, and

if the relatively disadvantaged have no chance of improving their situation no matter how hard they work.

People in a just society should have the basic minimum conditions to live healthy, secure lives and develop their talents, as well as equal opportunities to pursue their desired goals in society. One of the responsibilities of a democratic government is to meet the basic needs of its citizens.

However, providing such basic living conditions to all citizens may be a significant financial burden for governments, particularly in countries with large populations of poor people, such as India.

In our society, as well as in other parts of the world, there is a debate about whether promoting open competition through free markets is the best way to help the poor without harming the better-off members of society, or whether the government should take on the responsibility of providing a basic minimum to the poor, even if it means redistribution of wealth.

The Balance Between Free Markets and State Intervention

Supporters of Free Markets believe that if markets are left free of government intervention, the sum of market transactions will ensure a fair distribution of benefits and responsibilities in society. Those who have merit and talent will be rewarded accordingly, while those who are incompetent will be penalised.

They would argue that whatever the result of market distribution is, it will be fair. It provides us with more options and higher-quality services.

Why is state intervention required? - To maintain the free markets

The cost of free-market services may be extremely expensive for the poor. Private enterprise tends to go where it can make the most money, and thus free markets tend to favour the strong, wealthy, and powerful. States could step in to ensure that all people have a basic minimum standard of living so that they can compete on an equal footing.

Private organisations should be encouraged to provide services in areas such as education and healthcare, while state policies should aim to empower people to purchase these services. It may also be necessary for the government to provide special assistance to the elderly and sick who are unable to compete.

The state's role should be limited to enforcing a set of laws and regulations to ensure that individual competition is free of coercion and other impediments.

9. PEER PRESSURE - HOW TO RESPOND

Peer pressure is the process in which individuals within the same group influence others in the group to engage in a behaviour or activity that they may not otherwise engage in. A peer can be any individual who belongs to the same social groups or circles as you and has some type of influence over you.

Peer pressure can be avoided by thinking about your actions and if you would participate in the behaviour if your social circle was not influencing or pressuring you to do so. Also, if the idea of engaging in that activity makes you uncomfortable, it's best to listen to your inner voice and not engage in such activities.

Who Experiences Peer Pressure?

Anyone regardless of age can have peers as peers usually come from a common social circle. Our peers tend to be those individuals with whom we identify the most with. As children and adolescents, our peers are our classmates and friends. As teens and young adults, our classmates, co-workers and even family members can be our peers.

As adults, our co-workers, spouses, friends of spouses can all be peers. Our peers can change as we get older and our definition of what constitutes a social circle can also change. Likewise, peer pressure can also be experienced at any age and in any situation. As children grow up, we often think about peer pressure on a continuum from childhood to young-adulthood.

Children and adolescents of any age can experience peer pressure in the form of engaging in risky behaviour, name calling or bullying other children or breaking rules. The pressure these children face to conform to their social circle is often the only way they feel they can belong to that group. As we get older, these feelings of needing to conform can persist.

Adults of any age are not immune to experiencing peer pressure. Peer pressure in this age group can also include risky behaviour, however the consequences are more grave than those of childhood risky behaviours. Adults can experience peer pressure at work as many adults spend a great deal of time at work and interacting with co-workers. This type of pressure can look like working the same long hours as others, persuading others to do something you wouldn't want to do yourself and anything in between.

Types of Peer Pressure

There are many types of peer pressure which can be experienced at any age. Since peer pressure involves communicating some type of message, the way in which that message is communicated can be varied. You may experience very direct and clear peer pressure, at times it may be only a strong feeling, sometimes it might sound fun and other times it can sound scary and even illegal.

There are many types of peer pressure, including:

1. Spoken Peer Pressure

This type of peer pressure involves one individual or a group asking another individual to participate in some type

of behavior. In a group setting, the pressure felt is much stronger as there is power in numbers.

2. Unspoken Peer Pressure

This type of peer pressure involves an individual being exposed to certain behaviors, trends or choices of others and feeling a pressure to conform.

3. Direct Peer Pressure

This type of peer pressure is challenging as it is very specific to behavior-based conformity and can be spoken or unspoken. Direct peer pressure can often feel heightened because of our own discomfort of the environment we're in at that time of experiencing direct peer pressure.

4. Indirect Peer Pressure

This type of peer pressure is less invasive on our internal voice to behave a certain way, however, it can validate a behavior or activity we want to try but haven't tried yet. It can be unspoken but also influence how we feel about ourselves.

5. Positive Peer Pressure

This type of peer pressure can be direct, indirect, spoken and/or unspoken. This is pressure felt in one-on-one situations or groups that yields positive results and healthier lifestyle choices.

6. Negative Peer Pressure

This type of peer pressure can also be direct, indirect, spoken and/or unspoken. This pressure can challenge individuals to do things they may not usually do and

engage in such behaviors because others are doing so and it's a way to belong.

How to Deal With Peer Pressure

There are many ways to deal with the various types of peer pressure you can experience. Some ways to handle it include first being aware of how you feel about the situation and environment you're in when the peer pressure is happening. If you can pay attention to your emotions, you can often find yourself leaving a situation before you may be peer pressured into doing something you may not actually want to do.

Talking about these feelings and setting boundaries is another way to ensure you can stay comfortable in an environment. If your boundaries are not respected and the pressure continues, it can be a sign that your environment isn't a place where you may be respected. This may help you think about the company you keep and help you start making choices where you're in a company that respects you, your value system and boundaries.

Examples of Peer Pressure & How to Respond

There are a variety of ways in which people can feel pressured to engage in behaviors they may not want to. Everyone of all ages, races and genders are susceptible to feeling some type of peer pressure at some point in their life. It may not always result in grand consequences, but it is felt by all who experience it.

Peer Pressure in Adolescent Men

It was recently found that male adolescents were more susceptible to risky behaviors including drug use and aggressive behaviors.³ Males at this age are trying to ensure they maintain their gender role stereotypes and often relate these behaviors to masculinity. Males at this age who defy gender norms tend to face more social consequences and are conditioned to then behave and act in a way that is in accordance to the majority.

This type of peer pressure is common among this demographic as it heavily relies on spoken and direct peer pressure. At this age group, boys are experiencing a great amount of hormonal changes and developing, however not all are developing in the same way or rate. Once these boys are together, the various stages of their development play a role in driving their choices and interactions. This is when boys who may be in a different developmental stage become more susceptible to direct, spoken peer pressure, such as taking a drink in a social situation, accepting a cigarette or engaging in pranks, vandalism and/or bullying.

One way to respond to this is to think about how those behaviors make you feel if your peers were not present. You can ask yourself if you would still engage in these risky behaviors if you were alone or even with a different set of friends or social group. If not, then thinking about the company you keep can be a good step to ensure you're not finding yourself in situations where you don't want to be.

Peer Pressure & Sexual Activity

In another study, high school and college-aged males were more likely to engage in sexual activities to prove their masculinity and their heteronormative identity. Males at this age are more likely to have an unspoken expectation to be engaging in sexual activities with the opposite sex as a larger cultural norm that has historically been left unchallenged. It is common for males at this age to feel an internal struggle to find a balance between managing these external pressures to perform in a specific way that is undefined by them and follow what they feel internally is right for them.

This type of peer pressure is an unspoken peer pressure. While males at this age are not publicly pressuring other males to engage in sexual behaviors publicly to prove their masculinity, males at this age do feel a certain responsibility to both belong and be true to themselves. This unspoken peer pressure can leave these males feeling especially vulnerable and susceptible to engage in sexual behaviors even if they may not feel necessarily ready to do so.

A way to respond to this type of unspoken peer pressure is to find a support system that normalizes how you may be feeling inside so your internal feelings can get the validation it needs. No one should feel any kind of pressure to engage in any kind of sexual activity, however having a support system that helps to validate internal feelings and honoring ourselves is helpful. Once these males can get to a place where they don't feel like they need to prove anything to anyone, they can start a dialogue that can help other older

boys and young men feel more comfortable with a conservative approach to sexual activity.

Peer Pressure & Alcohol Consumption

In a recent study, it was found that adult men and women both experience a pressure to drink alcohol. The experience has been described as both aggressive and friendly depending on the social situation. It proves that there is no age discrimination when it comes to peer pressuring to consume alcohol as many can often feel social isolation if they do not conform.

This type of peer pressure is direct, spoken, unspoken and negative. There are only ill feelings that come from being pressured to drink, whether that is emotional or physical. Drinking when you are not ready nor want to can make you physically sick and leave you feeling bad about yourself days after. It can also take days to recover from drinking in a peer pressure situation if you drank heavily to fit in. This can have very clear negative consequences as drinking as a result of pressure can leave you with poorer judgment, unable to see or think clearly, use a vehicle or communicate effectively. In a situation where this occurs with a professional network, it can harm your career and reputation.

One way to manage this type of peer pressure is to plan to set clear boundaries and expectations of yourself when you're in a situation where you may be pressured to drink or drink more than you planned to. If your boundaries are shared, others may be able to offer you the social support of respecting those boundaries even if others continue to

persist. This gives you clear validation and a network that you can rely on for future situations.

How to Get Help for Someone Who Has Experienced Peer Pressure

It's important to recognize how peer pressure can leave lasting impacts on people's mental health, regardless of their age, race and gender. Social anxiety is often a common consequence to peer pressure, especially if it has been experienced several times and/or over the course of one's core developmental age brackets. Recognizing this may be a result of peer pressure is the first step to getting the right kind of help.

Next, it's important to make sure whoever has been peer pressured understands that their feelings are valid even if they acted against how they truly felt. It can take a lot of time to unlearn some of the behaviors learned throughout their lifetime. Identifying the ways in which someone is struggling is a good way to start healing. It gives us a pathway to getting to the core, especially over a long period of feeling pressured. It would be very helpful to find a therapist who can work with anxiety, self-esteem and self-image issues to help navigate the lasting impact of peer pressure activities.

Additional Resources

Education is just the first step on our path to improved mental health and emotional wellness. To help our readers take the next step in their journey, Choosing Therapy has partnered with leaders

in mental health and wellness. Choosing Therapy may be compensated for referrals by the companies mentioned below.

TeenCounseling.com (For The Teenager) – Build your self-esteem with the help of a therapist. TeenCounseling.com has over 13,000 licensed therapists who provide convenient and affordable online therapy and parent coaching. Get Started

Online-Therapy.com (Parent Coaching & Therapy) – A therapist can help you relate and communicate better with your teenager. The Online-Therapy.com standard plan includes a weekly 45 minute video session, unlimited text messaging between sessions, and self-guided activities like journaling. Recently, they added instructional Yoga videos. Get Started

Headspace (Meditation App) – Helps teens and parents deal better with stress and anxiety. Mindfulness and meditation can change your life. In a few minutes a day with Headspace, you can start developing mindfulness and meditation skills. Free Trial

Choosing Therapy's Directory (Family Therapy) – Find an experienced therapist who is an expert at working with families. You can search for a therapist by specialty, availability, insurance, and affordability. Therapist profiles and introductory videos provide insight into the therapist's personality so you find the right fit. Find a therapist today.

10. ENVIRONMENT AND NATURAL RESOURCES

Environmental Concerns in Global Politics

- There have been many environmental issues that are concerns of the global politics.
- There is a decline in the availability of cultivable land and a substantial portion of existing agricultural land is losing fertility.
- Around 1.2 billion people in developing countries have no access to safe water and 2.6 billion have no access to sanitation according to the Human Development Report, 2006.
- The loss of biodiversity continues due to destruction of habitat in areas which are rich in species. The act of deforestation takes place for personal gains, removing the natural inhabitants.
- Another danger to ecosystems and human health is a steady decline in the total amount of ozone in the Earth's stratosphere. Even the coastal waters are becoming increasingly polluted due to land-based activities.
- The environmental consequences of economic growth acquired an increasingly political character from the 1960s onwards.
- International agencies like the United Nations Environment Programme (UNEP), started holding international conferences to deal with environment issues.
- Earth summit or Rio summit was held in Rio de Janeiro, Brazil in June 1992 which produced conventions dealing

with climate change, biodiversity, forestry and recommended a list of development practices called 'Agenda 21'.

The Protection of Global 'Commons'

- 'Commons' are the resources shared by the community as a whole not individually.

- In the world, there are some areas which are located outside the sovereign jurisdiction of any one state and hence require common governance by the international community. This is known as Global Commons. They include Earth's atmosphere, Antarctica, the ocean floor, and outer space.

- A number of agreements were signed which includes the Antarctic Treaty (1959), the Montreal Protocol (1987) and the Antarctic Environmental Protocol (1991).

- The history of outer space as a global commons shows that the management of these areas is thoroughly influenced by North-South inequalities.

Common but Differentiated Responsibilities

- There were differences between the countries of the North and the South over environment issues.

- The Northern countries want everyone to be equally responsible for ecological conservation.

- The developing countries of the South believes that the ecological degradation is the product of industrial development undertaken by the developed countries.

- In the Rio summit, 1992, it was accepted that special needs of the developing countries must be taken into account in the development and interpretation of rules of international environmental law.
- The 1992 United Nations Framework Convention on Climate Change (UNFCCC) also provides that the parties should act on the basis of equity.
- It was accepted that a large amount of greenhouse gas emission has originated in developed countries and per capita emissions in developing countries are relatively low.
- Developing countries like India and China were exempted from the requirements of the Kyoto Protocol.
- The Kyoto Protocol is an international agreement setting targets for industrialised countries to cut their greenhouse gas emissions.

Commons Property Resources

- It represents common property for the group but with a rule that members of the group have both rights and duties with respect to the nature, levels of use of a given resource.
- But issues like privatisation, agricultural intensification, population growth and ecosystem degradation have caused common property to dwindle in size.

India's Stand on Environmental Issues

- India has signed and ratified Kyoto Protocol (1997) in August 2002. Developing countries like India and China were exempt from the requirements of the Kyoto Protocol.

- At the G-8 meeting in June 2005, India pointed out that the per capita emission rates of the developing countries are a tiny fraction of those in the developed world.

- The Indian Government is already participating in global efforts through a number of programmes like Energy Conservation Act (2011), Electricity Act of 2003 and so on.

- In 1997, a review of the implementation of the agreements at the Earth summit in Rio was undertaken by India.

- India suggested that the developing countries must get financial resources and clean technologies from the developed countries in order to meet UNFCCC commitments.

Environmental Movements

- Some of the most significant responses to the challenge of environmental degradation has come from groups of environmentally conscious volunteers working in different parts of the world.

- The forest movements of the South, in Mexico, Chile, Brazil, Malaysia, Indonesia, Continental Africa and India are faced with enormous pressures regarding forest clearing.

- Another example is of the group which is working against mineral extraction company as it leads to displacement of communities etc.

- Another groups of movements are those involved in struggles against mega-dams. In India, Narmada Bachao Aandolan is one of the best known of these movements.

Resource Geopolitics

- Resource geopolitics means who gets what, when, where and how.
- Throughout the cold war the industrialised countries of the North adopted a number of methods to ensure a steady flow of resources.
- Oil countries to be the most important resource in global strategy. The immense wealth associated with oil generates political struggles to control it.
- West Asia, specifically the Gulf region, accounts for about 30 per cent of global oil production.
- Another important resource relevant to global politics is water. Regional variations and scarcity of freshwater in some parts of the world is a leading source of conflicts in the 21st century.
- A number of studies show that countries that share rivers and many countries do share rivers are involved in military conflicts with each other.

The Indigenous People and their Rights

- As per the United Nations, indigenous population comprises the descendants of peoples who inhabited the present territory of a country at the time when persons of a different culture arrived there from other parts of the world.
- Indigenous people voices in world politics to treat them equally with other communities.
- The areas occupied by indigenous people include Central and South America, Africa, India and South-East Asia.

· The indigenous people appeal to governments to come to terms with the continuing existence of indigenous nations as enduring communities with an identity of their own.

· In India, indigenous people applies to the scheduled tribes who constitute nearly 8 per cent of the population of the country.

· Issues related to the rights of the indigenous communities have been neglected in domestic and international politics for very long.

FACTS THAT MATTER

1. Environmental concerns in Global politics cover losing fertility of agricultural land, and grazing, depletion of water resources as well as loss of bio-diversity, real danger to ecosystem and coastal pollution, deteriorating of marine environment,

2. Environmental consequences of economic growth acquired a political shape from 1960s onwards, following a book published in 1972 namely Limits To Growth and Initiatives taken by United Nations Environment Programme (UNEP) to promote co-ordination and effective response on environment at global level.

3. The Earth Summit held in Rio-de-Janerio, Brazil in 1992 revealed different views i.e. global north (the first world countries) and global south (the third world countries). Global North was concerned with the issues of ozone depletion and global warming and global south focused on economic development and environment management by Agenda 21.

4. Global commons refer to the areas or regions which require common governance by international community on major problems of ecological issues i.e. discovery of ozone hole over Antarctic, earth's atmosphere and ocean floor associated with technology and industrial development.

5. The Rio Declaration at the Earth Summit in 1992 adopted the principle of common but differentiated responsibilities 'referring special needs of developing countries in the fields as development, application and interpretation of rules of international environmental law to protect environment by both developing nations in a responsible manner.

6. The 1992 United Nations Framework Convention on Climate Change (UNFCCC) also emphasised to protect the climate system on the basis of equity and in accordance with their common but differentiated responsibilities and capabilities.

Example-Largest and current global emissions of greenhouse gases originated in developed nations, hence low emissioned developing countries like India and China have been exempted from Kyoto Protocol held in Japan in 1997.

7. Common property resources refer to a group who have both rights and duties with respect to nature, levels of use and the maintenance of a given resource with mutual understanding and practices i.e. management of sacred groves on state owned forest land.

8. India plays a dominating role on the environmental issues as it signed and ratified 1997 Kyoto Protocol in August 2002 to follow common but differentiated responsibilities and India is a wary of recent discussions with UNFCCC about introducing binding commitments. India participated in global efforts by introducing National Autofuel Policy, Electricity Act, 2003 and National Mission on Biodiesel. Besides, India supports to adopt a common position by SAARC countries on major environmental issue to have a greater say regionwise.

9. Environmental movements are the movements of groups which are environmentally conscious to challenge environmental degradation at national or international level aiming at raising new ideas and long term vision i.e. in Mexico, Chile, Brazil, Malaysia, Indonesia, India faced enormous pressure.

10. Environmental movements are categorised as forest movements, movements against mining and mineral industry for creating Water Pollution and Anti Dam Movement.

11. 'Resources Geopolitics' is all about who gets what, when, where and how? The practices of neo-colonialism spread on a large scale and throughout a cold war, industrialised countries adopted methods to ensure a steady flow of resources by deployment of military forces near exploitation sites and sea-lanes of communications, the stock piling of strategic resources and efforts to prop up friendly governments.

12. The global economy relied on oil as a portable and essential fuel. The history of petroleum is the history of war and struggle. Water is another important resource relevant to global politics. Regional variations and increasing scarcity of fresh water may also lead to conflicts in the world to play politics.

13. Indigenous people bring the issues of environment, resources and politics together. Indigenous people live with their social, economic, cultural customs in particular areas who speak of their struggle, agenda, and rights to have equal status i.e. Island states in ocean region, Central and South America, Africa, India and South East Asia.

14. The issues related to rights of indigenous communities have been neglected in domestic and international politics for long. The World Council of Indigenous People was formed in 1975 which became first of 11 indigenous NGOs to receive consultative status in the UN.

WORDS THAT MATTER

1. Earth Summit: A conference held in Rio de Janeiro (Brazil) in June 1992 on Environment and Development to deal with various environmental problems.

2. Agenda 21: The Earth Summit recommended a list of practices in reference of development to attain sustainability, called Agenda 21.

3. Kyoto Protocol: An international agreement setting targets for industrialised countries to cut their greenhouse gas emissions was agreed to in 1997 in Kyoto in Japan, based on principles set out in UNFCCC.

4. UNFCCC: The 1992 United Nations Framework Convention on Climate Change provided that parties should act to protect the climate system with common but differentiated responsibilities.

5. Indigenous People: Indigenous people comprise the descendants of peoples who inhabited the present territory of a country at the time when persons of different culture arrived there from different parts of the world.

