

# HUMAN VALUES AND ETHICS

For B.E. / B.Tech., VII Semester Common to All Branches  
(GE 3791)

As per the Latest Syllabus of Anna University, Chennai  
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# SYLLABUS

ANNA UNIVERSITY, CHENNAI

For B.E., ECE, CSE, CSE (AIML), Civil, EEE, EIE, ICE, Agricultural,  
Environmental, Mechanical, Geoinformatics Engineering and  
B.Tech., CSBS, AIDS Branches

CODE.

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## HUMAN VALUES AND ETHICS

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GE3791

### UNIT I: DEMOCRATIC VALUES

Understanding Democratic values: Equality, Liberty, Fraternity, Freedom, Justice, Pluralism, Tolerance, Respect for All, Freedom of Expression, Citizen Participation in Governance – World Democracies: French Revolution, American Independence, Indian Freedom Movement.

### UNIT II: SECULAR VALUES

Understanding Secular values – Interpretation of secularism in Indian context – Disassociation of state from religion – Acceptance of all faiths – Encouraging non-discriminatory practices.

### UNIT III: SCIENTIFIC VALUES

Scientific thinking and method: Inductive and Deductive thinking, Proposing and testing Hypothesis, Validating facts using evidence-based approach – Skepticism and Empiricism – Rationalism and Scientific Temper.

### UNIT IV: SOCIAL ETHICS

Application of ethical reasoning to social problems – Gender bias and issues – Gender violence – Social discrimination – Constitutional protection and policies – Inclusive practices.

### UNIT V: SCIENTIFIC ETHICS

Transparency and Fairness in scientific pursuits – Scientific inventions for the betterment of society – Unfair application of scientific inventions – Role and Responsibility of Scientist in the modern society.

# CONTENTS

## UNIT I

---

<b>DEMOCRATIC VALUES</b>	<b>1.1 - 1.66</b>
<b>1.1. Human Values and Ethics</b> .....	<b>1.1</b>
1.1.1. Intrinsic and Extrinsic Values .....	1.2
1.1.2. Concept of Human Values .....	1.2
1.1.3. Importance of Human Values .....	1.3
1.1.4. Types of Human Values.....	1.3
1.1.5. Main Human Values .....	1.4
1.1.6. Human Values Influencing Daily Life.....	1.4
1.1.7. Characteristics of Human Values.....	1.5
1.1.8. Nature of Human Values.....	1.5
1.1.9. Human Values in Ethics.....	1.5
1.1.10. Objective of human ethics.....	1.6
1.1.11. Importance of ethics and values.....	1.6
1.1.12. Need of Ethics.....	1.7
<b>1.2. Democracy</b> .....	<b>1.9</b>
1.2.1. Principles of Democracy .....	1.9
1.2.2. Importance of Democracy.....	1.12
1.2.3. Needs of Democracy .....	1.12
1.2.4. Democracy is the best form of Government .....	1.13
1.2.5. Problems and challenges of Democracy .....	1.13
1.2.6. Democracy and Clientelism .....	1.15
<b>1.3. Democratic Values</b> .....	<b>1.16</b>
1.3.1. Definition of Democratic Values .....	1.17
1.3.2. Core Democratic Values Example.....	1.17
1.3.3. List of Core Democratic Values.....	1.17
<b>1.4. Understanding of Democratic Values</b> .....	<b>1.18</b>
1.4.1. Equality .....	1.18
1.4.2. Democratic Equality.....	1.18
<b>1.5. Fraternity</b> .....	<b>1.20</b>
1.5.1. Ideas of Fraternity .....	1.20

1.5.2. Concept of Fraternity in the Indian context .....	1.20
1.5.3. Principles of Fraternity.....	1.20
1.5.4. Fraternity in the Constitution Preamble .....	1.20
1.5.5. Concept in modern times .....	1.21
1.5.6. Significance of Fraternity.....	1.21
<b>1.6. Freedom.....</b>	<b>1.21</b>
1.6.1. Value and importance of freedom.....	1.23
1.6.2. Role of Freedom.....	1.23
<b>1.7. Justice.....</b>	<b>1.25</b>
1.7.1. Meaning of justice.....	1.25
1.7.2. Definition of justice.....	1.25
1.7.3. Concept of justice.....	1.25
1.7.4. Justice by various political thinkers .....	1.26
1.7.5. Kinds of justice .....	1.27
1.7.6. Important value .....	1.27
<b>1.8. Pluralism.....</b>	<b>1.28</b>
1.8.1. Meaning of Pluralism .....	1.28
1.8.2. Pluralism is Acceptable [Good] .....	1.28
1.8.3. Embracing pluralism is not Accepted [Not good].....	1.29
1.8.4. Religious Pluralism .....	1.29
<b>1.9. Tolerance .....</b>	<b>1.30</b>
1.9.1. Definition of Tolerance .....	1.30
1.9.2. Significance of Tolerance .....	1.31
1.9.3. Importance of Tolerance .....	1.32
<b>1.10. Respect for All.....</b>	<b>1.32</b>
1.10.1. Concept of Respect .....	1.32
1.10.2. Principle of Respect .....	1.33
1.10.3. Importance of Respect.....	1.33
1.10.4. Key reasons for Respect.....	1.34
1.10.5. Advantages of Respect.....	1.34
<b>1.11. Freedom of Expression.....</b>	<b>1.34</b>
1.11.1. Limitations .....	1.35
<b>1.12. Citizen Participation in Governance.....</b>	<b>1.35</b>
1.12.1. What is citizen participation?.....	1.36

1.12.2. Indian Constitution and Citizen Governance .....	1.36
1.12.3. Elements of Effective Citizen Governance Model.....	1.37
1.12.4. Mechanisms for Citizens' Participation .....	1.40
1.12.5. Importance of Citizen Participation .....	1.41
1.12.6. Benefits of Citizens' Participation .....	1.41
<b>1.13. World Democracies .....</b>	<b>1.41</b>
1.13.1. Origins of the Revolution.....	1.42
1.13.2. Aristocratic revolt, 1787–89.....	1.43
1.13.3. Influence of the French Revolution.....	1.44
1.13.4. Impact on France.....	1.45
<b>1.14. American Independence [Revolution] .....</b>	<b>1.46</b>
1.14.1. Land Campaigns to 1778 .....	1.46
1.14.2. American Revolution Events .....	1.47
1.14.3. Bunker Hill Monument .....	1.49
1.14.4. The battle for New York Campaign of 1776–77. ....	1.50
<b>1.15. Indian Freedom Movement.....</b>	<b>1.52</b>
1.15.1. Overview of Indian National Movement [Freedom].....	1.52
1.15.2. Indian National Movement's Impact on a Nation's Awakening.....	1.53
1.15.3. Indian National Movement Extremist Phase (1905-1916).....	1.59
1.15.4. Causes of Indian National Movement: Influences and Catalysts.....	1.60
1.15.5. Indian National Movement Short Notes: Nutshell of Indian National Movement .....	1.62
<b>Part- A .....</b>	<b>1.63</b>
Two Marks Questions and Answers .....	1.63
<b>Part- B [13 Marks questions].....</b>	<b>1.66</b>

## UNIT II

### SECULAR VALUES

2.1 - 2.44

<b>2.1. Secularism .....</b>	<b>2.1</b>
2.1.1. Historical Background .....	2.1
2.1.2. Secular Society.....	2.2
2.1.3. Secularism in India.....	2.2
2.1.4. Principles of Secularism.....	2.3
2.1.5. Features of Indian Secularism .....	2.3

2.1.6. Objectives of Secularism.....	2.3
2.1.7. Importance of Secularism .....	2.3
2.1.8. Purpose of Secularism.....	2.4
2.1.9. Types of Secularism.....	2.4
2.1.10. Advantages of Secularism.....	2.4
2.1.11. Disadvantages of Secularism .....	2.4
<b>2.2. Understanding Secular Values .....</b>	<b>2.5</b>
2.2.1. Secular Values.....	2.5
2.2.2. Definition of Secular Values.....	2.5
2.2.3. What are the three secular values?.....	2.6
2.2.4. Understanding secularism in India.....	2.6
2.2.5. Countering fascism and fanaticism to strengthen secularism and secular values.....	2.9
2.2.6. Benefits of Secular Values.....	2.10
2.2.7. Nature of Secular Values .....	2.10
<b>2.3. Interpretation of Secularism in Indian Context.....</b>	<b>2.11</b>
2.3.1. Meaning of 'Secularism .....	2.11
2.3.2. Concept of Secularism .....	2.11
2.3.3. Secularism in Ancient India.....	2.12
2.3.4. History of Secularism in Indian context.....	2.13
2.3.5. Features of Secularism .....	2.15
2.3.6. Importance of Secularism in India .....	2.15
2.3.7. Role of Secularism in India.....	2.15
2.3.8. Challenges faced by Secularism in India [Post Independence].....	2.15
2.3.9. Current status of secularism in Indian context.....	2.16
2.3.10. Secularism in Medieval India.....	2.17
2.3.11. Secularism in the Indian Constitution .....	2.17
2.3.12. Threats to Secularism .....	2.18
2.3.13. Demand for Hindu Rashtra .....	2.19
2.3.14. Comparison with Western secularism.....	2.19
2.3.15. Indian Secularism vs. Secularism in the West .....	2.20
2.3.16. Law of Secularism in India .....	2.21
2.3.17. Women's rights in India .....	2.22
2.3.18. State subsidy for religious pilgrimage.....	2.22

<b>2.4. Disassociation of State from Religion</b> .....	<b>2.22</b>
2.4.1. State religion system .....	2.22
2.4.2. Relationship between religion and state.....	2.23
2.4.3. Importance of separating religion from state .....	2.23
2.4.4. Five Models for State and Religion .....	2.23
2.4.5. Problem of Religion of the State.....	2.28
<b>2.5. Acceptance of all faiths</b> .....	<b>2.34</b>
2.5.1. Concept of Acceptance of faiths .....	2.34
2.5.2. Contemporary usage.....	2.36
<b>2.6. Encouraging non-discriminatory practices</b> .....	<b>2.36</b>
2.6.1. Concept of non-discriminatory practices .....	2.36
2.6.2. Meaning of Non-discrimination.....	2.36
2.6.3. Need for consider the non-discrimination.....	2.37
2.6.4. Principles of non-discrimination.....	2.37
2.6.5. Scope of the non-discrimination .....	2.37
2.6.6. Limitations of non-discrimination.....	2.41
2.6.7. Articles from relevant Conventions .....	2.41
<b>Part- A</b> .....	<b>2.42</b>
Two Marks Questions and Answers .....	2.42
<b>Part- B [13 Marks questions]</b> .....	<b>2.43</b>

## UNIT III

---

### SCIENTIFIC VALUES

**3.1 - 3.34**

<b>3.1. Scientific Values</b> .....	<b>3.1</b>
3.1.1. Core Scientific Values.....	3.1
3.1.2. Scientific Values .....	3.1
<b>3.2. Scientific Thinking and Method</b> .....	<b>3.2</b>
3.2.1. Definition of Scientific Thinking.....	3.2
3.2.2. Development of Scientific Thinking.....	3.3
3.2.3. Example of Scientific Thinking .....	3.3
3.2.4. Importance of Scientific Thinking .....	3.3
3.2.5. Elements of Scientific Thinking .....	3.3
3.2.6. Scientific Thinking Skills.....	3.3
3.2.7. Scientific Thinking Examples.....	3.4

3.2.8. Types of Scientific Thinking.....	3.5
3.2.9. Measuring Scientific Thinking.....	3.5
<b>3.3. Inductive and Deductive Thinking.....</b>	<b>3.7</b>
3.3.1. Inductive Thinking or Reasoning.....	3.8
3.3.1. Types of Inductive Thinking or Reasoning.....	3.9
3.3.2. Approaches to Inductive Thinking or Reasoning.....	3.9
3.3.3. Strengths and Limitations of Inductive Thinking or Reasoning .....	3.9
3.3.4. Deductive Thinking or Reasoning .....	3.10
3.3.5. Types of Deductive Thinking or Reasoning .....	3.11
3.3.6. Inductive Vs. Deductive Thinking or Reasoning.....	3.11
3.3.7. Characteristics of Inductive Vs. Deductive Thinking .....	3.12
3.3.8. Usage of Inductive Vs. Deductive Thinking.....	3.13
3.3.9. Comparison Chart of Deductive and Inductive Thinking.....	3.13
3.3.10. Applications of Inductive and Deductive Thinking .....	3.14
<b>3.4. Proposing and Testing Hypothesis .....</b>	<b>3.14</b>
3.4.1. Testing Hypothesis.....	3.14
3.4.2. Basic Concepts of Hypothesis.....	3.15
3.4.3. Hypothesis Testing Process.....	3.15
3.4.4. Steps of Hypothesis Testing.....	3.17
3.4.5. Types of Hypothesis Testing.....	3.18
3.4.6. Hypothesis Testing and Confidence Intervals.....	3.18
3.4.7. Simple and Composite Hypothesis Testing .....	3.19
3.4.8. One-Tailed and Two-Tailed Hypothesis Testing.....	3.19
3.4.9. Level of Significance .....	3.20
3.4.10. Validating Facts using Evidence-based Approach.....	3.21
<b>3.5. Skepticism and Empiricism .....</b>	<b>3.22</b>
3.5.1. Empiricism .....	3.23
3.5.2. Skepticism Vs Empiricism.....	3.23
3.5.3. Comparison between Empiricism and Skepticism:.....	3.25
3.5.4. Rationalism and Scientific Temper.....	3.26
3.5.5. Development of Scientific Temper .....	3.28
3.5.6. Significance of Scientific Temper.....	3.28
3.5.7. Importance of Scientific Temper .....	3.29
<b>3.6. Rationalism and Empiricism .....</b>	<b>3.29</b>

3.6.1. Rationalism Vs Empiricism .....	3.32
<b>Two Marks Questions and Answers.....</b>	<b>3.33</b>
Part - A.....	3.33
Part- B [13 Marks Questions].....	3.34

## UNIT IV

---

<b>SOCIAL ETHICS</b>	<b>4.1 - 4.49</b>
----------------------	-------------------

---

<b>4.1. Social Ethics .....</b>	<b>4.1</b>
4.1.1. Principal Tasks for Social Ethicists.....	4.1
4.1.2. Ways or Approaches to Social Ethics .....	4.1
4.1.3. Application of Ethical Reasoning to Social Problems .....	4.2
4.1.4. Criteria in Ethical Reasoning .....	4.3
4.1.5. Criteria for Moral Responsibility .....	4.3
<b>4.2. Gender Bias and Issues.....</b>	<b>4.3</b>
4.2.1. Definition of Gender Bias .....	4.3
4.2.2. Types of Gender Bias.....	4.4
4.2.3. Statistics of Gender Bias .....	4.4
4.2.4. Key Areas of Gender Biased.....	4.5
4.2.5. Causes of Gender Bias in India.....	4.5
4.2.6. Ways to Reduce Gender Bias.....	4.8
4.2.7. Gender Issues .....	4.12
4.2.8. Issues Related to Gender Ethics.....	4.12
<b>4.3. Gender Violence/Gender-Based Violence (GBV) .....</b>	<b>4.12</b>
4.3.1. Forms of Gender-based Violence.....	4.13
4.3.2. Who is most at Risk? [GBV] .....	4.14
4.3.3. Causes Gender-Based Violence .....	4.15
4.3.4. Effects of Gender-Based Violence.....	4.16
4.3.5. Preventing Gender-Based Violence .....	4.17
4.3.6. Types of Violence against Women .....	4.17
<b>4.4. Social Discrimination.....</b>	<b>4.21</b>
4.4.1. Types of Discrimination.....	4.21
<b>4.5. Constitutional Protection and Policies.....</b>	<b>4.24</b>
4.5.1. Constitution of India .....	4.24
4.5.2. Constitutional Protection.....	4.25

4.5.3. Concept of Constitutional Protection .....	4.25
4.5.4. Role of the Constitutional Protection .....	4.26
4.5.5. Importance of Constitution .....	4.26
4.5.6. Functions of a Constitution .....	4.26
4.5.7. Features of Constitution [Contents] .....	4.27
4.5.8. Purpose of Constitution.....	4.28
4.5.9. Constitutional Provision and Policies .....	4.28
4.5.10. Provisions of the Indian Constitution Applicable to the Business.....	4.29
4.5.11. Some Constitutional Provisions and Policies.....	4.29
4.5.12. Constitutional Rights.....	4.29
4.5.13. Advantages of Constitutional Rights [Benefits].....	4.29
<b>4.6. Fundamental Rights in India .....</b>	<b>4.30</b>
4.6.1. Origins.....	4.32
4.6.2. Significance and Characteristics of Fundamental Rights.....	4.33
4.6.3. Basic Fundamental Rights.....	4.34
<b>4.7. Inclusive Practices .....</b>	<b>4.43</b>
4.7.1. Making of Inclusive Constitution.....	4.43
4.7.2. Inclusive Constitutional Content.....	4.45
4.7.3. Oversight, Implementation and Inclusive Outcomes .....	4.46
<b>Part-A .....</b>	<b>4.47</b>
Two Marks Questions And Answers .....	4.47
<b>Part- B [13 Marks Questions] .....</b>	<b>4.49</b>

## UNIT V

### SCIENTIFIC ETHICS

5.1 - 5.29

<b>5.1. Scientific Ethics .....</b>	<b>5.1</b>
5.1.1. Role of Scientific Ethics.....	5.1
5.1.2. Key Ethical Principles in Science .....	5.2
5.1.3. Ethical Standards in Science .....	5.3
5.1.4. Importance of Scientific Ethics.....	5.3
5.1.5. Dos to Ensure Ethics in Science.....	5.4
5.1.6. Don'ts to Ensure Ethics in Science .....	5.5
<b>5.2. Scientific Pursuits .....</b>	<b>5.6</b>
5.2.1. Transparency in Scientific Pursuits.....	5.6

5.2.2. Role of Scientific Pursuits.....	5.6
5.2.3. Advantages of Scientific Pursuits .....	5.6
5.2.4. Disadvantages of Scientific Pursuits .....	5.7
5.2.5. Fairness in Scientific Pursuits .....	5.8
5.2.6. Difference between Fairness and Transparency.....	5.8
<b>5.3. Scientific Inventions for the Betterment of Society .....</b>	<b>5.8</b>
5.3.1. Advantages of Scientific Inventions for the Betterment of Society [Science and Technology] .....	5.13
5.3.2. Disadvantages of Scientific Inventions for the Betterment of Society .....	5.15
5.3.3. Pros and Cons of Scientific Innovations .....	5.18
<b>5.4. Unfair Application of Scientific Inventions .....</b>	<b>5.19</b>
5.4.1. Scientific Invention .....	5.19
5.4.2. Definition of Scientific Invention .....	5.19
5.4.3. Unfair Application of Scientific Inventions .....	5.19
5.4.4. Disadvantages of Scientific Inventions .....	5.20
<b>5.5. Role and Responsibility of Scientist in the Modern Society.....</b>	<b>5.22</b>
5.5.1. The Role of Scientists in Modern Society.....	5.22
5.5.2. The Responsibilities of Scientists to Society .....	5.23
5.5.3. Types of Scientists in Modern Society.....	5.25
<b>Part- A .....</b>	<b>5.28</b>
Two Marks Questions and Answers .....	5.28
<b>Part - B [13 Marks Questions].....</b>	<b>5.29</b>
<b>Model Question Papers .....</b>	<b>MQ.1 - MQ.6</b>

# UNIT I

## DEMOCRATIC VALUES

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( Understanding Democratic values: Equality, Liberty, Fraternity, Freedom, Justice, Pluralism, Tolerance, Respect for All, Freedom of Expression, Citizen Participation in Governance – World Democracies: French Revolution, American Independence, Indian Freedom Movement. )

### Understanding Democratic Values:

- ❖ Equality
- ❖ Liberty
- ❖ Fraternity
- ❖ Freedom
- ❖ Justice
- ❖ Pluralism
- ❖ Tolerance
- ❖ Respect for All
- ❖ Freedom of Expression
- ❖ Citizen Participation in Governance

### World Democracies:

- ❖ French Revolution
- ❖ American Independence
- ❖ Indian Freedom Movement

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### 1.1. HUMAN VALUES AND ETHICS

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( Human values are defined as everything from eternal ideas and guiding principles that lead to desirable behavior patterns and are positive. )

( They involve both the cognitive and effective dimensions and provide an important basis for individual choices based on connecting thoughts and feelings and emotions learning to positive action. )

It is said that, "Teaching is a values-oriented enterprise. "Human values are the virtues that guide us to take into account the human element when we interact with other human beings.

( Human values are likes. respect, acceptance, consideration, appreciation, listening, openness, affection, empathy and love towards other human beings. ) Basic human values refer to those values which are at the core of being human.

The values which are considered basic inherent values in human include truth, honesty, loyalty, love, peace etc., because they bring out the fundamental goodness of human beings and society at large.

### 1.1.1. INTRINSIC AND EXTRINSIC VALUES: ✓

#### 1. Intrinsic Values:

(An intrinsic value is a value that one has of itself, independently of other things, including its context. Intrinsic value has traditionally been thought to lie at the heart of ethics.)

The intrinsic value of something is said to be the value that thing has “in itself”, or “for its own sake”, or “as such”, or “in its own right.” Intrinsic value is something that has value in itself.

The value or worth that it has is inherent in its very existence. For example: Most people would say that love is something that has intrinsic value.

#### 2. Extrinsic Values

(An extrinsic value is a property that depends on a thing’s relationship with other things. Extrinsic value is a value, which depends on how much it generates intrinsic value.)

Extrinsic value is also the portion of the worth that has been assigned to an option by factors other than the underlying assets price.

The opposite of extrinsic value is intrinsic value, which is the inherent worth of an option.

For example: Money has extrinsic value because it can be used to buy something that you want like.

### 1.1.2. CONCEPT OF HUMAN VALES

Human values are the core values that make up personality and define how act in life. These values are very important as they make up who are and are what guide through life.

The values that hold determine who want to be as well as how live and the decisions that make on an everyday basis. Without these values, lives would become chaotic and there would be no meaning behind any of the things that do or say.

All humans have these values in some way or another, and it is up to us to choose which values hold most dear.

The 20<sup>th</sup> century philosopher Martha Nussbaum puts forth a list of ten innate human values: truth, beauty, justice, courage, temperance, wisdom, love, equality, modesty and hope.

These are values that all humans should try to uphold as they go through their day-to-day lives.

It is also important for society at large to recognize these values and make them explicit in social systems, institutions and organizations so that people will always know what they stand for.

### 1.1.3. IMPORTANCE OF HUMAN VALUES

The importance of human values is that it provides an understanding of what people find to be important in their lives. There are many different aspects of human values.

For example, integrity, morality, and benevolence are all aspects of human values.

The value system is not static and can change depending on context or social situation. This means that some people have a certain set of values for one context but may have completely different values in another context.

One specific aspect of values is the idea of self-esteem. Self-esteem has two forms: internal and external self-esteem.

External self-esteem deals with how others perceive while internal self-esteem deals with how perceive. If someone has high external esteem, they want to make sure other people think highly of them as well whereas if someone has high internal esteem, they only want other people to like them because they do themselves

### 1.1.4. TYPES OF HUMAN VALUES:

There are six types of human values are autonomy, community, creativity, justice, power and self-direction.

These values are the things that motivate to do what do and make decisions based on these values.

- ❖ Autonomy is the ability to be self-directed and take charge of our own actions. When someone has autonomy, they have the freedom to choose their own path in life and they can pursue a career or lifestyle they want without feeling like they are being pushed into something that isn't for them.
- ❖ Community is the sense of belonging and connection to other people.
- ❖ People who value community tend to feel like everyone needs each other to survive and succeed.
- ❖ Creativity is all about having fun with new ideas and thinking outside the box.
- ❖ It's important because it helps us solve problems in creative ways so we don't have to rely on old methods that might not work anymore.
- ❖ Justice means fairness for everyone and taking care of those who need it most, even if it costs more than usual.
- ❖ Power is the ability to act on one's desires without interference from others.
- ❖ Self-direction refers to making choices and living according to one's beliefs instead of letting others.

Individuals who value this type of human value enjoy exploring opportunities and trying new experiences.

These individuals are often drawn to careers that allow them to explore different fields or at least allow them to change careers throughout their lives.

Creative individuals may find themselves drawn to professions such as inventors, musicians, architects and filmmakers.

Those who value justice usually end up in careers where they serve others such as doctors, lawyers, teachers and social workers.

Those who value power will likely go into law enforcement or government positions where they have authority over what happens in society.

### 1.1.5. MAIN HUMAN VALUES

( The main Human Values are honesty, fairness, respect, responsibility, caring and citizenship.

These values are the core of any human society and they should be applied in every area of life. )

Honesty is not just telling the truth, but also includes telling people how they feel about them when necessary to maintain their trust.

Fairness is not only making sure that everybody has an equal opportunity to play sports or succeed academically, but also means making sure that people are treated equitably within a team or group.

Respect goes beyond basic politeness and good manners; it involves recognizing other people's achievements as well as their differences from ourselves.

Responsibility requires us to care for others. Caring is not simply providing emotional support for someone who needs it, but acting with concern for their needs even if there is nothing in it for us personally.

Citizenship means being loyal citizens of our country, but also promoting justice and peace around the world.

### 1.1.6. HUMAN VALUES INFLUENCING DAILY LIFE

Human Values are aspects of life that are important to individuals in their daily lives. These values can be both abstract and concrete, and they can include: love, joy, truth, peace, justice, beauty, and freedom.

Human Values influence daily life by directing our attention to what is most important to us as human beings. In turn, these values influence the way we live our everyday lives by helping to determine how we spend our time and energy.

For example, if a person's value is truth, then they may want to pursue knowledge or challenge false beliefs with their friends or family members. If a person's value is justice, then they may want to help someone who has been wronged in some way.

Ultimately, these individual Human Values make up an individual's life philosophy which guides them throughout their journey in this world.

### 1.1.7. CHARACTERISTICS OF HUMAN VALUES:

Human values are the things that a person feels are most important in life.

For example, family is a human value for some people, while success is a human value for others.

The characteristics of human values are what they mean to different people and how they can be applied to real-life situations.

People may hold one or more human values as their core values.

It is not necessary to have only one set of human values because these can change over time or because one might not have thought about them before.

### 1.1.8. NATURE OF HUMAN VALUES:

Human Values are a topic that is still not completely understood.

There are many definitions of Human Values, but the most commonly accepted definition is that Human Values are perspectives or priorities that people use to give meaning to their actions and experiences.)

The nature of Human Values can be seen as complex and abstract because it deals with how humans experience the world. In this sense, it has an anthropological perspective.

People's experiences shape the way they view things and in turn, these views help define human values. These values are then passed down through socialization.

It should be noted that these values may have different meanings for each individual person based on who they interact with and what they see.

### 1.1.9. HUMAN VALUES IN ETHICS

Human Values in Ethics are concepts that govern how people should act.

For example, some Human Values are justice, honesty and kindness. These values can provide a framework for ethical decision-making.

One could imagine an individual who is faced with a moral dilemma such as whether to save their family from drowning or rescue one of their friends.

In this situation, different human values might dictate which option is preferable.

Some may be more interested in selflessness than others and might choose to save the family even though they know they will die while saving them.

Others may place great value on loyalty to friends and choose to save their friends even if it means sacrificing their own life.

Human values and ethics play a pivotal role in fostering social harmony and cooperation.

They encourage empathy, compassion, and altruism, bridging societal divides and promoting a spirit of cooperation.

Through ethical conduct, conflicts can be resolved amicably, and communities can work together toward common goals, transcending individual interests for the collective good.

#### 1.1.10. OBJECTIVE OF HUMAN ETHICS

(The objectives of human ethics revolve around establishing principles and guidelines that govern moral behaviour and interactions among individuals and within societies.)

These objectives aim to foster a framework for ethical decision-making and conduct, ensuring the well-being and dignity of individuals and communities.

Some key objectives of human ethics include:

##### (a) Promotion of Good Conduct: ✓

Human ethics aim to encourage and promote good behavior, guiding individuals to act in ways that are morally right and just.

This involves adhering to principles that uphold honesty, integrity, fairness, and respect for others.

##### (b) Protection of Human Dignity: ✓

Ethics seeks to safeguard the inherent dignity and rights of all individuals, irrespective of differences in race, gender, religion, or socioeconomic status.

It aims to prevent discrimination, exploitation, and the violation of basic human rights.

##### (c) Creation of a Moral Framework: ✓

Ethics establishes a moral framework that serves as a guide for making decisions and resolving moral dilemmas.

It provides a set of principles and values that help individuals navigate complex situations while considering the consequences of their actions on others.

##### (d) Facilitation of Trust and Respect: ✓

Ethical behaviour fosters trust and respect among individuals and within communities.

By adhering to ethical standards, people can build trustworthy relationships based on mutual respect, honesty, and accountability.

##### (e) Promotion of Social Harmony: ✓

Human ethics contribute to the creation of a harmonious and cooperative society by encouraging empathy, compassion, and understanding.

They help mitigate conflicts and promote collaboration, thereby contributing to the overall well-being of society.

#### 1.1.11. IMPORTANCE OF ETHICS AND VALUES

Ethics and values are of paramount importance as they form the moral compass guiding individual behaviour, shaping societies, and fostering harmonious interactions.

Their significance extends across various aspects of life:

**(i) Guiding Behaviour:**

Ethics and values provide a framework for making decisions and determining right from wrong.

They guide individuals in navigating complex situations and dilemmas, ensuring that choices align with moral principles.

**(ii) Building Trust and Respect:**

Upholding ethical standards cultivates trust and respect in personal and professional relationships. When individuals act with integrity, honesty, and fairness, it creates a foundation of trust that strengthens connections and collaborations.

**Fostering Personal Development:** Values guide personal growth and character development. Embracing values such as perseverance, empathy, and accountability contributes to a well-rounded and principled individual.

**(iii) Shaping Societal Norms:**

Ethics and values form the basis of societal norms, influencing cultural practices and legal systems.

They help create a cohesive society by promoting behaviours that contribute to the greater good and discourage actions that harm others.

**(iv) Enhancing Decision-Making:**

Ethical values serve as a compass in decision-making, both at an individual and organizational level.

They assist in assessing the consequences of actions and choosing courses of action that consider not just immediate benefits but long-term implications.

In a world fraught with complexities, uncertainties, and differing perspectives, the importance of human values and ethics cannot be overstated.

They serve as the bedrock upon which societies thrive, fostering trust, respect, cooperation, and sustainability.

Embracing and upholding these values not only enriches individual lives but also lays the groundwork for a more equitable, compassionate, and morally conscious global community.

As we navigate the challenges of the modern world, let us reaffirm our commitment to these timeless principles that transcend borders and unite humanity in its quest for a better tomorrow.

### 1.1.12. NEED OF ETHICS

( In present, ethics has an important place in all areas of life. Ethics has also become very essential in education, because education is a radical process of human life.)

Therefore, ethics is very significant subject in education. Ethics is the very powerful and function able branch of philosophy in today. In general, ethics is moral philosophy.

The term of ethics is assumed from Greek term "Ethos" which means custom, character.

It is associated with our values and virtues. Thus, our action, routine activities and our experience of life are the subject of ethics.

Ethics is divided into two parts. It can explain as under:

### (i) Theoretical Ethics

Theoretical ethics or ethical theory is the systematic effort to understand moral concepts and justify moral principles and theories.

- (a) **Normative Ethics** Normative ethics deals with the content of moral judgment. i.e. determining the moral course of action and includes the criteria for what is right or wrong, good or bad, kind or evil, etc.
- (b) **Descriptive Ethics** Descriptive ethics deals with what people actually believe to be right or wrong, and accordingly holds up the human action acceptable or not acceptable or punishable under a custom or law.

However, custom and keep changing from time to time and from society to society. The societies have structured their moral principles as per changing time and have expected people to behave accordingly.

Due to this, descriptive ethics is also called comparative ethics. Because it compares the ethics of past and present. It compares one society to another society ethics.

- (c) **Meta Ethics** Meta ethics or "Analytical Ethics" deals with the origin of ethical concept themselves. It does not consider whether an action is good or bad, right or wrong.

Meta ethics concerned with the theoretical meaning of morality and ethical principles, i.e. what we understand when we talk about what is right or wrong.

### (ii) Applied / Practical Ethics

Applied ethics investigate the specific ethical issues of private and public life.

Professional ethics is one of the essential branches of applied ethics.

- (a) **Professional Ethics:** Commonly, Professional ethics can be defined as standards or code to provide people to guidance in their professional lives.

In general, there are four basic principles in ethical codes are as under:

- ❖ Honesty
- ❖ Confidentiality
- ❖ Conflict of interest
- ❖ Responsibilities

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## 1.2. DEMOCRACY ✓

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( Democracy is a system of government in which state power is vested in the people or the general population of a state. )

Under a minimalist definition of democracy, rulers are elected through competitive elections while more expansive definitions link democracy to guarantees of civil liberties and human rights in addition to competitive elections. )

### 1.2.1. PRINCIPLES OF DEMOCRACY ✓

#### 1. Participation of citizens ✓

By its very definition, democracy allows the people a voice in charting the course of their government and their future.

In direct democracies, this can mean citizens vote directly on the laws they live under.

In representative democracy, it means they get to choose who represents them and have a free voice to express their opinions and desires.

In either case, citizen participation is the foundation that makes democracy strong.

Participation is not just voting on election day, although this is surely its most notable form. But equally important are public debate, town meetings, and peaceful protests, among other things.

Each of these are forms of participation that help make people informed when it does come time to mark a ballot. Citizens' groups and civil society help make sure people have the ability to do all of these things and should be supported to ensure greatest participation.

#### 2. Equality ✓

It is not only important but necessary that all people are treated equally in a democracy. This means that they are not discriminated against because of their ethnicity, religion, gender or sexual orientation.

It also means that people have equal access to the free enjoyment of their rights.

For example, equal access to the voting booth. And when it does come time to vote, it means that every vote counts the same – vote is just as valuable and counts just as much as the wealthiest or most powerful person in country. That's the most fundamental element of equality in a democracy.

#### 3. Accountability ✓

People entrust powers to those they elect, and they are tasked to use those powers to enrich their communities.

Politicians are accountable to the people, must act consistent with their will, and have a duty not abuse their power to enrich themselves and their friends. When authoritarian governments take control of the newspapers and news channels, when they hamstring and harass civil society groups, it becomes all too easy to keep corruption and abuses of power out of the public eye, and this makes it harder for the people to hold the government accountable on election day.

#### 4. Transparency ✓

In order to make informed choices at the ballot box, voters have to know the score.

They have to know if their government is making good decisions or its policies aren't working, if it's following the rules or plundering public money.

Transparency means government actions are clear to the people, as are the results and outcomes.

Information of the government should, with few exceptions, be available to the public upon request, journalists and people alike should be able to ask their politicians questions, and groups that work on transparency should be free to operate.

#### 5. Political tolerance ✓

Although majority rule is at the heart of democracy, this does not mean that the minority is forgotten.

In a true democracy, the rights of all citizens are equal and must be respected regardless of who's in power.

And even though their views may not have carried election day, they still have the right to continue to share those views to other citizens and the government. And this is healthy, if not necessary.

Democracy thrives on openness and richness of thought; by suppressing the rights and freedoms of the minority, the majority holds itself back.

#### 6. Multi-party system ✓

Citizens must have a choice on election day. That means that more than a single political party is able to freely participate in an election campaign and be an option for the people.

And when opposition parties do win, there is a transfer of power and renewed public debate on how to steer the country forward.

If there's just a single party then it's most probably a dictatorship, although some countries have managed to develop democratic systems under the rule of a single party.

#### Bottom of Form

#### 7. Control over the abuse of power ✓

Democracy can only survive if everyone buys in – the citizens through their support on voting day and all other times of year, and politicians by playing by the rules and working to improve the lives of everyone.

Abuse of power occurs when a government decides it is above the law, when politicians believe a different set of rules apply to them, when the levers of the state are moved to favor only a certain segment of society at the expense of others, or when public money is funneled into accounts of corrupt leaders and their friends.

There are ways to insulate democracy from such abuse, but there is no way to protect it completely. Diffusing powers across different branches of government helps to hold them all

to account, for example. Protecting free and fair elections are also important. This includes protecting independent media so citizens can get good information in the lead up to voting, and means protecting election laws to make sure the process is fair.

### 8. Freedom of economy ✓

In a democracy, a person should be able to decide what they want to do with their life.

As long as they follow the rules, it's not the government's place to tell them what they must study or what job they must take or what they must grow.

Economic freedom is important in order to develop strong communities and strong national economies.

### 9. Bill of rights

Another way to protect the people from abuse of power by the government is through a bill of rights.

This is a list of the rights and freedoms people have, such as freedom of speech and freedom of assembly.

As a bill, the document is a part of law, and many countries have enshrined it into their constitution.

So, when someone thinks their government is violating their rights, they can turn to the courts for help.

### 10. Human rights ✓

Many of the rights protected by a bill of rights are what are called human rights.

These are rights people are supposed to have regardless of the country they live in, but democracy in particular is supposed to protect and promote these rights.

Human rights like freedom of expression, free association, and freedom of assembly are also cornerstones of democracy and in fact allow its proper functioning.

### 11. Free and fair elections ✓

Change should be considered a natural and healthy feature of democracy. As the government exists to serve the people, and public opinion shifts all the time on all sorts of issues, it is only natural that elections will produce different results at different times.

So, it is essential that these elections occur freely and fairly. This means that people are given good and accurate information before voting, and that they are free to discuss and debate it.

It also means that on election day, people have equal access to the polls, that everyone's vote has the same value, and that all votes are counted. Moreover, elections shouldn't come irregularly or be called whenever it suits the government.

### 12. Free courts ✓

Even in a perfectly functioning democracy, disputes will arise. In these situations, it's important that both sides have equal access to an independent body that can resolve the dispute. In democracies, this is the judicial system.

Judges are a bit like referees – they're an independent body that is supposed to apply the rules the same to all.

A football match would be a sham if the ref was picked by one of the teams, and democracy is similarly shambolic when the government packs the courts with its friends or disregards judicial decisions.

### 13. Accepting election results

When elections don't go the way of those in power, they must accept them and step down. The peaceful transfer of power defines the democratic process.

Losers of elections must accept defeat, and though they can and should continue to openly share their ideas and participate in public debate, they must accept that their positions do not at present have majority support.

### 14. Rule of law

Democratic societies operate under the rule of law. This essentially means that a nation's laws apply equally to all people, and everyone, especially the government, must play by the rules.

It means that the rights and freedoms and democratic processes described above are respected and nurtured. And it means that the laws are also enforced in a fair and consistent way, and there's an independent body, like the courts, to settle disputes that do arise.

## 1.2.2. IMPORTANCE OF DEMOCRACY ✓

When talking about the importance of democracy it is important to define it accurately.

( Democracy is popular sovereignty – in Abraham Lincoln's words, 'government of the people, by the people, for the people'.

At its heart is the concept of the population choosing a government through regular, free, and fair elections. )

Democracy is popular sovereignty – in Abraham Lincoln's words, 'government of the people, by the people, for the people'.

- In fact, democracy does not necessarily have to be liberal. Certain nations today have illiberal democracies where voting continues but liberal characteristics, such as an independent judiciary and free press, have been compromised.

Defenders of liberal democracy say this actually makes these societies inherently undemocratic, as stripping away liberal guarantees leads to intimidation and coercion by the state, undermining elections.

The guarantees of liberal democracy are intended to ensure no ethnic, geographic, class, or business interest dominates or exploits others to an unreasonable degree, and that there is fair and universal consent gained for government policies.

## 1.2.3. NEEDS OF DEMOCRACY

This question is being asked a lot more as democracy is threatened by various forces around the world.

Some question the value of the popular vote when it leads to seismic shifts such as Brexit, and the election of demagogues who threaten liberal values.

Even the American system, for a long time the exemplar of democratic freedoms, seems so polarized that it is in danger of becoming impotent, its ability to endure technological, demographic, and cultural change in doubt.

Meanwhile, over the last 30-50 years, a more technocratic, uniform form of politics has taken hold in the European Union (EU), where democracy is arguably less responsive to citizens and large elements of the population feel excluded from the process of government.

More recently, non-democratic, authoritarian governments such as China have been praised for enduring the COVID-19 pandemic better than democracies, because they are better able to compel specific behaviour from citizens without concern for individual liberties, or dissent from a free press.

All this may question the need for democracy. But most authoritarian systems are hampered by structural weaknesses: large, disenfranchised minority groups foster a sense of injustice; reliance on 'strongmen' figures makes the transfer of power potentially violent; and vested interests are protected from popular demands for change.

#### 1.2.4. DEMOCRACY IS THE BEST FORM OF GOVERNMENT

Liberal democracy, in theory at least, provides a mechanism for some form of rule by proportionate representation, with citizens empowered to bring about change through participation and persuade the powerful to act for the greater good.

The cure for the ills of democracy is more democracy.

John Dewey

But democracy is a process, not a state.

Democracy has endured in part due to its ability to accommodate change from below through expansion of voting rights, and greater protection of civil liberties.

By contrast authoritarianism is, by its nature, centralized and limiting of free thought and expression.

It can accomplish rapid change, but only ordained from above.

Perhaps what has been witnessed in democracies since 2016 signals a need for further renewal and evolution of democratic systems. Because the more averse to change democracies become, the more likely it is they will wither.

#### 1.2.5. PROBLEMS AND CHALLENGES OF DEMOCRACY

Democracies face growing challenges in the 21st century. There are new and serious obstacles to their stability, and the diminished performance of many democratic governments in providing encompassing economic security has bred skepticism of the value of democracy among their citizens.

As democratic governments have failed to meet their citizens' political and economic demands, disaffection has increased.

This alienation is reflected in declining voter turnout, opinion polls showing reduced commitment to democratic institutions, increased admiration for autocratic leaders, and growing vote shares for extremist candidates and parties proposing antidemocratic alternatives.

Rising disaffection with democracy has also gone hand in hand with increasing support for exclusionary ethnic politics.

Democracy works best when governments have incentives to pursue broadly encompassing policies that benefit the citizenry as a whole.

This is most likely when political competition is robust and governments can legislate effectively.

Diminishing competition between parties and political fragmentation (which tends to increase with the number of parties in a national legislature) are therefore bad for democracy.

A group of legislators will find it easiest to make a collective decision if all of its members have similar preferences.

If their preferences differ, they can still manage their disagreements tolerably through negotiation, compromise, and sometimes logrolling, so long as none has preferences that are abhorrent to others.

Fragmented governments find it harder to enact policies that benefit most people, because they often depend on the support of voters with widely divergent preferences. This in turn reinforces the perception that one group's gain is another's loss.

The problem fragmentation poses for democracy is particularly acute when there is substantial political polarization, because, under such circumstances, some people are never willing to accommodate the preferences of others.

A majority can outvote a minority in a democracy, but democracies are healthiest when the defeated minority can plausibly look forward to winning elections in the future.

Otherwise, the minority will be encouraged to withdraw from democratic competition and pursue antidemocratic alternatives. This is one reason why polarization threatens democracy.

Democracy discourages extremism when it generates centripetal tendencies and encourages competition, but extremism threatens democracy by increasing the costs of regularly alternating governments and removing incentives to wait one's turn.

Those whose preferences will never be satisfied through democratic channels have incentives to pursue their interests through violence if they think they can get away with it.

Rising extremism undermines democracy in another way. Democracy counts on the "loyal opposition" for accountability.

When the opposition is not credible, there is no electoral check on the incumbent, and accountability suffers.

The following sections examine the leading contemporary threats to the performance and durability of democratic systems, centring on the sources of the dynamics just described.

The discussion here focuses on trends that are secular and cross-national, for the most part setting aside idiosyncratic features of particular systems in order to diagnose the predicaments of developed democracies generally.

Some of the major obstacles to democratic performance—and hence to democratic stability - are structural, making them particularly difficult to resolve but also particularly worth understanding.

### 1.2.6. DEMOCRACY AND CLIENTELISM

Institutions of political representation contribute to political fragmentation.

In proportional representation (PR) systems fragmentation occurs between parties, and in plurality voting (PV) systems fragmentation occurs within parties.

Fragmentation facilitates client like relationships between voters and politicians: the latter deliver benefits to particular groups rather than enacting policies that benefit society as a whole.

PR gives rise to what one might think of as “wholesale” clientelism, marked by catering to sectional interests at the expense of encompassing social interests, whereas PV, combined with weak political parties, gives rise to “retail” clientelism, where politicians cater to particular financial supporters or to cronies.

PR enables a large number of parties to obtain legislative representation and, to that extent, diminishes parties’ incentive to advance encompassing policies that appeal to a large swathe of the electorate.

As a result, parties tend to cater to core supporters. Because they produce political fragmentation, PR systems necessitate coalition governments, which are frequently unwieldy - increasingly so from the turn of the 21st century, as the number of parties has increased in almost all PR systems.

Accountability also suffers under coalition governments, because no party is unambiguously responsible for the government’s performance. Voters are more likely to support the party that represents their sectional interest, regardless of government performance.

Nor do the platforms parties run on in elections correspond closely with what they do once in power, because coalition negotiations require compromise.

And because parties decide on governing coalitions after elections, the extent to which the government reflects popular will is more attenuated than it is when a single party is in power.

Which parties succeed in joining the government can be quite arbitrary, and the parties might emanate from a variety of points on the ideological spectrum.

As a result, there may be little direct connection between the preferences expressed by voters and the policies enacted by the government that their party has joined.

### 1.3. DEMOCRATIC VALUES

Why should “the people” rule? Is democracy really superior to any other form of government? Although a full exploration of this issue is beyond the scope, history - particularly 20<sup>th</sup> -century history-demonstrates that democracy uniquely possesses a number of features that most people, whatever their basic political beliefs, would consider desirable:

#### DEMOCRATIC VALUES:



*Fig. 1.1.*

1. democracy helps to prevent rule by cruel and vicious autocrats;
2. modern representative democracies do not fight wars with one another;
3. countries with democratic governments tend to be more prosperous than countries with nondemocratic governments; and
4. democracy tends to foster human development—as measured by health, education, personal income, and other indicators—more fully than other forms of government do.

Other features of democracy also would be considered desirable by most people, though some would regard them as less important than features 1 through 4 above:

5. democracy helps people to protect their fundamental interests;
6. democracy guarantees its citizens fundamental rights that nondemocratic systems do not, and cannot, grant; and
7. democracy ensures its citizens a broader range of personal freedoms than other forms of government do.

Finally, there are some features of democracy that some people - the critics of democracy - would not consider desirable at all, though most people, upon reflection, would regard them as at least worthwhile:

8. only democracy provides people with a maximum opportunity to live under laws of their own choosing;

9. only democracy provides people with a maximum opportunity to take moral responsibility for their choices and decisions about government policies; and
10. only in a democracy can there be a relatively high level of political equality.

### 1.3.1. DEFINITION OF DEMOCRATIC VALUES

Democratic Values are the overall set of values that are widely shared among Americans.

Democracy is dependent on this deep-rooted sense of shared political beliefs and values.

America is also known for diversity in race, religion, and ethnicity. One thing that defines American political culture, however, is a shared sense of democratic values.

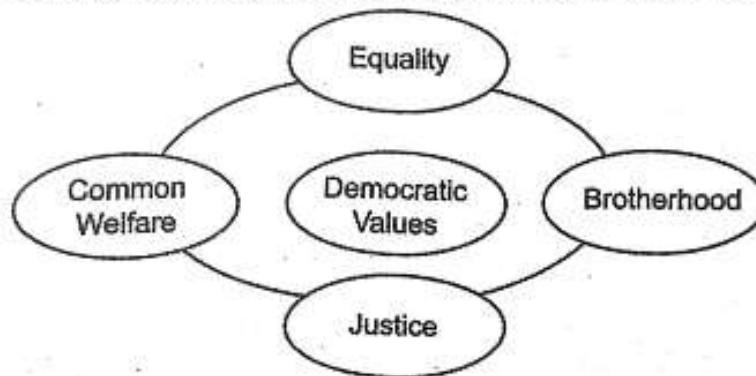


Fig. 1.2.

### 1.3.2. CORE DEMOCRATIC VALUES EXAMPLE

There are democracies all over the world that hold certain values specific to their country. For example, social justice, freedom of speech, and rule of law are values that can be seen in many democracies all over the world.

A country's history, tradition, and population form the democratic values they believe make for the best society.

Cultural differences abound throughout the world, and these differences are not limited to food, music, or customs. There are differences in political culture as well.

For example, in many democracies, equality is valued much higher than liberty. In America, liberty is valued as highly as equality.

In many democracies, respect for authority and social harmony are valued higher than individualism. Individualism is highly regarded as an American core democratic value.

### 1.3.3. LIST OF CORE DEMOCRATIC VALUES

Some core democratic values in America are:

- ❖ Liberty
- ❖ Individualism
- ❖ Laissez-faire

- ❖ Populism
- ❖ Egalitarianism

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## 1.4. UNDERSTANDING OF DEMOCRATIC VALUES

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### 1.4.1. EQUALITY

Equality is the state of being equal, especially in status, rights and opportunities.

Equality means each individual or group of people is given the same resources and opportunities, regardless of their circumstances.

#### Meaning of Equality

Equality means each individual or group of people is given the same resources or opportunities.

Equity recognizes that each person has different circumstances and allocates the exact resources and opportunities needed to reach an equal outcome.

#### Definition of equality

The word equality is defined as “the state or quality of being equal; correspondence in quantity, degree, value, rank, or ability.”

Equality is usually simple to understand: three buckets that all contain five apples are in a state of equality. They all have exactly the same amount of the exact same items.

### 1.4.2. DEMOCRATIC EQUALITY

Democratic equality is the idea that one requirement of treating persons as equals is that all citizens ought to be treated as equal citizens. If social and political inequalities undermine relations of equal citizenship, then such inequalities are unjust according to democratic equality.

#### 1.4.2.1. Liberty

Liberty originates from the Latin word *libertas*, derived from the name of the goddess *Libertas*, who, along with more modern personifications, is often used to portray the concept, and the archaic Roman god *Liber*.

Liberty is the state of being free within society from oppressive restrictions imposed by authority on one's way of life, behavior, or political views.

The concept of liberty can have different meanings depending on context.

In Christian theology, liberty is freedom from the effects of "sin, spiritual servitude, [or] worldly ties".

In the Constitutional law of the United States, Ordered liberty means creating a balanced society where individuals have the freedom to act without unnecessary interference (negative liberty) and access to opportunities and resources to pursue their goals (positive liberty), all within a fair legal system.

Sometimes liberty is differentiated from freedom by using the word "freedom" primarily, if not exclusively, to mean the ability to do as one wills and what one has the power to do; and using the word "liberty" to mean the absence of arbitrary restraints, taking into account the rights of all involved.

In this sense, the exercise of liberty is subject to capability and limited by the rights of others.

Thus, liberty entails the responsible use of freedom under the rule of law without depriving anyone else of their freedom.

Liberty can be taken away as a form of punishment. In many countries, people can be deprived of their liberty if they are convicted of criminal acts.

#### **1.4.2.2. Purpose of liberty**

The purpose of liberty is to allow a person to pursue their interest.

Therefore, when a person intends to terminate their ability to have interests it is permissible for society to step in.

In other words, a person does not have the freedom to surrender their freedom.

#### **1.4.2.3. Function of liberty**

Liberty is the right enjoyed by an individual to act the way he/she desires.

The alternative term for freedom is liberty.

Liberty is broadly classified into two ideologies.

Positive liberty means that a person can make decisions freely in broader aspects of society.

#### **1.4.2.4. Objective of the liberty**

According to the preamble, the objective of liberty is to enable people to follow their passions.

As a result, it is acceptable for society to intervene if a person plans to eliminate their capacity to have interests.

#### **1.4.2.5. Elements of liberty**

In terms of what a free society seeks to accomplish, liberty is five freedoms for each individual:

1. freedom to come and go,
2. equality and justice before the law,
3. security of property,
4. freedom of speech, and
5. freedom of conscience

## 1.5. FRATERNITY

- ❖ Fraternity means to promote respect and dignity for each individual.
- ❖ Dialogue is essential to bring individuals together and inspire tolerance and peace.
- ❖ Moving away from dialogue is not good.
- ❖ When security is threatened, dialogue is necessary.

### 1.5.1. IDEAS OF FRATERNITY

**The Judeo-Christian View** - The Judeo-Christian world envisaged a brotherhood among men based on the belief that all men were 'Children of God'.

**View of the French Revolution (1789-1799)** – It is a more radical and secular view that denotes a sense of solidarity and brotherhood among those who were opposed to the cruel monarchical order.

This idea became the basis of modern citizenship.

### 1.5.2. CONCEPT OF FRATERNITY IN THE INDIAN CONTEXT

In the Indian context, fraternity emerged during the process of anti-colonial struggle as an associated process of nation-building.

While drafting India's Constitution, Ambedkar laid great stress on fraternity.

According to Ambedkar, "Fraternity is a sense of common brotherhood of all Indians that gives unity and solidarity to social life."

### 1.5.3. PRINCIPLES OF FRATERNITY

The idea of fraternity is closely linked to that of social solidarity, and imbibe the values of caring, compassion, empathy and love.

**Social protection & justice** - The collective caring promotes the idea of social protection in order to provide greater justice.

### 1.5.4. FRATERNITY IN THE CONSTITUTION PREAMBLE

The Preamble declares that fraternity has to assure

- ❖ The dignity of the individual
- ❖ The unity and integrity of the nation

Article 1 describes India as a 'Union of States', emphasising the Indian Union's indestructibility.

**Fundamental duty** - Article 51A states that it shall be the duty of every citizen of India to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities.

The Constitution promotes the feeling of fraternity by single citizenship system.

### 1.5.5. CONCEPT IN MODERN TIMES

Recent years have violated the ideal of fraternity in a variety of ways.

Examples include Gated residential communities which exclude people on the basis of their caste, religion and food preference Lovers who are prevented from entering into relationships because they belong to different religions/castes or same sex

### 1.5.6. SIGNIFICANCE OF FRATERNITY

#### (a) Injustice and inequality

Fraternity is the necessary foundation to fight all the world's injustices, hate and inequalities.

#### (b) Social solidarity

The idea of fraternity is closely linked to that of social solidarity, and imbibe the values of caring, compassion, empathy and love.

#### (c) Social protection & justice

The collective caring promotes the idea of social protection in order to provide greater justice.

#### (d) Political democracy

Political democracy cannot last unless there lies at the base of it social democracy.

#### (e) Social democracy

Social democracy means a way of life which recognizes liberty, equality and fraternity as the principles of life.

The principles of liberty, equality and fraternity form a union of trinity in the sense that to divorce one from the other is to defeat the very purpose of democracy

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## 1.6. FREEDOM

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Freedom resides within the mind and heart.

People want the freedom to live a life of purpose, to select freely a lifestyle in which they and their children can grow healthily and can flourish through the work of their hands, head and hearts.

### What is Freedom?

Freedom is a number of things. Much like success, it probably has different meanings for different people. Idea of freedom may be vastly different from mine.

A prisoner sees freedom in a totally different light to a wealthy celebrity. So, what is freedom to me?

**(a) Freedom Is Authenticity** ✓

Freedom is the ability to be totally comfortable with myself in all company or none. It's when I'm the same person in the presence of paupers or in the presence of princes. It's the heart of the powerful, but overused word, authenticity.

The beauty of authenticity is that it knows no boundaries; it transcends wealth, social status, and background.

It allows me to be genuine, no matter the circumstances, and this is where true freedom resides.

**(b) Freedom is Time** ✓

Freedom is the liberation from the confines of a rigid schedule, allowing to carve own path and determine how spend precious time.

**(c) Freedom Defined** ✓

A definition of freedom is the power or right to act, speak, or think as one wants or the power of self-determination attributed to the will.

It's the quality of being independent of fate or necessity. The Oxford dictionary goes on to say that it's the state of not being imprisoned or enslaved. It's being unrestricted and able to move easily.

**Age group: 8-14 years** ✓

- ❖ Freedom resides within the mind and heart.
- ❖ Freedom is a precious gift.
- ❖ There can be full freedom when rights are balanced with responsibilities.
- ❖ There is full Freedom when everyone has equal rights.
- ❖ All people have a right to be free. For all to be free, each one has to respect the rights of others.
- ❖ Inner freedom is experienced when have positive thoughts for all, including myself.

**Age group: Young Adults** ✓

- ❖ Freedom resides within the mind and heart.
- ❖ People want the freedom to live a life of purpose, to select freely a lifestyle in which they and their children can grow healthily and can flourish through the work of their hands, head and hearts.
- ❖ Freedom can be understood mistakenly to be a vast and unlimited umbrella which gives permission to "do what like, to whom ever like." That concept is misleading and a misuse of choice.
- ❖ True freedom is exercised and experienced when parameters are defined and understood. Parameters are determined by the principle that everyone has equally the same rights.

For example, the right to peace, happiness, and justice, regardless of religion, culture or gender are innate.

- ❖ To violate the rights of one or more in order to free oneself, family or nation is a misuse of freedom. That kind of misuse usually backfires, eventually imposing a condition of constraint, and in some cases, oppression for the violated and the violator.
- ❖ Full freedom functions only when rights are balanced with responsibilities and choice is balanced with conscience.
- ❖ Inner freedom is to be free from confusion and complications within the mind, intellect and heart that arise from negativity.
- ❖ Inner freedom is experienced when have positive thoughts for all others.
- ❖ Freedom is an ongoing process. How can we create and maintain it?
- ❖ Self-transformation begins the process of world transformation.
- ❖ The world will not be free from war and injustice until individuals themselves are set free.
- ❖ The most potent power to put an end to internal and external wars is the human conscience. Any act of freedom, when aligned with the human conscience is liberating, empowering and enabling.

### 1.6.1. VALUE AND IMPORTANCE OF FREEDOM

(Freedom is very important as this gives us the right to be ourselves, and this helps to work together after maintaining autonomy. Freedom is quite important as the opposite is detrimental to our own well-being and which is inconsistent with our nature.)

### 1.6.2. ROLE OF FREEDOM

Freedom encompasses various interpretations. Its most basic definition pertains to the absence of confinement.

Another interpretation relates to the emancipation of a nation from foreign occupation, while one of its renowned connotations involves the rescue of a country from the despotic rule and suppression of its leaders.

However, the most significant and profound aspect of freedom lies in an individual's attainment of this state, which signifies their noble character and spiritual excellence.

It signifies liberation from the constraints that subject one to servitude, oppression, stress, and subjugation to oppressors.

Throughout history, freedom has been widely regarded as a fundamental value in human existence and has garnered praise from various intellectual figures such as philosophers, sages, mystics, and writers.

In earlier times, the spiritual aspects of freedom, which encompassed liberation from instinctual dependencies, moral shortcomings, and behavioral distortions, held greater significance.

In ancient societies, the focus was primarily on personal transformation rather than attempting to change the world at large. This involved cultivating virtuous morals, mastering one's instincts, and attaining a level of inner piety that prevented subservience to others.

The use of force against authority figures was deemed unnecessary. This understanding of freedom retains its significance and is undoubtedly advantageous and virtuous.

Since the Renaissance, the concept of freedom has undergone changes and expanded, particularly within the realm of liberal political philosophy. In this context, freedom is defined as the capacity for individuals to exercise their abilities without undue interference from external forces. This includes the freedom to employ reason and wisdom, enabling individuals to think and act based on their own knowledge and independent thought.

Furthermore, individuals should be able to continue enjoying their legal rights and privileges without any diminishment.

Similarly, in the realm of work and production, individuals should be able to pursue their endeavors with ample opportunities and minimal constraints.

During a period when numerous eastern nations were under colonial rule, the pursuit of freedom from foreign domination became a significant focal point.

This led to the emergence of literature, including poems, stories, and political philosophy debates, that championed the ideals of freedom.

In this context, freedom was closely associated with the attainment of political independence for these countries.

However, following the end of the colonial era, many of these nations found themselves ensnared in internal tyranny. The autocratic rule of internal leaders often resulted in increasingly devastating consequences.

Consequently, the concept of freedom evolved to encompass liberation from internal oppression. This presented greater challenges compared to the colonial era, as mobilizing the masses was no longer a simple task.

Confronting the powerful internal forces required heightened awareness and a stronger determination.

The fluctuations in the histories of nations and the hardships they have endured due to colonialism or tyranny have transformed freedom into a rare and precious jewel, and for many, a desirable but unattainable aspiration.

Consequently, numerous elites from developing countries choose to emigrate or seek refuge in lands where freedom is established and revered.

However, Afghanistan must re-evaluate and comprehend the various dimensions of freedom, prompting its people to embark on a new struggle to attain it.

When liberation from captivity becomes feasible, freedom becomes the foundation of a society's values, to the extent that it is willing to sacrifice anything for it and confront anyone who threatens it, refusing to yield to any form of coercion.

## 1.7. JUSTICE

Justice is usually associated with the law. A judge is also known as a justice, and the point of the law is to keep everything in a society fair according to society's rules.

Justice is also the statue of a blindfolded woman holding scales and a sword.

If something is brought to justice, the good guys have been rewarded and the bad guys punished — the scales are even.

### 1.7.1. MEANING OF JUSTICE

Justice is the recognition of values in relationship, their fulfillment, right evaluation and ensuring mutual happiness (Ubhay- Tripti).

Thus, there are four elements of justice: recognition of values, fulfillment, evaluation and mutual happiness ensured. All want harmony at all levels of livings.

### 1.7.2. DEFINITION OF JUSTICE

Justice, in its broadest sense, is the concept that individuals are to be treated in a manner that is equitable and fair.

A society in which justice has been achieved would be one in which individuals receive what they "deserve".

The interpretation of what "deserve" means draws on a variety of fields and philosophies, like ethics, rationality, law, religion, equity and fairness.

The state may be said to pursue justice by operating courts and enforcing their rulings.

### 1.7.3. CONCEPT OF JUSTICE

Justice is sometimes equated to fairness by many of the existing societal norms.

However, the term justice is significant for everyone in the society but it means different to different human beings.

The term justice is derived from the Latin word *jus*, which means righteousness and the rule of law.

On the other hand, the definition of *jus* is so broad that it obscures the meaning of what is referred to or meant to.

According to the word etymology of justice, the meaning of right and law that it represents is linked to the concept of restriction and obligations.

Even though it has been endlessly debated, the concept of justice appears to be a more fascinating as well as contentious idea.

Justice for ordinary people may be punishment for a crime, justice for a judge may be the correct interpretation of the law, and morality may be justice for a philosopher.

Justice is not a static concept, but rather one that is constantly evolving.

The popular conception of justice is the establishment of a society in which everyone is entitled to fairness, moral righteousness, and equality.

Getting what one deserves entails doing the right thing with the right person and the wrong thing with the wrong person, such as penalizing for an unethical act.

The concept of Fairness means to act toward individuals uniformly but also act toward a person in an unequal way to penalize for the past injuries done.

The term "equality" refers to the "state of being equal." It is one of the yardsticks of a society that supports democracy, and thus the struggle for several types of equality, such as ethnic equality, gender equality, or equality of opportunity between rich and penniless, is usually associated with the advancement toward that ideal of everyone being truly equal.

#### 1.7.4. JUSTICE BY VARIOUS POLITICAL THINKERS

**Plato** – For Plato, justice is both an aspect of human virtue and the connection that binds men together in society.

It is a virtue that makes a man good and social. Justice is an order and responsibility of the parts of the soul; it is as important to the soul as health is to the body.

According to Plato, justice is a moral concept rather than a legal one.

**Aristotle** – According to Aristotle, justice is comprised of what is legal and fair, whereas fairness refers to the unbiased distribution and the faultlessness of what is unequal.

Justice is no less important to him, as he regards it as the very virtue of the state.

It is justice that creates a state, gives it a vision, and, when combined with ethics, propels the state to the pinnacle of all ethical values.

**Rawls** – Rawls claimed that equal distribution of resources should be the preferred state of nature, rather than utilitarian philosophies.

Every individual has an equal right to basic rights, according to his Theory of Justice, and they should have the same opportunities and chances as other people of similar skills.

**Salmond**- Justice means to distribute the due share to everybody.

**Cephalus** – He was a spokesperson of the bygone trading class's conventional morality, and he laid the foundation of the traditional theory of justice.

According to him 'justice consists in speaking the truth and paying one's debt'.

As a result, Cephalus associates justice with moral behavior.

**Aquinas** – He advocated for a justice system based on pro-rata mutuality. That is, each righteous person provides to others what they are owed in proportion to their responsibilities.

This will not be the same for everyone, and your obligations to them will be founded on both civil and moral law.

### 1.7.5. KINDS OF JUSTICE

They emphasize the concept of justice in the theories of various philosophers.

Justice and its salient features are being virtuous and political, but as such, there isn't any universally accepted definition.

The concept of justice is determined by a particular situation and the prevailing laws of that period.

#### Natural Justice:

The term "natural justice" refers to the inherent attribute of being unbiased, implicating what is right and wrong. Natural justice is a concept of common law that derives from the Latin phrase "Jus Natural," which means "natural law."

#### Economic Justice:

Economic justice is founded on the socialist state ideology. It advocates for equal economic ideals, opportunities, and rights for all, as well as the ban on economic discrimination between men and women.

#### Political Justice:

In a society where everyone has equal political rights, political justice prevails.

The state should establish political justice by creating conditions in which all citizens, including minorities, can exercise their political rights by a system of universal adult suffrage and the rule of law.

#### Social Justice

"Social justice is the belief that all people are entitled to equal economic, political, and social rights and opportunities."

"The goal of social justice is to provide access and opportunity to everyone, especially those in greatest need."

### 1.7.6. IMPORTANT VALUE

- ❖ Justice promotes fairness and equity across many aspects of society.
- ❖ For example, it promotes equal economic, educational and workplace opportunities.
- ❖ It's also important to the safety and security of individuals and communities.
- ❖ Justice is the most significant and widely debated goal of the state and society.
- ❖ Almost all political theories of the ideal state presented by various philosophers were based on the concept of justice.
- ❖ Appeals are made in the name of Justice to defend or oppose any governments or any other authority policy, law, or rule.
- ❖ Indeed, justice is so central to our society that every civil rights moment is a crucial movement for justice.

- ❖ One of the most important moral values in the fields of law and politics is justice.
- ❖ Legal and political systems cannot maintain desirable law and order unless justice is also achieved. concept of justice expanded over the years.
- ❖ People can't imagine having a good life without it.
- ❖ It protects and ensures people from various forms of societal discrimination.

## 1.8. PLURALISM

Pluralism refers to the co-existence of many values or other human traits in a society with the purpose of enabling individuals to pursue happiness.

It views the co-existence of differences in values as real, unavoidable and potentially useful and good.

### 1.8.1. MEANING OF PLURALISM

Pluralism refers to people of diverse and conflicting beliefs coexisting peaceably, linked by their adherence to a shared social contract which commits members of different groups to treating others fairly and accommodating them equally in the public square.

First, pluralism is not diversity alone, but the energetic engagement with diversity.

Second, pluralism is not just tolerance, but the active seeking of understanding across lines of difference.

Third, pluralism is not relativism, but the encounter of commitments.

Fourth, pluralism is based on dialogue.

### 1.8.2. PLURALISM IS ACCEPTABLE [GOOD]

- ❖ Genuinely listening with no agenda when others share about their beliefs
- ❖ Treating shared values as more important than shared beliefs
- ❖ Refraining from proselytizing, incl. for atheism
- ❖ Posting messages of inclusion in my place of business
- ❖ Baking cakes for everyone who comes to cake shop
- ❖ Leaving healthcare decisions between patients and doctors
- ❖ Recognizing the rights of all to refuse participation in any religious activity
- ❖ Tempering my free speech by considering whether speech will do more harm or good
- ❖ Participating in interfaith activities and aiding religious minorities who are in harm's way
- ❖ Tolerating those with whom substantive differences
- ❖ Seeking the common good first in public life

### 1.8.3. EMBRACING PLURALISM IS NOT ACCEPTED [NOT GOOD]

- ❖ Asking strangers what church they go to
- ❖ Aggressively alienating those who do not share religion or atheism
- ❖ Viewing others as potential converts
- ❖ Flying the Christian flag or posting religious content in my place of business
- ❖ Agitating for the legal 'right' not to bake cakes for people don't like
- ❖ Abusing conscience clauses or the religious ownership of a hospital to deny needed care
- ❖ Coercing participation in prayer or demanding sectarian practice in my workplace
- ❖ Saying offensive things toward those who do not share beliefs
- ❖ Offering aid to those who do not share beliefs on terms, without concern for their needs
- ❖ Tolerating intolerance
- ❖ Seeking domination for those who share beliefs in public life

### 1.8.4. RELIGIOUS PLURALISM

One cannot achieve a healthy religious pluralism by pretending that robust mutual respect for religious diversity exists where it does not exist.

Fostering healthy pluralism, which democracy demands, means confronting intolerance.

So, what might a liberal pluralism predicated on robust separation of church and state and equal accommodation in the public square look like? And how might we navigate the tensions not just between representatives of different confessions, but also between believers and non-believers?

It is self-evidently necessary for progressive atheists and agnostics to build coalitions with progressive believers and to work together toward the common good.

Thus, the practice of pluralism re-constructs the perception of the 'other,' which builds character and, ultimately, communities.

The possibilities of pluralism are infinite.

The very fabric of diversity has the ability to make a community thrive.

The role of pluralism is one of rising significance.

The ability to cooperate well with other groups will not only define us as people, but define our ability to pass laws, build infrastructure, and problem-solve as a nation.

Thus, the role of pluralism is crucial to the success of today's and tomorrow's world.

Empowering minority groups to adequately gain equal access to programs and resources is a critical part of pluralism.

Healthy and resilient communities need to provide all community members with access to resources and programs that build communal and individual knowledge of the best and most effective ways to create desired change.

Unlike the limited form of pluralism reflected in the ecumenical vision of pluralism, the conception of pluralism Eck advocates can accommodate those with exclusivist truth claims.

This latter form of pluralism asks individuals with such truth claims to display mutual respect for conflicting worldviews not by abandoning the exclusivity of their truth claims, but rather by acknowledging that the reasoning they find sufficient for their beliefs may not be sufficient for others.

Including this conception of pluralism as civic norm for negotiating conflicting worldviews and religious beliefs adds additional dimension to the framework of free expression and civil discourse.

Nonetheless, by discouraging certain perspectives on the issue, the norm of pluralism raises the paradox of toleration: a tolerant society can survive only if it is intolerant of some beliefs.

The norm of pluralism, however, maximizes tolerance consistent with the mutual respect required in such a society.

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## 1.9. TOLERANCE

The word tolerance was introduced in the early 15<sup>th</sup> century from the Latin word *tolerantia*.

This word was originally meant to endure hardship or provide support.

It was also used as a French word around the same time and had a similar meaning.

In 1765, it became associated with its more modern meaning. Around this time, it began to mean a tendency to be free from the judgment of others.

- ❖ Tolerance is respecting and appreciating the culture of others.
- ❖ Tolerance is mutual respect through mutual understanding. The seeds of intolerance are fear and ignorance.
- ❖ The seed of tolerance, love, is watered by compassion and care.

### 1.9.1. DEFINITION OF TOLERANCE

The definition and meaning of tolerance are a fair and objective attitude towards others and is usually a conscious effort from the individual.

It is the ability to encounter and endure something that is different or contentious without voicing negative opinions.

#### Age group: 3-7 years

- ❖ All unique and have something valuable to offer and share.
- ❖ Tolerance is accepting others and appreciating differences.
- ❖ Tolerance is accepting myself, even when make mistakes.
- ❖ Tolerance is accepting others, even when they make mistakes.

**Age group: 8-14 years**

- ❖ Peace is the goal, tolerance is the method.
- ❖ Tolerance is being open and receptive to the beauty of differences.
- ❖ Tolerance is respecting and appreciating the culture of others.
- ❖ Tolerance is mutual respect through mutual understanding.
- ❖ The seeds of intolerance are fear and ignorance.
- ❖ The seed of tolerance, love, is watered by compassion and care.
- ❖ Those who know how to appreciate the good in people and situations have tolerance.
- ❖ Tolerance is an act of humanity, which we must nurture and enact each in our lives every day, to rejoice in the diversity that makes us strong and the values that bring us together.
- ❖ Tolerance recognizes individuality and diversity while removing divisive masks and defusing tension created by ignorance.
- ❖ Tolerance is the ability to face difficult situations.
- ❖ To tolerate life's inconveniences is to let go, be light, make others light, and move on.

**Age group: Young Adults**

- ❖ Tolerance recognizes individuality and diversity while removing divisive masks and defusing tension created by ignorance.
- ❖ It provides the opportunity to discover and remove stereotypes and stigmas associated with people perceived to be different because of nationality, religion or heritage.
- ❖ When there is lack of love, there is lack of tolerance.
- ❖ Through understanding and open mindedness, a tolerant person attracts someone different, and by genuinely accepting and accommodating that person, demonstrates tolerance in a practical way. As a result, relationships bloom.

**1.9.2. SIGNIFICANCE OF TOLERANCE**

In today's varied, democratic society, where people have power over "voice" and "choice," the value of tolerance is recognized more strongly.

- ❖ Tolerance promotes diversity and individuality.
- ❖ It is less about right and wrong rather than about respect for one another and the greater good.
- ❖ It enables constructive conversation and debate amongst various sectors, leading to democratic outcomes.
- ❖ Political intolerance has encouraged disrupting parliamentary procedures, making hateful statements at rallies, etc.
- ❖ It is important to protect each person's moral worth as everyone has an equal right to express their moral values and should be free to do so.

- ❖ One learns to respect others and not force their will on others through tolerance.
- ❖ It aids in enlarging our ideas and viewpoint. As an illustration, while most religions do not forbid eating beef, it may be cultural practice for someone else.
- ❖ The stability of societies cannot be preserved without tolerance and harmony.
- ❖ It supports the freedom of expression, which is essential for progress and the truth. Without it, people are unable to freely express their diverse opinions, and as a result, society would degenerate into the status quo and become uninventive.
- ❖ It strengthens India's unity and encourages peace among many linguistic and religious groups, whereas its absence creates trouble like civil war.
- ❖ Human development is feasible only when everyone is given the freedom to voice their opinions and pursue their interests.

### 1.9.3. IMPORTANCE OF TOLERANCE

- ❖ Tolerance is the quality of allowing other people to say and do as they like, even if you do not agree or approve of it the acceptance and tolerance of other ways.
- ❖ Tolerance is the ability to bear something painful or unpleasant.
- ❖ There is lowered pain tolerance, lowered resistance to infection.

## 1.10. RESPECT FOR ALL

Respect is an overarching consideration and represents recognition of each human being's intrinsic value.

As such, making opportunity for human beings to exercise autonomy and make their own decisions is paramount, as is a commitment to participant welfare over and above research goals.

**R**ecognize differences, respectfully

**E**mpathize

**S**upport each other; are

**P**rofessional

**E**xemplify respectful behaviour everywhere

**C**onsider the impact of our words

**T**ake a stand for respect – it starts with...

### 1.10.1. CONCEPT OF RESPECT

Respect requires prior knowledge of and due regard for culture, values, customs, beliefs and practices, both individual and collective, of those involved in research.

It also requires mindfulness of differences in values and culture between researchers and participants, thus avoiding 'difference blindness' which can undermine both trustful relationships as well as research integrity.

Respect involves honouring the rights, privacy, dignity, entitlements and diversity of those contributing to research.

Informed consent is fundamental to upholding the principle of respect, in giving a research participant the choice to voluntarily participate in the research process.

Informed consent means a participant is given clear information about the research, is able to choose not to participate and is able to withdraw at any time, without consequence.

### 1.10.2. PRINCIPLE OF RESPECT

#### (a) Informed Consent

Research participants choose to participate with full knowledge of the research and their involvement in it.

This decision is conveyed to the researcher and can change at any time.

#### (b) Cultural Competence

Researchers are well-informed, capable and confident of ensuring the research environment is safe, comfortable and culturally appropriate.

#### (c) Privacy and Confidentiality

The rights and dignity of the research participants are respected at all times, including privacy and discretion before, during and after the research takes place.

### 1.10.3. IMPORTANCE OF RESPECT

- ❖ Be a role model for respect
- ❖ Respect makes a person peaceful
- ❖ Respect for employees
- ❖ Builds trust
- ❖ Communication
- ❖ It builds confidence
- ❖ Respect for yourself
- ❖ Respect shows honesty
- ❖ Conflict resolution
- ❖ Listen
- ❖ Maintain boundaries
- ❖ Mutual respect increases employee engagement
- ❖ Respect creates a fair environment
- ❖ Respect privacy
- ❖ Respect starts with you
- ❖ Serve others

- ❖ Show gratitude
- ❖ Learn to be patient

#### 1.10.4. KEY REASONS FOR RESPECT

1. Respect Breeds Tolerance and Acceptance
2. Respect Translates to Success
3. Respect Makes are a Good Listener
4. Respect Fosters Give and Take Relationships
5. Respect Sets Healthy Boundaries
6. Respect Leads to Honesty
7. Respect Teaches Control and Patience
8. Respect Promotes Creative and Independent Thinking
9. Respect Means Less Emotional and Physical Abuse
10. Respect Shows Gratitude for Others
11. Respect Is Key in a Loving Relationship

#### 1.10.5. ADVANTAGES OF RESPECT

1. Respect makes us to feel valued it is a validator.
2. Respect creates a sweet and healthy atmosphere as opposed to tension and toxic.
3. Respect is the glue need in building strong and healthy relationships and friendships.
4. Respect causes the respected person to bring out their best it is an activator and catalyst of good things.
5. Respect is an affirmation and recognition that other people are also important and worth respecting.
6. Respect is a building block for strong teams and organizations.
7. Respect contributes to productivity building trust and loyalty.
8. Respect is an indication of humility as opposed to pride and arrogance.
9. Respect for leaders helps them to perform their duties better without the pain of rejection and being undermined.
10. Even if may differ which is normal respect is a perfume and sweetener, it takes away tension hostility and suspicion from relationships.

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### 1.11. FREEDOM OF EXPRESSION

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Article 10 of the Human Rights Act protects a right that's fundamental to democracy - freedom of expression is fundamental to democracy.

It means free to hold opinions and ideas and to share them with others without the State interfering.

Liberty and other human rights groups have used Article 10 to challenge the UK Government's mass surveillance – which scoops up all correspondence, putting rights to privacy, free expression and protest and free press in jeopardy.

Article 10 also protects your right to communicate and express in any medium – including through words, pictures and actions.

It's often used to defend press freedom and protect journalists' sources.

**It covers:**

- ❖ Political expression – including peaceful protests and demonstrations
- ❖ Artistic expression
- ❖ Commercial expression – particularly when it also raises matters of legitimate public debate and concern.
- ❖ The right to free expression would be meaningless if it only protected certain types of expression.
- ❖ So, Article 10 protects both popular and unpopular expression – including speech that might shock others – subject to certain limitations.

### 1.11.1. LIMITATIONS

Article 10 may be limited in certain circumstances.

Any limitation must:

- ❖ be covered by law
- ❖ be necessary and proportionate
- ❖ be for one or more of the following aims:
  - ❖ national security, territorial integrity or public safety
  - ❖ preventing disorder or crime
  - ❖ protecting health
  - ❖ protecting other people's reputation or rights
  - ❖ preventing the disclosure of information received in confidence
  - ❖ maintaining the authority and impartiality of the judiciary.

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## 1.12. CITIZEN PARTICIPATION IN GOVERNANCE

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Citizen participation means co-management, community management, self-governance and looking at citizens as owners.

To achieve this goal, administrators should build networks with citizen organisations, neighborhood groups, public interest groups, voluntary organisations, professional groups and activist individuals.

### 1.12.1. WHAT IS CITIZEN PARTICIPATION?

Citizen Participation is the active involvement of citizens in the legislative decision-making process allowing them to contribute to decisions that may have an impact on their lives.

There are varying levels of participation as represented in the Citizen Participation Ladder.

While it is in the form of a ladder, it is important to note that some levels of participation may be more effective than others at different stages of the legislative process, and that the objective of a citizen participation strategy should not necessarily be to empower citizens in every situation.

### 1.12.2. INDIAN CONSTITUTION AND CITIZEN GOVERNANCE

When India achieved independence from foreign rule, the people became the sovereign masters of the country.

It was "we, the people of India" who gave unto themselves a constitution and provided in it space for the legislative, executive and judicial systems to function.

As much as the Constitution is the creation of the people the basic constitutional values embodied in the Preamble, the fundamental rights and The Directive Principles of State Policy represent citizenship values.

The role of the citizens is not to be seen as mere tax payers but as active participants evolving policies and plans and in monitoring performance of the government. Citizen governance is meant to translate the concept of sovereignty of the people into a reality. The government is seen as an equal partner with the citizens.

The 73<sup>rd</sup> and the 74<sup>th</sup> amendments to the Constitution of India are meant to bring in place citizen governance in the rural and urban areas through the involvement of the citizens in the vital areas of governance, economic development and welfare.

The purpose of these amendments is to ensure civic engagement towards effective, efficient, transparent and accountable government.

The Concept of Citizen Governance Democracies are weak without citizen governance. Citizen governance is value based and thus must be construed within civil society organisations and leaders should examine their own political context and vision for change.

The concept of citizen governance is young and to sustain it government at all levels needs to learn to work in different ways within a new culture. This will require the removal of walls that have divided the bureaucracies of the government and the citizens.

Civic engagement is defined as active participation and collaboration among individuals, government and the private sector to influence and determine decisions that affect the citizens.

The mere existence of civil society organisations or a formal dialogue with them will not ensure citizen governance. Unless the government is open to listen to the citizen groups and involve them in the governance process no tangible benefits will flow to the society from citizen governance.

### 1.12.3. ELEMENTS OF EFFECTIVE CITIZEN GOVERNANCE MODEL

Citizen governance increases the democratic content of government and provides opportunities for citizens to take interest in public affairs.

The three elements of the governance model are;

- ❖ Citizen engagement,
- ❖ Performance measurement and
- ❖ Government policy and implementation.

Citizen engagement refers to the involvements of citizens, using the term "citizens" in the broadest sense to include individuals, groups, non-profit organisations and even business corporate citizens.

Private organisations are included primarily in the sense of their participation for public purposes rather than only to protect narrow private interests.

In this view, citizen engagement in a community is best when it is broad, inclusive and representative of citizens.

Performance measurement refers to the development of indicators and collection of data to describe, report on, and analyse performance.

Measurement can be applied to the government services or community conditions. Social audit is an effective method to ensure some of these objectives.

Government policy and implementation refers to the developments of public policy decisions about issues government chooses to address, the strategies it employs, the resources it commits and the actions it takes to carry out these decisions.

This element covers the full cycle of planning, budgeting, implementing and evaluating government operations.

In this governance model the citizen's role is seen as:

1. Customer;
2. Owner or Shareholder;
3. Issue framer;
4. Co-producer;
5. Service quality evaluator and independent outcome tracker.

#### Customer and Owner or Stakeholder

They are relatively passive roles. The other roles are roles of active engagement that usually require citizens to make a choice to become active in a sustainable way.

Citizens as Customers Over the recent years, the application of customer service techniques to government services has been gaining ground.

The core idea is that a citizen should be treated as a valued customer by the providers of public services. Citizen's charters are an effort in this direction.

trained as service quality raters to directly assess the performance of public services such as PHCs, transport, electricity, water and so on.

Having citizens rate services can also build trust among residents about government's effort to measure its performance and satisfy the citizenry it serves.

Engaging citizens in this way can lead to a more interested and informed community. The use of volunteer or citizen group assessment of the performance of public services can also stretch limited resources for measuring performance.

The role of citizen as evaluator may be distinguished from that of citizen as customer in several ways.

In the role of evaluator, the citizen is much more engaged in gathering data or in analysing and interpreting reports of public service performance.

For example, these evaluations can involve being active data collectors, as in doing "trained observer" ratings of a neighbourhood or facility, "knocking on doors" to gather data from organisations, or surveying one's neighbours about needs or issues.

This role can also include citizens interpreting performance data they collect. They might also interpret and evaluate data collected by others in the performance reports provided to citizens.

In sum, the role of evaluator is much more active and result oriented than that of customer.

### **Citizens as Independent Outcome Trackers**

In a number of communities, citizens have been involved in community and regional improvement independently of government.

Citizen groups have established sets of desired outcomes for their community and established systems to track and publicise the results of these outcomes.

These groups follow various themes, such as "healthy communities", "quality of life", and "sustainable communities".

What is different about the private, citizen-based groups we refer to as "independent outcome trackers" is that they tend to track a broad range of issues with a community or regional outcomes focus.

They are not narrowly focused on a particular interest or viewpoint as are most traditional interest and advocacy groups.

While certain values may be implied by an interest in community sustainability, for example, such as environmental conservation, sustainability groups tend to look beyond environmentalism to consider economic and social conditions, as well.

#### **1.12.4. MECHANISMS FOR CITIZENS' PARTICIPATION**

- ❖ Citizens 'seeking' information;
- ❖ Citizens 'giving' suggestions;

- ❖ Citizens 'demanding' better services;
- ❖ Citizens 'holding' service providers/ government agencies accountable; and.
- ❖ 'Active' citizens' participation in administration/decision making.

#### 1.12.5. IMPORTANCE OF CITIZEN PARTICIPATION

- ❖ Strong collective intelligence that provides a better analysis of potential impacts and broader range of considerations throughout the legislative process for overall higher quality outcomes
- ❖ More inclusive and representative parliamentary decision-making
- ❖ Increased trust and confidence of citizens in parliament
- ❖ Strengthened legitimacy of, and co-responsibility for, decisions and actions
- ❖ Improved understanding of the role of parliament and parliamentarians by citizens
- ❖ Opportunities for citizens to communicate their legitimate interests
- ❖ More accountable and transparent parliaments

#### 1.12.6. BENEFITS OF CITIZENS' PARTICIPATION

- ❖ It increases the accountability and responsiveness of the government.
- ❖ It improves the effectiveness and long-term viability of government programmes.
- ❖ It gives impoverished and marginalised people a voice in public policy that impacts their lives.
- ❖ It makes people better appreciate that hard choices need to be made. Such awareness promotes maturing of democracy.
- ❖ It transforms a representative democracy into a participative grassroots democracy.
- ❖ It changes the image of citizens from merely recipients of development into the active participants in the process of development.

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### 1.13. WORLD DEMOCRACIES:

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#### (a) French Revolution

The French Revolution was a period of major social upheaval that began in 1787 and ended in 1799.

It sought to completely change the relationship between the rulers and those they governed and to redefine the nature of political power.

#### (b) Meaning of French Revolution

The French Revolution was not a single event but a series of developments that unfolded between 1789 and 1799.

In the late 18<sup>th</sup> century France was on the brink of bankruptcy due to its involvement in the American Revolution and King Louis XVI's extravagant spending.

### 1.13.1. ORIGINS OF THE REVOLUTION

The French Revolution had general causes common to all the revolutions of the West at the end of the 18<sup>th</sup> century and particular causes that explain why it was by far the most violent and the most universally significant of these revolutions.

The first of the general causes was the social structure of the West. The feudal regime had been weakened step-by-step and had already disappeared in parts of Europe.

The increasingly numerous and prosperous elite of wealthy commoners - merchants, manufacturers, and professionals, often called the bourgeoisie - aspired to political power in those countries where it did not already possess it.

The peasants, many of whom owned land, had attained an improved standard of living and education and wanted to get rid of the last vestiges of feudalism so as to acquire the full rights of landowners and to be free to increase their holdings.

Furthermore, from about 1730, higher standards of living had reduced the mortality rate among adults considerably.

This, together with other factors, had led to an increase in the population of Europe unprecedented for several centuries: it doubled between 1715 and 1800.

For France, which with 26 million inhabitants in 1789 was the most populated country of Europe, the problem was most acute.

A larger population created a greater demand for food and consumer goods. The discovery of new gold mines in Brazil had led to a general rise in prices throughout the West from about 1730, indicating a prosperous economic situation.

From about 1770, this trend slackened, and economic crises, provoking alarm and even revolt, became frequent.

Arguments for social reform began to be advanced. The philosophes - intellectuals whose writings inspired these arguments - were certainly influenced by 17<sup>th</sup> -century theorists such as René Descartes,

Benedict de Spinoza and John Locke, but they came to very different conclusions about political, social, and economic matters.

A revolution seemed necessary to apply the ideas of Montesquieu, Voltaire, or Jean-Jacques Rousseau. This Enlightenment was spread among the educated classes by the many "societies of thought" that were founded at that time: masonic lodges, agricultural societies, and reading rooms.

It is uncertain, however, whether revolution would have come without the added presence of a political crisis.

Faced with the heavy expenditure that the wars of the 18<sup>th</sup> century entailed, the rulers of Europe sought to raise money by taxing the nobles and clergy, who in most countries had hitherto been exempt,

To justify this, the rulers likewise invoked the arguments of advanced thinkers by adopting the role of "enlightened despots." This provoked reaction throughout Europe from the privileged bodies, diets, and estates.

Causes of the Revolution, the following reasons are commonly adduced:

1. the bourgeoisie resented its exclusion from political power and positions of honour;
2. the peasants were acutely aware of their situation and were less and less willing to support the anachronistic and burdensome feudal system;
3. the philosophes had been read more widely in France than anywhere else;
4. French participation in the American Revolution had driven the government to the brink of bankruptcy;
5. France was the most populous country in Europe, and crop failures in much of the country in 1788, coming on top of a long period of economic difficulties, compounded existing restlessness; and
6. the French monarchy, no longer seen as divinely ordained, was unable to adapt to the political and societal pressures that were being exerted on it.

### 1.13.2. ARISTOCRATIC REVOLT, 1787-89

A 1789 broadside reflecting the royal government's attempt to limit the sale of pamphlets on the eve of the French Revolution.

Calonne, detail of an engraving by Brea, 18<sup>th</sup> century, after a portrait by Elisabeth Vigee-Lebrun.

The Revolution took shape in France when the controller general of finances, Charles-Alexandre de Calonne, arranged the summoning of an assembly of "notables" in February 1787 to propose reforms designed to eliminate the budget deficit by increasing the taxation of the privileged classes.

The assembly refused to take responsibility for the reforms and suggested the calling of the Estates-General, which represented the clergy, the aristocracy, and the Third Estate and which had not met since 1614.

The efforts made by Calonne's successors to enforce fiscal reforms in spite of resistance by the privileged classes led to the so-called revolt of the "aristocratic bodies," notably that of the parliaments, whose powers were curtailed by the edict of May 1788.

The elections to the Estates-General, held between January and April 1789, coincided with further disturbances, as the harvest of 1788 had been a bad one.

There were practically no exclusions from the voting; and the electors drew up cahiers de doléances, which listed their grievances and hopes. They elected 600 deputies for the Third Estate, 300 for the nobility, and 300 for the clergy.

## Events of 1789

Opening of the Estates-General, May 5, 1789, oil on canvas by Auguste Couder, 1839; in the Museum of the History of France, Palace of Versailles.

The Estates-General met at Versailles on May 5, 1789. They were immediately divided over a fundamental issue: should they vote by head, giving the advantage to the Third Estate, or by estate, in which case the two privileged orders of the realm might outvote the third?

On June 17 the bitter struggle over this legal issue finally drove the deputies of the Third Estate to declare themselves the National Assembly, they threatened to proceed, if necessary, without the other two orders.

They were supported by many of the parish priests, who outnumbered the aristocratic upper clergy among the church's deputies.

When royal officials locked the deputies out of their regular meeting hall on June 20, they occupied the king's indoor tennis court and swore an oath not to disperse until they had given France a new constitution.

The king grudgingly gave in and urged the nobles and the remaining clergy to join the assembly, which took the official title of National Constituent Assembly on July 9, at the same time, however, he began gathering troops to dissolve it.

In the provinces, the Great Fear of July led the peasants to rise against their lords. The nobles and the bourgeois now took fright.

The National Constituent Assembly could see only one way to check the peasants; on the night of August 4, 1789, it decreed the abolition of the feudal regime and of the tithe. Then on August 26 it introduced the Declaration of the Rights of Man and of the Citizen, proclaiming liberty, equality, the inviolability of property, and the right to resist oppression.

### 1.13.3. INFLUENCE OF THE FRENCH REVOLUTION

The French Revolution had a major impact on Europe and the New World. Historians widely regard the Revolution as one of the most important events in European history.

In the short-term, France lost thousands of its countrymen in the form of émigrés, or emigrants who wished to escape political tensions and save their lives.

A number of individuals settled in the neighboring countries, while some settled in Russia, and many also went to Canada and the United States.

The displacement of these Frenchmen led to a spread of French culture, policies regulating immigration, and a safe haven for Royalists and other counterrevolutionaries to outlast the violence of the French Revolution.

The long-term impact on France was profound, shaping politics, society, religion and ideas, and politics for more than a century.

The closer other countries were, the greater and deeper was the French impact, bringing liberalism, but also practices such as direct democracy and revolutionary terror along with the end of many feudal or traditional laws and practices.

However, there was also a conservative counter-reaction that defeated Napoleon, reinstalled the Bourbon kings, and in some ways reversed the new reforms.

Most of the new nations created by France were abolished and returned to prewar owners in 1814.

However, Frederick Artz emphasizes the benefits the Italians gained from the French Revolution:

For nearly two decades the Italians had the excellent codes of law, a fair system of taxation, a better economic situation, and more religious and intellectual toleration than they had known for centuries.

Everywhere old physical, economic, and intellectual barriers had been thrown down and the Italians had begun to be aware of a common nationality

Likewise, in Switzerland the long-term impact of the French Revolution has been assessed by Martin:

It proclaimed the equality of citizens before the law, equality of languages, freedom of thought and faith; it created a Swiss citizenship, basis of our modern nationality, and the separation of powers, of which the old regime had no conception; it suppressed internal tariffs and other economic restraints, it unified weights and measures, reformed civil and penal law, authorized mixed marriages, suppressed torture and improved justice; it developed education and public works.

The greatest impact came in France itself. In addition to effects similar to those in Italy and Switzerland, France saw the introduction of the principle of legal equality, and the downgrading of the once powerful and rich Catholic Church to just a bureau controlled by the government.

Power became centralized in Paris, with its strong bureaucracy and an army supplied by conscripting all young men.

French politics were permanently polarized - 'left' and 'right' were the new terms for the supporters and opponents of the principles of the Revolution.

#### **1.13.4. IMPACT ON FRANCE**

The changes in France were enormous; some were widely accepted and others were bitterly contested into the late 20<sup>th</sup> century.

Before the Revolution, the people had little power or voice. The kings had so thoroughly centralized the system that most nobles spent their time at Versailles, and played only a small direct role in their home districts.

Thompson says that the kings had: "ruled by virtue of their personal wealth, their patronage of the nobility, their disposal of ecclesiastical offices, their provincial governors, their control over the judges and magistrates, and their command of the Army. "

After the first year of revolution, this power had been stripped away. The king was a figurehead, the nobility had lost all their titles and most of their land, the Church lost its

monasteries and farmlands, bishops, judges and magistrates were elected by the people, the army was almost helpless, with military power in the hands of the new revolutionary National Guard.

The central elements of 1789 were the slogan "Liberté, égalité, fraternité" and the Declaration of the Rights of Man and of the Citizen, which Lefebvre calls "the incarnation of the Revolution as a whole."

The long-term impact on France was profound, shaping politics, society, religion and ideas, and polarizing politics for more than a century. Historian François Aulard writes:

From the social point of view, the Revolution consisted in the suppression of what was called the feudal system, in the emancipation of the individual, in greater division of landed property, the abolition of the privileges of noble birth, the establishment of equality, the simplification of life.

The French Revolution differed from other revolutions in being not merely national, for it aimed at benefiting all humanity."

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## 1.14. AMERICAN INDEPENDENCE [REVOLUTION]

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American Revolution, (1775–83), insurrection by which 13 of Great Britain's North American colonies won political independence and went on to form the United States of America.

The war followed more than a decade of growing estrangement between the British crown and a large and influential segment of its North American colonies that was caused by British attempts to assert greater control over colonial affairs after having long adhered to a policy of salutary neglect.

Until early in 1778 the conflict was a civil war within the British Empire, but afterward it became an international war as France (in 1778) and Spain (in 1779) joined the colonies against Britain.

Meanwhile, the Netherlands, which provided both official recognition of the United States and financial support for it, was engaged in its own war against Britain.

From the beginning, sea power was vital in determining the course of the war, lending to British strategy a flexibility that helped compensate for the comparatively small numbers of troops sent to America and ultimately enabling the French to help bring about the final British surrender at Yorktown.

### 1.14.1. LAND CAMPAIGNS TO 1778

Explore highlights of the Revolutionary War, which won 13 American colonies their political independence from Great Britain

Learn about major events of the Revolutionary War (1775–83), which won 13 American colonies their political independence from Great Britain.*(more)*

Americans fought the war on land with essentially two types of organization: the Continental (national) Army and the state militias.

The total number of the former provided by quotas from the states throughout the conflict was 231,771 men, and the militias totalled 164,087. At any given time, however, the American forces seldom numbered over 20,000; in 1781 there were only about 29,000 insurgents under arms throughout the country.

The war was therefore one fought by small field armies. Militias, poorly disciplined and with elected officers, were summoned for periods usually not exceeding three months.

The terms of Continental Army service were only gradually increased from one to three years, and not even bounties and the offer of land kept the army up to strength.

Reasons for the difficulty in maintaining an adequate Continental force included the colonists' traditional antipathy toward regular armies, the objections of farmers to being away from their fields, the competition of the states with the Continental Congress to keep men in the militia, and the wretched and uncertain pay in a period of inflation.

By contrast, the British army was a reliable steady force of professionals. Since it numbered only about 42,000, heavy recruiting programs were introduced. Many of the enlisted men were farm boys, as were most of the Americans. Others were unemployed persons from the urban slums.

Still others joined the army to escape fines or imprisonment. The great majority became efficient soldiers as a result of sound training and ferocious discipline.

The officers were drawn largely from the gentry and the aristocracy and obtained their commissions and promotions by purchase.

Though they received no formal training, they were not so dependent on a book knowledge of military tactics as were many of the Americans.

British generals, however, tended toward a lack of imagination and initiative, while those who demonstrated such qualities often were rash.

Because troops were few and conscription unknown, the British government, following a traditional policy, purchased about 30,000 troops from various German princes.

The Lensgreve (landgrave) of Hesse furnished approximately three-fifths of that total. Few acts by the crown roused so much antagonism in America as that use of foreign mercenaries.

### 1.14.2. AMERICAN REVOLUTION EVENTS

Paul Revere riding on the night of April 18, 1775, to warn Boston-area residents that British troops were coming.

On April 16 Revere rode to Concord, a town 20 miles (32 km) northwest of Boston, to advise local compatriots to secure their military stores in advance of British troop movements.

Two nights later Revere rode from Charlestown - where he confirmed that the local Sons of Liberty had seen the two lanterns that were posted in Boston's Old North Church, signalling a British approach across the Charles River - to Lexington to warn that the British were on the march. Revolutionary leaders John Hancock and Samuel Adams fled Lexington to safety, and Revere was joined by fellow riders William Dawes and Samuel Prescott.

The trio were apprehended outside Lexington by a British patrol, but Prescott escaped custody and was able to continue on to Concord. Revere's "midnight ride" provided the colonists with vital information about British intentions, and it was later immortalized in a poem by Henry Wadsworth Longfellow.

### **(a) Battle of Lexington**

Battle of Lexington, oil on canvas by William Barnes Wollen, 1910; in the National Army Museum, London.

Some 700 British troops spent the evening of April 18, 1775, forming ranks on Boston Common, with orders to seize the colonial armoury at Concord.

The lengthy public display ensured that Gage had lost any chance at secrecy, and by the time the force had been transported across the Charles River to Cambridge it was 2:00 AM the following morning.

The march to Lexington was an exercise in misery. It began in a swamp, and the British were forced to wade through brackish water that was, in places, waist deep.

By the time the soaked infantrymen arrived in Lexington at approximately 5:00 AM, 77 minutemen were among those who had assembled on the village green.

Officers on both sides ordered their men to hold their positions but not to fire their weapons. It is unclear who fired "the shot heard 'round the world," but it sparked a skirmish that left eight Americans dead.

The colonial force evaporated, and the British moved on to Concord, where they were met with determined resistance from hundreds of militiamen.

Now outnumbered and running low on ammunition, the British column was forced to retire to Boston. On the return march,

American snipers took a deadly toll on the British, and only the timely arrival of 1,100 reinforcements prevented the retreat from becoming a rout. Those killed and wounded at the Battles of Lexington and Concord numbered 273 British and 95 Americans.

### **(b) Battle of Bunker Hill**

The Battle of Bunker Hill and the patriots' retreat took place on a small peninsula north of Boston. The Americans set up their defenses on Breed's Hill. The site is built over today, but it was open country in 1775.

The British advanced from Boston by boat. The Charles River was not largely filled then, as it is today, and British warships could lie between Boston and the site of the battle.

Rebel militia then converged on Boston from all over New England, while London attempted to formulate a response. Generals Sir William Howe, Sir Henry Clinton, and John Burgoyne were dispatched at once with reinforcements, and Charles Cornwallis followed later.

Those four commanders would be identified with the conduct of the principal British operations. The Continental Congress in Philadelphia, acting for the 13 colonies, voted for general defensive measures, called out troops, and appointed George Washington of Virginia commander in chief.

Before Washington could take charge of the 15,000 colonial troops laying siege to the British garrison in Boston, Gage ordered Howe to drive the Americans from the heights in Charlestown.

### 1.14.3. BUNKER HILL MONUMENT

The Americans provoked the assault by entrenching on Breed's Hill, the lower of two hills overlooking the British position.

The placement of American artillery on the heights would have made the British position in Boston untenable, so on June 17, 1775,

Howe led a British frontal assault on the American fortifications. In the misleadingly named Battle of Bunker Hill, Howe's 2,300 troops encountered withering fire while storming the rebel lines.

The British eventually cleared the hill but at the cost of more than 40 percent of the assault force, and the battle was a moral victory for the Americans.

#### George Washington

Gen. George Washington (riding a white horse) and his staff welcoming a provision train of supplies for the Continental Army.

#### Ethan Allen

Ethan Allen, with drawn sword, capturing Fort Ticonderoga on May 10, 1775, as depicted in a 19<sup>th</sup>-century engraving.

On July 3 Washington assumed command of the American forces at Cambridge. Not only did he have to contain the British in Boston, but he also had to recruit a Continental army.

During the winter of 1775-76 recruitment lagged so badly that fresh drafts of militia were called up to help maintain the siege. The balance shifted in late winter, when Gen. Henry Knox arrived with artillery from Fort Ticonderoga in New York.

The British fort, which occupied a strategic point between Lake George and Lake Champlain, had been surprised and taken on May 10, 1775, by the Green Mountain Boys, a Vermont militia group under the command of Col. Ethan Allen.

The cannons from Ticonderoga were mounted on Dorchester Heights, above Boston. The guns forced Howe, who had replaced Gage in command in October 1775, to evacuate the city on March 17, 1776.

## **Benedict Arnold**

Meanwhile, action flared in the North. In the fall of 1775 the Americans invaded Canada. One force under Gen. Richard Montgomery captured Montreal on November 13. Another under Benedict Arnold made a remarkable march through the Maine wilderness to Quebec.

Unable to take the city, Arnold was joined by Montgomery, many of whose troops had gone home because their enlistments had expired.

An attack on the city on the last day of the year failed, Montgomery was killed, and many troops were captured. The Americans maintained a siege of the city but withdrew with the arrival of British reinforcements in the spring.

Pursued by the British and decimated by smallpox, the Americans fell back to Ticonderoga. British Gen. Guy Carleton's hopes of moving quickly down Lake Champlain, however, were frustrated by Arnold's construction of a fighting fleet.

Forced to build one of his own, Carleton destroyed most of the American fleet in October 1776 but considered the season too advanced to bring Ticonderoga under siege.

As the Americans suffered defeat in Canada, so did the British in the South. North Carolina patriots trounced a body of loyalists at Moore's Creek Bridge on February 27, 1776. Charleston, South Carolina, was successfully defended against a British assault by sea in June.

### **1.14.4. THE BATTLE FOR NEW YORK CAMPAIGN OF 1776-77.**

Having made up its mind to crush the rebellion, the British government sent General Howe and his brother, Richard, Admiral Lord Howe, with a large fleet and 34,000 British and German troops to New York.

It also gave the Howes a commission to treat with the Americans. The British force sailed on June 10, 1776, from Halifax to New York and on July 5 encamped on Staten Island.

The Continental Congress, which had proclaimed the independence of the colonies, at first thought that the Howes were empowered to negotiate peace terms but discovered that they were authorized only to accept submission and assure pardons.

#### **Final campaigns in the South.**

British strategy from 1778 called for offensives that were designed to take advantage of the flexibility of sea power and the loyalist sentiment of many of the people. British forces from New York and St. Augustine,

Florida, occupied Georgia by the end of January 1779. Gen. Augustine Prevost, who had commanded in Florida, made Savannah his headquarters and defended that city in the fall against d'Estaing and a Franco-American army.

Hrabia (count) Kazimierz Pułaski, a Polish officer who was serving on the American side, was mortally wounded in an unsuccessful assault on Savannah on October 9, 1779.

Benjamin Lincoln, mezzotint on paper by John Rubens Smith after Henry Sargent, 1811; in the National Portrait Gallery, Washington, D.C.*(more)*

Having failed to achieve any decisive advantage in the North in 1779, Clinton headed a combined military and naval expedition southward. He evacuated Newport on October 25, left New York under the command of German Gen. Wilhelm, Freiherr von Knyphausen, and in December sailed with some 8,500 men to join Prevost in Savannah.

Cornwallis accompanied him, and later Lord Rawdon joined him with an additional force. Marching on Charleston, Clinton cut off the city from relief and, after a brief siege, compelled Gen. Benjamin Lincoln to surrender on May 12, 1780. The loss of Charleston and the 5,000 troops of its garrison—virtually the entire Continental Army in the South—was a serious blow to the American cause.

Cornwallis, however, took the offensive. On August 16 he shattered General Gates's army at Camden, South Carolina, and German Continental Army officer Johann Kalb was mortally wounded in the fighting.

The destruction of a force of loyalists at Kings Mountain on October 7 led Cornwallis to move against the new American commander, Gen. Nathanael Greene.

When Greene put part of his force under Gen. Daniel Morgan, Cornwallis sent his cavalry leader, Col. Banastre Tarleton, after Morgan. At Cowpens on January 17, 1781,

Morgan destroyed practically all of Tarleton's column. Subsequently, on March 15, Greene and Cornwallis fought at Guilford Courthouse, North Carolina. Cornwallis won but suffered heavy casualties. After withdrawing to Wilmington, he marched into Virginia to join British forces sent there by Clinton.

### Treaty of Paris

The Treaty of Paris, made final on September 3, 1783, ended the American Revolution.*(more)*

In explaining the outcome of the war, scholars have pointed out that the British never contrived an overall general strategy for winning it.

Also, even if the war could have been terminated by British power in the early stages, the generals during that period, notably Howe, declined to make a prompt, vigorous, intelligent application of that power. They acted, to be sure, within the conventions of their age, but in choosing to take minimal risks they lost the opportunity to deal potentially mortal blows to the rebellion.

There was also a grave lack of understanding and cooperation at crucial moments (as with Burgoyne and Howe in 1777). Finally, the British counted too strongly on loyalist support they did not receive.

But British mistakes alone could not account for the success of the United States. Feeble as their war effort occasionally became, the Americans were able generally to take advantage of their enemies' mistakes.

The Continental Army, moreover, was by no means an inept force even before Steuben's reforms. The militias, while usually unreliable, could perform admirably under the leadership of men who understood them, like Arnold, Greene, and Morgan, and often reinforced the Continentals in crises. Furthermore, Washington, a rock in adversity, learned slowly but reasonably well the art of general ship.

The supplies and funds furnished by France from 1776 to 1778 were invaluable, while French military and naval support after 1778 was essential. The outcome, therefore, resulted from a combination of British blunders, American efforts, and French assistance.

## 1.15. INDIAN FREEDOM MOVEMENT

The Indian independence movement was in constant ideological evolution.

Essentially anti-colonial, it was supplemented by visions of independent, economic development with a secular, democratic, republican, and civil-libertarian political structure.

After the 1930s, the movement took on a strong socialist orientation.

### 1.15.1. OVERVIEW OF INDIAN NATIONAL MOVEMENT [FREEDOM]

List of National Movements in India brings to light the remarkable struggles that united our nation against British rule.

These movements, like the Non-Cooperation Movement and Quit India Movement, exemplify the unwavering spirit of freedom and equality, shaping India's path towards independence.

These movements reflect the complex socio-political realities of the country.

The List of National Movements in India is one of the most important topics for the UPSC IAS exam. It covers a significant part of the Indian Freedom Struggle section in Modern History subject in the mains General Studies Paper-1 syllabus. It is also important for the general studies paper -1 of the UPSC Prelims Syllabus.

In this article, we shall study the List of National Movements in India in detail. The article covers each of the movements in brief as required for the UPSC exam.

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- ❖ The freedom struggle is an important chapter in India's history. It is marked by years of courage, sacrifice, and struggle against colonialism. The struggle lasted for almost a century.
- ❖ It began with the Sepoy Mutiny in 1857. It ended with India's independence from British rule on August 15, 1947.

- ❖ Several leaders played a pivotal role in the freedom struggle. They inspired and led the masses with their vision and ideology.
- ❖ The struggle took many forms, from non-cooperation, civil disobedience to armed protests.
- ❖ The Indian National Congress was founded in 1885. It played an important role in supporting people and leading the struggle.
- ❖ Many other organizations also played a critical role in the movement.
- ❖ This includes the:
  - Muslim League,
  - All India Trade Union Congress, and
  - All India Kisan Sabha.
- ❖ The freedom struggle was not without its challenges. Some of the challenges include:
  - the Partition of Bengal in 1905,
  - the Jallianwala Bagh massacre in 1919, and
  - The British government's suppression of the Quit India Movement in 1942.

### 1.15.2. INDIAN NATIONAL MOVEMENT'S IMPACT ON A NATION'S AWAKENING

The Indian National Movement served as a unifying force, bringing together diverse social groups and people into a cohesive nation during a pivotal era in Indian history.

The seeds of awareness were sown with the expansion of English education, primarily in key urban centers like Calcutta, Madras, and Bombay, during the late 19<sup>th</sup> century.

Intellectuals of that time vociferously opposed the injustices and duplicity inherent in the prevailing societal structure.

As this newfound awareness grew, it began to focus more sharply on the concept of British rule and its profound impact on India. Informed Indians progressively became more critical of British policies imposed on the Indian subcontinent.

#### Phases of Indian National Movement: Moderates, Extremists, and Gandhian Era.

Based on the time period, leadership, objectives, methods employed, and social base, the Indian National Movement during the years 1885 to 1947 can be categorized into three distinct phases:

#### 1. Moderate Phase (1885-1905): INC's Constitutional Quest for Indian Representation

##### Leadership:

During this phase, leaders like Dadabhai Naoroji, Gopal Krishna Gokhale, and others played significant roles.

**Objective:**

The primary goal was to obtain Dominion Status within the British Empire. Moderate leaders believed in using constitutional means and petitions to achieve political reforms.

**Key Features:**

- ❖ The formation of the Indian National Congress (INC) in 1885 marked the beginning of this phase.
- ❖ Leaders sought greater Indian representation in government and civil service. The movement focused on addressing economic issues and social reforms.
- ❖ It was marked by petitions, negotiations, and appeals to the British government for greater Indian involvement in decision-making.

**2. Extremist Phase (1905-1919): Swaraj Quest through Bold Actions****Leadership:**

This phase witnessed leaders like Bal Gangadhar Tilak, Bipin Chandra Pal, and Lala Lajpat Rai emerging as prominent figures.

**Objective:**

The objective shifted from Dominion Status to Swaraj or complete self-government. Extremist leaders advocated more radical approaches and direct action against British rule.

**Key Features:**

- ❖ The partition of Bengal in 1905 acted as a catalyst, leading to mass protests and boycotts.
- ❖ Extremist leaders encouraged the use of non-cooperation, civil disobedience, and Swadeshi (boycott of foreign goods).
- ❖ The movement gained momentum with mass mobilization and a more assertive stance.
- ❖ Leaders like Tilak emphasized cultural pride and self-reliance.

**3. Gandhian Phase (1919-1947): Non-Violent Quest for Independence****Leadership:**

Mahatma Gandhi became the central figure of this phase, with support from leaders like Jawaharlal Nehru and Sardar Patel.

**Objective:**

The main goal was to achieve complete independence from British rule. Gandhi introduced the philosophy of non-violence (Satyagraha) as the core of the movement.

**Key Features:****Gandhi's Movements & India's Independence**

- ❖ The Non-Cooperation Movement (1920-1922), Civil Disobedience Movement (1930-1934), and Quit India Movement (1942) were major campaigns.

- ❖ Gandhi's emphasis on non-violent resistance and self-sufficiency in the form of Khadi (handspun cloth) became symbols of the movement.
- ❖ The Quit India Movement marked a significant turning point, leading to mass arrests and intensified pressure on the British.
- ❖ Post-World War II negotiations with the British resulted in India gaining independence on August 15, 1947.

### Indian National Movement List: Indian National Movement (1857-1947)

Here's a list of some key events and movements within the Indian National Movement:

Indian National Movement List From 1857 to 1947	
Indian National Movement	Year
Revolt of 1857; Sepoy Mutiny	1857
Formation of Indian National Congress (INC)	1885
Partition of Bengal; Swadeshi Movement	1905
Formation of Muslim League	1906
Gadar Party Movement	1914
Home Rule Movement	1916-1918
Champaran Satyagraha	1917
Kheda Satyagraha	1917
Ahemdabad Mill Strike	1918
Rowlatt Satyagraha	1919
Khilafat And Non-Cooperation Movement	1920
Civil Disobedience Movement	1930
Individual Satyagraha	1940
Quit India Movement	1942

### Indian National Movement: Struggle for Independence (1857-1947)

The Indian National Movement was a historic struggle against British colonial rule in India. It spanned several decades, from the late 19<sup>th</sup> century to 1947, when India finally gained independence.

Here is a brief overview of the Indian National Movement:

#### Revolt of 1857 (Sepoy Mutiny): End of East India Company Rule, British Crown Ascendancy

- ❖ **Year:** 1857
- ❖ **Objective:** Against British East India Company rule.
- ❖ **Key Figures:** Nana Saheb, Rani Laxmi Bai, Bahadur Shah Zafar.

- ❖ **Outcome:** End of East India Company rule, beginning of direct British Crown rule.

### **Partition of Bengal: Sparking Swadeshi Movement and Nationalism**

- ❖ **Year:** 1905
- ❖ **Objective:** Protest against the partition of Bengal.
- ❖ **Impact:** Birth of the Swadeshi Movement, nationalism.

### **Swadeshi Movement: Indian Industries, Fostering Nationalism**

- ❖ **Year:** 1905
- ❖ **Objective:** Boycott of British goods, promotion of Indian-made products.
- ❖ **Key Figures:** Dadabhai Naoroji, Bal Gangadhar Tilak, Gopal Krishna Gokhale.
- ❖ **Outcome:** Revival of Indian cottage industries, rise of Nationalism.

### **Formation of All India Muslim League: Advocating Muslim Political Rights**

- ❖ **Year:** 1906
- ❖ **Objective:** To represent Indian Muslims' political rights.
- ❖ **Key Figures:** Agha Khan, Mohammad Ali Jinnah.
- ❖ **Outcome:** Advocacy for separate electorates for Muslims.

### **Surat Split: Divergence in Indian National Congress**

- ❖ **Year:** 1907
- ❖ **Objective:** Disagreements between Moderates and Extremists within the Indian National Congress.
- ❖ **Outcome:** Differentiation between Moderate and Extremist factions.

### **Minto-Morley Reforms (Indian Councils Act of 1909): Limited Indian Representation, Communal Shift**

- ❖ **Year:** 1909
- ❖ **Objective:** Introduction of limited elected representation for Indians in legislative councils.
- ❖ **Outcome:** Communal representation for Muslims, separate electorates.

### **Ghadar Party Movement: Anti-Colonial Overthrow Efforts**

- ❖ **Year:** 1913
- ❖ **Objective:** Overthrow of British colonial rule.
- ❖ **Key Figures:** Lala Har Dayal, Bhagwan Singh, Taraknath Das.
- ❖ **Outcome:** Propaganda against British rule through the "Ghadar" newspaper.

### **Komagata Maru Incident: Immigration Strife in Canada**

- ❖ **Year:** 1914
- ❖ **Objective:** Immigration of Indians to Canada.

- ❖ **Outcome:** Return of the ship to India, tension between Indians and Canadians.

### **Home Rule Movement: Indian Quest for Self-Governance**

- ❖ **Year:** 1916-1918
- ❖ **Objective:** Demand for self-governance within the British Empire.
- ❖ **Key Figures:** Annie Besant, Bal Gangadhar Tilak.
- ❖ **Outcome:** Unification of Moderate and Extremist factions within the Congress.

### **Champaran Satyagraha: Gandhi's Stand for Agrarian Justice**

- ❖ **Year:** 1917
- ❖ **Objective:** Protest against forced indigo cultivation.
- ❖ **Key Figure:** Mahatma Gandhi.
- ❖ **Outcome:** Champaran Agrarian Act 1918.

### **Kheda Satyagraha: Gandhi's Tax Protest and Triumph**

- ❖ **Year:** 1918
- ❖ **Objective:** Protest against unfair taxation during a famine.
- ❖ **Key Figure:** Mahatma Gandhi.
- ❖ **Outcome:** Suspension of tax for two years.

### **Rowlatt Act: Prelude to Jallianwala Bagh**

- ❖ **Year:** 1919
- ❖ **Objective:** To suppress political agitation.
- ❖ **Outcome:** Protests and Jallianwala Bagh Massacre.

### **Jallianwala Bagh Massacre: Outcry and Unrest**

- ❖ **Year:** 1919
- ❖ **Objective:** Protest against Rowlatt Act.
- ❖ **Outcome:** Public outrage, widespread unrest.

### **Non-Cooperation Movement: Gandhi's Peaceful Revolt**

- ❖ **Year:** 1920-1922
- ❖ **Objective:** Non-violent resistance, non-cooperation with British rule.
- ❖ **Key Figures:** Mahatma Gandhi, Rajendra Prasad, Sardar Patel.
- ❖ **Outcome:** Increased political awareness, unity among Indians.

### **Moplah Rebellion: Struggle and Reform in 1921**

- ❖ **Year:** 1921
- ❖ **Objective:** Rebellion against landlords and British rule.
- ❖ **Outcome:** Post-rebellion Muslim reform movement.

**Bardoli Satyagraha: Patel's Tax Protest Triumph**

- ❖ Year: 1928
- ❖ Objective: Protest against unfair taxes.
- ❖ Key Figure: Sardar Vallabhbhai Patel.
- ❖ Outcome: Return of seized land, reduced tax.

**Simon Commission: Indian Representation Absence**

- ❖ Year: 1927
- ❖ Objective: Review of the Indian constitutional system.
- ❖ Outcome: Opposition due to the absence of Indian representation.

**Civil Disobedience Movement: Salt Tax Protest:**

- ❖ Year: 1930-1934
- ❖ Objective: Protest against salt tax and other British policies.
- ❖ Key Figures: Mahatma Gandhi, Sarojini Naidu, C. Rajagopalachari.
- ❖ Outcome: Raised political awareness, led to negotiations.

**Government of India Act, 1935: Autonomy and Federalism for India's Governance**

- ❖ Year: 1935
- ❖ Objective: Introduced provincial autonomy and federal structure.
- ❖ Outcome: Paved the way for a more representative government.

**Quit India Movement: Indians Demand Freedom, Facing Colonial Suppression**

- ❖ Year: 1942
- ❖ Objective: Demanding an end to British colonial rule.
- ❖ Key Figure: Mahatma Gandhi
- ❖ Outcome: Suppression of the movement, increased nationalist sentiment.

**Cabinet Mission Plan: India's Path to Independence**

- ❖ Year: 1946
- ❖ Objective: Framework for India's independence and formation of constituent assembly.
- ❖ Outcome: Preparations for India's transition to independence.

**Partition of India (1947): Birth of Nations**

- ❖ Year: 1947
- ❖ Objective: Division of British India into India and Pakistan.
- ❖ Outcome: Independence and the creation of two separate nations.

### 1.15.3. INDIAN NATIONAL MOVEMENT EXTREMIST PHASE (1905-1916)

The Extremist Phase of the Indian National Movement, spanning from 1905 to 1916, was characterized by a more assertive and radical approach to achieving political reforms and self-governance.

Here are key details about this phase:

Indian National Movement From 1905-1918	
Indian National Movement	First World War
Muslim League	Morley-Minto Reforms 1909 (Indian Council Act 1909)
Partition of Bengal	Swadeshi Movement
Lucknow Pact	Home Rule Movement
Surat Split	Komagata Maru Incident
Ghadar Movement	

#### Leadership: Vanguard of Change

Prominent leaders during this phase included Bal Gangadhar Tilak, Bipin Chandra Pal, Lala Lajpat Rai, Aurobindo Ghosh, and others. They were often referred to as the "Extremists."

#### Objectives: Extremists' Call for Self-Governance

The primary objective shifted from seeking Dominion Status within the British Empire to demanding Swaraj or complete self-government for India. Extremist leaders believed in more direct action against British rule.

#### Key Features: Defying Partition, Asserting Swaraj

- ❖ The phase began with the vehement protest against the partition of Bengal by the British in 1905, which was seen as a deliberate attempt to divide and rule.
- ❖ Extremist leaders encouraged the use of non-cooperation, civil disobedience, and Swadeshi (boycott of foreign goods) as means of protest against British policies.
- ❖ There was an emphasis on cultural pride and the promotion of indigenous Indian culture as a means of asserting national identity.
- ❖ Tilak's call for "Swaraj is my birthright, and I shall have it" became a rallying cry for the movement.

#### Key Events: Bengal Partition Sparks Swadeshi and Revolt

- ❖ The partition of Bengal in 1905 led to mass protests, boycotts, and demonstrations, with leaders like Tilak advocating for strong opposition.

- ❖ The Swadeshi Movement (1905-1908) called for the boycott of British goods and the promotion of Indian-made products.
- ❖ The Extremists organized public rallies, strikes, and protests, often resulting in clashes with the British authorities.
- ❖ The revolutionary movement, characterized by secret societies and armed resistance, gained momentum during this phase.

### Outcome:

#### Aggression, Repression, and National Mobilization

- ❖ The Extremist Phase saw a more aggressive and assertive approach that resonated with the masses, leading to increased participation in the freedom struggle.
- ❖ It marked a shift from petitions and negotiations to direct confrontation with British rule.
- ❖ While the Extremist Phase raised nationalist fervor and mobilized the masses, it also led to increased repression by the British, with many leaders being imprisoned or exiled.
- ❖ The Extremist Phase of the Indian National Movement played a pivotal role in galvanizing public support and laying the groundwork for the subsequent Gandhian Phase, which further emphasized non-violent civil disobedience as a means of achieving independence.

#### 1.15.4. CAUSES OF INDIAN NATIONAL MOVEMENT: INFLUENCES AND CATALYSTS

The rise of Indian nationalism was a gradual process influenced by various interconnected factors.

The following are the causes and circumstances that contributed to the growth of the Indian national movement:

##### 1. Socio-Religious Reforms:

In the 19th century, a wave of socio-religious reform movements swept across India. Visionaries like Jyotiba Phule, Raja Ram Mohan Roy, and Ishwar Chandra Vidyasagar played pivotal roles in these movements, tirelessly working to eradicate religious and social injustices.

These reformers championed causes such as the abolition of Sati and the promotion of women's education, fostering a sense of social justice and equality.

##### 2. Rise in Western Education:

The introduction of Western education, particularly with Lord Macaulay's "Minute on Indian Education" in 1835, aimed to create an educated class of Indians loyal to British rule.

However, Indians harnessed the power of English education to unite various regions and disseminate ideas of freedom, democracy, and equality that they encountered through exposure to Western thinkers and philosophers.

### 3. Revival of Vernacular Languages:

Alongside the rise of English education, Indians recognized the significance of their native languages. Vernacular languages gained popularity, and prominent writers began expressing nationalist ideas in these languages.

This ensured that the ideals of freedom and liberty reached a broader audience in a language they understood, fostering unity.

### 4. Effects of British Economic Policies:

British economic policies during the colonial era had devastating consequences for India, particularly for peasants and farmers. These policies led to widespread poverty, heavy debts, and economic hardships.

The suffering of the masses due to British economic exploitation fueled resentment and contributed to the mobilization of nationalist sentiments.

### 5. Aftermath of the Revolt of 1857:

The Revolt of 1857, often referred to as the First War of Independence, was a significant uprising against British rule. Despite its brutal suppression by the British, the revolt left a lasting impact.

It deepened the sense of resentment among Indians and heightened racial tensions between the Indian populace and the British colonial rulers. The events of 1857 served as a catalyst for the subsequent rise of nationalism in India.

### Factors Responsible for Indian National Movement:

#### Factors Shaping India's Freedom Struggle

The Indian National Movement, a significant struggle for India's independence from British colonial rule, was shaped by a multitude of complex factors.

These factors contributed to the emergence and evolution of the movement over several decades.

Here are the key factors responsible for the Indian National Movement:

#### 1. Political Unity in the Country:

Under British rule, most parts of India were brought under a single administrative and political system. While this centralized control served British interests, it also fostered a sense of unity and oneness among different regions of India, contributing to the nationalistic sentiment.

#### 2. Rise in the Network of Transport:

The British initially developed roads and railways in India to facilitate the transportation of raw materials. However, this infrastructure inadvertently facilitated the movement of people and ideas. Indians who preached the Indian National Movement could travel more easily from one region to another, spreading the message of freedom.

### 3. Increased Communication:

The British built an extensive telegraph and postal network in India to serve their administrative needs. Indians leveraged this communication infrastructure to disseminate information about the freedom struggle, share news of events, and connect with like-minded individuals and groups across the country.

### 4. Growth of the Modern Press:

The expansion of the modern press, both in English and regional languages, played a pivotal role in the success of the Indian National Movement. Newspapers, pamphlets, posters, and publications were widely distributed to propagate the idea of freedom from British rule and educate the masses.

### 5. Policies of Lord Lytton:

Lord Lytton's policies, such as the Vernacular Press Act of 1878 and the Arms Act of 1878, were oppressive and curtailed freedom of expression and individual rights. These policies fueled mass anger and resentment against British rule, leading to increased support for the Indian National Movement.

### 6. Racist Treatment:

British colonial authorities displayed racism and discrimination towards Indians, treating them as inferiors. The Ilbert Bill controversy, which initially sought to maintain British legal privileges, highlighted the unequal treatment Indians faced solely based on race, further galvanizing nationalist sentiments.

### 7. Inspiration from Foreign National Movements:

Indians drew inspiration from nationalist struggles occurring in foreign countries, such as the French Revolution and the American Civil War. These events introduced new ideals of freedom, equality, and democracy, influencing the Indian National Movement.

### 8. Economic Exploitation:

The economic policies of the British Raj, which led to the exploitation of Indian resources and impoverishment of the masses, fueled resentment and a desire for economic independence. This economic hardship contributed to the mobilization of nationalist sentiments.

## 1.15.5. INDIAN NATIONAL MOVEMENT SHORT NOTES: NUTSHELL OF INDIAN NATIONAL MOVEMENT

INDIAN NATIONAL MOVEMENT	
EVENT	DESCRIPTION
Revolt of 1857	First major armed uprising against British colonial rule.
Swadeshi Movement (1905-1911)	Boycott of British goods and promotion of Indian products.

Gadar Movement (1914-1917)	Organized by Indian expatriates to liberate India from British rule.
Home Rule Movement (1916-1918)	Advocated self-governance within the British Empire.
Champaran Satyagraha (1917)	Led by Gandhi, it protested against the exploitation of indigo farmers.
Rowlatt Satyagraha (1919)	Nationwide protest against the Rowlatt Act, which allowed for arrest without trial.
Khilafat and Non-Cooperation Movement (1920)	Non-violent resistance against British rule and support for the Khilafat movement.
Civil Disobedience Movement and Dandi March (1930)	Mass protests against salt taxes and British monopoly.
Quit India Movement (1942)	Demanded an end to British rule in India.
Partition of India (1947)	Division into India and Pakistan based on religious lines.
Prominent Leaders	Mahatma Gandhi, Jawaharlal Nehru, Sardar Patel, Subhas Chandra Bose, Bhagat Singh, and many others.
Impact	Paved the way for India's independence from British colonial rule in 1947.

## PART- A

### TWO MARKS QUESTIONS AND ANSWERS

#### 1. *What is Human Values?*

Human values are defined as everything from eternal ideas and guiding principles that lead to desirable behavior patterns and are positive. They involve both the cognitive and effective dimensions and provide an important basis for individual choices based on connecting thoughts and feelings and emotions learning to positive action.

#### 2. *What is Intrinsic values?*

An intrinsic value is a value that one has of itself, independently of other things, including its context. Intrinsic value has traditionally been thought to lie at the heart of ethics.

The intrinsic value of something is said to be the value that thing has "in itself", or "for its own sake", or "as such", or "in its own right." Intrinsic value is something that has value in itself.

### 3. *What is Extrinsic Values?*

An extrinsic value is a property that depends on a thing's relationship with other things.

Extrinsic value is a value, which depends on how much it generates intrinsic value. Extrinsic value is also the portion of the worth that has been assigned to an option by factors other than the underlying assets price.

### 4. *What is human Values in Ethics?*

Human Values in Ethics are concepts that govern how people should act. Human values and ethics play a pivotal role in fostering social harmony and cooperation. They encourage empathy, compassion, and altruism, bridging societal divides and promoting a spirit of cooperation.

### 5. *What is democracy?*

Democracy is a system of government in which state power is vested in the people or the general population of a state. Under a minimalist definition of democracy, rulers are elected through competitive elections while more expansive definitions link democracy to guarantees of civil liberties and human rights in addition to competitive elections.

### 6. *What is democratic Values?*

1. democracy helps to prevent rule by cruel and vicious autocrats;
2. modern representative democracies do not fight wars with one another;
3. countries with democratic governments tend to be more prosperous than countries with nondemocratic governments; and
4. democracy tends to foster human development—as measured by health, education, personal income, and other indicators—more fully than other forms of government do.

### 7. *Define Democratic Values.*

Democratic Values are the overall set of values that are widely shared among Americans.

Democracy is dependent on this deep-rooted sense of shared political beliefs and values.

### 8. *What is mean by Equality?*

Equality means each individual or group of people is given the same resources or opportunities. Equity recognizes that each person has different circumstances and allocates the exact resources and opportunities needed to reach an equal outcome.

### 9. *Define equality.*

The word equality is defined as “the state or quality of being equal; correspondence in quantity, degree, value, rank, or ability.” Equality is usually simple to understand: three buckets that all contain five apples are in a state of equality. They all have exactly the same amount of the exact same items.

**10. What is democratic equality?**

Democratic equality is the idea that one requirement of treating persons as equals is that all citizens ought to be treated as equal citizens. If social and political inequalities undermine relations of equal citizenship, then such inequalities are unjust according to democratic equality.

**11. What is liberty?**

Liberty originates from the Latin word *libertas*, derived from the name of the goddess *Libertas*, who, along with more modern personifications, is often used to portray the concept, and the archaic Roman god *Liber*. Liberty is the state of being free within society from oppressive restrictions imposed by authority on one's way of life, behavior, or political views.

**12. What is fraternity?**

- ❖ Fraternity means to promote respect and dignity for each individual.
- ❖ Dialogue is essential to bring individuals together and inspire tolerance and peace.
- ❖ Moving away from dialogue is not good.
- ❖ When security is threatened, dialogue is necessary.

**13. What is freedom?**

Freedom is a number of things. Much like success, it probably has different meanings for different people. Idea of freedom may be vastly different from mine. A prisoner sees freedom in a totally different light to a wealthy celebrity. So, what is freedom to me?

**14. What is mean by justice?**

Justice is the recognition of values in relationship, their fulfillment, right evaluation and ensuring mutual happiness (*Ubhay- Tripti*). Thus, there are four elements of justice: recognition of values, fulfillment, evaluation and mutual happiness ensured. All want harmony at all levels of livings.

**15. Define justice.**

Justice, in its broadest sense, is the concept that individuals are to be treated in a manner that is equitable and fair. A society in which justice has been achieved would be one in which individuals receive what they "deserve". The interpretation of what "deserve" means draws on a variety of fields and philosophies, like ethics, rationality, law, religion, equity and fairness.

**16. What is Mean by pluralism?**

Pluralism refers to people of diverse and conflicting beliefs coexisting peaceably, linked by their adherence to a shared social contract which commits members of different groups to

**17. What is tolerance?**

The word tolerance was introduced in the early 15<sup>th</sup> century from the Latin word *tolerantia*.

This word was originally meant to endure hardship or provide support.

It was also used as a French word around the same time and had a similar meaning.

**18. Define tolerance.**

The definition and meaning of tolerance are a fair and objective attitude towards others and is usually a conscious effort from the individual. It is the ability to encounter and endure something that is different or contentious without voicing negative opinions.

**19. What is Indian Freedom Movement?**

The Indian independence movement was in constant ideological evolution. Essentially anti-colonial, it was supplemented by visions of independent, economic development with a secular, democratic, republican, and civil-libertarian political structure. After the 1930s, the movement took on a strong socialist orientation.

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**PART- B [13 MARKS QUESTIONS]**


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1. What are the basic principles of democracy?
2. Explain the importance and needs of democracy.
3. What are the problems and challenges of democracy?
4. Explain the concept and principles of fraternity in the Indian context.
5. What are freedom? Explain.
6. What are the roles of Freedom?
7. View different justice by various political thinkers and also explain kinds of justice.
8. In what reasons pluralism is acceptable and not Accepted.
9. Describe religious Pluralism?
10. What are the significance and importance of Tolerance?
11. Explain the principle and importance of Respect;
12. What are the advantages of respect?
13. What are the elements of Effective Citizen Governance Model?
14. Describe the French Revolution between 1787-1779.
15. What are influences of the French Revolution? Explain.
16. Describe clearly about overview of Indian national movement. [Freedom]
17. What are the causes of Indian National Movement: Influences and Catalysts?

# UNIT II

## SECULAR VALUES

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Understanding Secular values – Interpretation of secularism in Indian context – Disassociation of state from religion – Acceptance of all faiths – Encouraging non-discriminatory practices.

- ❖ Understanding Secular values
  - ❖ Interpretation of secularism in Indian context
  - ❖ Disassociation of state from religion
  - ❖ Acceptance of all faiths
  - ❖ Encouraging non-discriminatory practices
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### 2.1. SECULARISM

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Secularism is the principle of the separation of the government institutions and persons mandated to represent the state from religious institutions and religious dignitaries.

One manifestation of secularism is asserting the right to be free from religious rule and teachings or in a state declared, to be neutral on matters of belief, from the imposition by government of religion or religious practices upon its people.

Another manifestation of secularism is the view that public activities and decisions, especially political ones, should be uninfluenced by religious beliefs and / or practices.

Secularism means setting up democratically elected governments and laws passed by parliament and legislatures uninfluenced by religious dictates and scriptures.

The rule of law is supreme and all citizens are equal in the eye of law.

The actions are judged by courts manned by skilled judges and proceedings are conducted with help of trained and skilled lawyers.

The government collects taxes direct and indirect from citizens and manufactures and sellers of goods and provider of services under due process of legislated laws.

No person can be punished, censured without due process of law and can be done only after following the principles of natural justice.

The state is governed by its constitution wherein is enshrined the fundamental rights to its citizens.

#### 2.1.1. HISTORICAL BACKGROUND

India on gaining independence adopted secular socialistic democracy with three wings - legislature, Judiciary and Executive.

The constitution of India enshrined basic fundamental rights to its citizens and all citizens to be treated equally and guarantying equal protection with reservation for socially and economically backward classes including schedule caste and schedule tribes for their upliftment and betterment.

People are granted liberty and freedom to practice their faith and religion. Liberty and freedom are the foundation stones of the Indian constitution.

### 2.1.2. SECULAR SOCIETY

In studies of religion, modern democracies are generally recognized as secular. This is due to the near complete freedom of religion, and the lack of authority of religious leaders over political decisions.

Nevertheless, religious beliefs are widely considered by most to be relevant part of the political discourse in many of the secular countries. This contrasts with other western countries as Britain and France where religious references are generally considered out-of-place in main stream politics.

The aspirations of a secular society could characterize a secular society as one which:

1. Refuses to commit itself as a whole to any one view of the nature of the universe and the role of man in it.
2. Is not homogenous, but is pluralistic.
3. Is tolerant. It widens the sphere of private decision-making.
4. While every society must have some common aims, which implies there must be agreed on methods of problem-solving, and a common frame work of law; in a secular society these are as limited as possible.
5. Problem solving is approached rationally, through examination of the facts. While the secular society does not set any overall aim, it helps members realize their aims.
6. Is a society without any official images. Nor is there a common ideal type of behavior with universal application.

#### Positive ideals behind the secular society

1. Deep respect for individuals and small groups of which they are a part.
2. Equality of all people.
3. Each person should be helped to realize their particular excellence.
4. Breaking down of the barriers of class and caste.

Some societies become increasingly secular as the result of social processes, rather than through the actions of a dedicated secular movement; this process is known as secularization.

### 2.1.3. SECULARISM IN INDIA

Secularism in India means equal treatment of all religions by the state. The laws implicitly require the state and its institutions to recognize and accept all religions, enforce parliamentary laws instead of religious laws, and accept pluralism.)

India does not have an official state religion. The people of India have freedom of religion, and the state treats all individuals as equal citizens regardless of their religion.

In matters of law in modern India, however, the applicable code of law is unequal and India's personal laws-on matters such as marriage, divorce, inheritance, alimony-varies with an individual religion.

Secularism as practiced in India, with its marked differences with western practice of secularism, is a controversial topic in India.

Supporters of the Indian concept of secularism claim it respects Muslim men's religious rights and recognizes that they are culturally different from the Indians of other religions.

Secularism is a divisive, politically charged topic in India.

Secularism in India, thus, does not mean separation of religion from state. Instead, secularism in India means that a state is neutral to all religious groups.

Religious laws in personal domains, particularly for Muslim Indians, supersede parliamentary laws in India; and currently, in some situations, the state partially finances certain religious schools.

#### 2.1.4. PRINCIPLES OF SECULARISM

Secularism is founded on three primary principles.

- ❖ Firstly, the government must be separated from influence by religion and religious institutions.
- ❖ Secondly, everyone has the right to freedom of religion.
- ❖ Lastly, all religions are to be treated equal under the law.

#### 2.1.5. FEATURES OF INDIAN SECULARISM

- ❖ Equal respect and recognition for all religions by the state.
- ❖ No discrimination by the state on the basis of religion.
- ❖ Non-interference in the functioning of any religion by the state.
- ❖ No official religion in India.

#### 2.1.6. OBJECTIVES OF SECULARISM

- ❖ One religious group does not dominate another.
- ❖ Some members don't dominate other members of the same religious community.
- ❖ The state does not enforce any specific religion nor take away the religious freedom of individuals.

#### 2.1.7. IMPORTANCE OF SECULARISM

Secularism in India is important not only to provide peace and harmony within the country but also to provide a better and safer society for all.

Secularism is very important for India because if India becomes religious state, it will stop us from sharing new thoughts and reading about different religions

So, it can be said that secularism in India is perfectly performed and the Indian government tries to keep religion separate from government.

### 2.1.8. PURPOSE OF SECULARISM

The idea here in its weaker publicly reiterated form was that the government would not interfere in 'personal' religious matters and would create circumstances in which people of all religions could live in harmony.

### 2.1.9. TYPES OF SECULARISM

#### (a) Political secularism:

Political secularism has three essential principles politics, religion, and their separation.

Accordingly, different conceptions of secularism will give different and rival versions of the core concept, political secularism, depending on how they define politics, religion, and separation.

Political secularism must also satisfy important normative principles.

The most important of these are freedom of conscience and the principle of state neutrality.

#### (b) Philosophical secularism:

As a philosophy, secularism seeks to interpret life based on principles derived solely from the material world, without recourse to religion.

It shifts the focus from religion towards "temporal" and material concerns.

#### (c) Socio-cultural secularism:

Secularization is a cultural transition in which religious values are gradually replaced with nonreligious values.

In the process, religious figureheads similar as church leaders lose their authority and influence over.

### 2.1.10. ADVANTAGES OF SECULARISM

Secularism also has numerous practical advantages.

( The happiest countries are secular liberal democracies, including Scandinavian countries and northern European states. )

In general, secular countries have lower rates of homicide, juvenile and early adult mortality, STD infection rates, teen gestation and abortion.

### 2.1.11. DISADVANTAGES OF SECULARISM

❖ It corrupts the people minds.

- ❖ (It promotes division and confusion.) Too many religions, too much contradiction, cause too many killings.
- ❖ Not everyone believes that some spirit exists.

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## 2.2. UNDERSTANDING SECULAR VALUES

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### 2.2.1. SECULAR VALUES

The secular mind is better equipped than religion to reach reasoned and compassionate judgments.

Religious minds tend to become irrational and fanatical leading to inter religious differences, violence and bloodshed.

The more potent form of faith seeks to justify doctrines and practices that defy rationality and compassion.

Religious minded refuse abortion, even in a case of rape, incest or severe foetal abnormality.

Secular mind on the other hand value human rights and makes the society tolerant.

### 2.2.2. DEFINITION OF SECULAR VALUES

Secular values are simply those values derived not from any religious source. Separate from any religious concerns.

All stemming from "Secular" meaning not connected to any dogma or doctrines. Anything said to be secular including values, is that which has been reached through purely 'human' means.

Therefore, secular values are simply those values derived not from any religious source. Separate from any religious concerns.

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Anything said to be secular including values, is that which has been reached through purely 'human' means.

Secular values are those values which people come up with that focus on the effects certain actions actually have on people-other organisms, the planet etc) instead on ignoring /overriding such concerns to focus on the commands of some religious text/traditions or whatever.

Secular values are derived from rationality and based scientific findings than superstitious believes or religious dogmas.

Secular humanism is a comprehensive life stance or world view embraces human reason, metaphysical naturalism, altruistic morality and distributive justice, and consciously rejects super natural claims, theistic faith and religiosity, pseudo-science, and superstitions.

It is sometimes referred to as Humanism.

Humanism is a democratic and ethical life stance, which affirms that human beings have right and responsibility to give meaning and shape to their own lives.

It stands for the building of a more humane society through an ethic based on human and other natural values in the spirit of reason and free inquiry through human capabilities.

It is not theistic, and doesn't accept supernatural views of reality

### 2.2.3. WHAT ARE THE THREE SECULAR VALUES?

- ❖ Similarly, freedom of thought is supported by secularism.
- ❖ Order is supported by secularists, specifically in that one's beliefs should not be permitted to disturb the civil peace.
- ❖ Religious tolerance is supported both for people of other religions and a lack of piety demonstrated by members of one's own religion.

### 2.2.4. UNDERSTANDING SECULARISM IN INDIA

Secularism is perhaps the most misunderstood word in India. The reasons are obvious.

A distorted understanding of Secularism has been deliberately planted and propagated for decades and it is not politicians alone who are at fault.

Unfortunately, this distorted version appeals to many among the youth today. They go by what they hear since it is fashionable to support this distorted understanding.

The secular model being followed in India since independence has the dubious distinction of suffering from many anomalies including minority appeasement.

Encyclopedia Britannica defines secularism as 'any movement in society directed away from other worldliness to life on earth'. This should be seen as the fundamental definition of Secularism in its purest form. Life here means the world as a whole.

However, given the division of the world in countries and societies, it will be prudent to limit it to nations and the societies therein. Secularism is the concept of governing life in nations and societies based on life in the real world, without linking it with any celestial, supernatural or mythical connects.

When applied to politics and governance, secularism means following a public policy based on facts, science and reason as opposed to any religious, spiritual or non-worldly idea or concept.

Buddhism, Jainism and Sikhism took birth in India, while Islam, Christianity, Zoroastrianism and Jewish religions are imports in the country. After being a predominantly Hindu nation in character for thousands of years, today it is home to all these religions.

Secularism becomes increasingly important for nations with multiple societies with different religions. It ensures that all citizens are governed equally without any religious bias.

Most Christianity dominated nations in the developed Western world follow secularism in governance, while remaining Christian nations in principle. They promote and support the Church financially and otherwise.

Yet, these nations are seen as epitomes of Secularism. But in India, a mere mention of the word Hinduism attracts the charges of being non-secular and subjugation of minorities in the same breath. It is time to call out this hypocrisy, pretence and bigotry.

The Islamic majority nations are more forthright as they openly decry other religions, shun secularism and subscribe to the idea of a Muslim brotherhood across the world.

The concept of secularism is neither new to India nor to Hinduism. It was practised by ancient Hindu rulers for thousands of years. Most rulers had highly learned saints and religious wisemen as advisers.

They always advised the rulers to be impartial in governance and to treat all subjects alike, irrespective of their faiths or positions in the society.

Yet, and this is important to understand, their commitment and responsibility to protect Hinduism remained steadfast.

The warped concept of secularism in our country advocates that religion is a personal matter and best restricted to an individual. This bizarre argument precludes any mutual religious interaction between individuals, family, group or society by default.

This is against the very fundamentals of any religion which aims to bring people together. Societies thrive when like-minded people bond with each other.

Religion is personal only to the extent that it should not overflow into common public spaces and avoid an in-your-face approach to prevent interfaith conflicts.

Religions are often connected with and draw inspiration from worldliness that transcends beyond the realms of the real world because of their connect with the spiritual and the supernatural.

Any religion is a personal set or institutionalised system of beliefs, attitudes and practices that are regarded as holy, sacred, divine, spiritual and worthy of reverence either individually or collectively.

In turn such a system guides and regulates, in varying degrees, an individual's or a society's approach to life. The level of tolerance and cooperation displayed for other religions depends on the extent of freedom and free thought allowed within a religion.

Hinduism, which is part of an individual's way of life, tops the list in offering maximum freedom and encouraging free thought.

Therefore, unlike most other religions, secularism comes naturally to Hindus.

When India attained independence in 1947, it was partitioned into India and Pakistan with the latter deciding to be an Islamic country.

India could have easily followed suit and declared itself a Hindu nation. But given the proven secular credentials of Hinduism, it chose not to do so.

It adopted Secularism and willingly accepted the decision of millions of Muslims to stay back in India.

Has secularism succeeded in India from 1947 till date? It may be more prudent to answer this question with some hard truths and facts.

Some of these are:

- ❖ All minorities have complete freedom to propagate, teach and run their religions. Similar freedom is not available to Hinduism.
- ❖ Minorities with genuinely small numbers like Sikhs, Buddhists, Jains, Parsis/ Zoroastrians and Jews have prospered, contributed to nation building much beyond their numbers and have no issues with Hindus or Hinduism.
- ❖ Muslim population growth rate of 24.3% is 50% more than that of Hindus which stands at 16.7%. The national growth rate is 17.7%.
- ❖ While the national population has nearly tripled in six decades after independence, the Muslim population has grown nearly five times and the Christian population about three and half times.

In 1951 Hindus formed 84.1% of the national population while Muslims were at 9.8%. The corresponding figures for 2011 are 79.8% and 14.2%. These figures do not take into consideration the huge illegal migration of Muslims from Bangladesh, Myanmar and Pakistan.

- ❖ Since independence, the country has had three Presidents and three Vice Presidents from the Muslim community, one President and one Prime Minister from the Sikh community.
- ❖ There is no discrimination in government jobs against any religious community. Nation's armed forces are an epitome of secularism at its best.
- ❖ There have been no Hindu centric government initiatives but there have been many for minorities and their religions.
- ❖ The history and rich heritage of Hinduism has been deliberately suppressed and distorted in favour of the more contemporary Muslim and British rules in India. Efforts of Hindus to reclaim parts of their heritage are invariably opposed by minorities.

It is obvious that the fundamentals of secularism have been distorted in India to favour the minorities.

Political compulsions, dictated by vote bank politics, have forced political parties to adopt this approach at the cost of the majority.

Secular democratic governments practise social equality by keeping religion out of governance.

However, by no stretch of the imagination does it imply that such governments have no responsibilities towards the religion of the land followed by the majority.

The distorted form of secularism followed by governments in India borders on being anti Hinduism.

In doing so, they have consigned the more pristine form of Secularism, as advocated by Hinduism, to the dustbin. Slowly but steadily, Bharat is losing its national identity.

### **2.2.5. COUNTERING FASCISM AND FANATICISM TO STRENGTHEN SECULARISM AND SECULAR VALUES**

In a parliamentary democracy, the majority party holds the reigns of the government. Where a party having strong religious leaning with religious ideals as their agenda then their functioning and rule is bound to effect the ideals and values of secularism.

This has been demonstrated in India with umpteen communal riots and suppression of rights of minorities, schedule caste, tribes and backward classes.

Recent excesses shown in enforcement of ban on cow slaughter is one pointer. Ram temple issue also brought in series of communal clashes and affected the harmony and peace of the country.

The question facing the country is as to how to strengthen secularism and secular values by facing the challenges posed by fascism and fanaticism?

The old Indian spiritual life and custom have been replaced by western modes and western way of life.

The two great world wars had a little impact on our country; instead, it stirred political consciousness among the masses, which played a great part in bringing the change in the life style of Indian people.

The traditional caste system and the hold of upper castes have been broken and a more cohesive society has been created.

The social revival of the masses with the ushering in of right of self-determination, rule of law and concept of social welfare has indeed shaken the traditional faction ridden caste society.

The improvement of social lives of poor masses, schedule caste and tribes, by enforcement of democracy into the hitherto highly religious society has brought in tremendous changes in the social life style of Indian people.

The economic changes and the changes of the village life-pattern to a more sophisticated urban life have equally not been free from malaise.

The emergence of evils of western civilizations like poverty, crime, prostitution, alcoholism, juvenile delinquency, gambling beggary, materialism, consumerism, dissolution of joint family, divorce and break down of traditional social life has helped in the growth of religious fanaticism.

At one hand the concept of state and involvement of people in their state affairs has become total, but on the other hand the waning of spiritual life also has become apparent.

The growth of materialistic life style, high cost of living and the inability of political parties to solve these issues and help in development of socialistic philosophy and democratic life style has there by created a water shed in the Indian polity. This has been a major cause of the revival of religious fanaticism.

Even before the concept of free thought and expression and democratic living could become a way of life of the last Indian, the religious forces have revived there by effecting secular values and secularism.

These religious forces are more from persons who are pseudo-spiritualists and God men.

The true spiritual guides and philosophers of India, who have mass influence, have become scarce and rare. This has given room for fascist force to grow in the leaps and bounds endangering secularism and secular values among the Indian people.

The greatest harm the fascist, fundamentalist and religious politicians have done is to run down the supremacy of the rule of law and to weaken the functioning of the democratic institutions, besides causing the destruction to the growth of true spiritualism.

The answer lays in the search to bring in cohesion between philosophies of ancient spiritual sages with those of present concept of rule of law.

The way to counter fascism and strengthen secularism and secular values is to meet its challenges posed by materialism and consumerism.

It is by reviving true spiritualism in the Indian religious context rather than use of ritualistic symbols, religious rites in all secular democratic institutions.

Use of religion in politics should be prohibited. Political parties should not be allowed to use any religious rites or symbols.

All religious processions in public places should be discouraged. Democratic living and only true spiritualists should be encouraged, who give the message of brother hood, humanism, compassion and mercy.

The sacred spaces in India where people practicing their respective religions gather to celebrate common festivals are required to be strengthened to help secularism and secular values.

So also, secular values have to be strengthened in all public schools, public institutions and public places.

### 2.2.6. BENEFITS OF SECULAR VALUES

- ❖ Religious Freedom. Living in a secular state has several benefits.
- ❖ Fair Decision Making. The independence of the state from religious groups make the sure fair decision making.
- ❖ Freedom of Speech.

### 2.2.7. NATURE OF SECULAR VALUES

- ❖ Secular values are simply those values derived not from any religious source.
- ❖ Separate from any religious concerns.
- ❖ All stemming from "Secular" meaning not connected to any dogma or doctrines.

- ❖ Anything said to be secular including values, is that which has been reached through purely 'human' means.

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## 2.3. INTERPRETATION OF SECULARISM IN INDIAN CONTEXT

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### 2.3.1. MEANING OF 'SECULARISM'

It is being separate from religion or having no religious basis.

- ❖ It also means that all religions are given equal status, recognition, and support from the state.
- ❖ It can also be defined as the doctrine that promotes the separation of state from religion.
- ❖ No discrimination or partiality should be given on the basis of religion.
- ❖ The 42<sup>nd</sup> Amendment of the Indian Constitution (1976) states that India is a 'Secular' nation.
- ❖ India is a secular country which means it gives equal status to all religions.

### 2.3.2. CONCEPT OF SECULARISM

Secularism in India means the separation of religion from state. Religious laws in personal domain, for Muslim Indians; and currently, in some situations such as religious indoctrination schools the state partially finances certain religious schools.

India since its independence in 1947 has been a secular state. The secular values were enshrined in the constitution of India.

India's first prime minister Jawaharlal Nehru and Law Minister B.R Ambedkar is credited with the formation of secular values in the modern history of the country.

With the Forty-second Amendment of the Constitution of India enacted in 1976, the Preamble to the Constitution asserted that India is a secular nation.

However, the Supreme Court of India in the 1994 case *S. R. Bommai v. Union of India* established the fact that India was secular since the formation of the republic.

The judgement established that there is separation of state and religion. It stated "In matters of State, religion has no place.

Any State government which pursues nonsecular on policies or nonsecular course of action acts contrary to the constitutional mandate and renders itself amenable to action under Article 356".

Furthermore, constitutionally, state-owned educational institutions are prohibited from imparting religious instructions, and Article 27 of the constitution prohibits using tax-payers money for the promotion of any religion.

Officially, secularism has always inspired modern India.

However, India's secularism does not completely separate religion and state.

The Indian Constitution has allowed extensive interference of the state in religious affairs, such as constitutional abolition of untouchability, opening up of all Hindu temples to people of 'lower caste' etc.

The degree of separation between the state and religion has varied with several court and executive orders in place since the birth of the Republic.

In matters of law in modern India, personal laws – on matters such as marriage, divorce, inheritance, alimony – varies if one is a Muslim or not (Muslims have an option to marry under secular law if they wish).

The Indian Constitution permits partial financial support for religious schools as well as the financing of religious buildings and infrastructure by the state.

The Islamic Central Wakf Council and many Hindu temples of great religious significance are administered and managed (through funding) by the federal and the state governments in accordance with the Places of Worship (Special Provisions) Act, 1991, and the Ancient Monuments and Archaeological Sites and Remains Act, 1958, which mandates state maintenance of religious buildings that were created before August 15, 1947 (the date of Indian independence), while also retaining their religious character.

The attempt to respect religious law has created a number of issues in India, such as acceptability of polygamy, unequal inheritance rights, extra judicial unilateral divorce rights favorable to some males, and conflicting interpretations of religious books.

Secularism as practiced in India, with its marked differences with Western practice of secularism, is a controversial topic in India.

Supporters of the Indian concept of secularism claim it respects "minorities and pluralism". Critics claim the Indian form of secularism as "pseudo-secularism".

Supporters state that any attempt to introduce a uniform civil code, that is equal laws for every citizen irrespective of his or her religion, would impose majoritarian Hindu sensibilities and ideals.

Critics state that India's acceptance of some religious laws violates the principle of Equality before the law.

### 2.3.3. SECULARISM IN ANCIENT INDIA

India has various religions, and they have co-existed and evolved together for centuries.

- ❖ The development of the four Vedas and interpretations of the Upanishads and Puranas highlight the concept of Secularism in Hinduism.
- ❖ In ancient India, Hinduism was allowed to develop as a holistic religion by welcoming various spiritual traditions.
- ❖ There are many temples built in ancient times that show the coexistence of different religions and faiths.
- ❖ Emperor Ashoka was the first emperor to announce that the state would not prosecute any religious sect.

- ❖ Secularism in India is not a new concept at all, and it is as old as the Indus Valley Civilization.
- ❖ The quest for the coexistence of different religions continued even after the appearance of Buddhism, Jainism, Christianity, and Islam on Indian soil.
- ❖ In ancient India, people had freedom of religion, and the state granted citizenship regardless of religion.

#### 2.3.4. HISTORY OF SECULARISM IN INDIAN CONTEXT

The term 'Secularism' is first reflected in the Preamble of India.

- ❖ The government is separate from religion.
- ❖ The philosophy of Indian Secularism is related to 'Sarva Dharma Sambhava', and this concept is promoted by personalities like Mahatma Gandhi and Swami Vivekananda.
- ❖ India doesn't have an official state religion. However different personal laws on matters like divorce, marriage, inheritance, and alimony vary with one's religion.
- ❖ Indian Secularism is all about achieving the peaceful coexistence of various religions.
- ❖ India respects all religions on par with one another.

Ellora Caves, a world heritage site, are in the Indian state of Maharashtra. The 35 caves were carved into the vertical face of the Charanandri hills between the 5<sup>th</sup> and 10<sup>th</sup> centuries.

The 12 Buddhist caves, 17 Hindu caves and 5 Jain caves, built in proximity, suggest religious co-existence and secular sentiments for diversity prevalent during pre-Islamic period of Indian history.

Ashoka about 2200 years ago, Harsha about 1400 years ago accepted and patronized different religions.

The people in ancient India had freedom of religion, and the state granted citizenship to each individual regardless of whether someone's religion was Hinduism, Buddhism, Jainism or any other.

Ellora cave temples built next to each other between 5th and 10th centuries, for example, shows a coexistence of religions and a spirit of acceptance of different faiths.

There should not be honour of one's own (religious) sect and condemnation of others without any grounds.

This approach to interfaith relations changed with the arrival of Islam and establishment of Delhi Sultanate in North India by the 12<sup>th</sup> century, but it was not the only cause the enmity in minds of Hindu lower caste had risen to the top because of the discrimination by Brahmins followed by Deccan Sultanate in Central India.

The political doctrines of Islam, as well as its religious views were at odds with doctrines of Hinduism, Christianity and other Indian religions.

New temples and monasteries were not allowed. As with Levant, Southeast Europe and Spain, Islamic rulers in India treated Hindus as dhimmis in exchange of annual payment of jizya taxes, in a sharia-based state jurisprudence. With the arrival of Mughal era,

Sharia was imposed with continued zeal, with Akbar – the Mughal Emperor – as the first significant exception.

Akbar sought to fuse ideas, professed equality between Islam and other religions of India, forbade forced conversions to Islam, abolished religion-based discriminatory jizya taxes, and welcomed building of Hindu temples.

However, the descendants of Akbar, particularly Aurangzeb, reverted to treating Islam as the primary state religion, destruction of temples, and reimposed religion-based discriminatory jizya taxes.

Akbar's tomb at Sikandra, near Agra India. Akbar's instruction for his mausoleum was that it incorporate elements from different religions including Islam and Hinduism.

After Aurangzeb, India came into control of East India Company and the British Raj. The colonial administrators did not separate religion from state, but marked the end of equal hierarchy between Islam and Hinduism, and reintroduced the notion of equality before the law for Hindus, Christians and Muslims.

The British Empire sought commerce and trade, with a policy of neutrality to all of India's diverse religions.

Before 1858, the Britishers followed the policy of patronizing and supporting the native religions as the earlier rulers had done.

By the mid-19<sup>th</sup> century, the British Raj administered India, in matters related to marriage, inheritance of property and divorces, according to personal laws based on each Indian subject's religion, according to interpretations of respective religious documents by Islamic jurists,

In 1864, the Raj eliminated all religious jurists, pandits and scholars because the interpretations of the same verse or religious document varied, the scholars and jurists disagreed with each other, and the process of justice had become inconsistent and suspiciously corrupt.

The late 19<sup>th</sup> century marked the arrival of Anglo-Hindu and Anglo-Muslim personal laws to divide adjacent communities by British, where the governance did not separate the state and religion, but continued to differentiate and administer people based on their personal religion.

The British Raj provided the Indian Christians, Indian Zoroastrians and others with their own personal laws, such as the Indian Succession Act of 1850, Special Marriage Act of 1872 and other laws that were similar to Common

### 2.3.5. FEATURES OF SECULARISM

The features of Indian Secularism are as follows:

- ❖ Equal respect and recognition of all religions by the state
- ❖ No interference in the functions of any religion by the state
- ❖ No discrimination by the state based on religion
- ❖ There is no official religion in India
- ❖ As per Article 25 of the Indian Constitution, an individual has the right to practice, profess and propagate any religion in India

### 2.3.6. IMPORTANCE OF SECULARISM IN INDIA

- ❖ As people in India are of different religions, secularism is highly important here to maintain peace and harmony
- ❖ To maintain the power of the majority in India, secularism safeguards democracy for all citizens
- ❖ Secularism provides equal fundamental rights to every citizen of India without discriminating based on religion
- ❖ Secularism explains that every region should be respected equally and no people should be harmed based on religion
- ❖ Secularism is also important to take fair decisions by the country's head in a democratic country so that any religion is not hurt by the act or decision

### 2.3.7. ROLE OF SECULARISM IN INDIA

Secularism in India is not only to provide peace and harmony within the country but also to provide a better and safer society for all.

So, it can be said that secularism in India is perfectly performed and the Indian government tries to keep religion separate from government.

### 2.3.8. CHALLENGES FACED BY SECULARISM IN INDIA [POST INDEPENDENCE]

- ❖ India consists of various cultures i.e. India is a culturally heterogeneous country.
- ❖ The separation or enmity between Muslims and Hindus was created by the British, they used the policy of divide and rule.
- ❖ Making this situation normal and abolishing riots among Hindus and Muslims was the main challenge faced by secularism in India during post-independence.
- ❖ Sometimes the political party leans toward a particular religion, they want to earn a vote from that community which is shameful and against the law because the government that will be formed by the majority should be neutral and not based on a particular religion, then only the nation will be called as a secular nation; sometimes it is seen that a party is based on a particular caste, this is as shameful as a party leaning towards religion.

- ❖ The heading of a political party toward a particular religion and a particular caste is another challenge for India to keep its secular identity.

### 2.3.9. CURRENT STATUS OF SECULARISM IN INDIAN CONTEXT

The 7<sup>th</sup> schedule of Indian constitution places religious institutions, charities and trusts into so-called Concurrent List, which means that both the central government of India, and various state governments in India can make their own laws about religious institutions, charities and trusts.

If there is a conflict between central government enacted law and state government law, then the central government law prevails.

This principle of overlap, rather than separation of religion and state in India was further recognised in a series of constitutional amendments starting with Article 290 in 1956, to the addition of word 'secular' to the Preamble of Indian Constitution in 1975.

The central and state governments of India finance and manage religious buildings and infrastructure. Above, the inauguration of National Waqf Development Corporation Limited in 2014 for Waqf properties.

The overlap of religion and state, through Concurrent List structure, has given various religions in India, state support to religious schools and personal laws.

This state intervention while resonant with the dictates of each religion, are unequal and conflicting.

For example, a 1951 Religious and Charitable Endowment Indian law allows state governments to forcibly take over, own and operate Hindu temples, and collect revenue from offerings and redistribute that revenue to any non-temple purposes including maintenance of religious institutions opposed to the temple.

Indian law also allows Islamic and other minority religious schools to receive partial financial support from state and central government of India, to offer religious indoctrination, if the school agrees that the student has an option to opt out from religious indoctrination if he or she so asks, and that the school will not discriminate any student based on religion, race or any other grounds.

Educational institutions wholly owned and operated by government are prohibited from imparting religious indoctrination, but religious sects and endowments may open their own school, impart religious indoctrination and have a right to partial state financial assistance. [https://en.wikipedia.org/wiki/Secularism\\_in\\_India](https://en.wikipedia.org/wiki/Secularism_in_India) - cite \_ note - FOOTNOTE Rajagopalan 2003-5

In terms of religions of India with significant populations, only Islam has religious laws in form of sharia which India allows as Muslim Personal Law.

Secularism in India means the separation of religion from state. Religious laws in personal domain, for Muslim Indians; and currently, in some situations such as religious indoctrination schools the state partially finances certain religious schools.

The attempt to have a Uniform Civil Code has long been discussed as a means to realize a secular Indian state.

The overlap between religion and state has created tension between supporters of Indian form of secularism and the supporters of Hindu nationalism.

Hindu nationalists use the Uniform Civil Code platform to agitate their base, even though there has been no actual implementation.

They characterize secularism as practiced in India as "pseudo-secularism", a camouflaged hypocrisy for the political "appeasement of minorities".

As of 28 July 2020, there were pleas going on Supreme court of India to remove the words secular and socialist from the Preamble to the Constitution of India.

### 2.3.10. SECULARISM IN MEDIEVAL INDIA

After Aurangzeb, India came under the control of the East India Company and the British Raj, and in this period, Secularism was strengthened through the freedom movement of India.

Bhakti and Sufi Movements sustained secularism in India in the Medieval period.

They spread the positives of Secularism such as brotherhood, tolerance, peace, universalism, and harmony in society.

- ❖ Some of the leaders of these movements were Kabir Das, Khwaja Moinuddin Chisti, Guru Nanak Dev, Baba Farid, Mira Bai, and Saint Tukaram.
- ❖ Religious toleration and freedom of worship marked the state under Akbar. The evidence of his tolerance policy was this promulgation of the Divine Faith or Din-i-Ilahi, which had elements of both Hindu and Muslim faiths.
- ❖ Another example was the construction of Ibadat Khana where different religious leaders were allowed to express their opinions.
- ❖ Akbar had several Hindus as his ministers as well.
- ❖ The 'Divide and Rule' policy contributed to communal discord between various communities. Separate electorates were provided for the Muslims during the British Raj, through the Indian Councils Act of 1909.
- ❖ The separate electorates further extended the principle of communal representation.
- ❖ However, the formation of the Indian National Congress in 1885 with secular values helped to unite the people from all sects.

### 2.3.11. SECULARISM IN THE INDIAN CONSTITUTION

The term 'Secular' was added to the preamble by the 42nd Constitution Amendment Act of 1976. It states that constitutionally, India is a secular country without any state religion.

And it also says India shall accept all religions and not favour any particular religion.

- ❖ **Article 14 and 15** – Article 14 grants equality before the law, and protection of all laws to all religions, and Article 15 prohibits discrimination on the grounds of race, religion, sex, caste, or place of birth.
- ❖ **Article 16 (1)**- guarantees equal opportunities to all citizens in case of public employment and states there won't be any discrimination based on sex, religion, caste, descent, birthplace, and residence.
- ❖ **Article 25**- provides 'Freedom of Conscience'
- ❖ **Article 26**- every religious group has the right to maintain and establish institutions for religious purposes.
- ❖ **Article 27**- the state won't compel any citizen to pay extra taxes for the maintenance or promotion of any religious institution or religion.
- ❖ **Article 28**- allows educational institutions maintained by different religious groups to impart religious instruction
- ❖ **Articles 29 and 30** provide educational and cultural rights to the minorities.
- ❖ **Article 51 A**- obliges that all citizens of India promote harmony and the spirit of common brotherhood to value and preserve the rich heritage of the composite culture.

### **Secularism and Article 25 of the Constitution of India**

The Constitution of India guarantees six fundamental rights to its all citizens, and one of these rights is the freedom of religion.

Article 25 provides:

- ❖ Freedom of Conscience
- ❖ Right to Practice any Religion
- ❖ Right to Propagate any Religion
- ❖ Right to Profess any Religion

Article 25 covers religious beliefs, and religious practices as well. And these rights are available for citizens and non-citizens as well.

### **2.3.12. 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.

### 2.3.13. DEMAND FOR HINDU RASHTRA

Most Right Wing Hindu organisations like RSS, Bajrang Dal, Vishwa Hindu Parishad have demanded that India should be declared a "Hindu nation" by constitution to safeguard the rights and life of Hindus in this largest democracy.

As far citizens concerned, only 7/20th Indian Hindus are in the favour of making India as Hindu Rashtra.

Nearly two-thirds of Indian Hindus (64% of the population) say that it is very important to be Hindu to be truly Indian or citizen of India.

As of 28 July 2020, there were pleas going on Supreme Court of India to remove the words secular and socialist from the Preamble to the Constitution of India.

Recently ex-Rajya Sabha MP Subramanian Swamy appealed to the Supreme Court of India for deletion of "Socialist" & "Secular" words from Preamble to the Constitution of India.

### 2.3.14. COMPARISON WITH WESTERN SECULARISM

In the West, the word secular implies three things: freedom of religion, equal citizenship to each citizen regardless of their religion, and the separation of religion and state polity.

One of the core principles in the constitution of Western democracies has been this separation, with the state asserting its political authority in matters of law, while accepting every individual's right to pursue his or her own religion and the right of religion to shape its own concepts of spirituality.

Everyone is equal under law, and subject to the same laws irrespective of his or her religion, in the West.

In contrast, in India, the word secular means thorough-going separation of religion and state.

According to the Constitution of India, states Smith, there is no official state religion in India, schools that are wholly owned by the state cannot mandate religious instruction (Article 28), and tax-payers money cannot be used to support any religion (Article 27).

Overlap is permitted, whereby institutions that are not entirely financed by the state can mandate religious instruction, and state can provide financial aid to maintain religious buildings or infrastructure in accordance with law.

Furthermore, India's constitutional framework allows "extensive state interference in religious affairs".

According to R.A. Jahagirdar, in the Indian context, secularism has been interpreted as the equality before law, including of all religions, while the state is neutral.

Article 44 of the Directive Principles of State Policy adds, "the state shall endeavor to secure for the citizens a uniform civil code throughout the territory of India."

This intent for secular personal laws has been unsettling especially to Indian Muslims, states Smith, in part because they view the alteration of Muslim personal law to be a "grave violation of their freedom of religion".

The term secularism in India also differs from the French concept for secularity, namely *laïcité*.

While the French concept demands absence of governmental institutions in religion, as well as absence of religion in governmental institutions and schools, the Indian concept, in contrast, provides financial support to religious schools.

The Indian structure has created incentives for various religious denominations to start and maintain schools, impart religious education (optionally), and receive partial but significant financial support from the Indian government.

Similarly, the Indian government has established statutory institutions to regulate and financially administer the historic Islamic Central Wakf Council, historic Hindu temples, Buddhist monasteries, and certain Christian religious institutions.

### 2.3.15. INDIAN SECULARISM VS. SECULARISM IN THE WEST

Over the years India has created its own concept of Secularism which is different from the Western concept of Secularism.

Indian Secularism	Secularism in the West
All religions get equal protection from the state	The state is separate from the religious groups or institutions' functioning.
There no clear demarcation between religion and state in India	Here Secularism refers to the complete separation between religion and state
Provides partial financial support for religious schools	Western model doesn't give financial support to any religious institution

Rights of religious communities and individuals are protected	Focus given to individual rights
The role of religious bodies is big and contributes to Indian politics	The role of religious bodies is small in national politics.
No one religion dominates Indian society	Christianity is the most reformed and single-dominant religion in the state.

### 2.3.16. LAW OF SECULARISM IN INDIA

Indian concept of secularism, where religious laws are applicable to certain minorities and the state is expected to even-handedly involve itself in religion, is a controversial subject.

Any attempts and demand by the Indian populace to a uniform civil code is considered a threat to right to religious personal laws by Indian Muslims.

#### Shah Bano Case

In 1978, the Shah Bano case brought the secularism debate along with a demand for uniform civil code in India to the forefront.

Shah Bano was a 62-year-old Muslim Indian who was divorced from her husband of 44 years in 1978.

Indian Muslim Personal Law required her husband to pay no alimony. Shah Bano sued for regular maintenance payments under Section 125 of the Criminal Procedure Code, 1978.

Shah Bano won her case, as well as appeals to the highest court. Along with alimony, the Chief Justice of the Supreme Court of India wrote in his opinion just how unfairly Islamic personal laws treated women and thus how necessary it was for the nation to adopt a Uniform Civil Code.

The Chief Justice further ruled that no authoritative text of Islam forbade the payment of regular maintenance to ex-wives.

The Shah Bano ruling immediately triggered controversy and mass demonstrations by Muslim men. The Islamic Clergy and the Muslim Personal Law Board of India argued against the ruling.

Shortly after the Supreme Court's ruling, the Indian government with Rajiv Gandhi as Prime Minister, enacted a new law which deprived all Muslim women, and only Muslim women, of the right of maintenance guaranteed to women of Hindu, Christian, Parsees, Jews and other religions.

Indian Muslims consider the new 1986 law, which selectively exempts them from maintenance payment to ex-wife because of their religion, as secular because it respects Muslim men's religious rights and recognises that they are culturally different from Indian men and women of other religions.

Muslim opponents argue that any attempt to introduce Uniform Civil Code, that is equal laws for every human being independent of his or her religion, would reflect majoritarian Hindu sensibilities and ideals.[20][67]

### 2.3.17. WOMEN'S RIGHTS IN INDIA

Some religious rights granted by Indian concept of secularism, which are claimed as abusive against Indian women, include child marriage, polygamy, unequal inheritance rights of women and men, extrajudicial unilateral divorce rights of Muslim man that are not allowed to a Muslim woman, and subjective nature of shariat courts, jamaats, dar-ul quzat and religious qazis who preside over Islamic family law matters.

Triple Talaq was banned in India, following a historic bill being passed on 30 July 2019.

### 2.3.18. STATE SUBSIDY FOR RELIGIOUS PILGRIMAGE

India continued offering liberal subsidies for religious pilgrimage after 1950, under its polymorphous interpretation of secularism.

The largest and most controversial has been the Haj subsidy program for the Islamic pilgrimage to Mecca, which was criticized as benefitting affluent Muslims and discriminatory against Hindus and Christians who did not get similar subsidy for trips to their own holy places.

The central government spent about \$120 million in Haj subsidies in 2011.

In 2012, the Supreme Court of India ordered an end to the religious subsidies program within 10 years.

According to a Wall Street Journal article, Indian Muslim leaders supported an end to the Hajj subsidies, because "hajj must be performed with money righteously earned by a Muslim, and not on money from charity or borrowings.

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## 2.4. DISASSOCIATION OF STATE FROM RELIGION

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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.

### 2.4.1. STATE RELIGION SYSTEM

A state religion (also called official religion) is a religion or creed officially endorsed by a sovereign state. A state with an official religion (also known as confessional state), while not a secular state, is not necessarily a theocracy.

State religions are official or government-sanctioned establishments of a religion, but the state does not need to be under the control of the clergy (as in a theocracy), nor is the state-sanctioned religion necessarily under the control of the state.

Official religions have been known throughout human history in almost all types of cultures, reaching into the Ancient Near East and prehistory.

### 2.4.2. RELATIONSHIP BETWEEN RELIGION AND STATE

The state is neutral with regard to religion, in that it has no defining values of its own; instead, the state is a 'ring' within which different religious interests and opinions may freely coexist and participate in social and civic life on an equal basis.

### 2.4.3. IMPORTANCE OF SEPARATING RELIGION FROM STATE

It is important to separate state from religion to prevent domination of the majority religious group and violation of Fundamental Rights. Every individual has the freedom to embrace other religions and has the freedom to interpret other religions differently.

### 2.4.4. FIVE MODELS FOR STATE AND RELIGION

- ❖ Atheism
- ❖ Theocracy
- ❖ State Church
- ❖ Multiculturalism and
- ❖ Secularism

#### 1. 'Atheist' State

First, the atheist state. Atheism, in its most elemental form, is a-theism, i. e., the denial of the claims of theism.

Theism is the belief in the existence of a specific God: a personal, transcendent, perfectly benevolent, omnipotent creator of heaven, and Earth. This God is called *God*.

Atheism has a long history, but because in the past atheists were almost always persecuted and punished, it is difficult to ascertain *how many* atheists actually existed.

Usually, *atheism* is a label that philosophers hesitate to adopt to describe their own position in religious matters.

Because the label *atheist* was considered a stigma and could have serious consequences in some countries, many tried to avoid it, which means that we do not know how many atheists actually exist in the world.

So, for the same reason that we do not know how many *liberals* there are in North Korea or how many *critics of Islam* there are in Saudi

Not until the 19th century, when religious persecution became less severe, did atheists become more outspoken. Only then did a large-scale atheist 'coming out' occur.

The claim that atheism as a private doctrine inevitably leads to state atheism is clearly false.

It can be compared to smoking. People can decide that smoking is unhealthy and therefore not smoke, or quit smoking.

People can also *advise others* not to smoke. But it would be unjust to accuse the doctor who gives a person health advice of the ambition to 'force' that person to adopt a healthy lifestyle.

## 2. Theocratic State

Having discussed the first model of the relationship between state and religion, the atheist state, now move to the *prima facie* opposite model the religious fundamentalist or theocratic state, as see it in, for instance,

In the case of a theocracy, the representatives are not ordinary politicians but clerics with a powerful political ambition.

In a theocracy, religion is unavoidably political.

It is possible to distinguish two types of religion:

- (a) Religion as a framework of meaning for individual life.
- (b) Religion as a shared point of departure for the political community as a whole.

It sounds a bit strange, and that is why this terminology is not common, but it would be clarifying to distinguish between:

- (a) Religious religion.
- (b) Political religion.

The first certainly does not need to lead to the second. When Spinoza (1632–1677) identifies nature with God in his *Ethics*, it could be viewed as a religious position.

In the upcoming paragraphs, provide an extensive analysis of the theocratic state.

This model of the relationship between state and religion deserves more time than the first model, because the theocratic state is a kind of ideal for modern-day theoterrorists.

*A global report on the rights, legal status and discrimination against humanists, atheists and the non-religious* (2019), and all its predecessors, there is no freedom of religion or belief or freedom of speech in Saudi Arabia.

There is also no separation of Church and state, or anything that might be called *political secularism*.

The royal family, in cooperation with the religious establishment, forces all citizens to abide by the official Wahhabi interpretation of Islam.

Blasphemy and apostasy are punishable by death, although this ultimate punishment is not often carried out. Lesser-known crimes are ‘witchcraft’ and ‘sorcery.’

These are punishable by beheading or crucifixion. Not much is known about most of these cases because, as Amnesty International has said, wrongdoers are convicted by special courts to which the general public does not have access.

## 3. Political Islam and Terrorism

Since the terrorist attacks of 9/11, Saudi Arabia has been closely monitored by the United States and other countries. Domestic terrorist violence forced the Kingdom to reconsider its approach to religion and civil liberties.

In 2004, there was a terrorist attack in Khobar that killed 22 people. After that, the regime was forced to take the terrorist threat seriously.

The fact that religion is not just an instrument used *by* the government but also *against* the Saudi ruling family becomes clear in 2001.

Both models, the atheist state and the theocratic state do not seem very attractive.

At least, they are not in harmony with what one could call *individual human rights*, such as the right to freely choose one's religion or the right to *reject* a religion that no longer appeals.

Contrary to all expectations, theocracy is back in force nowadays. The atheist state has more or less disappeared from the world, while the theocratic state, against all expectations, is enjoying a considerable revival.

'Religion and faith in God have made a big comeback. In the past decades, principles of theocratic governance have accrued significant support from the public all over the world,' Ran Hirschl writes.

This seems to be true. But the quotation does not say what this means, exactly. It also means that, at the time thousands of young people from Europe are waging a 'Jihad' to establish a caliphate in Syria and Iraq. They do not fight for *democracy*, but for *theocracy*.

Exactly what constitutes a theocratic state is, of course, open to debate. From a certain perspective, there are no 'true' theocratic states, because God does not involve himself in worldly affairs.

However, we can further specify our definition: a theocratic state is a state in which a large part of the population *thinks* that God runs the state, or where the ruling classes *claim* that they run the state on the basis of divine commands.

Many people who live in Western democracies will consider that last statement to be rather brash. They believe that things are 'much more complex.' But the question is: *what* is so complicated then?

What makes it complicated for many people is that they believe there is no such thing as universal values.

Many people believe that democracy may be right for 'us,' but not for 'them,' for people in other parts of the world, with other mores and attitudes.

Many people believe that although freedom of religion is important to 'us,' it is not to 'them,' the people in other countries and cultures.

This attitude runs counter to the perspective the Universal Declaration of

Human Rights hoped to establish in 1948. Article 18 of the Universal Declaration of Human Rights, passed by the United Nations in 1948, says the following:

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

So, the freedom to change religions is not some sort of vague moral demand, but a basic human right.

However, what worries many commentators when, for instance, Saudi Arabia or Iran is criticized in the Western world, is that they believe that *the West* does not have the right to judge. They believe this to be 'arrogant,' 'judgmental,' and 'intolerant.'

#### 4. State Religions

The distinction that is usually made between a theocracy (model 2) and a country that has a state religion (model 3) is that a system with a state religion *allows other religions to exist alongside it*.

Proponents of state religions usually claim that their system is a good idea, because members of minority religions are not *persecuted*. And it is true that in a state-religion system, dissenters are not necessarily persecuted.

For instance, in 21st century England, no one is persecuted for not adhering to the Anglican Church (as was the case under Henry VIII). But does that make a state religion an appealing idea? Not quite, because the position of minorities, both religious and non-religious, in a country that has a state religion is not ideal. Because they *are* discriminated against.

After all, the state chooses a single religious position and grants it privileges. In other words, although model 3 of the relationship between Church and state is better than models 1 and 2, it still does not fully satisfy.

Especially in countries with a high level of secularization and religious pluralism, state religions create inequality in the form of religious privileges for a specific part of the population, and this undermines the legitimacy of the state.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof.

As Brian Grim concludes in a country comparison on the freedom of religion, the First Amendment protects minority religions (and the state) against the tyranny of a dominant religion, and the Second Amendment protects religion against the tyranny of the state.

The waning of state religions has been a gradual process in the Western world. In countless matters, the privileges of a single religion (often Christianity) granted by the state have been challenged.

Another subject that has created a big stir is that of religiously neutral education. The American lawyer and human rights activist Clarence Darrow (1857–1938) made a big contribution on this point.

Darrow was born in a family that was once religious but had gradually lost its faith. Although Darrow's parents no longer believed, however, they still did not want to expose their children to the social stigma of non-belief. So, they feigned adherence to the faith, and the children were sent to Sunday school.

Darrow later became one of the most iconic jurist in the United States. He specialized in labor law, but he also defended many freethinkers and anarchists.

In the modern world, a system with a state religion is increasingly viewed as an anomaly, for the reasons mentioned.

According to the fifth model (the secular or agnostic state), which we will discuss after this, this is still wrong. But first we will further analyze the fourth model of the relationship between religion and state, because that is really what Norway has now become.

## 5. Multiculturalist State

The fourth state tries to avoid the problem of unequal treatment by trying to support *all religions* equally. The state does not have an obligation to a single religion, but to all of them: the obligation to treat them all the same.

This, apparently, is also the ambition of the Norwegian state, as we saw in the previous paragraph. This model is often inspired by a type of discourse that can be qualified as *multiculturalist*.

Multiculturalism was developed by theorists like Bhikhu Parekh and Charles Taylor who wanted to give religious and ethnic communities special rights in relation to the state, for instance to resolve their own legal disputes.

Multiculturalists advocate, for instance, for special Jewish and Islamic courts to settle the disputes of members of those religious communities. And the state, or the national community, is expected not to interfere in intercommunal affairs.

As said, the multiculturalist state does not just discriminate against other worldviews, but also against non-believers (agnostics, atheists, and humanists—those who do not belong to a religious denomination).

Moreover, in a world filled with a plethora of religious beliefs, it is nearly impossible to distinguish religious beliefs from non-religious beliefs.

This multiculturalist non-judgmentalism prevented all sorts of unsavory practices taking place among ethnic and religious minorities from being addressed. The most famous of these is female genital mutilation.

Again of course, it would be going much too far to claim that multiculturalists *advocate* such practices. But the problem is: they also do not feel it is their place to *judge* (and reject) these things.

Multiculturalism is a philosophy that turns appeasing what is wrong into a virtue.

In everyday language, the word *multiculturalism* is sometimes also used to simply describe pluralism.

On 15 November 2006, at the height of the Danish cartoon crisis, British journalist and intellectual Christopher Hitchens (1949–2011) gave a lecture in Hart House, at the University of Toronto, Canada.

Canada is a country where multiculturalism is official government policy, and unfortunately, it has frequently had serious and often negative consequences.

One of the biggest problems seems to be that 'tolerance' too often means tolerance for the intolerant, and 'respect' means respect for the disrespectful.

Hitchens addressed this decadence in his lecture at the height of the crisis. He criticized his audience for the sympathy that existed, not for the Danish cartoonists that had decried the radicals, but for the extremists who were trying to suppress free speech. Hitchens said to the room: 'Shame on you, ladies and gentlemen.'

And that is the truth of it: freedom that is not defended is destined to disappear, at least if people *let it happen*.

Unfortunately, multiculturalism as a political philosophy is at the root of respect for disrespectful fanaticism. Still, many of Moller Okin's colleagues at the university found it hard to give up their multiculturalist perspectives.

Based on these considerations, conclude that it seems the better course to give up all state aid to religion and adopt a religiously neutral posture in everything involving the state. This is the fifth model of the relationship between state and religion, which we will examine now.

## 6. Agnostic or Secular State

This last state can be called the *secular state* or the *agnostic state*. It is the fifth model of the possible relationships between state and religion.

Before examine this model more closely, we must make a note on semantics.

An *agnostic* is someone who does not adopt a position on the question if God exists. He suspends his judgment about this.

A great advantage of the agnostic state is that it does not make a distinction between its citizens. The agnostic state treats all citizens equally.

The agnostic or secular state does not *combat* the religious convictions of its citizens, but it does not *defend* any religious position either. The agnostic state allows all citizens worship the gods of their choice.

As such, agnosticism (or secularism) with regard to religion seems a wise path to take when it comes to government policy. A state that has adopted political agnosticism or secularism as its official governing principle is France.

To make this 'living together' possible, it is important that the state does not identify itself with what divides people: their religion.

### 2.4.5. PROBLEM OF RELIGION OF THE STATE

1. The permanent purpose of the Church in her relations with the state is to maintain her doctrine of juridical and social dualism, under the primacy of the spiritual, against the tendency to juridical and social monism, under the primacy of the political, which is inherent in the state, to a greater or less degree, whether the state be pagan, Christian, or secularized in the modern manner.

Moreover, the traditional effort has been not only to maintain this doctrine as a doctrine but also to give it such institutional embodiment within every particular historical context as will make it operative within that context.

2. More concretely, the Church asserts three principles as permanently controlling in her relations with the state.

These principles are of themselves transtemporal, being rooted in the nature of things; they are therefore necessarily exigent in all temporal situations.

The first is rooted in the nature of the Church; the second, in the nature of man as presently situated in a supernatural order; the third, in the nature of civil society as a naturally necessary sphere of human life and development toward the perfection of human personality.

- (a) The first principle is that of the freedom of the Church.

The formula has two senses.

There is the freedom of the Church understood as the spiritual power—her freedom to teach, rule, and sanctify, with all that these powers imply as necessary for their free exercise.

And there is the freedom of Church understood as the Christian people—their freedom to hearken to the doctrine of the Church, obey her laws, receive at her hands the sacramental ministry of grace, and live within her universal fold their integral supernatural life.

This principle is rooted in the nature of the Church as a spiritual power and a supernatural society independent of the state in origin, end, and function, the unique means and milieu of man's eternal salvation, which as such claims the primacy over the order of man's terrestrial life and all its social forms.

Therefore, the principle of the freedom of the Church asserts the principle of the primacy of the spiritual.

- (b) The second principle is that of the necessary harmony between the two laws whereby the life of man is governed, and between the whole complex of social institutions and the exigences of the Christian conscience.

This harmony establishes a unity of order in human social life, based on the distinction of orders (ecclesiastical and civil) in which man must live, and on a recognition of the primacy of the spiritual order and the law which governs it.

This principle derives from the nature of man as called in the present dispensation to be at once citizen and Christian and one human person.

Hence, he has a right to demand that a unity of order should prevail in society, in order to protect the integrity of his personality, his spiritual freedom, and his full possibilities of self-fulfilment.

- (c) The third principle is that of the necessary co-operation of the two powers and societies—a co-operation that is ordered and bilateral.

The Church *suo modo* is to co-operate with the state, and the state *suo modo* is to co-operate with the Church.

Each act towards its own distinct end, which is ultimate in its own order; but since these two ends, temporal and spiritual, are ordered ends of man, the operations of Church and state must be ordered into a co-operation, to the end that the ordered good of man may be achieved.

This principal springs from the nature of civil society as an expression of the social nature of man and a sphere of human perfection.

For the run of men the Christian life of faith and grace is morally impossible apart from those conditions of freedom, justice, order, social charity, and a sufficiency of material goods and cultural opportunities, to whose creation society and in its own sphere the state are by nature committed.

On the other hand, the creation of these conditions of social order is impossible without religion and the Church. Hence the ordered bilateral co-operation of both state and Church is necessary towards an end which is under different aspects common to both.

And this co-operation must be ordered. It is not the direct function of the Church to create a social order, any more than it is the direct function of the state to save souls.

The contribution of each to the work of the other is indirect but indispensable; the Church creates a Christian spirit within the temporal order, and the state aids in creating a temporal structure that may be a proper milieu of the Christian spirit.

3. These three principles, in order that they may be summoned from the sphere of abstraction and made effectively regulative of Church-State relationships in the actual world of human life, require concrete application.
4. What necessitates changing applications of principle and this vital process of adaptation is the changing character of "the state."

The principles of the Church in the matter of her relation to the state do not change; but the reality to which she must relate herself is a variable, not only in its institutional forms and processes but also in the idea that men make of it.

There are indeed absolute principles of politics, universal in their application; but their application is relative to complex historical factors, and even the theoretical statement of them is subject to revision in the light of enlarged political experience.

5. The legal institution known as the state-church, and the later embodiment in the written constitutional law of territorial states of the concept of Catholicism as "the religion of the state," represent an application of Catholic principles to the complex political, social, religious, and cultural conditions prevailing in the modern state, as it appeared on the dissolution of medieval Christendom, took form in the era of political absolutism, flourished in the era of "confessional absolutism" (to use Eder's phrase)<sup>8</sup> under the royal

governments in the "Catholic nations" of post-Reformation Europe, and sought reinstatement in the monarchic restorations of the nineteenth century.

As a necessary adaptation of principle this legal institution was at first tolerated by the Church; later, in the circumstances of fixed religious divisions, it became the object of more positive acquiescence.

6. Since the institution of the state-church was an adaptation to a particular historical context, it does not represent a permanent and unalterable exigence of Catholic principles, to be realized in any and all historical situations in which there is verified the general hypothesis of a "Catholic population."

This legal institution need not be defended by Catholics as a sort of transtemporal "ideal," the single and only institutionalized form of Church-State relationships which can claim the support of principles, the unique "thesis" beside which all other solutions to the Church-State problem must be regarded as "hypothesis," provisional concessions to *force majeure*.

Where the conditions of its origin still more or less prevail, the institution of the state-church is still the object of defence.

7. Such a development is presented by the democratic state. The term does not designate the special type of state which issued from French Revolutionary ideology and Continental Liberalism.

The term refers to the political idea of the state derived from "the liberal tradition" of the West, which has been best preserved, though not guarded in its purity, in the Anglo-Saxon democratic tradition.

Continental Liberalism was a deformation of the liberal tradition; it was in effect simply another form of absolutist state-monism, to which the liberal tradition stands in opposition.

Democracy today presents itself with all the force of an idea whose time has come. And there are two reasons why it is the present task of Catholics to work toward the purification of the liberal tradition and of the democratic form of state in which it finds expression, by restoring both the idea and the institutions of democracy to their proper

Christian foundations. First, this form of state is presently man's best, and possibly last, hope of human freedom.

Secondly, this form of state presently offers to the Church as a spiritual power as good a hope of freedom as she has ever had; it offers to the Church as the Christian people a means, through its free political institutions, of achieving harmony between law and social organization and the demands of their Christian conscience.

Finally, by reason of its aspirations towards an order of personal and associational freedom, political equality, civic friendship, social justice, and cultural advancement, it offers to the Church the kind of co-operation which she presently needs, and it merits in turn her co-operation in the realization of its own aspirations.

8. Consequently, the theological task of the moment is not simply to carry on the polemic against Continental Liberalism.

It is also to explore, under the guidance of the Church, the possibilities of a vital adaptation of Church-State doctrine to the constitutional structure, the political institutions, and the ethos of freedom characteristic of the democratic state.

To this task the theologian is urged by Pius XII's affirmation of the validity of the democratic development and the new concept of "the people" that it has brought into being.

The concept of "the people" is the crucial one in this present day, as it was in the past age that saw the birth of the institution of the state-church, which was itself based on a particular concept of "the people."

The political teaching of Pius XII (and of Pius XI) represents considerable progress over the political teaching of Leo XIII; and this progress invites to a commensurate development of the theory of Church-State relations.

In order that this development may be organic in the Catholic sense, a work of discernment has to be done on tradition—the rational political tradition of the West, the Church's theological tradition, and her tradition of practical conduct in the face of the changing realities of the political order.

It is not a matter of debating the "thesis" versus the "hypothesis"; these categories are related to a particular and predominantly polemic state of the question. The doctrinal problem is to discern in their purity the principles that are at the heart of tradition.

The categories of discussion are "principle" and "application of principle," or (what comes to the same) "ideas" and "institutions."

Certainly, in the conditions of the twentieth century, when a new revolutionary movement has violently altered the nineteenth-century state of the question, it would be an abdication of the theological task, if the theologian were to remain simply the literal exegete of Leo XIII, as if somehow the total doctrine and practice of Church-State relations had reached their definitive and ultimate stage of development in the Leonine *corpus*.

Such an abrupt closure of development would be altogether untraditional. It would be to repeat the mistake of the fourteenth- and fifteenth-century canonists, who supposed that with the "traditional" theory of society expressed in the Bull *Unam Sanctam* and with the "traditional" canonical doctrine of the direct power, Catholic tradition had received in every respect its permanent and unalterable statement.

9. Concretely, the present problem concerns the provision guaranteeing "the free exercise of religion" that has become characteristic of the democratic state constitution.

At least, this is usually conceived to be the major aspect of the problem. In fuller form the problem may be stated as follows: can the Church accept, as a valid adaptation of principle to the legitimate idea of democratic government and to the historically developed idea of "the people" (to which democratic government appeals for its

legitimacy) a constitutional system of Church-State relations with these three characteristics:

1. the freedom of the Church is guaranteed in a guarantee to the people of the free exercise of religion;
2. the harmony of law and social institutions with the demands of the Christian conscience is to be effected by the people themselves through the medium of free political institutions and freedom of association;
3. the co-operation between Church and state takes these three forms:
  - (a) constitutional protection of the freedom of the Church and all her institutional activities;
  - (b) the effort of the state to perform its own function of justice, social welfare, and the favoring within society of those conditions of order and freedom necessary for human development;
  - (c) the effort of the Church, through the action of a laity conscious of its Christian and civic responsibilities, to effect that christianization of society in all its dimensions which will enable and oblige the state, as the instrument of society, to function in a Christian sense.

With regard to the special problem of religious freedom one remark may be made. There would seem to be a valid analogy between the constitutional provision for religious freedom in the democratic state and the legal institution of the state-church in the post-Reformation monarchic states, in the sense that both represent an analogical adaptation to analogous situations.

The latter institution was an adaptation of principle to two facts:

1. the emergence of the modern state as a "person," as autonomous, with an autonomy that extended to state determination and tutelage of the religion of the people; with this fact is allied the concept of "the people" as purely passive in the face of government, whose purposes are determined apart from consultation of the people;
2. the religious division of universal Christian society into separate and autonomous Catholic and Protestant nations and states. The former institution is an adaptation to two analogous facts:
  1. the emergence of "the people" into active self-consciousness, into a spiritual autonomy that extends to a rejection of governmental determination or even tutelage of their religion; with this fact is allied the concept of "the state" as the instrument of the people for limited purposes sanctioned by the people;
  2. the religious division within territorial states between persons of different religions. When they are viewed in this historical perspective, it is difficult to see why one institution is any less, or more, an adaptation of principle than the other, why one should be considered more valid and vital than the other, why one has a greater right to claim the support of principle than the other.

Actually, from the standpoint of principle the crucial point is not the fact of religious unity or disunity, with the former basing a "thesis" and the latter an "hypothesis"; for both situations are predicated on a disruption of Catholic unity in the proper sense.

The crucial question is whether the concept of the state and the concept of the people that undergird the legal institution of the state-church are any more rational than the concept of the state and the concept of the people that undergird the legal institution of religious freedom.

The answer would certainly seem to be that the latter concepts are more rational and better founded in Christian thought.

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## 2.5. ACCEPTANCE OF ALL FAITHS

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( If we truly want to have a society at peace with itself, need to move from merely tolerating each other's mere presence to acceptance and understanding.

Swami Vivekananda said that "must not only tolerate other religions, but positively embrace them, as truth is the basis of all religions"

Omnism is the respect of or belief in all religion. Those who hold this belief are called omnists.

In recent years, the term has been resurfacing due to the interest of modern-day self-described omnists who have rediscovered and begun to redefine the term.

Omnism is similar to syncretism, the belief in a fusion of faiths in harmony.

However, it can also be seen as a way to accept the existence of various religions without believing in all that they profess to teach.

Many omnists say that all religions contain truths, but that no one religion offers all that is truth.

### 2.5.1. CONCEPT OF ACCEPTANCE OF FAITHS

A pleasure to be here today to address the Interfaith Conference. India has been home to all the great religions of the world.

Society has, for centuries, provided a unique social and intellectual environment in which many distinct religions have not only co-existed peacefully but have also enriched each other.

The spirit of pluralism and accommodation of cultural diversity pervades the Constitution of India as well as the dominant political discourse in the country.

The Constitution lays down that the conduct of state shall be governed by the principle of secularism, that state action must be determined by fairness, non-partisanship and impartiality.

The state shall treat all religions in the country with equal respect, that it shall not privilege one religion or community over others, that it shall provide equal opportunities to the followers of all religions.

The institutions of the state are expected to ensure that the principle of secularism is observed in letter and spirit in public life.

Swami Vivekananda said that we "must not only tolerate other religions, but positively embrace them, as truth is the basis of all religions".

Tolerance is a virtue. It is freedom from bigotry. It is a version of the golden rule in that, insofar as want others to treat us decently, we need to treat them decently as well.

It is also a pragmatic formula for the functioning of society without conflict between different religions, political ideologies, nationalities, ethnic groups, or other us-versus-them divisions.

Acceptance goes a step beyond tolerance. It is a person's assent to the reality of a situation, recognising a process or condition without attempting to change it, protest, or exit.

Moving from tolerance to acceptance is a journey that starts within ourselves; within our own understanding and compassion for people who are different to us.

Dialogue removes misunderstanding and promotes empathy and understanding. Dialogue is essential for developing any understanding. And in this crucial task interfaith dialogue plays an important role.

The purpose of interfaith dialogue is to increase our understanding of and respect for other religious systems and institutions, thereby increasing our appreciation of their values.

To promote real understanding, inter-religious and interfaith dialogue has to be more than mere words or talk.

It must include human interaction and relationships.

It should be about people of different faiths coming to a mutual understanding and respect that allows them to live and cooperate with each other in spite of their differences.

It has to be a cooperative and positive interaction between people of different religious traditions, at both the individual and institutional level.

Each party remains true to their own beliefs while respecting the right of the other to practise their faith freely.

Kerala has had a long tradition of religious pluralism. It is a state that has the oldest traditions of Islam and Christianity in India and is known for the relative harmony that exists between the various religious groups.

Historically, there have been many instances when refuge has been provided to religious groups seeking freedom from religious and political persecution.

In AD 52, when St. Thomas came to Kerala, he was received with open arms. Islam arrived through Malik Ibn Dinar, and a team of believers, who came from Saudi Arabia in the seventh century and set up the Cheraman Mosque.

The Cochin or Malabar Jews, of Mizrahi and Sephardi heritage, are one of the oldest groups of Jews in India. The organisers of this Interfaith Conference are the inheritors of a

great tradition. Their effort to promote understanding and acceptance among various communities is commendable. I wish them all success.

### 2.5.2. CONTEMPORARY USAGE

Contemporary usage has modified "belief in all religions" to refer more to an acceptance of the legitimacy of all religions.

The Oxford English Dictionary elaborates that an omnist believes "in a single transcendent purpose or cause uniting all things or people".

Omnists interpret this to mean that all religions contain varying elements of a common truth, that omnists are open to potential truths from all religions.

The Oxford dictionary defines an omnist as "a person who believes in all faiths or creeds; a person who believes in a single transcendent purpose or cause uniting all things or people, or the members of a particular group of people".

Unitarian Universalism, which grew out of the Protestant Reformation, practices Omnist beliefs.

Other notable interfaith organizations include the Church for the Fellowship of All Peoples and The Parliament of the World's Religions was the first organization with the goal to unite all religions.

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## 2.6. ENCOURAGING NON-DISCRIMINATORY PRACTICES

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### 2.6.1. CONCEPT OF NON-DISCRIMINATORY PRACTICES

The practice of treating people, companies, countries, etc. in the same way as others in order to be fair: a non-discrimination law/policy/provision/rule.

"The principle of non-discrimination seeks "to guarantee that human rights are exercised without discrimination of any kind based on race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status such as disability, age, marital and family status, sexual.

In addition to those grounds, discrimination on certain other grounds may also be prohibited. These grounds include age, nationality, marital status, disability, place of residence within a country and sexual orientation.

Non-discrimination encompasses both positive and negative obligations - the obligation to refrain from discriminating or eroding equality and the obligation to protect and advance the fulfilment and enjoyment of the non-discrimination for all people.

### 2.6.2. MEANING OF NON-DISCRIMINATION

Non-discrimination is an integral part of the principle of equality.

It ensures that no one is denied their rights because of factors such as race, colour, sex, language, religion, political or other opinion, national or social origin, property or birth.

### 2.6.3. NEED FOR CONSIDER THE NON-DISCRIMINATION ✓

Non-discrimination whenever working on legislation, a policy or a program that draws distinctions between people or groups based on any of the following grounds:

- ❖ race ✓
- ❖ sex ✓
- ❖ disability, or ✓
- ❖ age. ✓

Non-discrimination whenever working on legislation, a policy or a program that draws distinctions between people or groups based on:

- ❖ colour ✓
- ❖ language ✓
- ❖ religion ✓
- ❖ political or other opinion ✓
- ❖ national or social origin ✓
- ❖ property ✓
- ❖ birth ✓
- ❖ nationality ✓
- ❖ marital status ✓
- ❖ place of residence within a country, or
- ❖ sexual orientation.

This includes direct or indirect distinctions and those that may have unintended consequences.

### 2.6.4. PRINCIPLES OF NON-DISCRIMINATION ✓

Non-discrimination is part of the foundations of the rule of law. As Member States noted in the Declaration of the High-Level Meeting on the Rule of Law, "all persons, institutions and entities, public and private, including the State itself, are accountable to just, fair and equitable laws and are entitled without any discrimination to equal protection of the law"(para. 2). ✓

They also dedicated themselves to respect the equal rights of all without distinction as to race, sex, language or religion (para. 3).

### 2.6.5. SCOPE OF THE NON-DISCRIMINATION

Discrimination is impermissible differential treatment among persons or groups that result in a person or a group being treated less favourably than others, based on one of the prohibited grounds for discrimination.

In addition to the grounds specifically enumerated in articles 2 and 26, discrimination is prohibited on 'other status'. The UN Human Rights Committee has not attempted to define this term, but has decided it on a case-by-case basis.

Among others, the following statuses have been held to qualify as prohibited grounds: age, nationality, marital status, disability, place of residence within a country and sexual orientation.

### **(a) Indirect discrimination**

Discrimination may be either direct (as described above) or indirect. Indirect discrimination could occur when a requirement or condition is neutral on its face but has a disproportionate or unintended negative impact on particular groups.

For example, a requirement for all employees to be over six feet tall before being employed in a particular industry, where there is no cogent evidence that a minimum height requirement is justified by the conditions in the industry, is not discriminatory on its face, but it would have a disproportionate impact on women, who are less likely to meet the height requirement than men, and may therefore constitute discrimination on the basis of sex.

### **(b) Prohibited grounds for discrimination**

Under Commonwealth law, the prohibited grounds for discrimination are set out in the *Racial Discrimination Act 1975*, *Sex Discrimination Act 1984*, *Disability Discrimination Act 1992* and the *Age Discrimination Act 2004*.

Each Act contains provisions setting out what constitutes prohibited discrimination.

For example, the Racial Discrimination Act provides that it is unlawful to do any act 'involving a distinction, exclusion, restriction or preference based on race, colour, descent or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of any human right or fundamental freedom in the political, economic, social, cultural or any other field of public life'. This formulation is drawn from the definition of 'racial discrimination' in the CERD.

The other Acts contain different tests for what constitutes discrimination, and also prohibit other conduct.

For example, the Disability Discrimination Act enables the making of Disability Standards in relation to areas in which it is unlawful to discriminate, and provides that contravention of a Disability Standard is unlawful.

### **(c) Legal recognition**

Article 16 of the ICCPR protects the right to be recognised everywhere as a person before the law.

The UN Human Rights Committee has stated that the right in article 16 is particularly pertinent for women.

It protects their capacity to own property, to enter into a contract and to exercise other civil rights without discrimination.

While article 16 entitles a person to legal recognition, it does not extend to legal capacity to act in all circumstances. Limitations on the legal capacities to act of children or mentally ill persons would not violate article 16.

#### (d) Complaints

Complaints made under these laws may be investigated and conciliated by the Australian Human Rights Commission. If the complaint is not resolved before the Commission, the complainant may apply to a federal court.

In addition to these powers, the Commission also has the power under the *Australian Human Rights Commission Act 1986* to investigate complaints about certain other matters. Unlike complaints made under the Racial Discrimination Act, Sex Discrimination Act, Disability Discrimination Act and Age Discrimination Act, complainants about these matters are not able to apply to federal courts.

These matters are:

- ❖ Breaches of the rights under the ICCPR, CRC, CRPD and a number of other Declarations and international instruments declared by the Attorney-General
- ❖ Discrimination in employment on the basis of race, colour, sex, religion, political opinion, national extraction, social origin, sexual orientation, age, criminal record, trade union activity, medical record, marital status, disability or impairment.

The *Fair Work Act 2009* contains numerous provisions protecting employees against discrimination in the workplace.

The Act prohibits the inclusion in a modern award or an enterprise agreement of terms that discriminate against an employee because of, or for reasons including, the employee's race, colour, sex, sexual orientation, age, physical or mental disability, marital status, family or carer's responsibilities, pregnancy, religion, political opinion, national extraction or social origin, unless the discriminatory term:

- ❖ Is due to the inherent requirements of a particular position
- ❖ Is due to the employment of an employee as a member of the staff of an institution conducted in accordance with a particular religion or creed and is taken in good faith to avoid injury to the religious susceptibilities of adherents of that religion or creed, or
- ❖ Relates to minimum wages for junior employees, employees with a disability or employees to whom training arrangements apply.

The Act provides for review of a modern award or an enterprise agreement referred to Fair Work Australia by the Australian Human Rights Commission.

The General Protection provisions in the Act prohibit an employer from taking adverse action, which includes discriminatory action, against an employee or prospective employee based on the person's race, colour, sex, sexual orientation, age, physical or mental disability, marital status, family or carer's responsibilities, pregnancy, religion, political opinion, national extraction or social origin, unless the action is:

- ❖ Not unlawful under any anti-discrimination law in force in the place where the action is taken
- ❖ Taken because of the inherent requirements of the particular position concerned, or
- ❖ Taken against a staff member of a religion or creed institution in good faith and to avoid injury to the religious susceptibilities of adherents of that religion or creed.

### **(e) Other conduct**

Some Commonwealth anti-discrimination legislation also prohibits other types of conduct.

For example, the Racial Discrimination Act prohibits acts that are likely to offend, insult, humiliate or intimidate another person where the act is done because of the race, colour or national or ethnic origin of the other person.

### **(f) Exemptions**

Some Commonwealth laws specifically exempt some measures from the prohibition on discrimination.

For example, the Age Discrimination Act exempts direct compliance with Commonwealth laws regarding taxation, social security, superannuation and migration, some health programs and youth wages.

The Disability Discrimination Act contains an exemption from the prohibition of discrimination in employment and in the other areas prohibited under Division 2 of Part 2 of the Act, if avoiding the discrimination would impose unjustifiable hardship on the person doing the discriminating.

There is also an exemption in relation to discrimination in employment if a person would be unable to carry out the inherent requirements of the work because of the person's disability.

### **(g) Special measures**

In some circumstances it is legitimate to take measures that assist or recognise the interests of particular groups in the community who may be disadvantaged.

These measures may seek to eliminate or diminish conditions which serve to perpetuate discrimination prohibited in the ICCPR and other human rights treaties.

Such measures, sometimes called 'special measures', are specifically recognised in CERD (to secure the advancement of certain racial or ethnic groups or individuals) and CEDAW (to accelerate equality between men and women).

Generally, such measures must be ended after the objectives for which they were taken have been achieved.

For example, numerous Indigenous-specific programs, which are aimed at addressing the underlying disadvantage confronting many Indigenous Australians, would qualify as special measures.

### 2.6.6. LIMITATIONS OF NON-DISCRIMINATION

The right to recognition as a person before the law in article 16 of the ICCPR is an absolute right.

This means that it cannot be limited or qualified under any circumstances.

As indicated above in the section on the scope of the non-discrimination, some Commonwealth laws specifically exempt some measures from the prohibition on discrimination.

Not all treatment that differs among individuals or groups will amount to prohibited discrimination.

Measures that are necessary to assist or recognise the interests of particular disadvantaged groups in the community ('special measures') will not be regarded as prohibited discrimination provided that they do not lead to the maintenance of separate rights for different racial groups and that they are not continued after the objectives for which they were taken have been achieved.

Under article 4 of the ICCPR, countries may take measures derogating from certain of their obligations under the Covenant in time of public emergency which threatens the life of the nation and the existence of which is officially proclaimed'.

Such measures may only be taken 'to the extent strictly required by the exigencies of the situation, provided that such measures are not inconsistent with their other obligations under international law and do not involve discrimination solely on the ground of race, colour, sex, language, religion or social origin.'

Although articles 2 and 26 are not listed among the obligations from which derogation is prohibited, it is clear from the terms of article 4 that measures of derogation must not discriminate on the basis of any of the grounds listed in it.

### 2.6.7. ARTICLES FROM RELEVANT CONVENTIONS

#### Article 2

1. Each State Party to the present Covenant undertakes to respect and to ensure to all individuals within its territory and subject to its jurisdiction the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
2. Where not already provided for by existing legislative or other measures, each State Party to the present Covenant undertakes to take the necessary steps, in accordance with its constitutional processes and with the provisions of the present Covenant, to adopt such laws or other measures as may be necessary to give effect to the rights recognized in the present Covenant.

**Article 26**

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

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**PART- A**

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**TWO MARKS QUESTIONS AND ANSWERS****1. *What is secularism?***

Secularism is the principle of the separation of the government institutions and persons mandated to represent the state from religious institutions and religious dignitaries.

**2. *What is mean by secularism.***

Secularism means setting up democratically elected governments and laws passed by parliament and legislatures uninfluenced by religious dictates and scriptures.

**3. *What is secular society?***

In studies of religion, modern democracies are generally recognized as secular. This is due to the near complete freedom of religion, and the lack of authority of religious

**4. *What is secular values?***

The secular mind is better equipped than religion to reach reasoned and compassionate judgments. Religious minds tend to become irrational and fanatical leading to inter religious differences, violence and bloodshed.

**5. *Define secular values.***

Secular values are simply those values derived not from any religious source. Separate from any religious concerns. All stemming from "Secular" meaning not connected to any dogma or doctrines. Anything said to be secular including values, is that which has been reached through purely 'human' means.

**6. *What are the three secular values?***

- ❖ Similarly, freedom of thought is supported by secularism.
- ❖ Order is supported by secularists, specifically in that one's beliefs should not be permitted to disturb the civil peace.
- ❖ Religious tolerance is supported both for people of other religions and a lack of piety demonstrated by members of one's own religion.

**7. What is mean by secularism?**

- ❖ It also means that all religions are given equal status, recognition, and support from the state.
- ❖ It can also be defined as the doctrine that promotes the separation of state from religion.
- ❖ No discrimination or partiality should be given on the basis of religion.

**8. What is disassociation of state from religion?**

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.

**9. What is state religion system?**

A state religion (also called official religion) is a religion or creed officially endorsed by a sovereign state. A state with an official religion (also known as confessional state), while not a secular state, is not necessarily a theocracy.

**10. Explain relationship between religion and state.**

The state is neutral with regard to religion, in that it has no defining values of its own; instead, the state is a 'ring' within which different religious interests and opinions may freely coexist and participate in social and civic life on an equal basis.

**11. What is acceptance of all faiths?**

Truly want to have a society at peace with itself, need to move from merely tolerating each other's mere presence to acceptance and understanding. Swami Vivekananda said that "must not only tolerate other religions, but positively embrace them, as truth is the basis of all religions".

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**PART- B [13 MARKS QUESTIONS]**

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1. Explain Secularism in India and its principles.
2. What are the features, objectives and purpose of Indian secularism?
3. What are the types of Secularism?
4. What are the advantages and dis advantages of secularism?
5. Explain briefly understanding of secularism in India.
6. Describe countering fascism and fanaticism to strengthen secularism and secular values in India.
7. What are benefits and nature of Secular values?
8. Explain the concept of secularism.
9. Describe briefly about history of secularism in Indian context.

10. What are the features and importance of secularism in India.
11. Explain the role and challenges of secularism in India,
12. Explain the current status of secularism in Indian context.
13. Secularism in the Indian Constitution. Explain.
14. What are the threats to Secularism? Explain.
15. Differentiate Indian Secularism vs. Secularism in the West.
16. What are the five models for State and Religion?
17. What are the problem of Religion of the State?
18. Explain the concept of acceptance of faiths.
19. Concept of non-discriminatory practices. Explain.
20. What are the needs and principles for consider the non-discrimination?
21. What are the scope of the non-discrimination?
22. What are the limitations of non-discrimination?

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# UNIT III

## SCIENTIFIC VALUES

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Scientific thinking and method: Inductive and Deductive thinking, Proposing and testing Hypothesis, Validating facts using evidence-based approach – Skepticism and Empiricism – Rationalism and Scientific Temper.

- ❖ Scientific thinking and method
  - ❖ Inductive and Deductive thinking
  - ❖ Proposing and testing Hypothesis,
  - ❖ Validating facts using evidence-based approach
  - ❖ Skepticism and Empiricism
  - ❖ Rationalism and Scientific Temper.
- 

### 3.1. SCIENTIFIC VALUES

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Scientific values include empirical adequacy, simplicity, complexity, scope, accuracy, fruitfulness, certainty, internal coherence, external consistency with accepted theories, replicability, precision, utility, quantification and objectivity.

Scientific values apply to both natural and man-made cultural resources. Even so, for the present study this effect is small for wind speeds in the range  $0 - 9 \text{ m s}^{-1}$  and probably not much higher for the range  $9 - 12 \text{ m s}^{-1}$

Scientific values are the potential of place to contribute information not available elsewhere, such as archaeological sites.

Scientific values of the study results Elucidating the mechanism of turbulent phenomenon is vital to control of complicated phenomenon of turbulence.

#### 3.1.1. CORE SCIENTIFIC VALUES

Core scientific values always operate with integrity and maintain the highest standards, supporting each other as a single team, to ensure our collective success.

It encourages differing viewpoints, individual authenticity and believe that diversity in every respect is a strength that leads to the best ideas winning.

#### 3.1.2. SCIENTIFIC VALUES

##### (I) Curiosity

A scientist shows interest and pays particular attentions to objects or events. Basically, asks questions and seeks answers.

**(ii) Honesty**

A scientist gives a truthful report of observations. Does not withhold important information just to please himself or others.

**(iii) Open-Mindedness**

A scientist listens to and respects the ideas of others. Accepts criticism and changes if reliable evidence contradicts believes.

**(iv) Skepticism**

A scientist bases suggestions and conclusions on evidences. When in doubt, ask questions the veracity of a statement in relation to the evidences presented.

**(v) Creativity**

A scientist can generate new and original ideas.

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## 3.2. SCIENTIFIC THINKING AND METHOD

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- ❖ Scientific thinking is the process of reviewing ideas using science, observations, investigational processes, and testing them to gain knowledge.
- ❖ The goal is to make outcomes of knowledge that may be meaningful to science.
- ❖ The scientific method is how scientists and researchers apply their scientific thinking.
- ❖ Scientific thinking is the ability – or actually the *habit* – of thinking like a scientist.
- ❖ It's what distinguishes the genuine expert on any subject from someone with only a shallow familiarity based on a couple of data points and some jargon.
- ❖ Flawed assumptions made too quickly can have long-lasting effects.
- ❖ It's important to keep an open mind so that when find new data can revise assumption.
- ❖ This process of updating beliefs based on new information is key to scientific thinking.
- ❖ Conclusions supported by evidence lead to rational decisions that encourage other people to trust opinion.
- ❖ Scientific thinking strengthens credibility, trustworthiness, and authority.

### 3.2.1. DEFINITION OF SCIENTIFIC THINKING

Kuhn defines scientific thinking as a “specific reasoning strategy”, in other words purposeful thinking that can be best thought of as “knowledge seeking”. It's not about science itself, or even scientific aptitude. Scientific thinking is something people *do*, not something they *have*.

It relies on the kind of rigorous, evidence-based thinking that is essential to science, but not specific to it. For these reasons, scientific thinking is engaged in by most people rather than a rarefied few.

### 3.2.2. DEVELOPMENT OF SCIENTIFIC THINKING

Science is the systemic study of the natural world through observation, investigation, reasoning, and testing. Scientific thinking develops from using scientific methods as a discipline to further scientific knowledge.

### 3.2.3. EXAMPLE OF SCIENTIFIC THINKING

An example of scientific thinking is how scientists and researchers follow the scientific method.

The scientific method involves:

1. asking questions
2. making observations
3. forming a hypothesis and prediction,
4. testing the hypothesis
5. coming to a conclusion

### 3.2.4. IMPORTANCE OF SCIENTIFIC THINKING

Scientific thinking and methods are essential to decrease bias in scientific studies.

Organized methods and objectivity in data collection and methods give evidence that only supports or denies the hypothesis and is replicable by other scientists.

### 3.2.5. ELEMENTS OF SCIENTIFIC THINKING

Sometimes, face a situation that might seem like a rush of complexity and frenzy.

For example –Sales may show an unexpected dip that can't be immediately explained.

Early assumptions might point to a downturn in internal performance, but perhaps there's more to it than that.

To manage complexity, it helps to build solid points of understanding, each refining assumption and leading through the problem, like stepping-stones across a river.

Stepping from one point to the next, start with an assumption, then challenge this with early information.

This helps to revise the assumption. Additional data takes a step further – transforming assumption into a stronger conclusion.

Getting through complexity by taking one careful step at a time is a better bet than leaping to a wobbly assumption that might strand in deep water.

### 3.2.6. SCIENTIFIC THINKING SKILLS

#### 1. Learn to distinguish between observables and assumptions

The brain uses automatic assumptions (heuristics) to get from observation to action as quickly as possible.

When look out of the window and see blue sky and sunshine, assume it's warm.

On questioning this assumption, by stepping outside, find it's cold. That's why in business need to verify natural assumptions:

Do know the client is happy with product, or are assuming so based on their buying record? Avoid mistakes, by asking good questions.

## 2. Be guided by questions, rather than task

Scientists take things slowly, only moving to the next step when they're sure of the last. The rest of us tend to gallop towards achieving the task.

If the numbers are down on last year, and the task is to improve them, then maybe we need to sell more products? Better, however, to ask questions each step of the way. Why were the numbers down? Let's answer that before racing towards a remedy.

## 3. For every question, create a working hypothesis

Having focused on a question, how will know when answered it? Scientists form assumptions (hypotheses), giving them a direction to go in. If their findings match their hypothesis, they're on the right track. If not, they need to revise their ideas, and ask new questions.

In everyday life, use hypotheses all the time, but rarely voice them. They lie hidden in a lot of discussions.

For example, someone asserts that sales are up 20% but profits only up 5%, indicating that we need to cut costs.

But the hidden hypothesis is that the disappointing profitability is caused by inefficiency. It may be or maybe the increased sales are of products with a lower profit margin.

In that case, the problem – if there is one – is more complex. Finding efficiencies might be the way forward but it's not the whole story.

### 3.2.7. SCIENTIFIC THINKING EXAMPLES

Beware – the brain craves clarity and will try to interpret something as 100% likely or 0% likely. And in the same way, it rather primitively divides scenarios into two groups: complex = no meaningful action possible; simple = let's fix it now!

Biased to seek out simplistic explanations that open the gates to action. This urge is best restrained by asking more questions and reshaping hypothesis. By rigorously and accurately finding causes, more likely to adopt appropriate reactions.

Being cautious is less fun than getting excited about a promising idea. So, too quick to latch on to something that sounds good.

Likewise, too slow to let go of what attached to. When new evidence contradicts existing beliefs, a defensive reaction is triggered in the brain.

Think of it like an immune system: the brain rejects and attacks information that would disrupt our model of the world.

In the example earlier, the concerns about sales led to early assumptions about internal performance. If, however the data shows that sales team are meeting KPIs, the problem may need more investigation.

New evidence may point to the fact that clients' budgets are shrinking in the face of uncertain economic data

The objective of a scientific approach is to develop interpretations of information that are accurate enough for leaders to rely on when deciding on a course of action.

Pursuing the process in search of definitive proof is likely to be an impossible task, nor is it necessary. Instead, what leaders principally need is reasonable grounds for action.

### 3.2.8. TYPES OF SCIENTIFIC THINKING

Scientific thinking is a useful skill in managing specific complex questions. Once mastered as a habit however, scientific thinking can continuously play a background role in helping us manage routine aspects of daily life.

In particular, the deluge of content and data experience in digital lives, at home and at work, can be overwhelming. It's deliberately attention-grabbing, seeking to persuade us to buy into its messaging, often literally.

Similarly, in the relentless pace of modern work, decisions are made at full tilt with the picture changing in real time. An ability to swiftly assess the evidence, data and analysis served up is pivotal.

Don't always have the time and space needed to step back and think, but going with the flow leaves us open to influence.

For example, that when Facebook switched its message alert from blue to red, engagement rocketed: the colour change triggered a decision to check the messages?

Marketing, media and PR professionals know how to influence our thoughts and behaviour in a thousand tiny ways. And every designer of websites and pitch books uses multiple micro-prompts to smooth the reader's path towards a decision.

So, there is a lot more compelling data around than there used to be and to resist its appeal – and keep as objective as possible – need to activate our critical faculties. That's what scientific thinking can do for us.

### 3.2.9. MEASURING SCIENTIFIC THINKING

Skeptics appreciate the true value of implementing the scientific method in their day to day lives.

Using the scientific method and practicing scientific thinking equates to more than just "asking for evidence." Having an inquiring mind is only a portion of what is required for scientific thinking.

There are strategies and knowledge that can strengthen scientific thinking (scientific cognition) abilities and improve the scientific method and many tests, assessments, and surveys designed to measure scientific thinking.

### (a) Define and Test

In the context of scientific research, clear conceptual definitions and testing procedures (operationalizations) are essential.

Concepts in science are determined after extensive examination of the phenomena; indeed, "The refinement of conceptual terms comes from the interplay of data and theory"

Concepts are formed through converging evidence. Once clear conceptualizations have been developed then measures of those concepts are designed.

Operationalizations involve precise, observable operations used in measuring outcomes.

It is important that these measures can be replicated by others, because it strengthens the evidence.

Failure to replicate raises a red flag and can indicate flawed methodology, invalid statistics, researcher misconduct, etc.

In an effort to improve scientific thinking, it is important to clearly define scientific thinking and be able to measure it.

### (b) Scientific Cognition Assessment

When thinking of science, focus on three major areas:

- ❖ Scientific cognition (thinking),
- ❖ Scientific literacy (general scientific knowledge), and
- ❖ Domain-specific science (knowledge in a single area of science).

This categorical thinking was the driving force behind the development of the Scientific Cognition Assessment.

Scientific *literacy* is not synonymous with scientific *cognition*. Numerous scales and devices are used to measure scientific literacy.

A precise, standard conceptualization of scientific literacy has not been demonstrated since the origin of the concept. In the context of my research scientific literacy is synonymous with *general scientific knowledge*.

At the very least, scientific cognition involves philosophy of science, scientific methodology, probability reasoning and elements of logic.

Scientific cognition requires specific cognitive abilities and specific elements of cognitive style (thinking disposition). Cognitive style reflects types of thinking that occur during typical performance conditions.

Typical performance conditions involve thinking or engaging in tasks when not being explicitly cued to maximize performance.

Drummond and Fischhoff, Dunbar and Fugelsang have all developed measures of scientific thinking, each taking a slightly different approach.

Drummond and Fischhoff found that measures of scientific reasoning were distinct from measures of scientific literacy, even though there was a positive association to measures of scientific literacy.

The final version of the measure developed by Drummond and Fischhoff consists of items derived from research method textbooks.

Thus, scientific reasoning is a measure of knowledge in research methodology, according to Drummond and Fischhoff's scale.

Dunbar's research on scientific thinking used a different strategy. Dunbar's research mostly involves examining cognitive processes underpinning thinking during the research process, rather than assessing scientific thinking with prescribed types of measure.

Fugelsang and colleagues examined strategies that scientists and non-scientists use to evaluate data that is consistent or not consistent with expectations.

The Scientific Cognition Assessment (SCA) was heavily influenced by the researchers mentioned here.

The SCA consists of similar questions used by other researchers on measures of scientific thinking.

After a more comprehensive development of the assessment, the SCA may at some point be used as a predictor for future outcomes including grades in science courses, performance in research labs, indicator of critical thinking, avoidance of superstitious beliefs, and so on.

### **(c) Better Scientific Thinking**

Skeptics are continuously developing their scientific thinking skills.

To enhance scientific thinking, including learning appropriate terms, considering the source providing information, using the expert-expert heuristic, avoiding the peer review myth, and basing beliefs on the weight of evidence.

Science is hard but learnable for most people. Scientific cognition is essentially analytical thinking that can and should be used in many situations.

At the very least, an emphasis on the philosophy of science, research methodology, probabilistic reasoning, and logic (inductive and deductive) are necessary.

In the process of developing scientific reasoning/thinking, it is important to identify clear concepts and measures of scientific thinking. Meaningful development in the area of scientific needs to be evaluated.

The measures mentioned here, as well as other testing procedures, can be useful in objective assessments of our skills as scientific thinkers.

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### **3.3. INDUCTIVE AND DEDUCTIVE THINKING**

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Inductive reasoning is a logical process based on experiences, observations, and facts to evaluate a situation and make a general assumption like a theory.

Deductive reasoning or top-down reasoning is based on using two logical assumptions. Generally, accepted as fact, to come to a logical conclusion.

### 3.3.1. INDUCTIVE THINKING OR REASONING

Inductive reasoning is the act of using specific scenarios and making generalized conclusions from them. Also referred to as “cause-and-effect reasoning,” inductive reasoning can be thought of as a “bottom up” approach.

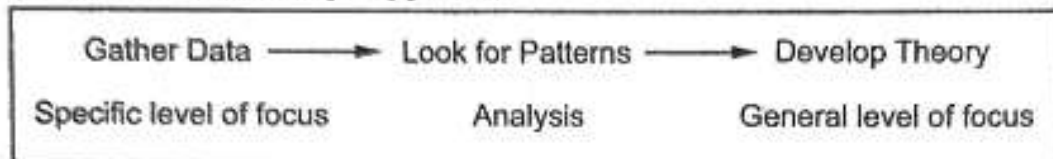


Fig. 3.1.

#### Cogent and Un-cogent Arguments

Strong arguments are ones where if the premise is true then the conclusion is very likely to be true.

Conversely, weak inductive arguments are such that they may be false even if the premises they are based upon are true.

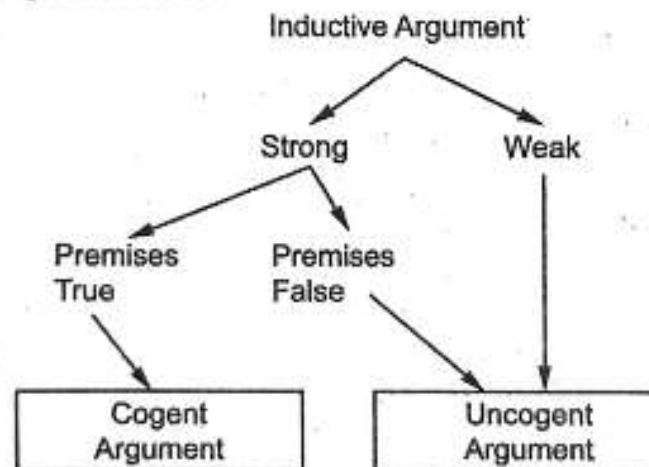


Fig. 3.2.

If the argument is strong and the premises it is based upon are true, then it is said to be a cogent argument.

If the argument is weak or the premises it flows from are false or unproven, then the argument is said to be un-cogent.

For example, here is an example of a strong argument.

1. There are 20 cups of ice cream in the freezer.
2. 18 of them are vanilla flavoured.
3. Therefore, all cups of ice cream are vanilla.

If in the previous argument premise was that 2 of the cups are vanilla, then the conclusion that all cups are vanilla would be based upon a weak argument. In either case, all premises are true and the conclusion may be incorrect, but the strength of the argument varies.

### 3.3.1. TYPES OF INDUCTIVE THINKING OR REASONING

#### (a) Generalization

A generalization proceeds from a premise about a sample to a conclusion about the population.

For example, (1.) A sample S from population P is chose. Q percentage of the sample S has attribute A. (2.) Therefore, Q percentage of the population P has attribute A.

#### (b) Statistical Syllogisms

A statistical syllogism proceeds from a generalization to a conclusion about an individual.

For example, (1.) A proportion Q of population P has attribute A. (2.) An individual X is a member of P. (3.) Therefore, there is a probability which corresponds to Q that X has an attribute A.

### 3.3.2. APPROACHES TO INDUCTIVE THINKING OR REASONING

Inductive reasoning is a logical thinking process that integrates observations with experiential information to draw a conclusion. Employing the use of inductive reasoning every time look at a set of data and then form general conclusions on knowledge from past experiences.

Inductive research is usually used when there is a lack of existing literature on a topic. This is because there is no existing theory that can be tested on the concept.

The inductive training approach can be categorized into the following three stages:

1. Observation.
2. Observe a pattern.
3. Develop a theory.

To understand this approach better, let's take a look at the following example:

Observation	Observe a Pattern	Develop a Theory
The low-cost editing apps, App A and B, both experience app glitches.	All observed low-cost editing apps experience app glitches.	All low-cost editing apps experience app glitches.

### 3.3.3. STRENGTHS AND LIMITATIONS OF INDUCTIVE THINKING OR REASONING

Let's evaluate inductive reasoning by taking a look at its strengths and weaknesses:

#### (a) Strengths of Inductive Reasoning

##### (i) Range of probabilities

One of the most prominent advantages of inductive reasoning is that it allows to work with a range of probabilities, expanding perception and knowledge base despite the lack of literature available.

**(d) In-situ exploration**

Inductive training begins with an observation and then moves on to exploration to test the judgment made.

**(e) Weaknesses of Inductive Reasoning****(i) Limited scope**

A drawback of inductive reasoning is that inferences are made from specific situations that may not have significance in the real world.

**3.3.4. DEDUCTIVE THINKING OR REASONING**

Deductive reasoning is the act of making a generalized statement and backing it up with specific scenarios or information. It can be thought of as a "top down" approach to drawing conclusions.

Example of deductive reasoning is the following formula:

If  $A = B$  and  $B = C$ , then  $A$  must equal  $C$ .

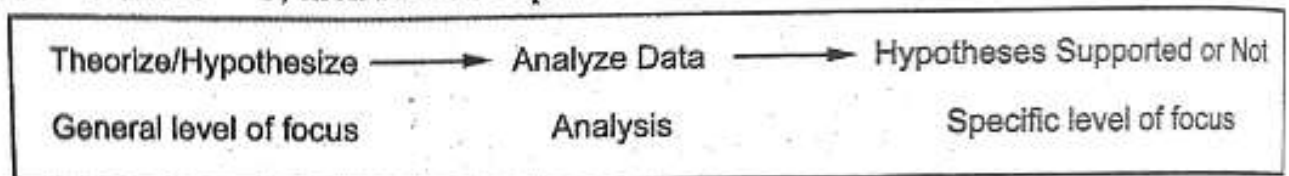


Fig. 3.3.

**Sound or Unsound arguments**

With deductive reasoning, arguments may be valid or invalid, sound or unsound. If the logic is correct, i.e., the conclusion flows from the premises, then the arguments are valid.

However, valid arguments may be sound or unsound. If the premises used in the valid argument are true, then the argument is sound otherwise it is unsound.

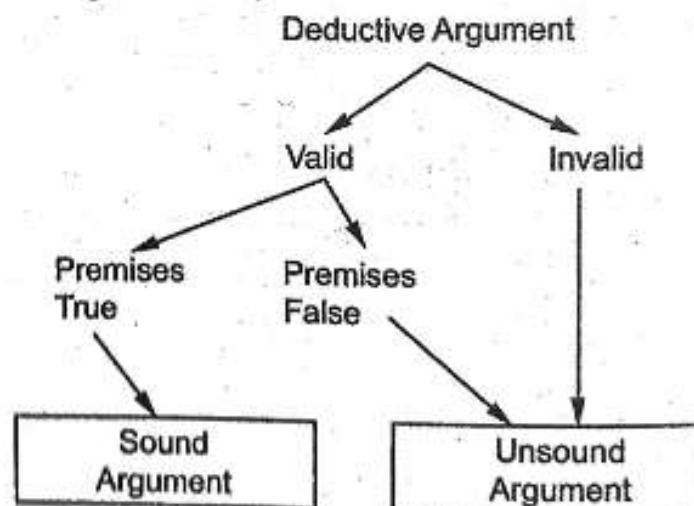


Fig. 3.4.

For example,

1. All men have ten fingers.
2. John is a man.

3. Therefore, John has ten fingers.

This argument is logical and valid. However, the premise "All men have ten fingers." is incorrect because some people are born with 11 fingers. Therefore, this is an unsound argument. Note that all invalid arguments are also unsound.

### 3.3.5. TYPES OF DEDUCTIVE THINKING OR REASONING

#### (a) Law of detachment

A single conditional statement is made, and a hypothesis (P) is stated. The conclusion (Q) is then deduced from the statement and the hypothesis.

For example, using the law of detachment in the form of an if-then statement: (1.) If an angle  $A > 90^\circ$ , then A is an obtuse angle. (2.)  $A = 125^\circ$ . (3.) Therefore, A is an obtuse angle.

#### (b) The law of Syllogism

The law of syllogism takes two conditional statements and forms a conclusion by combining the hypothesis of one statement with the conclusion of another.

For example, (1.) If the brakes fail, the car will not stop. (2.) If the car does not stop, there will be an accident. (3.) Therefore, If the brakes fail, there will be an accident.

The final statement by combining the hypothesis of the first statement with the conclusion of the second statement.

### 3.3.6. INDUCTIVE VS. DEDUCTIVE THINKING OR REASONING

Inductive and deductive reasoning are essentially opposite ways to arrive at a conclusion or proposition.

The main difference between inductive and deductive reasoning is that while inductive reasoning begins with an observation, supports it with patterns and then arrives at a hypothesis or theory, deductive reasoning begins with a theory, supports it with observation and eventually arrives at a confirmation.

Inductive reasoning relies on patterns and trends, while deductive reasoning relies on facts and rules.

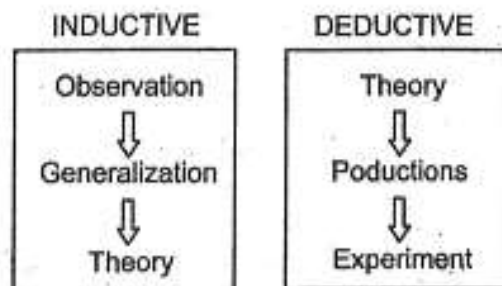


Fig. 3.5.

Inductive reasoning follow a flow from specific to general, deductive reasoning flows from general to specific.

Validity of Conclusions	Conclusions can be proven to be valid if the premises are known to be true.	Conclusions may be incorrect even if the argument is strong and the premises are true.
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### 3.3.10. APPLICATIONS OF INDUCTIVE AND DEDUCTIVE THINKING

- ❖ Deduction can also be temporarily used to test an induction by applying it elsewhere.
- ❖ A good scientific law is highly generalized like that in Inductive reasoning and may be applied in many situations to explain other phenomena.
- ❖ Deductive reasoning is used to deduce many experiments and prove a general rule.

#### (i) Bias

Inductive reasoning is also known as hypothesis construction because any conclusions made are based on current knowledge and predictions.

As with deductive arguments, biases can distort the proper application of inductive argument, which prevents the reasoner from forming the most logical conclusion based on the clues.

#### (ii) Availability Heuristic

The availability heuristic causes the reasoner to depend primarily upon information that is readily available.

People have a tendency to rely on information that is easily accessible in the world around them. This can introduce bias in inductive reasoning.

#### (iii) Confirmation bias

The confirmation bias is based on the natural tendency to confirm, rather than to deny a current hypothesis.

For example, for several centuries it was believed that the sun and planets orbit the earth.

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## 3.4. PROPOSING AND TESTING HYPOTHESIS

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It is a precise, testable statement of what the researchers predict will be outcome of the study.

Hypothesis usually involves proposing a relationship between two variables: the independent variable (what the researchers change) and the dependent variable (what the research measures).

### 3.4.1. TESTING HYPOTHESIS

Hypothesis testing is a systematic procedure for deciding whether the results of a research study support a particular theory which applies to a population.

Hypothesis testing uses sample data to evaluate a hypothesis about a population.

### 3.4.2. BASIC CONCEPTS OF HYPOTHESIS

#### Null and research hypotheses

To carry out statistical hypothesis testing, research and null hypothesis are employed:

#### Research hypothesis:

This is the hypothesis that you propose, also known as the alternative hypothesis  $H_A$ . For example:

$H_A$ : There is a relationship between intelligence and academic results.

$H_A$ : First year university students obtain higher grades after an intensive Statistics course.

$H_A$ : Males and females differ in their levels of stress.

#### Null hypothesis ( $H_0$ )

This is the opposite of the research hypothesis and expresses that there is no relationship between variables, or no differences between groups; for example:

$H_0$ : There is no relationship between intelligence and academic results.

$H_0$ : First year university students do not obtain higher grades after an intensive Statistics course.

$H_0$ : Males and females will not differ in their levels of stress.

The purpose of hypothesis testing is to test whether the null hypothesis (there is no difference, no effect) can be rejected or approved. If the null hypothesis is rejected, then the research hypothesis can be accepted. If the null hypothesis is accepted, then the research hypothesis is rejected.

In hypothesis testing, a value is set to assess whether the null hypothesis is accepted or rejected and whether the result is statistically significant:

- ❖ A **critical value** is the score the sample would need to decide against the null hypothesis.
- ❖ A **probability value** is used to assess the significance of the statistical test. If the null hypothesis is rejected, then the alternative to the null hypothesis is accepted.

### 3.4.3. HYPOTHESIS TESTING PROCESS

The hypothesis testing process can be divided into five steps:

1. Restate the research question as research hypothesis and a null hypothesis about the populations.
2. Determine the characteristics of the comparison distribution.
3. Determine the cut off sample score on the comparison distribution at which the null hypothesis should be rejected.
4. Determine your sample's score on the comparison distribution.
5. Decide whether to reject the null hypothesis.

This *example* illustrates how these five steps can be applied to test a hypothesis:

- ❖ Let's say that conduct an experiment to investigate whether students' ability to memorise words improves after they have consumed caffeine.
- ❖ The experiment involves two groups of students: the first group consumes caffeine; the second group drinks water.
- ❖ Both groups complete a memory test.
- ❖ A randomly selected individual in the experimental condition (i.e. the group that consumes caffeine) has a score of 27 on the memory test. The scores of people in general on this memory measure are normally distributed with a mean of 19 and a standard deviation of 4.
- ❖ The researcher predicts an effect (differences in memory for these groups) but does not predict a particular direction of effect (i.e. which group will have higher scores on the memory test). Using the 5% significance level, what should conclude?

**Step 1:** There are two populations of interest.

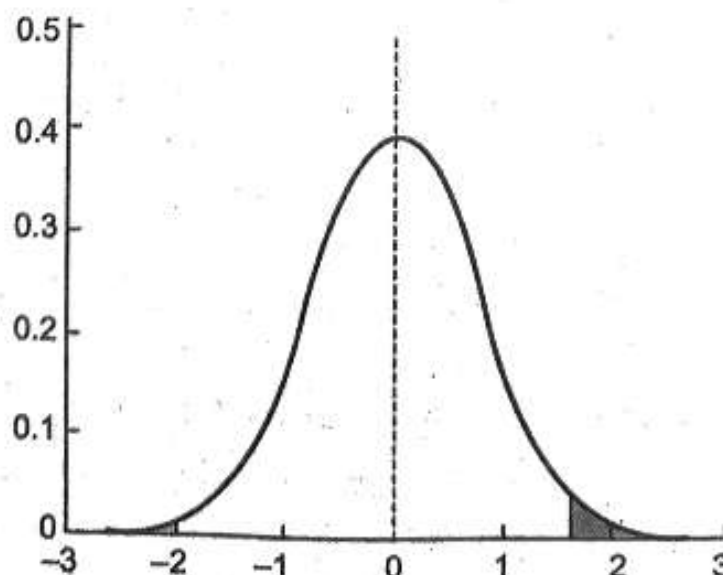
**Population 1:** People who go through the experimental procedure (drink coffee).

**Population 2:** People who do not go through the experimental procedure (drink water).

- ❖ **Research hypothesis:** Population 1 will score differently from Population 2.
- ❖ **Null hypothesis:** There will be no difference between the two populations.

**Step 2:** The characteristics of the comparison distribution (student population) are: Population  $M = 19$ , Population  $SD = 4$ , normally distributed. These are the mean and standard deviation of the distribution of scores on the memory test for the general student population.

**Step 3:** For a two-tailed test (the direction of the effect is not specified) at the 5% level (25% at each tail), the cut off sample scores are +1.96 and -1.99.



**Fig. 3.6.**

**Step 4:** Sample score of 27 needs to be converted into a Z value. To calculate  $Z = (27 - 19) / 4 = 2$  (check the Converting into Z scores section if you need to review how to do this process)

**Step 5:** A 'Z' score of 2 is more extreme than the cut off Z of +1.96 (see figure above). The result is significant and, thus, the null hypothesis is rejected.

### 3.4.4. STEPS OF HYPOTHESIS TESTING

#### Step 1: Specify Null and Alternate Hypotheses

It is critical to rephrase original research hypothesis (the prediction that you wish to study) as a null ( $H_0$ ) and alternative ( $H_a$ ) hypothesis so that can test it quantitatively.

First hypothesis, which predicts a link between variables, is generally alternate hypothesis. The null hypothesis predicts no link between the variables of interest.

#### Step 2: Gather Data

For a statistical test to be legitimate, sampling and data collection must be done in a way that is meant to test hypothesis. Cannot draw statistical conclusions about the population are interested in if data is not representative.

#### Step 3: Conduct a Statistical Test

Other statistical tests are available, but they all compare within-group variance (how to spread out the data inside a category) against between-group variance (how different the categories are from one another).

If the between-group variation is big enough that there is little or no overlap between groups, your statistical test will display a low p-value to represent this. This suggests that the disparities between these groups are unlikely to have occurred by accident.

Alternatively, if there is a large within-group variance and a low between-group variance, statistical test will show a high p-value.

Any difference find across groups is most likely attributable to chance. The variety of variables and the level of measurement of obtained data will influence statistical test selection.

#### Step 4: Determine Rejection of Null Hypothesis

Statistical test results must determine whether null hypothesis should be rejected or not.

In most circumstances, base judgment on the p-value provided by the statistical test. In most circumstances, pre-set level of significance for rejecting the null hypothesis will be 0.05 – that is, when there is less than a 5% likelihood that these data would be seen if the null hypothesis were true.

In other circumstances, researchers use a lower level of significance, such as 0.01 (1%). This reduces the possibility of wrongly rejecting the null hypothesis.

## Step 5: Present Your Results

The findings of hypothesis testing will be discussed in the results. Rejecting or failing to reject the null hypothesis is a formal term used in hypothesis testing. This is likely a must for statistics assignments.

### 3.4.5. TYPES OF HYPOTHESIS TESTING

#### (i) Z Test

To determine whether a discovery or relationship is statistically significant, hypothesis testing uses a z-test. It usually checks to see if two means are the same (the null hypothesis). Only when the population standard deviation is known and the sample size is 30 data points or more, can a z-test be applied.

#### (ii) T Test

A statistical test called a t-test is employed to compare the means of two groups. To determine whether two groups differ or if a procedure or treatment affects the population of interest, it is frequently used in hypothesis testing.

#### (iii) Chi-Square

Utilize a Chi-square test for hypothesis testing concerning whether data is as predicted. To determine if the expected and observed results are well-fitted, the Chi-square test analyzes the differences between categorical variables from a random sample.

The test's fundamental premise is that the observed values in data should be compared to the predicted values that would be present if the null hypothesis were true.

### 3.4.6. HYPOTHESIS TESTING AND CONFIDENCE INTERVALS

Both confidence intervals and hypothesis tests are inferential techniques that depend on approximating the sample distribution.

Data from a sample is used to estimate a population parameter using confidence intervals. Data from a sample is used in hypothesis testing to examine a given hypothesis.

Bootstrap distributions and randomization distributions are created using comparable simulation techniques. The observed sample statistic is the focal point of a bootstrap distribution, whereas the null hypothesis value is the focal point of a randomization distribution.

A variety of feasible population parameter estimates are included in confidence ranges.

Two-tailed confidence intervals.

There is a direct connection between these two-tail confidence intervals and these two-tail hypothesis tests. The results of a two-tailed hypothesis test and two-tailed confidence intervals typically provide the same results.

In other words, a hypothesis test at the 0.05 level will virtually always fail to reject the null hypothesis if the 95% confidence interval contains the predicted value.

A hypothesis test at the 0.05 level will nearly certainly reject the null hypothesis if the 95% confidence interval does not include the hypothesized parameter.

### 3.4.7. SIMPLE AND COMPOSITE HYPOTHESIS TESTING

Depending on the population distribution, classify the statistical hypothesis into two types.

#### (i) Simple Hypothesis:

A simple hypothesis specifies an exact value for the parameter.

#### (ii) Composite Hypothesis:

A composite hypothesis specifies a range of values.

#### Example:

A company is claiming that their average sales for this quarter are 1000 units. This is an example of a simple hypothesis.

Suppose the company claims that the sales are in the range of 900 to 1000 units. Then this is a case of a composite hypothesis.

### 3.4.8. ONE-TAILED AND TWO-TAILED HYPOTHESIS TESTING

The One-Tailed test, also called a directional test, considers a critical region of data that would result in the null hypothesis being rejected if the test sample falls into it, inevitably meaning the acceptance of the alternate hypothesis.

In a one-tailed test, the critical distribution area is one-sided, meaning the test sample is either greater or lesser than a specific value.

In two tails, the test sample is checked to be greater or less than a range of values in a Two-Tailed test, implying that the critical distribution area is two-sided.

If the sample falls within this range, the alternate hypothesis will be accepted, and the null hypothesis will be rejected.

#### (a) Right Tailed Hypothesis Testing

If the larger than ( $>$ ) sign appears in hypothesis statement, using a right-tailed test, also known as an upper test. Or, to put it another way, the disparity is to the right.

- ❖ The null hypothesis is ( $H_0 \leq 90$ ) or less change.
- ❖ A possibility is that battery life has risen ( $H_1 > 90$ ).

The crucial point in this situation is that the alternate hypothesis ( $H_1$ ), not the null hypothesis, decides whether you get a right-tailed test.

#### (b) Left Tailed Hypothesis Testing

Alternative hypotheses that assert the true value of a parameter is lower than the null hypothesis are tested with a left-tailed test; they are indicated by the asterisk " $<$ ".

**Example:**

Suppose  $H_0$ : mean = 50 and  $H_1$ : mean not equal to 50

According to the  $H_1$ , the mean can be greater than or less than 50. This is an **example of a Two-tailed test.**

In a similar manner, if  $H_0$ : mean  $\geq 50$ , then  $H_1$ : mean  $< 50$

Here the mean is less than 50. It is called a One-tailed test.

**(c) Type 1 and Type 2 Error**

A hypothesis test can result in two types of errors.

**Type 1 Error:** A Type-I error occurs when sample results reject the **null hypothesis** despite being true.

**Type 2 Error:** A Type-II error occurs when the null hypothesis is not rejected **when it is false**, unlike a Type-I error.

**Example:**

Suppose a teacher evaluates the examination paper to decide whether a student **passes or fails.**

**H<sub>0</sub>:** Student has passed

**H<sub>1</sub>:** Student has failed

Type I error will be the teacher failing the student [rejects  $H_0$ ] although the **student** scored the passing marks [ $H_0$  was true].

Type II error will be the case where the teacher passes the student [do not reject  $H_0$ ] although the student did not score the passing marks [ $H_1$  is true].

**3.4.9. LEVEL OF SIGNIFICANCE**

The alpha value is a criterion for determining whether a test statistic is **statistically significant**. In a statistical test, Alpha represents an acceptable probability of a **Type I error**.

Because alpha is a probability, it can be anywhere between 0 and 1. In practice, the **most commonly used alpha values** are 0.01, 0.05, and 0.1, which represent a 1%, 5%, and 10% chance of a Type I error, respectively (i.e. rejecting the null hypothesis when it is **in fact correct**).

**(f) P-Value**

A p-value is a metric that expresses the likelihood that an observed difference could have occurred by chance. As the p-value decreases the statistical significance of the observed difference increases. If the p-value is too low, reject the null hypothesis.

Here you have taken an example in which you are trying to test whether the **new advertising campaign** has increased the product's sales.

The p-value is the likelihood that the null hypothesis, which states that there is **no change in the sales** due to the new advertising campaign, is true.

If the p-value is .30, then there is a 30% chance that there is no increase or decrease in the product's sales. If the p-value is 0.03, then there is a 3% probability that there is no increase or decrease in the sales value due to the new advertising campaign.

The lower the p-value, the chances of the alternate hypothesis being true increases, which means that the new advertising campaign causes an increase or decrease in sales.

### **3.4.10. VALIDATING FACTS USING EVIDENCE-BASED APPROACH**

#### **3.4.10.1. Validation**

To validate is to prove that something is based on truth or fact, or is acceptable. It can also mean to make something, like a contract, legal.

Hypothesis testing and validation are essential analytical skills that can help to generate new ideas for solving problems, improving processes, or creating value.

#### **3.4.10.2. Validation of facts**

- ❖ To validate data, appropriate tests need to be run, such as running the data through business cases, usability testing, and case models.
- ❖ To validate fluctuating data, appropriate meetings can also be set up to establish and authenticate the information, such as when need up-to-date information for a status report.
- ❖ To validate any data received from others, make sure beforehand that were clear as to what information were asking for.

It is a good idea to give an explanation, and then follow through with an example for further clarification of what material were seeking.

#### **3.4.10.3. Hypothesis testing and validation**

Hypothesis testing and validation are methods of using data and evidence to evaluate ideas and make informed decisions.

A hypothesis is a tentative explanation or prediction that want to test, based on observation, experience, or intuition. Validation is the process of confirming or rejecting hypothesis, based on the data collect and analyze.

#### **3.4.10.4. Important for generating new ideas**

Hypothesis testing and validation can help to generate new ideas by challenging existing beliefs and assumptions to identify gaps or inconsistencies in knowledge or logic.

Explore different scenarios and alternatives, experiment with different approaches and methods, and refine and improve ideas based on the feedback and insights gain from data and evidence.

This process allows to compare potential outcomes and implications, as well as learn from failures and successes.

#### **3.4.10.5. Formulate a good hypothesis**

When developing a hypothesis, it should be specific and clear so that define what want to test and measure, as well as how will do it.

Furthermore, it should be testable and measurable so that can collect and analyze relevant data and evidence, and draw valid conclusions.

Additionally, the hypothesis should be relevant and meaningful to address a real problem or opportunity and provide value or insight.

#### **3.4.10.6. Test hypothesis**

To test hypothesis, need to design a test plan outlining objective, variables, data sources, methods, and criteria for validation.

Following this, collect and analyze data that supports or contradicts hypothesis using surveys, experiments, analytics, etc.

Lastly, must interpret and communicate results that show whether hypothesis is validated or rejected and what are the implications and recommendations for idea.

For example, to test the hypothesis above, design a test plan involving randomly assigning half of users to the rating system feature and the other half to the control group while measuring their engagement metrics such as time spent, number of actions, retention rate etc.

Subsequently, collect and analyze data that compares the engagement metrics of the two groups using statistical tests and visualizations like t-tests, charts and tables.

Finally, interpret and communicate results that show whether the rating system feature has a significant effect on user engagement as well as the benefits and drawbacks of implementing it.

#### **3.4.10.7. Validate hypothesis**

To validate hypothesis, to evaluate results, review your assumptions, and iterate and improve hypothesis.

For example, to validate the hypothesis above, could check the accuracy and completeness of data collection and analysis, acknowledge the factors that could influence results such as sample size or user behavior, and propose new or modified hypotheses based on results.

Additionally, assess the quality and reliability of data and analysis, identify the limitations and biases of hypothesis and test plan, incorporate feedback from validation, and modify or refine idea accordingly.

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### **3.5. SKEPTICISM AND EMPIRICISM**

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Skepticism is a more interrogative approach that casts immediate doubt on the proposed reasoning and always assumes there is more to be learned than that which has already been revealed.

Skeptics also consider the strong possibility for deception and misleading information while naturally seeking the true information in these and all cases.

Skepticism is also concerned with the boundaries of human knowledge or the existence of information in general, while it is also slow to form decisions and is even patient in doing so when there is a clear lack of data.

One of the most important parts of philosophy with regards to skepticism is to first consider the conditions where skepticism is the best viewpoint to assume. For those that call themselves skeptics, of course, this is not a decision that is to be made.

### 3.5.1. EMPIRICISM

Empiricists also endorse the Intuition/Deduction thesis, but in a more restricted sense than the rationalists: this thesis applies only to relations of the contents of our minds, not also about empirical facts, learned from the external world.

By contrast, empiricists reject the Innate Knowledge and Innate Concept theses. Insofar as we have knowledge in a subject, our knowledge is gained, not only triggered, by our experiences, be they sensorial or reflective. Experience is, thus, our only source of ideas.

Moreover, they reject the corresponding version of the Superiority of Reason thesis. Since reason alone does not give us any knowledge, it certainly does not give us superior knowledge. Empiricists need not reject the Indispensability of Reason thesis, but most of them do.

The main characteristic of empiricism, however, is that it endorses a version of the following claim for some subject area:

To be clear, the Empiricism thesis does not entail that we have empirical knowledge. It entails that knowledge can only be gained, by experience.

Empiricists may assert, as some do for some subjects, that the rationalists are correct to claim that experience cannot give us knowledge.

The conclusion they draw from this rationalist lesson is that we do not know at all. This is, indeed, Hume's position with regard to causation, which, he argues, is not actually known, but only presupposed to be holding true, in virtue of a particular habit of our minds.

### 3.5.2. SKEPTICISM VS EMPIRICISM

Empiricism and Skepticism are two different concepts that have primarily to do with belief.

Empiricism refers to the concept that knowledge comes only or primarily from sensory experience.

Skepticism refers to someone who doubts the authenticity or veracity of something.

Empiricism and Skepticism are two different concepts that have primarily to do with belief. Both are philosophies that deal with finding out the truth.

However, they differ in the manner in which they look for and deal with the information or knowledge presented to them. Yet, they are more similar than more people realize.

### EMPIRICISM

All knowledge obtained  
through senses - not  
inherited

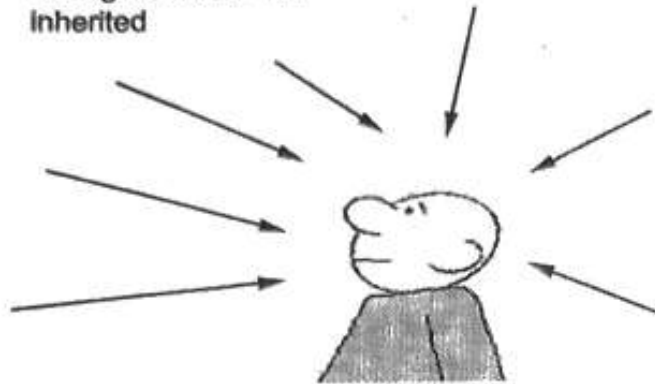


Fig. 3.7.

Empiricism is a philosophical concept. The term derives from the Greek word, 'empeiria', which translates to the Latin 'experiential'. This in turn leads to the word's 'experience' and the related 'experiment' in English.

Hence, empiricism refers to the concept that knowledge comes only or primarily from sensory experience, i.e. the five senses.

According to empiricism, all knowledge is derived from what observe and experience in the world around. If cannot see it, experience it, or prove it, it does not exist.

The term skepticism has taken up place in common parlance. Here, it typically refers to someone who doubts the authenticity or veracity of something.

For example: Adam is skeptical of the numbers in the spreadsheet. However, that is not exactly what the term means originally in the context of philosophy.

The term skepticism comes from the classical Greek verb, 'skeptomai', which basically means "to search", the implication being searching, but not finding.

Hence, there are people out there that claim that skepticism, at least in its original context, has nothing to do with doubt, disbelief, or negativity, but rather is about searching for the truth.

It is the process of 'finding a supported conclusion, not the justification of a preconceived conclusion.'

It can be said that it is the process of applying reason and critical thinking to determine validity of something, even if it is taken by fact by the public.

So, in summary, empiricism is a theory that states that knowledge comes only or primarily from sensory experience, which means that its emphasis proving something as fact either by experience or by experiment before believing it as fact.

Skepticism, on the other hand, doubts the veracity of something and search for the truth. Looking their definitions, it can be said that the two terms have a lot more in common that they are often given credit for.

While the terminology or process might differ, both empiricism and skepticism at their core are methods to look for or search for the truth.

However, the way in which they approach to the truth differs, empiricism looks at experience, experimentation, and evidence to prove that something is true, while skepticism doubts everything until it is proven otherwise.

Additionally, empiricism is also commonly associated with science and research, and has directly culminated into the scientific method which requires that everything be first proven through a strict scientific process that can be replicated before it is accepted as fact.

Skepticism, on the other hand, is associated with various other fields.

For example: moral skepticism, religious skepticism, skepticism of knowledge, etc.

In each regard, it refers to doubting concepts in that field, such as moral skepticism doubts morality, religious skepticism doubts the existence of God, while skepticism of knowledge doubts the nature of knowledge.

"The skeptic  
does not mean he who doubts,  
but he who **investigates or  
researches**, as opposed to  
he who asserts and thinks that  
he has found."  
-Miguel de Unamuno

There is also a field referred to as scientific skepticism that doubts testing beliefs for reliability and requires them to be subjected to systematic investigation using the scientific method, in order to discover empirical evidence for them.

**3.5.3. COMPARISON BETWEEN EMPIRICISM AND SKEPTICISM:**

	<b>Empiricism</b>	<b>Skepticism</b>
Definition (Oxford Dictionaries)	The theory that all knowledge is based on experience derived from the senses. Stimulated by the rise of experimental science, it developed in the 17th and 18th centuries, expounded in particular by John Locke, George Berkeley, and David Hume.	A skeptical attitude; doubt as to the truth of something  The theory that certain knowledge is impossible
Description	A theory that states that knowledge comes only or primarily from sensory experience.	Any questioning attitude or doubt towards one or more items of putative knowledge or belief.

Derived From	Derives from the Greek word ἐμπειρία, empeiria, which is cognate with and translates to the Latin experientia, from which are derived the word experience and the related experiment.	Derives from the classical Greek verb, skeptomai, "to search", implying searching but not finding.
Type of	Philosophical Theory	Philosophical Theory
Related Fields	Science, Research, IT	Morality, Religious, Knowledge, Science, Research

### 3.5.4. RATIONALISM AND SCIENTIFIC TEMPER

Rationality requires a logical mind and the capacity for critical thought.

Rationality promotes scientific temperament in the individual.

Scientific temperament enables people to raise the question of what exists in the universe.

Scientific invention, discovery and exploration are all the outcome of human rationality

#### 3.5.4.1. Rationalism

Rationalism associates' reason with the correct path to assimilation and gaining information or wisdom.

Rationalists believe the senses are not the path to truth while the processes of thinking, deducing, and reasoning are.

This philosophy is easily contrasted both with empiricism and skepticism as empiricism demands the processing of information with the senses, and while skepticism is a sort of deduction but one which involves elimination and pessimism rather than general objectivity and reason.

The Intuition/Deduction thesis, the Innate Knowledge thesis, and the Innate Concept thesis are essential to rationalism.

Since the Intuition/Deduction thesis is equally important to empiricism, the focus in what follows will be on the other two theses.

To be a rationalist is to adopt at least one of them: either the Innate Knowledge thesis, regarding our presumed propositional innate knowledge, or the Innate Concept thesis, regarding our supposed innate knowledge of concepts.

Rationalists vary the strength of their view by adjusting their understanding of warrant.

Some take warranted beliefs to be beyond even the slightest doubt and claim that intuition provide beliefs of this high epistemic status.

Others interpret warrant more conservatively, say as belief beyond a reasonable doubt, and claim that intuition provide beliefs of that calibre.

Still another dimension of rationalism depends on how its proponents understand the connection between intuition, on the one hand, and truth, on the other.

Some take intuition to be infallible, claiming that whatever we intuit must be true. Others allow for the possibility of false intuited propositions.

Two other closely related theses are generally adopted by rationalists, although one can certainly be a rationalist without adopting either of them. The first is that sense experience cannot provide what actually gain from reason.

#### (i) The Indispensability of Reason Thesis:

The knowledge we gain in subject area, S, by intuition and deduction, as well as the ideas and instances of knowledge in S that are innate to us, could not have been gained by us through sense experience.

The second is that reason is superior to sense experience as a source of knowledge.

#### (ii) The Superiority of Reason Thesis:

The knowledge we gain in subject area S by intuition and deduction or have innately is superior to any knowledge gained by sense experience.

How reason is superior needs explanation, and rationalists have offered different accounts.

Most forms of rationalism involve notable commitments to other philosophical positions. One is a commitment to the denial of scepticism for at least some area of knowledge.

If claim to know some truths by intuition or deduction or to have some innate knowledge, obviously reject scepticism with regard to those truths.

Rationalism in the form of the Intuition/Deduction thesis is also committed to epistemic foundationalism, the view that know some truths without basing our belief in them on any others and that we then use this foundational knowledge to know more truths.

### 3.5.4.2. Scientific Temper

Scientific temperament refers to an individual's attitude of logical and rational thinking.

An individual is considered to have scientific temper if s/he employs a scientific method of decision-making in everyday life.

The term scientific temper is broadly defined as "a modest open-minded temper—a temper ever ready to welcome new light, new knowledge, new experiments, even when their results are unfavourable to preconceived opinions and long-cherished theories."

It is a way of life which uses the scientific method and which may, consequently, include questioning, observing physical reality, testing, hypothesizing, analyzing, and communicating.

Discussion, argument and analysis are vital parts of scientific temper. It aims to inculcate the values of scientific thinking, appreciate scientific development, and drive away superstition, religious bigotry, and all forms of pseudo-science

### 3.5.5. DEVELOPMENT OF SCIENTIFIC TEMPER

Scientific temper as a notion existed for a long time, and the origin of the term is unknown. The exact terminology became frequently used in the mid-19<sup>th</sup> century.

A Jesuit scholar Thomas Aloysius Hughes gave a short definition in 1893, saying, "A scientific temper means a scrupulous and rigid exactness which is the outcome of exact science."

Beginning in 1946, Jawaharlal Nehru, the first Prime Minister of independent India, popularized the use of the phrase "scientific temper" to further propagate the notion.

He gave a descriptive explanation in *The Discovery of India*.

The scientific temper points out the way along which man should travel. It is the temper of a free man.

All live in a scientific age, so everyone told, but there is little evidence of this temper in the people anywhere or even their leaders.

What is needed is the scientific approach, the adventurous and yet critical temper of science, the search for truth and new knowledge, the refusal to accept anything without testing and trial, the capacity to change previous conclusions in the face of new evidence, the reliance on observed fact and not on pre-conceived theory, the hard discipline of the mind—all this is necessary, not merely for the application of science but for life itself and the solution of its many problems.

Nehru wrote that the scientific temper goes beyond the domains to which science is conventionally understood to be limited to, and deals also with the consideration of ultimate purposes, beauty, goodness and truth.

He contended that the scientific temper is the opposite of the method of religion, which relies on emotion and intuition and is (mis)applied "to everything in life, even to those things which are capable of intellectual inquiry and observation."

While religion tends to close the mind and produce "intolerance, credulity and superstition, emotionalism and irrationalism", and "a temper of a dependent, unfree person", a scientific temper "is the temper of a free man." He also indicated that the scientific temper goes beyond objectivity and fosters creativity and progress.

He envisioned that the spread of scientific temper would be accompanied by a shrinking of the domain of religion, and "the exciting adventure of fresh and never ceasing discoveries, of new panoramas opening out and new ways of living, adding to life's fullness and ever making it richer and more complete."

He also stated, "It is science alone that can solve the problems of hunger and poverty, of insanitation and illiteracy, of superstition and deadening custom and tradition, of vast resources running to waste, of a rich country inhabited by starving people."

### 3.5.6. SIGNIFICANCE OF SCIENTIFIC TEMPER

1. Scientific temper is vital as it allows civil society's participation and helps develop a democratic state in a country that leads to the promotion of welfare.

2. Scientific temper helps find solutions for abnormal weather patterns and natural disasters.
3. Scientific temper can pull people out of the pool of visually impaired confidence, strange notion, and superstition.
4. Scientific temper can lift the standards of living of citizens.
5. A nation is considered as great when it consists of great people who are examples of humanity, culture, stability, and concern towards environmental health.
6. Humanism can help eliminate social barriers such as discrimination, gender bias, religious wars, caste discrimination, etc.
7. Every sector requires humanism, political, medical, educational, financial or more.
8. Humanism leads to happiness and productivity. No human being can grow without happiness and progress.

### 3.5.7. IMPORTANCE OF SCIENTIFIC TEMPER

With a population of over 1.34 billion of which 41% are below 18 years of age (according to 2001 census data), it is very important that parents and educationists teach children the concept of decision-making based on a scientific approach.

- ❖ Bringing forth a progressive society that is free of superstitions and irrational practices
- ❖ Developing the nation in all spheres (political, economic and social)
- ❖ Promoting tolerance among people for differing thoughts and ideas

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## 3.6. RATIONALISM AND EMPIRICISM

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### 1. Introduction

The dispute between rationalism and empiricism takes place primarily within epistemology, the branch of philosophy devoted to studying the nature, sources, and limits of knowledge.

Knowledge itself can be of many different things and is usually divided among three main categories.

- ❖ knowledge of the external world
- ❖ knowledge of the internal world or self-knowledge, and
- ❖ knowledge of moral and/or aesthetical values

There are category-specific conditions that must be satisfied for knowledge to occur and that it is easier or more difficult to shape certain questions and answers, depending on whether focus on the external world or on the values.

However, some of the defining questions of general epistemology include the following.

1. What is the nature of propositional knowledge, knowledge that a particular proposition about the world, ourselves, morality, or beauty is true?

To know a proposition, we must believe it and it must be true, but something more is required, something that distinguishes knowledge from a lucky guess. Let's call this additional element 'warrant'.

A good deal of philosophical work has been invested in trying to determine the nature of warrant.

2. How can gain knowledge?

True beliefs just by making lucky guesses. How to gain warranted beliefs is less clear.

Moreover, to know the external world or anything about beauty.

For instance, to think about the external world or about beauty, and it is unclear how gain the concepts use in thought or what assurance, if any, the ways in which divide up the world using concepts correspond to divisions that actually exist.

3. What are the limits of knowledge?

Some aspects of the external world, ourselves, or the moral and aesthetic values may be within the limits of our thought but beyond the limits of knowledge; faced with competing descriptions, cannot know which description is true.

Some aspects of the external world, ourselves, or the moral and aesthetic values may even be beyond the limits of our thought, so that cannot form intelligible descriptions of them, let alone know that a particular description is true.

#### (a) The Intuition/Deduction Thesis:

Some propositions in a particular subject area, S, are knowable by us by intuition alone; still others are knowable by being deduced from intuited propositions.

Intuition is a form of direct, immediate insight. Intuition has been likened to (a sort of internal) perception by most rationalists and empiricists alike. Intellectually grasping a proposition, just "see" it to be true in such a way as to form a true, warranted belief in it.

Deduction is a process in which we derive conclusions from intuited premises through valid arguments, ones in which the conclusion must be true if the premises are true.

Intuition and deduction thus provide us with knowledge that is independent, for its justification, of experience. This type of knowledge, since Kant, is commonly called "a priori".

Generate different versions of the Intuition/Deduction thesis by substituting different subject areas for the variable 'S'. Several rationalists and empiricists take mathematics to be knowable by intuition and deduction. Some place ethical truths in this category.

Some include metaphysical claims, such as that God exists, we have free will, and our mind and body are distinct substances.

The second thesis that is relevant to the distinction between rationalism and empiricism is the Innate Knowledge thesis.

**(b) The Innate Knowledge Thesis:**

Knowledge of some truths in a particular subject area, S, as part of our nature.

The Innate Knowledge thesis asserts the existence of knowledge whose source is own nature.

Innate knowledge is not learned through either experience or intuition/deduction. It is just part of nature.

Experiences may trigger a process by which bring this knowledge to consciousness, but these experiences do not provide us with the knowledge itself. It has in some way been with us all along.

According to some rationalists, we gained the knowledge in an earlier existence.

According to others, God provided us with it at creation. Still others say it is part of our nature through natural selection.

Different versions of the Innate Knowledge thesis by substituting different subject areas for the variable 'S'.

The more subjects included within the range of the thesis or the more controversial the claim to have knowledge in them, the more radical the form of rationalism.

Stronger and weaker understandings of warrant yield stronger and weaker versions of the thesis as well. Empiricists reject this thesis.

Locke, for instance, dedicates the whole first book of the Essay to show that such knowledge, even if it existed, would be of little use to us.

The third important thesis that is relevant to the distinction between rationalism and empiricism is the Innate Concept thesis.

**(c) The Innate Concept Thesis:**

We have some of the concepts we employ in a particular subject area, S, as part of our rational nature.

According to the Innate Concept thesis, some of our concepts are not gained from experience.

They are part of our rational nature in such a way that, while sense experiences may trigger a process by which they are brought to consciousness, experience does not provide the concepts or determine the information they contain.

Some claim that the Innate Concept thesis is entailed by the Innate Knowledge Thesis; a particular instance of knowledge can only be innate if the concepts that are contained in the known proposition are also innate.

The more a concept seems removed from experience and the mental operations can perform on experience the more plausibly it may be claimed to be innate.

Since do not experience perfect triangles but do experience pains, concept of the former is a more promising candidate for being innate than concept of the latter.

### 3.6.1. RATIONALISM VS EMPIRICISM

In its most general terms, the dispute between rationalism and empiricism has been taken to concern the extent to which we are dependent upon experience in our effort to gain knowledge of the external world.

It is common to think of experience itself as being of two kinds: sense experience, involving five world-oriented senses, and reflective experience, including conscious awareness of mental operations.

The distinction between the two is drawn primarily by reference to their objects: sense experience allows us to acquire knowledge of external objects, whereas our awareness of our mental operations is responsible for the acquisition of knowledge of our minds.

In the dispute between rationalism and empiricism, this distinction is often neglected; rationalist critiques of empiricism usually contend that the latter claims that all our ideas originate with sense experience.

It is generally agreed that most rationalists claim that there are significant ways in which our concepts and knowledge are gained independently of sense experience.

To be a rationalist, however, does not require one to claim that our knowledge is acquired independently of any experience: at its core, the Cartesian *Cogito* depends on our reflective, intuitive awareness of the existence of occurrent thought.

Rationalists generally develop their view in two steps.

First, there are cases where the content of concepts or knowledge outstrips the information that sense experience can provide.

Second, construct accounts of how reason, in some form or other, provides that additional information about the external world.

Most empiricists present complementary lines of thought.

First, they develop accounts of how experience alone -- sense experience, reflective experience, or a combination of the two -- provides the information that rationalists cite, insofar as we have it in the first place.

Second, while empiricists attack the rationalists' accounts of how reason is a primary source of concepts or knowledge, they show that reflective understanding can and usually does supply some of the missing links, Locke believed that idea of substance, in general, is a composite idea, incorporating elements derived from both sensation and reflection.

The distinction between rationalism and empiricism is not without problems.

One of the main issues is that almost no author falls neatly into one camp or another: it has been argued that Descartes, for instance, who is commonly regarded as a representative rationalist, had clear empiricist leanings (primarily with regard to natural philosophy).

Conversely, Locke, who is thought to be a paradigmatic empiricist, argued that reason is on equal footing with experience, when it comes to the knowledge of certain things, most famously of moral truths

In what follows, we clarify what this distinction has traditionally been taken to apply to, as well as point out its (by now) widely-recognized shortcomings.

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## TWO MARKS QUESTIONS AND ANSWERS

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### PART - A

1. *What is scientific values?*

Scientific values include empirical adequacy, simplicity, complexity, scope, accuracy, fruitfulness, certainty, internal coherence, external consistency with accepted theories, replicability, precision, utility, quantification and objectivity.

2. *What is core scientific values?*

Core scientific values always operate with integrity and maintain the highest standards, supporting each other as a single team, to ensure our collective success.

It encourages differing viewpoints, individual authenticity and believe that diversity in every respect is a strength that leads to the best ideas winning.

3. *Define scientific thinking.*

Kuhn defines scientific thinking as a "specific reasoning strategy", in other words purposeful thinking that can be best thought of as "knowledge seeking". It's not about science itself, or even scientific aptitude. Scientific thinking is something people *do*, not something they *have*.

4. *What is inductive thinking?*

Inductive reasoning is a logical process based on experiences, observations, and facts to evaluate a situation and make a general assumption like a theory.

5. *What is deductive thinking?*

Deductive reasoning or top-down reasoning is based on using two logical assumptions. Generally, accepted as fact, to come to a logical conclusion.

6. *What us proposing and testing Hypothesis.*

It is a precise, testable statement of what the researchers predict will be outcome of the study. Hypothesis usually involves proposing a relationship between two variables: the independent variable (what the researchers change) and the dependent variable (what the research measures).

7. *What is testing Hypothesis?*

Hypothesis testing is a systematic procedure for deciding whether the results of a research study support a particular theory which applies to a population. Hypothesis testing uses sample data to evaluate a hypothesis about a population.

**8. What is Skepticism?**

Skepticism is a more interrogative approach that casts immediate doubt on proposed reasoning and always assumes there is more to be learned than that which already been revealed.

**9. What is empiricism?**

Empiricists also endorse the Intuition/Deduction thesis, but in a more restricted way than the rationalists: this thesis applies only to relations of the contents of our mind, not also about empirical facts, learned from the external world.

**10. What is Rationalism?**

Rationality requires a logical mind and the capacity for critical thought. Rationalism promotes scientific temperament in the individual.

**11. What is Scientific Temper?**

Scientific temperament enables people to raise the question of what exists in the universe. Scientific invention, discovery and exploration are all the outcome of human rationality.

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**PART- B [13 MARKS QUESTIONS]**


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1. What are the scientific values?
2. Explain the concept of scientific thinking and method.
3. Explain the importance and elements of scientific thinking.
4. Explain the scientific thinking skills.
5. What are the types of scientific thinking? Explain.
6. How will measure Scientific Thinking?
7. What are the types and approaches of Inductive thinking or reasoning?
8. What are the types of deductive thinking or reasoning?
9. Differentiate Inductive vs. deductive thinking or reasoning.
10. What are the characteristics of inductive vs. deductive thinking?
11. What are the applications of Inductive and Deductive thinking?
12. Explain the basic concepts of hypothesis.
13. Explain hypothesis testing process.
14. What are the steps of Hypothesis Testing? Explain.
15. What are the types of Hypothesis Testing?
16. Explain the level of Significance.
17. Differentiate between Skepticism Vs Empiricism.
18. Comparison between Empiricism and Skepticism.
19. Explain the concept of rationalism.
20. Explain the significance and importance of scientific temper.

# UNIT IV

## SOCIAL ETHICS

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Application of ethical reasoning to social problems – Gender bias and issues – Gender violence – Social discrimination – Constitutional protection and policies – Inclusive practices

- ❖ Application of ethical reasoning to social problems
  - ❖ Gender bias and issues
  - ❖ Gender violence
  - ❖ Social discrimination
  - ❖ Constitutional protection and policies
  - ❖ Inclusive practices
- 

### 4.1. SOCIAL ETHICS

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Social ethics is the systematic reflection on the moral dimensions of social structures, systems, issues, and communities.

Social ethics can be thought of as a branch of 'applied ethics,' the application of ethical reasoning to social problems.

A typical list of the kinds of issues addressed under the rubric of social ethics includes the distribution of economic goods, research on human subjects, animal rights, euthanasia, abortion, discrimination and affirmative action, pornography, crime and punishment, and war and peace.

#### 4.1.1. PRINCIPAL TASKS FOR SOCIAL ETHICISTS

1. examine social conditions, determining which of them are problematic in light of norms concerning what is good or right or fair;
2. analyze possible actions that could alter those conditions that have been found to be problematic; and
3. prescribe solutions based on the examination of the problem and the analysis of the options for action.

Each of these three steps is a thoroughly value-laden activity.

#### 4.1.2. WAYS OR APPROACHES TO SOCIAL ETHICS

The first approach is one that draws a distinction between moral choices that each individual must make and the corporate decisions reached and actions taken by such collective bodies as corporations, municipalities, and nations.

Characterized in this way, social ethics focuses on the policies and practices that should govern social institutions.

The second view of social ethics is rooted in the notion that all ethics are social, in an important sense, because they are socially constituted, embedded in a social matrix.

This view focuses on the way in which individual moralities are shaped by social contexts and the way individual moral choices, in turn, shape social contexts.

#### 4.1.3. APPLICATION OF ETHICAL REASONING TO SOCIAL PROBLEMS

It helps determine and differentiate between right thinking, decisions, and actions and those that are wrong, hurtful and/or harmful—to others and to ourselves.

Ethics is based on and motivated by facts, values, emotions, beliefs, emotions, and feelings.

Ethical actions are based on conscientious reasoning of facts based on moral principles and standards.



*Fig. 4.1.*

Ethical reasoning is a decision-making process where individuals make judgements on what is morally right by weighing the benefits of their actions and their potential consequences.

It is necessary in all occupations to have ethical codes, but in medicine is it critical due to its effect on patients' recovery.

#### 4.1.4. CRITERIA IN ETHICAL REASONING

The following criteria can be used in ethical reasoning according to Weiss:

1. Moral reasoning must be logical. Assumptions and premises, both factual and inferred, used to make judgments should be known and made explicit.
2. Factual evidence cited to support a person's judgment should be accurate, relevant, and complete.
3. Ethical standards used in reasoning should be consistent. When inconsistencies are discovered in a person's ethical standards in a decision, one or more of the standards must be modified.

#### 4.1.5. CRITERIA FOR MORAL RESPONSIBILITY

A major aim of ethical reasoning is to gain a clear focus on problems to facilitate acting in morally responsible ways.

Individuals are morally responsible for the harmful effects of their actions when;

1. they knowingly and freely acted or caused the act to happen and knew that the act was morally wrong or hurtful to others and
2. they knowingly and freely failed to act or prevent a harmful act, and they knew it would be morally wrong for a person to do this.

Although there is no universal definition of what sets up a morally wrong act, it is commonly defined as an act that causes physical or emotional harm to another person.

Two conditions that eliminate a person's moral responsibility for causing injury or harm are ignorance and inability. However, persons who intentionally prevent themselves from knowing that a harmful action will occur are still responsible.

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## 4.2. GENDER BIAS AND ISSUES

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### 4.2.1. DEFINITION OF GENDER BIAS

Gender bias is the tendency to prefer one gender over another. It is a form of unconscious bias, or implicit bias, which occurs when one individual unconsciously attributes certain attitudes and stereotypes to another person or group of people.

These biases can affect how the individual understands and engages with others.

In today's society, gender bias is often used to refer to the preferential treatment men receive — specifically white, heterosexual men.

It's often labelled as sexism and describes the prejudice against women solely on the basis of their sex.

Gender bias is most prominently visible within professional settings.

Another term often used interchangeably with gender bias is gender discrimination, which is the unequal treatment of a person or group of people because of gender-based prejudice.

#### 4.2.2. TYPES OF GENDER BIAS

##### (a) Performance support bias

Performance support bias occurs when employers, managers and colleagues provide more resources and opportunities to one gender (typically men) over another.

##### (b) Performance review bias

Performance review bias occurs when employers, managers and colleagues review an employee of one gender differently from another gender — even when the evaluations are purely merit-based.

##### (c) Performance reward bias

Performance reward bias occurs when employers, managers and colleagues reward an employee of one gender differently from another gender. Rewards may be in the form of promotions, raises or other merit-based rewards.

##### (d) Glass ceiling

A major result of these biases has contributed to the creation of the glass ceiling. The glass ceiling is a metaphor for the evident but intangible hierarchical impediment that prevents minorities and women from achieving elevated professional success.

Due to contributing factors, like the aforementioned types of bias, women and minorities experience a barrier that prevents them from reaching upper-level roles in leadership and the C-suite.

#### 4.2.3. STATISTICS OF GENDER BIAS

To further illustrate the role gender bias plays in the office, gathered a number of statistics related to diversity and gender bias in the workplace:

- ❖ 42 percent of women experience gender discrimination at work.
- ❖ In 2022, 59 percent of women said they had experienced harassment or microaggressions at work in the past year.
- ❖ 93 percent of women say they fear that reporting non-inclusive behaviors at work will have a negative effect on their career.
- ❖ Globally, almost 50 percent of people believe men are better political leaders, while more than 40 percent see men as better business executives.
- ❖ In fiscal year 2022, 19,805 charges were filed with the U.S. Equal Employment Opportunity Commission for sex-based discrimination.
- ❖ Both men and women are twice as likely to hire a male candidate.
- ❖ Women are 79 times more likely to be hired when there are at least two female candidates in the finalist pool.
- ❖ Half of men believe women are well-represented at their company, when 90 percent of senior leaders are men.

- ❖ Men are 30 percent more likely to obtain managerial roles.
- ❖ Women and men ask for pay raises at the same rate, but women receive them 7 percent less often.
- ❖ Companies with executive teams in the top quartile for gender diversity are 25 percent more likely to see above-average profitability.
- ❖ 5 percent of CEOs globally are women.
- ❖ Women represent just over 28 percent of boardroom seats.
- ❖ 19.2 percent of C-suite roles are filled by women.
- ❖ 5 percent of C-suite roles are held by women of color.
- ❖ 10.4 percent of CEOs at Fortune 500 companies are women.
- ❖ As of 2023, women of color make up 1 percent of CEOs at Fortune 500 companies.

#### 4.2.4. KEY AREAS OF GENDER BIASED

- (a) Many recruiting strategies are biased
- (b) Job descriptions contain gender biased
- (c) Interview questions can be gender biased
- (d) Hiring managers are unconsciously gender biased
- (e) Gender bias can influence mentors and mentoring opportunities
- (f) Compensation and rewards reflect gender bias
- (g) Perks and benefits affect genders differently
- (h) Parental status affects income and career development
- (i) Sexual harassment in the workplace affects genders differently
- (j) Gender bias intersects with racial bias
- (k) Women are interrupted or talked over more than men

#### 4.2.5. CAUSES OF GENDER BIAS IN INDIA

Undoubtedly, gender discrimination in the society is a grave concern, and a host of personal, societal and cultural aspects are at the core of this development.

Experts have found several causes of gender inequality in India and some of them are discussed here.

##### 1. Poverty

Poverty stands as one of the primary drivers of gender inequalities. According to the World Bank, approximately 70% of the world's impoverished population is female. Poverty restricts access to education, healthcare, and economic opportunities, thereby reinforcing a vicious cycle.

## 2. Child Marriage

Child marriage is another alarming aspect of gender inequality, disproportionately affecting girls. UNICEF estimates that 12 million girls are married before the age of 18 every year.

Such practices hinder their personal development and perpetuate gender disparity across generations.

Lack of education is one of the key causes of gender inequality that significantly exacerbates the problem.

UNESCO reports that 132 million girls are out of school globally, with less access to learning opportunities than boys.

Right to education is crucial in empowering girls to make informed choices, pursue careers, and challenge societal norms.

## 3. Poor Medical Health

Poor medical health also plays a pivotal role in maintaining gender discrimination in the society.

In regions with inadequate healthcare facilities, girls face higher maternal mortality rates, limited access to family planning, and health-related biases.

## 4. Lack of Awareness & Patriarchal Norms

Lack of awareness and ingrained patriarchal norms further contribute to gender inequality. When societies perpetuate gender stereotypes and discrimination, it becomes challenging to break free from the shackles of inequality.

Patriarchal norms hold back many girls from striving for their dreams by receiving a quality education, medical facilities and overall awareness for their well-being.

To address gender inequality effectively, we must tackle these interconnected causes of gender inequality and work towards establishing sustainable change patterns that will successfully eradicate this vicious cycle of gender inequality.

## 5. Uneven access to education

Around the world, women still have less access to education than men.  $\frac{1}{4}$  of young women between 15-24 will not finish primary school.

That group makes up 58% of the people not completing that basic education.

Of all the illiterate people in the world,  $\frac{2}{3}$  are women. When girls are not educated on the same level as boys, it has a huge effect on their future and the kinds of opportunities they'll get.

## 6. Lack of employment equality

Only 6 countries in the world give women the same legal work rights as men. In fact, most economies give women only  $\frac{3}{4}$  the rights of men. Studies show that if employment became a more even playing field, it has a positive domino effect on other areas prone to gender inequality.

## **7. Job segregation**

One of the causes for gender inequality within employment is the division of jobs. In most societies, there's an inherent belief that men are simply better equipped<sup>4</sup> to handle certain jobs.

Most of the time, those are the jobs that pay the best. This discrimination results in lower income for women. Women also take on the primary responsibility for unpaid labor, so even as they participate in the paid workforce, they have extra work that never gets recognized financially.

## **8. Lack of legal protections**

According to research from the World Bank, over one billion women don't have legal protection against domestic sexual violence or domestic economic violence. Both have a significant impact on women's ability to thrive and live in freedom.

In many countries, there's also a lack of legal protections against harassment in the workplace, at school, and in public. These places become unsafe and without protection, women frequently have to make decisions that compromise and limit their goals.

## **9. Lack of bodily autonomy**

Many women around the world do not have authority over their own bodies or when they become parents. Accessing birth control is frequently very difficult.

According to the World Health Organization, over 200 million women who don't want to get pregnant are not using contraception.

There are various reasons for this such as a lack of options, limited access, and cultural/religious opposition.

On a global scale, about 40% of pregnancies are not planned and while 50% of them do end in abortion, 38% result in births.

These mothers often become financially dependent on another person or the state, losing their freedom.

## **10. Poor medical care**

In addition to limited access to contraception, women overall receive lower-quality medical care than men.

This is linked to other gender inequality reasons such as a lack of education and job opportunities, which results in more women being in poverty. They are less likely to be able to afford good healthcare.

There's also been less research into diseases that affect women more than men, such as autoimmune disorders and chronic pain conditions.

Many women also experience discrimination and dismissal from their doctors, broadening the gender gap in healthcare quality.

### 11. Lack of religious freedom

When religious freedom is attacked, women suffer the most. According to the World Economic Forum, when extremist ideologies (such as ISIS) come into a community and restrict religious freedom, gender inequality gets worse.

### 12. Lack of political representation

Of all national parliaments at the beginning of 2019, only 24.3% of seats were filled by women. As of June of 2019, 11 Heads of State were women.

Despite progress in this area over the years, women are still grossly underrepresented in government and the political process.

This means that certain issues that female politicians tend to bring up – such as parental leave and childcare, pensions, gender equality laws and gender-based violence – are often neglected.

### 13. Racism

It would be impossible to talk about gender inequality without talking about racism. It affects what jobs women of color are able to get and how much they're paid, as well as how they are viewed by legal and healthcare systems.

Gender inequality and racism have been closely-linked for a long time.

### 14. Societal mindsets

It's less tangible than some of the other causes on this list, but the overall mindset of a society has a significant impact on gender inequality.

How society determines the differences and value of men vs. women plays a starring role in every arena, whether it's employment or the legal system or healthcare.

Beliefs about gender run deep and even though progress can be made through laws and structural changes, there's often a pushback following times of major change.

It's also common for everyone (men and women) to ignore other areas of gender inequality when there's progress, such as better representation for women in leadership.

These types of mindsets prop up gender inequality and delay significant change.

#### 4.2.6. WAYS TO REDUCE GENDER BIAS

1. Collect and analyze employee demographic data.
2. Collect and analyze employee compensation data.
3. Run experiments unique to team.
4. Identify gender bias in recruiting process.
4. Utilize automation and artificial intelligence.
5. Implement regular gender bias training.
6. Standardize mentoring or use e-mentoring.

7. Provide leadership training opportunities.
8. Give everyone a seat at the table for important projects.
9. Offer perks and benefits for equal opportunities.
10. Create an office space for everyone.
11. Diversify your boardroom.
12. Review anti-discrimination and bias policies.
13. Use anonymous evaluations and standardized hiring processes.

### **1. Collect and analyze employee demographic data**

Start by collecting data about employee demographics. Look at disparities between men and women by department, seniority and retention.

### **2. Collect and analyze employee compensation data**

Conduct regular pay audits to identify how men and women are paid and promoted differently.

Consider both the adjusted and unadjusted pay gaps that we talked about earlier in this article.

### **3. Run experiments unique to team**

Employee engagement surveys are a great way to gather more data about team and identify trends in how employees engage in their work.

Additionally, want to implement perception surveys, which focus on the safety of employees.

Anonymous surveys like this provide an opportunity for employees to share experiences they've encountered, like sexual harassment or gender bias, that may not have been addressed in standard employee engagement surveys.

### **4. Identify gender bias in recruiting process**

To reduce gender bias in recruiting process, start by looking at the language use. Use a gender decoder tool to identify biased language in job descriptions.

Make sure to attract enough great candidates, having at least two women in the finalist pool has been shown to improve a woman's chance of being hired by 79 times.

### **5. Utilize automation and artificial intelligence**

One simple way to reduce gender bias in recruiting process is to invest in recruitment tools that utilize automation or artificial intelligence to make decisions.

Not only will this save time during the initial screening process, but it will help filter through candidates based on merit rather than gender or other characteristics that may place them at a biased and unfair disadvantage.

However, it is also important to note that artificial intelligence is a type of machine learning, so over time, if human biases are introduced, artificial intelligence can learn and perpetuate those biases, so take precautions when using such technology to reduce bias early on.

## 6. Implement regular gender bias training

Sure, biases are a simple fact of life, but that doesn't mean they are set in stone.

The best way to reduce unconscious gender bias is to learn about it and take action to alter your perception of biases for the better.

Start by informing team of the different types of unconscious bias and then look for diversity and inclusion professionals or unconscious bias programs near that will support efforts with regular training.

## 7. Standardize mentoring or utilize e-mentoring

To provide all of employees with equal opportunities, create a standardized mentoring process. Although 76 percent of people said they consider mentorship to be important, less than half actually have a mentor.

More than 90 percent of people who have mentors say they're satisfied with their jobs.

## 8. Provide leadership training opportunities

First of all, individual contributors shouldn't be expected to be naturally great leaders.

Leadership training should be mandatory for everyone growing in their careers to ensure they know how to manage and lead teams, which is often a skill set that needs to be learned.

Such training is essential to reducing gender bias, closing the gender wage gap and breaking the glass ceiling.

It will also help both men and women become better mentors for females earlier in their careers.

To reach gender equality, fill the pay gap and break the glass ceiling, companies need to proactively provide women with leadership and professional development opportunities.

## 9. Give everyone a seat at the table for important projects

When implementing a new project, make sure bringing together a diverse team with a wide variety of backgrounds and experiences to tackle it.

One study found that gender diverse teams are 73 percent better at decision making than teams that are all men.

## 10. Offer perks and benefits for equal opportunities

When review the perks and benefits you offer, bring entire team in on the conversation.

Provide them an opportunity to share honest feedback on the benefits they wish team had and the benefits that would draw them to another company. If new company, employees may value parental leave benefits, whereas employees are later in their careers, they may care more about retirement benefits.

Additionally, parental leave brings a wealth of benefits, including boosting retention rates, reducing the 'motherhood penalty,' as well as improving morale at work.

SPRINGER NATURE

And when it comes to parental leave, it's important to include working fathers and encourage them to actually take the leave.

One study found for every month a man takes parental leave, women's salaries increase correspondingly by 7 percent, helping to further close the gender pay gap.

### **11. Create an office space for everyone**

Believe it or not, physical office space can play a role in how men and women interact in the workplace.

Certain office designs have even been found to be more or less inclusive for different demographics.

In industries that have been dominated by men, oftentimes, there aren't even bathrooms for women.

Many companies also do not offer a mother's room, forcing working moms to breastfeed in the bathroom or other places that are less than welcoming and unhygienic.

### **12. Diversify boardroom**

Beyond managerial or even C-level leadership positions, companies also need to take a hard look at their board of directors.

As of 2022, 28.2 percent of global boardroom seats were held by women. Though there have been steps taken to change this there is still a lot of work to do.

"Companies with more women on their board of directors are more likely to be companies that have programs, guidelines, and clear policies to avoid corrupt business dealings, have strong partnerships and have high levels of disclosure and transparency."

### **13. Review anti-discrimination and bias policies**

Review non-discrimination and anti-harassment policies, and make sure this information is included in job descriptions, employee handbooks and careers page.

In addition to your policies, provide employees with information and resources on who to reach out to in different situations.

Include clear steps for what is going to happen so people know what to expect when they file a complaint.

### **14. Use anonymous evaluations and standardized hiring processes**

One way to help reduce gender bias is to standardize hiring processes, and in some cases, remove the individual's name from the evaluation process entirely.

When performing interviews, whether for a new hire or an internal promotion, all candidates should be asked the same questions, with responses assigned numerical ratings based on predetermined criteria.

Defining clear thresholds for performance management helps standardize expectations across the organization as well.

Setting standards for all processes at any organization provides a benchmark for every employee to work up to and reduces cases of less-qualified employees being rewarded over high performers.

#### 4.2.7. GENDER ISSUES

Women continue to face discrimination and other types of harm because of their gender, and it remains imperative that ask ourselves what do to eradicate violence against women and ensure that women have equal rights and power in society.

These issues are at the heart of feminism and feminist ethics.

#### 4.2.8. ISSUES RELATED TO GENDER ETHICS

Gender-related judicial integrity issues take many forms, including sextortion, sexual harassment, sexual discrimination, gender bias, unequal gender representation, gender stereotyping, or inappropriate sexual conduct.

While some gender-related conduct might be seen as more offensive or egregious than other conduct, none of it is compatible with the principles of judicial ethics.

Judges are expected to set an example for the rest of society and are held to a higher standard of conduct that is defined, not by what is lawful or intentional, but also by what is ethical.

Lawful conduct may still lack integrity and undermine public trust and confidence in the judiciary.

Conduct that reflects lack of knowledge or unconscious bias may still be inappropriate, unfair, and harmful.

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### 4.3. GENDER VIOLENCE/GENDER-BASED VIOLENCE (GBV)

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#### Definition

Gender-based violence is violence directed against a person because of that person's gender or violence that affects persons of a particular gender disproportionately.

Violence against women is understood as a violation of human rights and a form of discrimination against women and shall mean all acts of gender-based violence that result in, or are likely to result in

- ❖ physical harm,
- ❖ sexual harm,
- ❖ psychological,
- ❖ or economic harm
- ❖ or suffering to women.

It can include violence against women, domestic violence against women, men or children living in the same domestic unit. Although women and girls are the main victims of GBV, it also causes severe harm to families and communities.

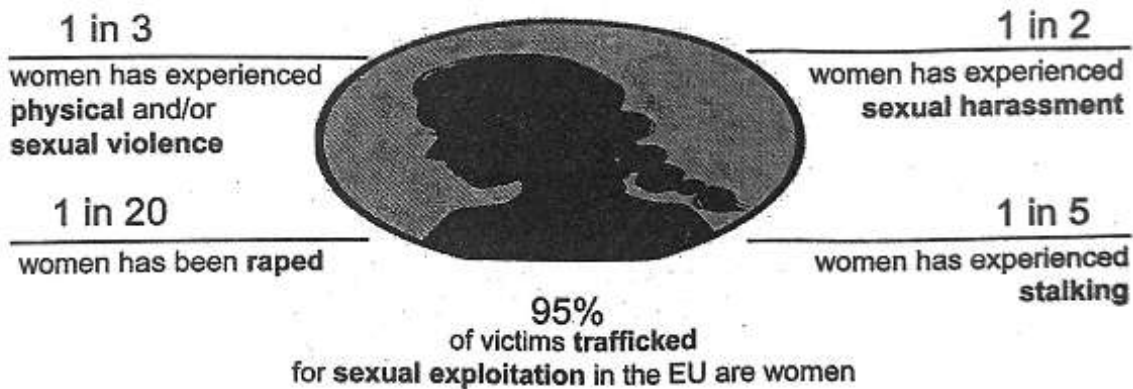
### 4.3.1. FORMS OF GENDER-BASED VIOLENCE

The Istanbul Convention, defines violence against women as falling under four key forms: physical, sexual, psychological and economic.

Gender-based violence can take various forms:

#### Gender-based violence more common than you think

In the European Union, since the age of 15:



*Fig. 4.2.*

#### Physical:

It results in injuries, distress and health problems, and may even lead to death in certain cases.

Typical forms of physical violence are beating, strangling, pushing, and the use of weapons. In the Asian countries, 31 % of women have experienced one or more acts of physical violence since the age of 15.

#### Sexual:

It includes unconsented sexual acts, attempts to obtain a sexual act, acts to traffic, or acts otherwise directed against a person's sexuality without the person's consent.

It's estimated that one in 20 women (5 %) has been raped in EU countries since the age of 15.

#### Psychological:

It includes psychologically abusive behaviours, such as controlling, coercion, economic violence and blackmail. 43% of women in the EU have experienced some form of psychological violence by an intimate partner.

## Examples of gender-based violence

### Domestic violence

It includes all acts of physical, sexual, psychological and economic violence that occur within the family, domestic unit, or between intimate partners.

These can be former or current spouses also when they don't share the same residence. 22 % of all women who have (had) a partner have experienced physical and/or sexual violence by a partner since the age of 15.

### Sex-based harassment

It includes unwelcome verbal, physical or other non-verbal conduct of a sexual nature with the purpose or effect of violating the dignity of a person.

Between 25% to 35% of women in the India have experienced sexual harassment since the age of 15.

Sex based harassment and prohibits its practice.

### Female Genital Mutilation (FGM)

It is the ritual cutting or removal of some or all of the external female genitalia.

It violates women's bodies and often damages their sexuality, mental health, well-being and participation in their community. It may even lead to death.

Today, more than 200 million girls and women alive worldwide have undergone female genital mutilation.

### Forced marriage

It refers to marriage concluded under force or coercion – either physical pressure to marry or emotional and psychological pressure.

It's closely linked to child or early marriage, when children are wed before reaching the minimum age for marriage.

### Online violence

It is an umbrella term used to describe all sorts of illegal or harmful behaviours against women in the online space.

They can be linked to experiences of violence in real life, or be limited to the online environment only.

They can include illegal threats, stalking or incitement to violence, unwanted, offensive or sexually explicit emails or messages, sharing of private images or videos without consent, or inappropriate advances on social networking sites.

One in 10 women has experienced cyber harassment since the age of 15.

### 4.3.2. WHO IS MOST AT RISK? [GBV]

Gender-based violence can happen to anyone. However, it disproportionately affects women and girls.

SPINNING WHEEL

Those in crisis settings are at a double disadvantage due to their gender and their situation.

Women and girls from other diverse and marginalized communities face an even greater risk where gender inequality intersects with other forms of oppression.

Those at higher risk include:

- ❖ Women and girls living with disabilities
- ❖ Young and adolescent girls
- ❖ Older women
- ❖ People who identify as LGBTQ+
- ❖ Women of ethnic minorities
- ❖ Refugees and migrants

While reference these different identities separately, each person holds multiple identities at once.

For example, a woman who lives with a disability might also be an older refugee.

This is why it's important to understand the concept of intersectionality—that a person faces different kinds of discrimination and risks due to a combination of their identities like gender, race, religion, age.

It is crucial to understand intersectionality when working to determine and provide prevention and response services.

For instance, research has found that adolescent girls living in displacement are particularly at risk of being overlooked in emergency settings, where they may fall between the cracks of child protection services and those aimed at adult women.

### 4.3.3. CAUSES GENDER-BASED VIOLENCE

Gender inequality, and the norms and beliefs that violence against women and girls is acceptable, cause gender-based violence.

There are also many factors that increase the risk of GBV, with women and girls living through crises experiencing an increase in both the frequency and severity of GBV.

This is because the same conditions that contribute to conflict and forced displacement also accelerate GBV.

These include:

#### 1. Poverty

Research from What Works found that when families are pushed into poverty, harmful practices like child marriages increase.

Young girls may be pulled out of education for marriage, to help with domestic tasks or to generate an income.

Unemployment and economic distress in the household can increase instances of IPV, as well.

## 2. Breakdown of services

A collapse of community structure and the rule of law means women can find themselves without social support and protection systems in violent situations.

It can also result in women and girls traveling great distances in search of food, water or fuel, further increasing risk of sexual harassment and assault.

## 3. Conflict and war

Rising numbers of conflicts globally are driving an increase in conflict-related sexual violence (CRSV). Without the rule of law, CRSV is often carried out with impunity.

Armed forces may use rape as a weapon of war. Other forms of CRSV include sexual slavery, forced prostitution, forced pregnancy, forced abortion, enforced sterilization, forced marriage and other forms of sexual violence.

## 4. Displacement

Women living in refugee camps and other temporary accommodation can face safety issues that put them at greater risk.

This can include having no locks on bathroom doors, joint male and female facilities, and inadequate lighting.

Women living as refugees may have to find new livelihoods, which can lead to an increased risk of exploitation.

Displaced women and girls in emergencies are often less visible. They're not always included in national surveys or reports, which means their needs go unmet.

## 5. Stress in the home

Intimate partner violence is the most common form of violence women experience in humanitarian settings.

Child maltreatment and abuse occur more frequently when families experience an inability to meet their basic needs, alcohol and substance abuse and inconsistent income.

### 4.3.4. EFFECTS OF GENDER-BASED VIOLENCE

Violence has a long-lasting effect on survivors and their families.

Impacts can range from physical harm to long-term emotional distress to fatalities.

Rape and sexual assault can result in unwanted pregnancies, complications during pregnancy and birth, and sexually transmitted infections, including HIV.

Social and economic fallout from GBV can lead to a loss of livelihood and increased gender inequalities in the long term.

Reporting or seeking services for GBV can lead to further threats of violence, social stigma and ostracization. GBV is also a key barrier to women and girls accessing other lifesaving services, such as food, shelter and healthcare.

**(a) Crises are not short-term occurrences.**

Climate-related disasters can create recurrent crises and many women and girls who are forcibly displaced can end up living in temporary accommodation for years.

This exposes women and girls to GBV for longer and can draw out and compound the effects of that violence for decades, hampering long-term resilience and empowerment.

**4.3.5. PREVENTING GENDER-BASED VIOLENCE**

While GBV continues to be a huge risk that women and girls face daily, there are ways to prevent it.

Some of these include:

- ❖ Empowering women and girls across their lifetime by:
  - Keeping girls in school
  - Empowering women economically
  - Using feminist approaches to tackle gender inequality, including in the home
  - Providing women and girls with safe spaces
- ❖ Giving women cash support
- ❖ Engaging male allies
- ❖ Including women in decision-making at leadership level
- ❖ Supporting local women-led and women's rights organizations

Comprehensive GBV services need to be established quickly in times of crisis to protect women and girls and reduce their exposure to violence, while increasing their chances of recovery and resilience.

Humanitarian organizations should bring a feminist approach to programming, that takes into account the unequal power balance between genders when designing support and interventions for crisis-affected populations.

**4.3.6. TYPES OF VIOLENCE AGAINST WOMEN****(i) Intimate-partner violence**

Intimate partner violence refers to behaviour by an intimate partner or ex-partner that causes physical, sexual or psychological harm, including physical aggression, sexual coercion, psychological abuse and controlling behaviours.

This is one of the most common forms of violence experienced by women globally.

Intimate partner violence is one of the manifestations of domestic violence.

Domestic violence is violence that occurs within the private, domestic sphere, generally between individuals who are related through blood or intimacy.

Domestic violence is not confined to women, for example it also includes child abuse and elderly abuse in the domestic sphere.

Intimate partner violence can include acts of physical violence such as slapping, choking or burning, sexual violence including spousal rape, psychological violence such as fear by intimidation or forced isolation, and economic violence by maintaining total control over financial resources, withholding access to money, and/or forbidding attendance at school or employment, among others.

### **(ii) Sexual violence**

Sexual violence is any sort of harmful or unwanted sexual behaviour that is imposed on someone.

It includes acts of abusive sexual contact, forced engagement in sexual acts, attempted or completed sexual acts with a woman without her consent, sexual harassment, verbal abuse, threats, exposure, unwanted touching, incest, and others.

Sexual violence can include the following:

#### **Sexual harassment**

It may involve any conduct of a verbal, nonverbal or physical nature, including written and electronic communications. Sexual harassment can take a variety of forms – from looks and words through to physical contact of a sexual nature.

Examples of sexual harassment include sharing sexual or lewd anecdotes or jokes; unwelcome touching, including pinching, patting, rubbing, or purposefully brushing up against another person, repeatedly asking a person for dates or asking for sex and making sexual comments about appearance, clothing, or body parts, among others.

#### **Rape**

It is any non-consensual vaginal, anal or oral penetration of a sexual nature of the body of another person with any bodily part or object, including through the use of physical violence and by putting the victim in a situation where they cannot say no or comply because of fear.

This can be by any person known or unknown to the survivor, within marriage and relationships, and during armed conflict.

#### **Corrective rape**

It is a form of rape perpetrated against someone on the basis of their sexual orientation or gender identity.

It is intended to force the victim to conform to heterosexuality or normative gender identity.

#### **Sexual violence in conflict:**

Acts of violence against women include violation of the human rights of women in situations of armed conflict, such as systematic rape, sexual slavery and forced pregnancy, as well as forced sterilization, coercive/forced use of contraceptives, female infanticide and prenatal sex selection.

**(iii) Femicide**

Femicide is the intentional killing of a woman or a girl because she is a woman or a girl.

The gender-related motivation of the killing may range from stereotyped gender roles, discrimination towards women and girls, to unequal power relations between women and men in society

Gender-related killings of women and girls (femicide/feminicide) are the most extreme and brutal manifestation of violence against women.

They can take place in a wide range of situations within the private and public spheres, and within different contexts of perpetrator–victim relationship.

They include for instance cases with previous record of physical, sexual, or psychological violence/harassment, killings occurring in situation of trafficking in persons, forced labour or slavery; or killings where the body of the victim is disposed of in a public space.

Gender-related killings can also include so-called honor killings, which are the murder of a family member, usually a woman or girl, for the purported reason that the person has brought dishonor or shame upon the family.

These killings often have to do with sexual purity, and supposed transgressions on the part of female family members.

**(iv) Human trafficking**

Human trafficking is a global crime that trades in people and exploits them for profit.

Physical and sexual abuse, blackmail, emotional manipulation, and the removal of official documents are used by traffickers to control their victims.

Exploitation can take place in a victim's home country, during migration or in a foreign country.

Human trafficking has many forms. While men, women and children of all ages and from all backgrounds can become victims of this crime, women are the primary targets and girls are mainly trafficked for sexual exploitation.

**(v) Female genital mutilation**

- ❖ Female genital mutilation (FGM) refers to all procedures involving partial or total removal of the female external genitalia or other injury to the female genital organs for non-medical reasons.
- ❖ It is most often carried out on young girls between infancy and age 15.
- ❖ FGM has no health benefits and can lead to serious, long-term complications and even death. Immediate health risks include haemorrhage, shock, infection, HIV transmission, urine retention and severe pain.

Psychological impacts can range from a girl losing trust in her caregivers, to longer-term feelings of anxiety and depression.

In adulthood, girls subjected to FGM are more likely to suffer infertility or complications during childbirth, including postpartum haemorrhage, stillbirth and early neonatal death.

Numerous factors contribute to the persistence of the practice. Yet in every society in which it occurs,

FGM is an expression of deeply rooted gender inequality. In every form in which it is practiced,

FGM is a violation of girls' and women's fundamental human rights, including their rights to health, security and dignity.

It was first classified as violence in 1997 via a joint statement issued by WHO, UNICEF and UNFPA.

#### **(vi) Child, early and forced marriage**

Child marriage is any marriage where at least one of the parties is under 18 years of age.

Forced marriage is a marriage in which one and/or both parties have not personally expressed their full and free consent to the union.

A child marriage is considered to be a form of forced marriage, given that one and/or both parties have not expressed full, free and informed consent.

It is widely recognized that child marriage is a violation of children's rights and has several harmful effects on the lives of children (overwhelmingly girls), including early and frequent pregnancies, higher risks of maternal mortality and morbidity, limited decision-making in family matters and school dropout.

#### **(vii) Online or technology-facilitated violence**

Technology-facilitated violence against women is any act that is committed, assisted, aggravated, or amplified by the use of information communication technologies or other digital tools, that results in or is likely to result in physical, sexual, psychological, social, political, or economic harm, or other infringements of rights and freedoms.

It can occur in online spaces, and it can be perpetrated offline through the use of technological means, such as controlling a woman's whereabouts by using a GPS tracker.

Technology-facilitated gender-based violence exacerbates existing forms and patterns of violence against women, such as intimate-partner violence, and also comes with new forms of violence such as online stalking and image-based abuse through artificial intelligence like deep fake videos.

While all women and girls who are online or who use digital tools may face violence online, some groups are at greater risk.

These include women who are most visible online, including women in public life, journalists, human rights defenders, politicians and feminist activists.

#### **(viii) Online violence can include the following:**

**Cyber bullying:** It involves sending intimidating or threatening messages.

**Non-consensual sexting:** It sending explicit messages or photos without the recipient's consent.

**Doxing:** The public release of private or identifying information about the victim.

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#### 4.4. SOCIAL DISCRIMINATION

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Social discrimination is defined as the differentiating treatment of an individual based on their actual or perceived characteristics (e.g., race/ethnicity, age, gender, income status, or medical condition)

##### 4.4.1. TYPES OF DISCRIMINATION

- ❖ Age Discrimination
- ❖ Disability Discrimination
- ❖ Sexual Orientation
- ❖ Status as a Parent
- ❖ Religious Discrimination
- ❖ National Origin
- ❖ Pregnancy
- ❖ Sexual Harassment
- ❖ Race, Color, and Sex
- ❖ Reprisal / Retaliation

##### (a) Age Discrimination

The Age Discrimination in Employment Act of 1967, as amended, protects individuals who are 40 years of age and older from employment discrimination based on age.

Under this Act, it is unlawful to discriminate against a person because of his/her age with respect to any term, condition, or privilege of employment.

##### (b) Disability Discrimination

The ADA prohibits discrimination in all employment practices, including job application procedures, hiring, firing, training, compensation, advancement, and any other terms, conditions or privileges of employment.

The ADA does not require preferential treatment of individuals with disabilities, as employers are free to select the most qualified applicant for the position, but it does prohibit discrimination based solely on a candidate's real or perceived disability.

The Act emphasizes that the definition of disability should be construed in favor of broad coverage of individuals to the maximum extent permitted by the terms of the ADA and generally shall not require extensive analysis.

The effect of these changes is to make it easier for an individual seeking protection under the ADA to establish that he or she has a disability within the meaning of the ADA.

**(c) Sexual Orientation**

Prohibition of sex discrimination as forbidding any employment discrimination based on gender identity or sexual orientation.

**(d) Status as a Parent**

Status as a parent is defined as an individual who, with respect to an individual who is under the age of 18 or who is 18 or older, but is incapable of self-care because of a physical or mental disability, is a biological parent, an adoptive parent, a foster parent, a stepparent, a custodian of a legal ward, in loco parentis over such an individual, or actively seeking legal custody or adoption of such an individual.

The Civil Service Reform Act of 1978 (CSRA), as amended, prohibits employment discrimination in the Federal government based on marital status, political affiliation, and conduct which does not adversely affect the performance of the employee. Please note, however, that these bases do not fall within the jurisdiction of EEO.

The Office of Special Counsel (OSC) and the Merit Systems Protection Board (MSPB) enforce the prohibitions against Federal employment discrimination contained in the CSRA.

**(e) Religious Discrimination**

Title VII of the Civil Rights Act of 1964 prohibits employers from discriminating against individuals because of their religion in hiring, firing, and other terms and condition of employment. The Act also requires employers to reasonably accommodate the religious practices of an employee or prospective employee, unless doing so would create an undue hardship on the employer.

**Undue hardship**

An employer can claim undue hardship when an employee's request for religious accommodation requires more than administrative costs.

Undue hardship can also be demonstrated if changing a bona fide practice, such as seniority, to accommodate an employee's religious practices denies another employee an entitlement.

Flexible scheduling to attend religious observances, voluntary substitutions or swaps, job reassignments, and lateral transfers are examples of accommodating an employee's religious beliefs.

**(f) National Origin**

It is unlawful to discriminate against an employee because of the individual's birthplace, ancestry, culture, or linguistic characteristics common to a specific ethnic group.

An employer must show a legitimate non-discriminatory reason for the employment action taken or denied because of an individual's accent or manner of speaking.

Investigations will focus on the qualifications of the employee and whether his or her accent or manner of speaking had a detrimental effect on job performance.

An ethnic slur or other verbal or physical conduct because of an individual's national origin constitute harassment if they create an intimidating, hostile or offensive working environment, unreasonably interfere with work performance or negatively affect an individual's employment opportunities.

Title VII of the Civil Rights Act of 1964 protects individuals against employment discrimination on the basis of national origin as well as race, color, religion, and sex.

### **(g) Pregnancy**

The Pregnancy Discrimination Act is an amendment to Title VII of the Civil Rights Act of 1964. Under this Act, discrimination on the basis of pregnancy, childbirth, or related medical conditions constitutes unlawful sex (pregnancy) discrimination.

If an employee is temporarily unable to perform her job due to pregnancy, the agency must treat her the same way as any other temporarily disabled employee.

For example, if an employee with a broken hand received modified tasks or alternative assignments, the same must be done for a pregnant employee.

An employer may not have a rule that prohibits an employee from returning to work for a predetermined length of time after childbirth. For instance, an employer may not require an employee to return to work 4 weeks after childbirth.

### **(h) Sexual Harassment**

Sexual harassment is unwanted and unwelcome advances of a sexual nature.

It could be a touch, written note, joke, picture, etc. It can be intentional or unintentional.

The first type is Quid Pro Quo. This means that a person in a position of power over another offers to trade a tangible employment action or benefit such as promotion for a sexual favor.

Only someone who has the power to control the victim's job destiny can commit this type of sexual harassment. The second type is hostile work environment.

In this instance, the environment is created by obvious sexually oriented activity by employees and supervisors.

Sexual harassment is rarely found as the result of a single incident or event.

The victim as well as the harasser may be a woman or a man. The victim does not have to be of the opposite sex.

### **(i) Race, Color, and Sex**

Race discrimination occurs when employees are treated differently than other employees because of unalterable characteristics, such as physical features attributed to their race.

For example, this Act prohibits discrimination against an Asian individual because of physical characteristics such as facial features or height.

Color discrimination occurs when persons are treated differently than others because of their skin pigmentation. Color discrimination can occur within the same ethnic group.

### **Sex discrimination**

Sex discrimination occurs when men and women who are similarly situated are treated differently based on gender. It takes place when deliberate, repeated, or unsolicited verbal comments, gestures, or physical contacts of a sexual nature are unwelcome. Sex discrimination also occurs when an organization's policy has a disproportionate adverse impact on a person or group based on gender.

#### **(j) Reprisal/Retention**

Retaliation is a discriminatory or adverse action made against a person who files a complaint or charge, participates in an investigation or charge, or opposes an employment practice made illegal by any of the statutes. Employees are protected from retaliation in the EEO process.

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## **4.5. CONSTITUTIONAL PROTECTION AND POLICIES**

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The Constitution sets the legal and moral framework for a nation.

It emphasizes fundamental rights and duties, which promote ethical behavior by guiding individuals on issues related to liberty, equality, and justice in their private lives.

A constitution is the aggregate of fundamental principles or established precedents that constitute the legal basis of a polity, organization or other type of entity, and commonly determines how that entity is to be governed.

When these principles are written down into a single document or set of legal documents, those documents may be said to embody a written constitution; if they are encompassed in a single comprehensive document, it is said to embody a codified constitution.

The Constitution of the United Kingdom is a notable example of an uncodified constitution; it is instead written in numerous fundamental Acts of a legislature, court cases, or treaties.

Constitutions concern different levels of organizations, from sovereign countries to companies and unincorporated associations.

A treaty that establishes an international organization is also its constitution, in that it would define how that organization is constituted. Within states, a constitution defines the principles upon which the state is based, the procedure in which laws are made and by whom.

Some constitutions, especially codified constitutions, also act as limiters of state power, by establishing lines which a state's rulers cannot cross, such as fundamental rights. Changes to constitutions frequently require consensus or supermajority.

### **4.5.1. CONSTITUTION OF INDIA**

India, also known as Bharat, is a Union of States. It is a Sovereign Socialist Secular Democratic Republic with a parliamentary system of government.

The Republic is governed in terms of the Constitution of India which was adopted by the Constituent Assembly on 26<sup>th</sup> November, 1949 and came into force on 26<sup>th</sup> January, 1950.

The Constitution provides for a Parliamentary form of government which is federal in structure with certain unitary features.

The constitutional head of the Executive of the Union is the President.

As per Article 79 of the Constitution of India, the council of the Parliament of the Union consists of the President and two Houses known as the Council of States (Rajya Sabha) and the House of the People (Lok Sabha).

Article 74(1) of the Constitution provides that there shall be a Council of Ministers with the Prime Minister as its head to aid and advise the President, who shall exercise his/her functions in accordance to the advice.

The real executive power is thus vested in the Council of Ministers with the Prime Minister as its head.

#### **4.5.2. CONSTITUTIONAL PROTECTION**

The Constitution of India through Article 31, thus protects and safeguards the rights of civil servants in Government service against arbitrary dismissal, removal and reduction in rank.

Such protection enables the civil servants to discharge their functions boldly, efficiently and effectively.

##### **Definition**

Constitutional protection is when the Constitution or Bill of Rights guarantees basic freedoms, like the freedom of speech. This means that the government cannot take away these freedoms from people.

It is also called constitutional freedom or constitutional liberty.

#### **4.5.3. CONCEPT OF CONSTITUTIONAL PROTECTION**

Constitutional protection refers to the basic liberties that are guaranteed by the Constitution or Bill of Rights. These liberties are also known as constitutional freedoms or constitutional liberties.

For example, the freedom of speech is a constitutional protection. This means that individuals have the right to express their opinions and ideas without fear of government censorship or punishment.

Other examples of constitutional protections include the freedom of religion, the right to bear arms, and the right to a fair trial.

These examples illustrate the definition of constitutional protection because they are all fundamental rights that are protected by the Constitution.

They are essential to maintaining a free and democratic society, and they ensure that individuals are able to live their lives without undue interference from the government.

#### 4.5.4. ROLE OF THE CONSTITUTIONAL PROTECTION

- ❖ It protects against deprivation of life liberty or property without due process of law (due process clause).
- ❖ It also prohibits the taking of private property without just compensation.
- ❖ Constitution guarantees most of the human rights contained in Universal Declaration of Human Rights.
- ❖ Part III of the constitution contains civil and political rights, whereas economic, social and cultural rights have been included in Part IV of the Constitution.

#### 4.5.5. IMPORTANCE OF CONSTITUTION

- ❖ A constitution is important because it ensures that those who make decisions on behalf of the public fairly represent public opinion.
- ❖ It also sets out the ways in which those who exercise power may be held accountable to the people they serve. And it sets out where government powers end by guaranteeing individuals' specific rights and freedoms.
- ❖ These rights help to assure the protection and promotion of human dignity, equality and liberty.
- ❖ Constitutions may provide for the division of powers between the central government and the regions.
- ❖ Constitutions should be agreed rather than imposed so as to provide an acceptable framework for the settling of different political views.
- ❖ They help provide for a stable society by ensuring that, although everybody may not agree with the government all the time, the people accept the legitimacy of the system of choosing governments.

#### 4.5.6. FUNCTIONS OF A CONSTITUTION

- ❖ The Constitution defines the geographical boundary as well as the territorial boundary.
- ❖ It also defines the boundary of the political community. This distinguishes which people are of a particular region and which are not.
- ❖ It proclaims the fundamental rules and regulations and gives human rights to the people of the political community.
- ❖ The Constitution declares the nation's symbols like the national flag, national emblem, national anthem, national flower, national animal, national fruit, national bird, and many more.
- ❖ The Constitution also gives equal rights and duties to each and every responsible citizen of the country. It states that each and every citizen should perform the duties and we should work for the welfare of the community.

#### **4.5.7. FEATURES OF CONSTITUTION [CONTENTS]**

A constitution will often contain a number, if not all, of the following features:

##### **A Preamble:**

This sets the constitution in context, outlining the state's fundamental values and objectives.

##### **The Identity of the State:**

The constitution may set out the official language or languages, the country's flag, who is eligible to be a citizen and the position of the state in the world.

##### **A Bill of Rights:**

The constitution will set out the rights of individuals and the circumstances in which these may be limited or suspended.

##### **Commitment to the rule of law:**

Many constitutions endorse the rule of law, whereby laws must be clear and accessible, equally enforced, and where people have the opportunity to assert their rights in courts where they must receive a fair trial before independent and impartial judges.

##### **The Role and Composition of the Legislature (Law Making Body):**

The constitution will set out who will make up the legislature and how its members will be chosen.

There may be one or two bodies and the constitution will say what their respective roles are.

##### **The Role and Composition of the Executive (President/ Prime Minister/ Ministers):**

The constitution will determine who will be part of the executive and how they will be chosen.

It sets out the powers of the executive including those of the head of the executive (president / prime minister).

In some constitutions the head of state has a great deal of powers, and in others the head of state is more in the nature of the representative of the people, and the main executive power is wielded by a prime minister.

The constitution also sets out how the executive is accountable for the exercise of power to the legislature, the courts and the people.

##### **The Structure and Appointment of the Judiciary:**

The constitution sets out conditions for choosing judges and their independence from the other branches of government (the legislature and the executive) as well as the kinds and levels of courts.

The role and method of appointment of the government legal advisor (Attorney General) and public prosecutors will also normally also be provided for in the constitution.

#### **Provisions for Elections:**

The constitution sets out requirements for elections. These may include which voting system is to be used, regulations for political parties, who may stand for election and regulations regarding how elections are to be carried out fairly and honestly.

#### **Other Important Bodies:**

The constitution may provide for additional bodies such as a central bank, and bodies to support democracy.

For example an Electoral Commission, Anti-Corruption Commission, Financial Oversight Commission or a Human Rights Commission.

**The Structure of the State:** The constitution will determine how power is to be allocated between the national, regional and local levels.

**The Economy and Distribution of Resources:** Some constitutions set out which economic system a state is to follow (for example, market economy or socialism).

Most however leave that question to the choice of the people. It may also determine how natural resources and other wealth are to be allocated between levels of government or regions.

#### **4.5.8. PURPOSE OF CONSTITUTION**

- ❖ It protects against deprivation of life liberty or property without due process of law (due process clause).
- ❖ It also prohibits the taking of private property without just compensation.

#### **4.5.9. CONSTITUTIONAL PROVISION AND POLICIES**

The constitution declares India a sovereign, socialist, secular, and democratic republic, assures its citizens justice, equality, and liberty, and endeavours to promote fraternity.

The original 1950 constitution is preserved in a nitrogen-filled case at the Parliament House in New Delhi.

**Constitutional Provisions and policies** are the set of rules or laws that come under a country's Constitution.

It establishes the fundamental rights and duties of the citizens. These cannot be changed or altered by the court or common law.

If the provisions are to be changed, they must go through a specific process.

#### **What are the Constitutional Provisions and policies?**

- ❖ Freedom of speech and religion
- ❖ Citizenship

- ❖ Separation of state and religion
- ❖ Fundamental structure doctrine of the construction of India
- ❖ Secularism

#### 4.5.10. PROVISIONS OF THE INDIAN CONSTITUTION APPLICABLE TO THE BUSINESS

- ❖ To provide sufficient jobs and livelihood to the citizens.
- ❖ To ensure that men and women are paid equally
- ❖ To ensure the protection of the workers
- ❖ To synchronize the economic system of the country

#### 4.5.11. SOME CONSTITUTIONAL PROVISIONS AND POLICIES

- ❖ **Article 315:** Public Service Commission for the Union and for the States
- ❖ **Article 316:** Appointment of members for work
- ❖ **Article 317:** Suspension of a person from a Public Service Commission
- ❖ **Article 318:** It grants the power to make regulations
- ❖ **Article 319:** Prohibits the holding of offices by the members
- ❖ **Article 320:** Work of Public Service Commission
- ❖ **Article 321:** Grant power for the extension of functions of the Public Service Commission
- ❖ **Article 322:** Expenditure of Public Service Commission
- ❖ **Article 323:** Reports of Public Service Commission

#### 4.5.12. CONSTITUTIONAL RIGHTS

Constitutional rights are the protections and liberties guaranteed to the people by the U.S. Constitution.

Many of these rights are outlined in the Bill of Rights; such as the right to free speech in the First Amendment, and the right to a speedy and public trial in the Sixth Amendment.

Even though these rights are expressly stated, their scope and proper implementation remains the subject of debate.

As such, a large quantity of case law revolving around the application of constitutional rights has developed.

#### 4.5.13. ADVANTAGES OF CONSTITUTIONAL RIGHTS [BENEFITS]

Constitutional rights offer several advantages that are important for the functioning of a just and democratic society.

Here are some of the key advantages:

##### 1. Protection of individual liberties:

Constitutional rights safeguard individual liberties and freedoms from infringement by the government or other powerful entities.

They ensure that individuals have the right to express their opinions, practice their religion, assemble peacefully, and engage in various activities without unjustified interference.

## **2. Limiting government power:**

Constitutional rights act as a check on the power of the government.

They establish limits on what the government can and cannot do, ensuring that it does not overstep its authority or violate the rights of individuals.

Constitutional rights help prevent the government from becoming authoritarian or oppressive.

## **3. Ensuring fairness and equality:**

Constitutional rights promote fairness and equality by guaranteeing that all individuals are entitled to equal protection under the law.

They prohibit discrimination based on factors such as race, gender, religion, or nationality, and ensure that everyone is treated with dignity and respect.

## **4. Legal recourse and enforcement:**

Constitutional rights provide individuals with legal recourse and mechanisms for enforcing their rights. If their rights are violated, individuals can seek remedies through the legal system, such as filing lawsuits or petitions, and have their claims heard and adjudicated by an independent judiciary.

## **5. Stability and predictability:**

Constitutional rights provide stability and predictability in the legal system. They establish a consistent framework that is difficult to change, ensuring that basic rights and freedoms are not subject to the whims of transient political or societal changes.

This stability fosters confidence in the legal system and provides a solid foundation for the functioning of society.

## **4.6. FUNDAMENTAL RIGHTS IN INDIA**

The Fundamental Rights in India enshrined in part III (Article 12–35) of the Constitution of India guarantee civil liberties such that all Indians can lead their lives in peace and harmony as citizens of India.

These rights are known as "fundamental" as they are the most essential for all-round development i.e., material, intellectual, moral and spiritual and protected by fundamental law of the land i.e., constitution.

If the rights provided by Constitution especially the Fundamental rights are violated the Supreme Court and the High Courts can issue writs under Articles 32 and 226 of the Constitution, respectively, directing the State Machinery for enforcement of the fundamental rights.

These include individual rights common to most liberal democracies, such as equality before law, freedom of speech and expression, freedom of association and peaceful assembly, freedom to practice religion and the right to constitutional remedies for the protection of civil rights by means of writs such as habeas corpus.

Violations of these rights result in punishments as prescribed in the Indian Penal Code, subject to discretion of the judiciary.

The Fundamental Rights are defined as basic human freedoms where every Indian citizen has the right to enjoy for a proper and harmonious development of personality and life.

These rights apply universally to all citizens of India, irrespective of their race, place of birth, religion, caste or gender.

They are enforceable by the courts, subject to certain restrictions.

The Rights have their origins in many sources, including England's Bill of Rights, the United States Bill of Rights and France's Declaration of the Rights of Man.

The six fundamental rights are:

1. Right to equality (Article 14–18)
2. Right to freedom (Article 19–22)
3. Right against exploitation (Article 23–24)
4. Right to freedom of religion (Article 25–28)
5. Cultural and educational rights (Article 29–30)
6. Right to constitutional remedies (Article 32–35)

Rights literally mean those freedoms which are essential for personal good as well as the good of the community.

The rights guaranteed under the Constitution of India are fundamental as they have been incorporated into the Fundamental Law of the Land and are enforceable in a court of law. However, this does not mean that they are absolute or immune from Constitutional amendment.

Fundamental rights for Indians have also been aimed at overturning the inequalities of pre-independence social practices.

Specifically, they have also been used to abolish untouchability and hence prohibit discrimination on the grounds of religion, race, caste, sex, or place of birth.

They also forbid trafficking of human beings and forced labour. They also protect cultural and educational rights of ethnic and religious minorities by allowing them to preserve their languages and also establish and administer their own education institutions.

When the Constitution of India came into force it basically gave seven fundamental rights to its citizens.

However, Right to Property was removed as a Fundamental Right through 44th Constitutional Amendment in 1978. In 2009, Right to Education Act was added. Every child between the age of 6 to 14 years is entitled to free education.

### 4.6.1. ORIGINS

The first demand for fundamental rights came in the form of the "Constitution of India Bill, in 1895.

Also popularly known as the Swaraj Bill 1895, it was written during the emergence of Indian nationalism and increasingly vocal demands by Indians for self-government.

It talked about freedom of speech, right to privacy, right to franchise, etc.

In the following period attempts were made from quarters asking the British government to grant rights for Indians. These demands were made in resolution by the INC between 1917 and 1919 in several reports and bills

In 1919, the Rowlatt Act gave extensive powers to the British government and allowed indefinite arrest and detention of individuals, warrantless searches and seizures, restrictions on public gatherings, and intensive censorship of media and publications.

The public opposition to this act eventually led to mass campaigns of non-violent civil disobedience throughout the country demanding guaranteed civil freedoms, and limitations on government power.

In 1928, the Nehru Commission composing of representatives of Indian political parties proposed constitutional reforms for India that apart from calling for dominion status for India and elections under universal suffrage, would guarantee rights deemed fundamental, representation for religious and ethnic minorities, and limit the powers of the government.

In 1931, the Indian National Congress (the largest Indian political party of the time) adopted resolutions committing itself to the defense of fundamental civil rights, as well as socio-economic rights such as the minimum wage and the abolition of untouchability and serfdom.

Committing themselves to socialism in 1936, the Congress leaders took examples from the Constitution of the Soviet Union, which inspired the fundamental duties of citizens as a means of collective patriotic responsibility for national interests and challenges.

When India obtained independence on 15 August 1947, the task of developing a constitution for the nation was undertaken by the Constituent Assembly of India, composed of elected representatives under the presidency of Rajendra Prasad. While members of Congress constituted a large majority,

Congress leaders appointed persons from diverse political backgrounds to positions of responsibility for developing the constitution and national laws.

Notably, B. R. Ambedkar became the chairperson of the Drafting Committee, while Jawaharlal Nehru and Sardar Vallabhbhai Patel became chairpersons of committees and sub-committees responsible for different subjects.

A notable development during that period having significant effect on the Indian constitution took place on 10 December 1948 when the United Nations General Assembly adopted the Universal Declaration of Human Rights and called upon all member states to adopt these rights in their respective constitutions.

The fundamental rights were included in the First Draft Constitution (February 1948), the Second Draft Constitution (17 October 1948) and final Third Draft Constitution (26 November 1949), prepared by the Drafting Committee.

#### **4.6.2. SIGNIFICANCE AND CHARACTERISTICS OF FUNDAMENTAL RIGHTS**

The fundamental rights were included in the constitution because they were considered essential for the development of the personality of every individual and to preserve human dignity.

The writers of the constitution regarded democracy of no avail if civil liberties, like freedom of speech and religion, were not recognised and protected by the State.

According to them, "democracy" is, in essence, a government by opinion and therefore, the means of formulating public opinion should be secured to the people of a democratic nation.

For this purpose, the constitution guaranteed to all the citizens of India the freedom of speech and expression and various other freedoms in the form of the fundamental rights.[7]

All people, irrespective of race, religion, caste or gender, have been given the right to petition the Supreme Court or the High Courts for the enforcement of their fundamental rights.

It is not necessary that the aggrieved party has to be the one to do so.

Poverty-stricken people may not have the means to do so and therefore, in the public interest, anyone can commence litigation in the court on their behalf. This is known as "public interest litigation".

In some cases, High Court judges have acted suo moto on their own on the basis of newspaper reports.

These fundamental rights help not only in protection but also the prevention of gross violations of human rights. They emphasise on the fundamental unity of India by guaranteeing to all citizens the access and use of the same facilities, irrespective of background.

Some fundamental rights apply for persons of any nationality whereas others are available only to the citizens of India.

The right to life and personal liberty is available to all people and so is the right to freedom of religion. On the other hand, freedoms of speech and expression, and freedom to reside and settle in any part of the country are reserved for citizens alone, including non-resident Indian citizens.

The right to equality in matters of public employment cannot be conferred to overseas citizens of India.

Fundamental rights primarily protect individuals from any arbitrary state actions, but some rights are enforceable against individuals.

For instance, the Constitution abolishes untouchability and also prohibits begar. These provisions act as a check both on state action as well as the action of private individuals.

However, these rights are not absolute or uncontrolled and are subject to reasonable restrictions as necessary for the protection of general welfare. They can also be selectively curtailed.

The Supreme Court has ruled[12] that all provisions of the Constitution, including fundamental rights, can be amended, but that Parliament cannot alter the basic structure of the constitution.

Since the fundamental rights can be altered only by a constitutional amendment, their inclusion is a check not only on the executive branch but also on the Parliament and state legislatures.[13]

A state of national emergency has an adverse effect on these rights.

Under such a state, the rights conferred by Article 19 (freedoms of speech, assembly and movement, etc.) remain suspended.

Hence, in such a situation, the legislature may make laws that go against the rights given in Article 19. The President may by order suspend the right to move the court for the enforcement of other rights as well.

### 4.6.3. BASIC FUNDAMENTAL RIGHTS

#### (a) Right to Equality

The Right to Equality is one of the chief guarantees of the Constitution.

It is embodied in Articles 14–18, which collectively encompass the general principles of equality before law and non-discrimination and Articles 17–18 which collectively encompass further the philosophy of social equality.

#### Article 14

Article 14 guarantees equality before law as well as equal protection of the law to all people within the territory of India. This includes the equal subjection of all persons to the authority of law, as well as equal treatment of persons in similar circumstances.

The latter permits the State to classify persons for legitimate purposes, provided there is a reasonable basis for the same, meaning that the classification is required to be non-arbitrary, based on a method of intelligible differentiation among those sought to be classified, as well as have a rational relation to the object sought to be achieved by the classification.

#### Article 15

Article 15 prohibits discrimination on the grounds of religion, race, caste, sex, place of birth, and also gender or any of them.

This right can be enforced against the State as well as private individuals, with regard to free access to places of public entertainment or places of public resort maintained partly or wholly out of State funds.

However, the State is not precluded from making special provisions for women and children or any socially and educationally backward classes of citizens, including the Scheduled Castes and Scheduled Tribes.

This exception has been provided since the classes of people mentioned are considered deprived and in need of special protection.

### **Article 16**

Article 16 guarantees equality of opportunity in matters of public employment and prevents the State from discriminating against anyone in matters of employment on the grounds only of religion, race, caste, sex, descent, place of birth, place of residence or income.

It creates exceptions for the implementation of measures of affirmative action for the benefit of any backward class of citizens to ensure adequate representation in public service, as well as reservation of an office of any religious institution for a person professing that particular religion.

### **Article 17**

Article 17 abolishes the practice of untouchability in any form, making it an offense punishable by law. The Protection of Civil Rights Act, 1955 was enacted by Parliament to further this objective.

### **Article 18**

Article 18 prohibits the State from conferring any titles other than military or academic distinctions, and the citizens of India cannot accept titles from a foreign state. Thus, Indian aristocratic titles and title of nobility conferred by the British have been abolished.

However, military and academic distinctions can be conferred on the citizens of India.

The awards of Bharat Ratna and Padma Vibhushan can be used by the recipient as a title and do not, accordingly, come within the constitutional prohibition".

The Supreme Court, on 15 December 1995, upheld the validity of such awards.

### **(b) Right To Freedom**

The Right to Freedom is covered in Article 19 to 22, with the view of guaranteeing individual rights that were considered vital by the framers of the Constitution, and these Articles also include certain restrictions that may be imposed by the State on individual liberty under specified conditions.

Article 19 guarantees six freedoms in the nature of civil rights, which are available only to citizens of India.

These include the freedom of speech and expression, freedom of assembly without arms, freedom of association, freedom of movement throughout the territory of our country, freedom to reside and settle in any part of the country of India and the freedom to practice any profession.

All these freedoms are subject to reasonable restrictions that may be imposed on them by the State, listed under Article 19 itself.

The grounds for imposing these restrictions vary according to the freedom sought to be restricted and include national security, public order, decency and morality, contempt of court, incitement to offences and defamation. The State is also empowered, in the interests of the general public to nationalize any trade, industry or service to the exclusion of the citizens.

The freedoms guaranteed by Article 19 are further sought to be protected by Articles 20-22.

The scope of these articles, particularly with respect to the doctrine of due process, was heavily debated by the Constituent Assembly.

It was argued, especially by Benegal Narsing Rau, that the incorporation of such a clause would hamper social legislation and cause procedural difficulties in maintaining order, and therefore it ought to be excluded from the Constitution altogether.

The Constituent Assembly in 1948 eventually omitted the phrase "due process" in favor of "procedure established by law".

As a result, Article 21, which prevents the encroachment of life or personal liberty by the State except in accordance with the procedure established by law, was, until 1978, construed narrowly as being restricted to executive action.

However, in 1978, the Supreme Court in the case of *Maneka Gandhi v. Union of India* extended the protection of Article 21 to legislative action, holding that any law laying down a procedure must be just, fair and reasonable, and effectively reading due process into Article 21.

In the same case, the Supreme Court also ruled that "life" under Article 21 meant more than a mere "animal existence"; it would include the right to live with human dignity and all other aspects which made life "meaningful, complete and worth living".

Subsequent judicial interpretation has broadened the scope of Article 21 to include within it a number of rights including those to livelihood, good health clean environment, water, speedy trial and humanitarian treatment while imprisoned.

The right to education at elementary level has been made one of the Fundamental Rights under Article 21A by the 86th Constitutional amendment of 2002.

Article 20 provides protection from conviction for offences in certain respects, including the rights against *ex post facto* laws, double jeopardy and freedom from self-incrimination.

Article 22 provides specific rights to arrested and detained persons, in particular the rights to be informed of the grounds of arrest, consult a lawyer of one's own choice, be produced before a magistrate within 24 hours of the arrest, and the freedom not to be detained beyond that period without an order of the magistrate.

The Constitution also authorizes the State to make laws providing for preventive detention, subject to certain other safeguards present in Article 22.

The provisions pertaining to preventive detention were discussed with scepticism and misgivings by the Constituent Assembly, and were reluctantly approved after a few amendments in 1949.

Article 22 provides that when a person is detained under any law of preventive detention, the State can detain such person without trial for only three months, and any detention for a longer period must be authorised by an advisory board. The person being detained also has the right to be informed about the grounds of detention, and be permitted to make a representation against it, at the earliest opportunity.

### **(c) Right to information (RTI)**

Right to information has been given the status of a fundamental right under Article 19(1) of the Constitution in 2005.

Article 19 (1) under which every citizen has freedom of speech and expression and the right to know how the government works, what roles it plays, what its functions are, and so on.

### **(d) Right against exploitation**

The Right against Exploitation contained in Articles 23–24, lays down certain provisions to prevent exploitation of the weaker sections of the society by individuals or the State.

Article 23 prohibits human trafficking, making it an offence punishable by law, and also prohibits forced labour or any act of compelling a person to work without wages where he was legally entitled not to work or to receive remuneration for it.

However, it permits the State to impose compulsory service for public purposes, including conscription and community service.

The Bonded Labour System (Abolition) Act, 1976, has been enacted by Parliament to give effect to this Article.

Article 24 prohibits the employment of children below the age of 14 years in factories, mines and other hazardous jobs. Parliament has enacted the Child Labour (Prohibition and Regulation) Act, 1986, providing regulations for the abolition of, and penalties for employing, child labour, as well as provisions for rehabilitation of former child labourers.

### **(e) Right to freedom of religion**

The Right to Freedom of Religion, covered in Articles 25–28, provides religious freedom to all citizens and ensures a secular state in India.

According to the Constitution, there is no official State religion, and the State is required to treat all religions equally, impartially and neutrally.

❖ Article 25 guarantees all persons the freedom of conscience and the right to preach, practice and propagate any religion of their choice.

This right is, however, subject to public order, morality and health, and the power of the State to take measures for social welfare and reform.

The right to propagate, however, does not include the right to convert another individual, since it would amount to an infringement of the other's right to freedom of conscience.

- ❖ Article 26 guarantees all religious denominations and sects, subject to public order, morality and health, to manage their own affairs in matters of religion, set up institutions of their own for charitable or religious purposes, and own, acquire and manage a property in accordance with law.

These provisions do not derogate from the State's power to acquire property belonging to a religious denomination.

The State is also empowered to regulate any economic, political or other secular activity associated with religious practice.

- ❖ Article 27 guarantees that no one can be compelled to pay taxes for the promotion of any particular religion or religious institution.
- ❖ Article 28 prohibits religious instruction in a wholly or partially state-funded educational institution, and educational institutions receiving aid from the State cannot compel any of their members to receive religious instruction or attend religious worship without their (or their guardian's) consent.

#### (f) Right to life

The Constitution guarantees the right to life and personal liberty, which in turn cites specific provisions in which these rights are applied and enforced:

- ❖ Protection with respect to a conviction for offences is guaranteed under the right to life and personal liberty. According to Article 20, no one can be awarded punishment which is more than what the law of the land prescribes at the time of commission of the crime.

This legal axiom is based on the principle that no criminal law can be made retrospective, that is, for an act to become an offence, the essential condition is that it should have been an offence legally at the time of committing it.

Moreover, no person accused of any offence shall be compelled to be a witness against himself. Compulsion in this article refers to what in law is called duress (injury, beating or unlawful imprisonment to make a person do something that he may not want to do).

This article is known as a safeguard against self-incrimination. The other principle enshrined in this article is known as the principle of double jeopardy, that is, no person can be convicted twice for the same offence, which has been derived from Anglo-Saxon law. This principle was first established in the Magna Carta.

- ❖ Protection of life and personal liberty is also stated under the right to life and personal liberty. Article 21 declares that no citizen can be denied his life and liberty except by due process of law.

This means that a person's life and personal liberty can be disputed only if that person has committed a crime. However, the right to life does not include the right to die and hence, suicide or any attempt thereof, is deemed an offence (attempted suicide being interpreted as a crime has seen many debates).

The Supreme Court of India gave a landmark ruling in 1994. The court repealed section 309 of the Indian penal code, under which people attempting suicide could face prosecution and prison terms of up to one year).

In 1996, another Supreme Court ruling nullified the earlier one.

But with the passage of the Mental Healthcare Bill 2017, attempted suicide has been decriminalized.

"Personal liberty" includes all the freedoms which are not included in Article 19 (that is, the six freedoms). The right to travel abroad is also covered under "personal liberty" in Article 21.

- ❖ In 2002, through the 86<sup>th</sup> Amendment Act, Article 21A was incorporated. It made the right to primary education part of the right to freedom, stating that the state would provide free and compulsory education to children from six to fourteen years of age. Six years after an amendment was made in the Indian Constitution, the Union Cabinet cleared the Right to Education Bill in 2008.
- ❖ Rights of a person arrested under ordinary circumstances is laid down in the right to life and personal liberty.

No one can be arrested without being told the grounds for his arrest. If arrested, the person has the right to defend himself through a lawyer of his choice. Also, an arrested citizen has to be brought before the nearest magistrate within 24 hours.

The rights of a person arrested under ordinary circumstances are not available to an enemy alien. They are also not available to persons under any law providing for preventive detention.

Under preventive detention, the government can imprison a person for a maximum of three months.

It means that if the government feels that a person being at liberty can be a threat to the law and order or to the unity and integrity of the nation, it can detain or arrest that person to prevent him/her from doing this possible harm.

After three months, such a case is to be brought before an advisory board for review, unless specific legislation(s) by Parliament regarding preventive detention do(es) not necessitate scrutiny by such an advisory board.

### **(g) Cultural and educational rights**

The Cultural and Educational rights, given in Articles 29 and 30, are measures to protect the rights of cultural, linguistic, and religious minorities, by enabling them to conserve their heritage and protecting them against discrimination.

- ❖ Article 29 grants any section of citizens having a distinct language, script, or culture of its own, the right to conserve and develop the same, and thus safeguards the rights of minorities by preventing the State from imposing any external culture on them.

It also prohibits discrimination against any citizen for admission into any educational institutions maintained or aided by the State, on the grounds only of religion, race, caste, language or any of them.

However, this is subject to reservation of a reasonable number of seats by the State for socially and educationally backward classes, as well as reservation of up to, 50 percent of seats in any educational institution run by a minority community for citizens belonging to that community.

- ❖ Article 30 confers upon all religious and linguistic minorities the right to set up and administer educational institutions of their choice to preserve and develop their own culture, and prohibits the State, while granting aid, from discriminating against any institution on the basis of the fact that it is administered by a religious or cultural minority.

The term "minority", while not defined in the Constitution, has been interpreted by the Supreme Court to mean any community which numerically forms less than 50% of the population of the state in which it seeks to avail the right under Article 30.

To claim the right, it is essential that the educational institution must have been established as well as administered by a religious or linguistic minority.

Further, the right under Article 30 can be availed of even if the educational institution established does not confine itself to the teaching of the religion or language of the minority concerned, or a majority of students in that institution do not belong to such a minority.

This right is subject to the power of the State to impose reasonable regulations regarding educational standards, conditions of service of employees, fee structure, and the use of any aid granted by it.

#### **(h) Right to Constitutional Remedies**

Article 32 provides a guaranteed remedy, in the form of a Fundamental Right itself, for enforcement of all the other Fundamental Rights, and the Supreme Court is designated as the protector of these rights by the Constitution.

The Supreme Court has been empowered to issue writs, namely;

*habeas corpus, mandamus, prohibition, certiorari and quo warranto*, for the enforcement of the Fundamental Rights, while the High Courts have been empowered under Article 226 – which is not a Fundamental Right in itself – to issue these prerogative writs even in cases not involving the violation of Fundamental Rights.

The Supreme Court has the jurisdiction to enforce the Fundamental Rights even against private bodies, and in case of any violation, award compensation as well to the affected individual.

Exercise of jurisdiction by the Supreme Court can also be suo motu or on the basis of a public interest litigation. This right cannot be suspended, except under the provisions of Article 226, when a state of emergency is declared.

Article 33 of the Indian constitution grants the Parliament the authority to enact legislation aimed at limiting the extension of fundamental rights to particular groups, which may encompass individuals within the Indian Army and intelligence agencies.

Article 34 of the Constitution grants authority to the Parliament to provide indemnification for government servants or individuals who may have taken actions in relation to the maintenance or restoration of order within regions where martial law had been enforced.

This constitutional provision essentially empowers the Parliament to absolve these individuals from any legal liability or consequences arising from their actions undertaken in the context of martial law implementation.

In essence, it allows for the legal protection and exoneration of those involved in maintaining or restoring order during periods when martial law was in effect.

Article 35 of the Indian Constitution is a provision that gives the Parliament the exclusive power to make laws on certain matters related to the fundamental rights, such as the reservation of public employment, the application of fundamental rights to the armed forces, the restriction of fundamental rights during martial law, and the punishment for violating the fundamental rights.

It also states that any law that was in force before the Constitution came into effect on these matters will continue to be valid until amended or repealed by the Parliament. Article 35 also clarifies that the term "law in force" has the same meaning as in Article 372, which deals with the continuance of existing laws and their adaptation.

Article 35 was added to the Constitution by the Constituent Assembly to ensure that there is uniformity and consistency in the laws relating to the fundamental rights across the country.

Article 35 should not be confused with Article 35A, which was a separate article that empowered the Jammu and Kashmir (union territory) state's legislature to define "permanent residents" of the state and provide special rights and privileges to them.

Article 35A was added to the Constitution through a presidential order in 1954, without any amendment by the Parliament. It was abrogated by another presidential order in 2019, along with Article 370, which granted special status to Jammu and Kashmir.

During the Constituent Assembly debates in December 1948, Dr. Babasaheb Ambedkar had said that the rights invested with the Supreme Court through this Article could not be taken away unless the Constitution itself is amended and hence it was 'one of the greatest safeguards that can be provided for the safety and security of the individual'.

#### **(f) Right to privacy**

The right to privacy is protected as an intrinsic part of the right to life and personal liberty under Article 21 and as a part of the freedoms guaranteed by Part III of the Constitution.

It protects the inner sphere of the individual from interference from both State and non-State actors and allows individuals to make autonomous life choices.

On 24 August 2017, the Supreme Court of India in its Right to Privacy verdict ruled that:  
 "Right to Privacy is an integral part of Right to Life and Personal Liberty guaranteed in Article 21 of the Constitution,"

### Validity of Article 31B

Articles 31A and Article 31B are added by the first constitutional amendment in 1951.

Article 31B says that any acts and regulations included in the Ninth Schedule of the constitution by the Parliament can override the fundamental rights and such laws cannot be repealed or made void by the judiciary on the grounds of violating fundamental rights.

Thus fundamental rights given in Part III are not equally applicable in each state /region and can be made different by making additions/deletions to Ninth Schedule by constitutional amendments.

In 2007, the Supreme Court ruled that there could not be any blanket immunity from judicial review for the laws inserted in the Ninth Schedule.

Apex court also stated it shall examine laws included in the Ninth Schedule after 1973 for any incompatibility with the basic structure doctrine.

### Amendment to Article 31C

Section 4 of the 42<sup>nd</sup> Amendment, had changed Article 31C of the Constitution to accord precedence to the Directive Principles (earlier applicable only to clauses *b* & *c* of Article 39) over the fundamental rights of individuals.

In *Minerva Mills v. Union of India* case, the Supreme Court ruled that the amendment to Article 31C was not valid and ultra vires.

### (j). Right to property

The Constitution originally provided for the right to property under Articles 19 and 31. Article 19 guaranteed to all citizens the right to acquire, hold and dispose of property. Article 31 provided that "no person shall be deprived of his property save by authority of law."

It also provided that compensation would be paid to a person whose property has been taken for public purposes.

The provisions relating to the right to property were changed a number of times.

The 44th Amendment of 1978 removed the right to property from the list of fundamental rights.

A new provision, Article 300-A, was added to the constitution, which provided that "no person shall be deprived of his property save by authority of law".

Thus, if a legislator made a law depriving a person of his property, there would be no obligation on the part of the State to pay anything as compensation.

Furthermore, the aggrieved person would also have no right to move the court under Article 32 due to the right to property no longer being a fundamental right, though it would still be a constitutional one.

If the government appeared to have acted unfairly, the action could have been challenged in a court of law by aggrieved citizens before the amendment.

The liberalisation of the economy and the government's initiative to set up special economic zones has led to many protests by farmers and have led to calls for the reinstatement of the fundamental right to private property.

The Supreme Court had sent a notice to the government questioning why the right should not be brought back, but in 2010, the Court rejected the PIL.

#### **(k). Right to education**

The right to education at elementary level has been made one of the fundamental rights in 2002 under the 86th Amendment of 2002.

However, this right was brought in to implementation after eight years in 2010. On 2 April 2010, India joined a group of few countries in the world, with a historical law-making education a fundamental right of every child coming into force.

The Right of Children to Free and Compulsory Education Act is said to be of direct benefit to children who do not go to school. This Act provides for the appointment of teachers with the requisite entry and academic qualifications.

Former Prime Minister Manmohan Singh announced the implementation of the Act. Children, who had either dropped out of schools or never been to any educational institution, would get elementary education as it would be binding on the part of the local and state governments to ensure that all children in the 6–14 age group get schooling.

As per the Act, private educational institutions should reserve 25 percent seats for children from the weaker sections of society.

The Union and the state governments had agreed to share the financial burden in the ratio of 55:45, while the Finance Commission gave Rs. 250 billion to the states for implementing the Act. The Union government approved an outlay of Rs. 150 billion for 2010–2011.

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## **4.7. INCLUSIVE PRACTICES**

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Inclusive constitution mentions that no one should be discriminated in accordance with their caste, culture, class, gender and religion.

Everyone's identity should be respected. It emphasis on the prosperity of the people and community who are socially discriminated and harassed. It also focusses on social justice.

### **4.7.1. MAKING OF INCLUSIVE CONSTITUTION**

In recent years there has been increasing international support for constitution-making processes in fragile and conflict-affected states (FCAS).

This has been driven by a growing recognition of the potential of constitution making i.e. either reforming existing constitutions or drafting entirely new ones to support transitions from conflict and fragility towards peace and stability.

Constitutional change is increasingly understood as an opportunity to establish a more inclusive state and social contract and, in doing so, to address exclusion-related drivers of fragility.

Constitutions are framing legal documents that express the social contract between the state and its citizens. They generally establish the principles on which the state is organised; define the nature, characteristics and limits of the various branches of government; and establish the fundamental rights of citizens, as well as in some cases protections for minorities.

Beyond state-citizen relations, constitutions can also play an important role in strengthening social cohesion.

Constitutions have the potential to shape a wider horizontal relationship of civic trust that is necessary to minimising violent conflict.

In stable states constitutions tend to express and perpetuate a well-established political settlement and balance of power, enshrining this in law.

However, in unstable settings, constitutions must often play a more developmental role in terms of building consensus, as a form of conflict-resolution mechanism.

Indeed, they can act as a quasi-peace agreement by articulating the political settlement that emerges from post conflict bargaining processes and establishing a shared vision of how the state should be developed.

Post-conflict constitution making offers an important opportunity to address the drivers of conflict, particularly where these drivers have been the exclusion of certain groups from access to power and resources, or the denial of such groups' rights and aspirations.

However, seizing this opportunity requires post-conflict constitution making to be inclusive in process and content.

However, promoting inclusive constitution making requires a careful balancing act.

On the one hand, the process must reflect and uphold the narrow bargain struck between elites that emerges from peace or transition processes and which is vital for a viable peace.

On the other hand, it must include broader groups of actors and sets of interests with the aim of expanding the elite bargain to one that has more widespread legitimacy.

Getting this balance right is not easy. Where constitution making is too elite focused, it is unlikely to be a basis for advancing long-term peace building.

Constitution making can be inclusive in terms of the processes through which it is undertaken, e.g. where a wide range of groups, including the most excluded, are able to participate.

It can also be inclusive in terms of the content of the text that is agreed, e.g. where this gives excluded groups greater access to power, resources and rights.

Once a constitution is established, there is also the question of how provisions for inclusion are implemented and whether these result in more inclusive outcomes.

#### 4.7.2. INCLUSIVE CONSTITUTIONAL CONTENT

The constitutional text sets the framework for the distribution of state power and resources and the boundaries within which citizens can claim rights and services from the state.

Hence, the priority for those interested in inclusion should be to ensure that the text adopts the broadest and strongest possible equality and rights provisions and establishes mechanisms to enforce them.

This can then provide a solid basis for excluded citizens to demand concrete outcomes, resources, services or opportunities from the state.

Another critical element is the recognition of the supremacy of international law and international human rights treaties, which allows citizens to make claims for the realisation of these internationally mandated rights.

However, it can cause problems, because inevitably not all minority groups can be listed in the constitution and some will be left out, while those that are mentioned may face a backlash.

Indeed, in many contexts general constitutional provisions on non-discrimination, freedom of religion, freedom of expression, freedom of assembly, and the design of electoral systems to ensure meaningful political representation can be just as useful as explicit protections for specifically named groups.

Advocacy efforts for the rights of marginalized groups should adopt a broad approach to the strategy for constitutional change, focusing not only on provisions of direct import to their interests but also on a robust human rights framework, an independent judiciary and accountable government in general.

However, in contexts where in the past general constitutional equality and rights provisions have not protected minority rights, it is likely that minority groups may prioritise demands for specific protections for their own groups over demands for a more robust general human rights framework.

Constitution making can be an important opportunity to deal with regional and ethnic exclusion, which drives conflict in many contexts.

In particular, greater power dispersion and regional autonomy – e.g. in the form of federalism – can be enshrined in the constitutional text.

However, even where there is broad agreement among all actors on the issue of regional power dispersion, the basis on which this is done can be a source of disagreement.

In such contexts a constitutional resolution through power dispersion is particularly challenging. A particular challenge is that of balancing constitutional provisions for group rights with those for individual rights, particularly where the demands of religious or ethnic minorities clash with normative rights.

### 4.7.3. OVERSIGHT, IMPLEMENTATION AND INCLUSIVE OUTCOMES

Constitution making in FCAS can involve a radical rewriting of the formal rules, creating a large gap between the new – and ideally more inclusive – constitutional order and the reality of existing laws and institutions.

The establishment of effective implementation, oversight and redress mechanisms, ideally mandated in the constitution, is critical to ensuring that this gap is closed, that institutions and rules at all levels are brought into line with new constitutional commitments, and that this results in tangible outcomes in terms of inclusion.

In many FCAS, the implementation of constitutional provisions for inclusion and equality will be resisted at multiple levels by a range of actors – from national-level political parties to customary authorities or local service providers – who may see these provisions as threatening their interests or undermining “traditional” values.

Despite its importance, the implementation stage is often not sufficiently prioritised by international actors, who frequently see the promulgation of the constitution as the “end point” of constitution making.

However, ensuring that commitments to inclusion are realised requires ongoing investment in a broad range of implementation strategies.

International Institute for Democracy and Electoral Assistance [IIDEA] calls for a greater international “focus on the implementation of new constitutions ... with an emphasis on capacity building of new democratic institutions”.

A strong constitutional or apex court can play a critical role in ensuring that constitutional commitments to inclusion are implemented.

In post-conflict or post-transition contexts these courts tend to have a sensitive political role, policing the new political settlement, addressing tensions and ambiguities within it, and broadening out this settlement through judicial rulings.

Indeed, such contexts courts often actively contribute to constructing the political settlement and constitutional order through “peace jurisprudence” rather than just enforcing the established order, as in more stable contexts.

It is important that women and minorities are represented in this judiciary in order to increase its legitimacy.

Equally, fostering a competent legal professional community that can develop strategic litigation to enforce constitutional rights is important.

While this judicial element is key to effective constitutional implementation, international actors working on constitution making and those working on justice systems in FCAS tend to be siloed, with little interaction between them.

Beyond the judiciary, it is important that the constitution establishes other robust oversight and accountability mechanisms such as a national human rights institution, a national gender equality institution or an ombudsman.

These mechanisms should have issues of inclusion in their mandates, include representatives of marginalised groups, and have mechanisms to consult with marginalised communities.

It is important to note that in many FCAS a range of structural barriers prevent marginalised groups, such as women or ethnic minorities, from accessing their constitutional rights or seeking redress when these are denied, e.g. by making a complaint to an ombudsman.

These include deep-seated discriminatory norms and practices, insecurity and the threat of violence, education and language barriers, lack of awareness or confidence, financial costs, and the ability to spare the necessary time or to travel away from their homes.

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## PART-A

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### TWO MARKS QUESTIONS AND ANSWERS

1. *What is Social Ethics?*

Social ethics is the systematic reflection on the moral dimensions of social structures, systems, issues, and communities.

Social ethics can be thought of as a branch of 'applied ethics,' the application of ethical reasoning to social problems.

2. *Define Gender Bias.*

Gender bias is the tendency to prefer one gender over another. It is a form of unconscious bias, or implicit bias, which occurs when one individual unconsciously attributes certain attitudes and stereotypes to another person or group of people.

3. *What is Gender issues?*

Women continue to face discrimination and other types of harm because of their gender, and it remains imperative that ask ourselves what do to eradicate violence against women and ensure that women have equal rights and power in society. These issues are at the heart of feminism and feminist ethics.

4. *Define Gender based violence.*

Gender-based violence is violence directed against a person because of that person's gender or violence that affects persons of a particular gender disproportionately.

5. *What is social discrimination?*

Social discrimination is defined as the differentiating treatment of an individual based on their actual or perceived characteristics (e.g., race/ethnicity, age, gender, income status, or medical condition)

6. *What is constitutional protection?*

The Constitution sets the legal and moral framework for a nation. It emphasizes fundamental rights and duties, which promote ethical behavior by guiding individuals on issues related to liberty, equality, and justice in their private lives.

**7. What is Constitutional protection?**

The Constitution of India through Article 31, thus protects and safeguards the rights of civil servants in Government service against arbitrary dismissal, removal and reduction in rank.

Such protection enables the civil servants to discharge their functions boldly, efficiently and effectively.

**8. Define Constitutional protection.**

Constitutional protection is when the Constitution or Bill of Rights guarantees basic freedoms, like the freedom of speech. This means that the government cannot take away these freedoms from people. It is also called constitutional freedom or constitutional liberty.

**9. What is constitutional Provision and policies?**

Constitutional Provisions and policies are the set of rules or laws that come under a country's Constitution.

It establishes the fundamental rights and duties of the citizens. These cannot be changed or altered by the court or common law. If the provisions are to be changed, they must go through a specific process.

**10. What are the Constitutional Provisions and policies?**

- ❖ Freedom of speech and religion
- ❖ Citizenship
- ❖ Separation of state and religion
- ❖ Fundamental structure doctrine of the construction of India
- ❖ Secularism

**11. What is constitutional rights?**

Constitutional rights are the protections and liberties guaranteed to the people by the U.S. Constitution. Many of these rights are outlined in the Bill of Rights; such as the right to free speech in the First Amendment, and the right to a speedy and public trial in the Sixth Amendment.

**12. What is fundamental rights in India?**

The Fundamental Rights in India enshrined in part III (Article 12-35) of the Constitution of India guarantee civil liberties such that all Indians can lead their lives in peace and harmony as citizens of India. These rights are known as "fundamental" as they are the most essential for all-round development i.e., material, intellectual, moral and spiritual and protected by fundamental law of the land i.e., constitution.

**13. What is inclusive practices?**

Inclusive constitution mentions that an one should be discriminated in accordance with their caste, culture, class, gender and religion.

Everyone's identity should be respected. Its emphasis on the prosperity of the people and community who are socially discriminated and harassed. It also focusses on social justice.

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**PART- B [13 MARKS QUESTIONS]**

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1. What are the types of gender bias?
2. Explain key areas and causes of Gender bias in India.
3. What are the ways to reduce Gender Bias?
4. What are the issues related to gender ethics and Gender violence/Gender-based violence.
5. Explain the forms of Gender-based violence.
6. What are the causes gender-based violence?
7. What are the effects and preventing gender-based violence?
8. What are the types of violence against women?
9. What are the types of Discrimination?
10. Explain about constitution of India.
11. Explain the functions and importance of the constitution.
12. What are the features and purpose of constitution? Explain.
13. What are the advantages of Constitutional rights? [Benefits]
14. What are the significance and characteristics of Fundamental rights?
15. Explain clearly about basic fundamental rights.
16. How will make inclusive constitution? Explain.

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# UNIT V

## SCIENTIFIC ETHICS

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Transparency and Fairness in scientific pursuits – Scientific inventions for the betterment of society – Unfair application of scientific inventions – Role and Responsibility of Scientist in the modern society.

- ❖ Transparency and Fairness in scientific pursuits
  - ❖ Scientific inventions for the betterment of society
  - ❖ Unfair application of scientific inventions
  - ❖ Role and Responsibility of Scientist in the modern society
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### 5.1. SCIENTIFIC ETHICS

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Scientific ethics calls for honesty and integrity in all stages of scientific practice, from reporting results regardless to properly attributing collaborators.

This system of ethics guides the practice of science, from data collection to publication and beyond.

#### 5.1.1. ROLE OF SCIENTIFIC ETHICS

Ethics is a set of moral obligations that define right and wrong in our practices and decisions. Many professions have a formalized system of ethical practices that help guide professionals in the field.

For example, doctors commonly take the Hippocratic Oath, which, among other things, states that doctors "do no harm" to their patients.

Engineers follow an ethical guide that states that they "hold paramount the safety, health, and welfare of the public." Within these professions, as well as within science, the principles become so ingrained that practitioners rarely have to think about adhering to the ethic – it's part of the way they practice. And a breach of ethics is considered very serious, punishable at least within the profession and sometimes by the law as well.

Scientific ethics calls for honesty and integrity in all stages of scientific practice, from reporting results regardless to properly attributing collaborators.

This system of ethics guides the practice of science, from data collection to publication and beyond. As in other professions, the scientific ethic is deeply integrated into the way scientists work, and they are aware that the reliability of their work and scientific knowledge in general depends upon adhering to that ethic.

Many of the ethical principles in science relate to the production of unbiased scientific knowledge, which is critical when others try to build upon or extend research findings.

The open publication of data, peer review, replication, and collaboration required by the scientific ethic all help to keep science moving forward by validating research findings and confirming or raising questions about results.

Some breaches of the ethical standards, such as fabrication of data, are dealt with by the scientific community through means similar to ethical breaches in other disciplines – removal from a job, for example.

But less obvious challenges to the ethical standard occur more frequently, such as giving a scientific competitor a negative peer review.

These incidents are more like parking in a no parking zone – they are against the rules and can be unfair, but they often go unpunished.

Sometimes scientists simply make mistakes that may appear to be ethical breaches, such as improperly citing a source or giving a misleading reference. And like any other group that shares goals and ideals, the scientific community works together to deal with all of these incidents as best as they can – in some cases with more success than others.

### 5.1.2. KEY ETHICAL PRINCIPLES IN SCIENCE

There are a number of ethical principles to note and follow when it comes to conducting research.

#### (a) Respect for Autonomy:

Individuals have the right to make informed decisions about their participation in scientific studies, and researchers must obtain explicit and understandable consent from participants before proceeding with the study.

Beyond the initial consent process, respect for autonomy encompasses the protection of participants' privacy.

#### (b) Beneficence and Non-Maleficence:

Beneficence expects that researchers will maximize the positive impacts of their research while minimizing any potential risks.

On the other hand, non-maleficence underscores the imperative to do no harm.

Ethics in science encourages researchers to ensure that the benefits of the research outweigh any potential negative outcomes.

#### (c) Research Integrity:

Upholding research integrity means avoiding any fabrication, falsification, and plagiarism in the research process and results, thereby ensuring the authenticity of scientific contributions.

The commitment to integrity includes clear and transparent communication with peers, the public, and stakeholders.

**(d) Objectivity in Research:**

This lays emphasis on the impartial and unbiased pursuit of knowledge.

It requires researchers to approach their work without any preconceived notions, personal biases, or external influences that could compromise their research findings.

The goal is to observe and report the research without incorporating own beliefs or influencing the results with preconceived notions.

**5.1.3. ETHICAL STANDARDS IN SCIENCE**

Scientists have long maintained an informal system of ethics and guidelines for conducting research, but documented ethical guidelines did not develop until the mid-twentieth century, after a series of well-publicized ethical breaches and war crimes.

Scientific ethics now refers to a standard of conduct for scientists that is generally delineated into two broad categories.

First, standards of methods and process address the design, procedures, data analysis, interpretation, and reporting of research efforts.

Second, standards of topics and findings address the use of human and animal subjects in research and the ethical implications of certain research findings.

Together, these ethical standards help guide scientific research and ensure that research efforts abide by several core principle including:

1. Honesty in reporting of scientific data;
2. Careful transcription and analysis of scientific results to avoid error;
3. Independent analysis and interpretation of results that is based on data and not on the influence of external sources;
4. Open sharing of methods, data, and interpretations through publication and presentation;
5. Sufficient validation of results through replication and collaboration with peers;
6. Proper crediting of sources of information, data, and ideas;
7. Moral obligations to society in general, and, in some disciplines, responsibility in weighing the rights of human and animal subjects.

**5.1.4. IMPORTANCE OF SCIENTIFIC ETHICS**

The importance of ethics in science cannot be overstated. Ethical standards guide researchers in treating research participants, colleagues, stakeholders, the broader community, and their work with respect and consideration.

Without ethical guidelines in place, there is a risk of erosion of public trust in science and compromised integrity in the pursuit of knowledge.

Scientific ethics are essential for transparent reporting, rigorous methodology, and responsible data handling in research. Transparent reporting compels researchers to

accurately communicate their methods, results, and conclusions, allowing others to scrutinize and replicate the study.

Similarly, rigorous methodology ensures that research is conducted with precision, minimizing biases and errors and ensuring replicability.

Furthermore, responsible data handling safeguards the privacy and confidentiality of research participants.

Ethics promote the aims of scientific research including knowledge, truth, and avoidance of error. Any kind of deviation of ethics in scientific research may result in research misconduct including falsification, fabrications, and plagiarism.

1. Honesty
2. Responsible publication
3. Carefulness
4. Objectivity
5. Integrity
6. Openness
7. Transparency
8. Accountability
9. Intellectual Property
10. Confidentiality
11. Non-Discrimination
12. Animal Care
13. Human subject's protection
14. Competence
15. Social responsibility
16. Responsible mentoring
17. Legality
18. Ethical peer-review

#### **5.1.5. DOS TO ENSURE ETHICS IN SCIENCE**

In fostering ethical practices in science, it is imperative to embrace a culture of transparency, integrity, and objectivity.

The following section outlines actions that promote responsible conduct, contributing to the credibility and trustworthiness of scientific endeavours.

##### **1. Maintain transparency:**

The clarity of research results and methods is essential to ensure ethics in science, as it enables other researchers to replicate and build upon past work.

Wherever possible, consider making data publicly accessible, encouraging a culture of openness and collaboration.

## **2. Highlight collaborations:**

Highlighting the efforts and contributions of collaborators extends beyond mere acknowledgment.

Scientific ethics requires proper attribution of authorship based on each individual's substantial contributions, which fosters a collaborative and supportive environment.

## **3. Disclose conflicts of interest:**

By openly acknowledging any potential conflicts of interest, researchers provide a clear understanding of any circumstances that could influence the objectivity or impartiality of their work.

Transparent disclosure is key to scientific ethics, allowing for an objective evaluation of the research findings.

## **4. Follow policies and guidelines:**

Take the time to thoroughly review the rules established by research institutions and collaborators to ensure that adhering to everything correctly.

This guarantees a smooth research process without encountering problems or ethical concerns in the future.

It's akin to ensuring on the right path from the beginning itself, preventing issues with ethics in science down the road.

### **5.1.6. DON'TS TO ENSURE ETHICS IN SCIENCE**

To maintain the integrity of scientific pursuits, researchers need to steer clear of unethical practices.

This section serves as a guide for researchers to avoid compromising the values and standards essential to the advancement of knowledge and the betterment of society.

#### **1. Don't manipulate research or research results:**

Avoid altering or manipulating research methods, materials, or data presentation to fit preferred conclusions.

Besides doing gross injustice to the progress of science, falsification is a major form of scientific misconduct and carries severe professional and social repercussions.

#### **2. Don't plagiarize past research:**

One of the most important ways to ensure ethics in science is to prevent plagiarism by abstaining from using or reproducing findings from prior work without appropriate attribution.

Plagiarism, a significant ethical breach, can result in severe consequences, so be sure to cite sources for concepts, direct quotes, and data in research.

Even copying and presenting own previous work qualifies as plagiarism, so be sure to use quotation marks where needed and cite correctly.

### 3. Don't shun contradictory evidence:

Failing to consider information that contradicts one's initial expectations can undermine the scientific process, impeding the pursuit of impartial and precise knowledge.

This includes withholding or concealing facts from the public and the scientific community. Addressing contrary evidence openly, however, promotes transparency and intellectual integrity, promoting a research outcome that is more resilient and credible.

### 4. Don't artificially inflate research records:

While frequent citations and publications can be advantageous for some researchers, it is crucial to steer clear of deliberately inflating academic record.

This involves refraining from excessively citing oneself and submitting identical work to multiple journals without explicit permission.

Maintaining ethical practices in research and publication is essential for ethics in science, preserving the credibility and integrity of academic achievements.

## 5.2. SCIENTIFIC PURSUITS

A method of investigation in which a problem is first identified and observations, experiments, or other relevant data are then used to construct or test hypotheses that purport to solve it.

Scientific pursuits involve activities related to scientific research or exploration aimed at expanding knowledge in various fields.

This includes conducting experiments, making observations, analysing data, and contributing to advancements in scientific understanding.

### 5.2.1. TRANSPARENCY IN SCIENTIFIC PURSUITS

Transparency refers to being open and honest about what do with people's information.

It is an ethical approach to research which improves research integrity and enhances the informational value and impact of research.

Research transparency encompasses a range of open practices including registering studies, sharing study data, and publicly reporting research findings.

### 5.2.2. ROLE OF SCIENTIFIC PURSUITS

Scientific pursuits is important because it allows us to understand and the physical world live in.

It also allows to improve many aspects of lives or mitigate threats to survival.

### 5.2.3. ADVANTAGES OF SCIENTIFIC PURSUITS

#### 1. Systematic approach:

The scientific method provides a systematic and structured approach to problem-solving, which helps in organizing thoughts and actions.

## **2. Objectivity:**

It emphasizes the use of empirical evidence and logical reasoning, reducing the influence of personal biases and subjective opinions.

## **3. Reproducibility:**

Scientific findings are expected to be reproducible, allowing others to verify and build upon previous results.

## **4. Rigorous Testing:**

It involves rigorous testing and experimentation, which can lead to more reliable and robust conclusions.

## **5. Objective and impartial:**

The scientific method relies on empirical evidence and avoids subjective or biased opinions. It aims to discover the truth about phenomena and eliminate personal biases and prejudices.

## **6. Generates new knowledge:**

The scientific method is a powerful tool for generating new knowledge and discovering new insights into the natural world.

## **7. Allows for peer review and replication:**

The scientific method relies on peer review and replication to ensure that findings are reliable and accurate. This ensures that findings can be independently verified by others in the scientific community.

### **5.2.4. DISADVANTAGES OF SCIENTIFIC PURSUITS**

#### **1. Time-consuming:**

The scientific method can be time-consuming, especially in comparison to quick decision-making based on common sense.

#### **2. Resource-intensive:**

Conducting experiments and gathering data can be costly and require specialized resources.

#### **3. Complexity:**

The scientific method may be too complex for simple everyday problems that can be solved using common sense or intuition.

#### **4. Limited applicability:**

Some problems may not be easily addressed using the scientific method, especially those related to subjective experiences or personal preferences.

#### **5. Limited by available technology:**

The scientific method is limited by the available technology and resources. Some phenomena may be difficult or impossible to study due to technological limitations.

## 6. Reductionist:

The scientific method can be reductionist in nature, as it focuses on specific variables and ignores the larger context in which they occur. This can sometimes lead to oversimplification and a lack of understanding of the broader picture.

## 7. Limited to empirical evidence:

The scientific method is limited to empirical evidence and cannot address questions that fall outside of this realm. It cannot address questions of morality, ethics, and aesthetics.

### 5.2.5. FAIRNESS IN SCIENTIFIC PURSUITS

Fairness is the product of moral judgment – the process by which people determine what is morally right and what is morally wrong.

Moral reasoning has been explored and analyzed in two main traditions: the justice reasoning approach and the care reasoning approach.

### 5.2.6. DIFFERENCE BETWEEN FAIRNESS AND TRANSPARENCY

#### Fairness

Fairness refers to treating people equally and fairly based on their status. A fair system makes sure everyone has the same chance to succeed in life.

The principle of fairness requires organizations to ensure that their data collection and processing activities do not discriminate against individuals.

For example, an employer must not use personal data to discriminate against potential hires based on their race, gender, age, or other characteristics.

Similarly, an online retailer must not discriminate against customers based on their location, nationality, or other personal factors.

#### Transparency

Transparency refers to being open and honest about what do with people's information.

The principle of transparency requires organizations to provide individuals with clear and concise information about their data collection and processing activities.

This information must be easily accessible and easy to understand.

For example, an online retailer must provide customers with clear and concise information about how it collects and processes their data, including the use of cookies and other tracking technologies.

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## 5.3. SCIENTIFIC INVENTIONS FOR THE BETTERMENT OF SOCIETY

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### 1. Fire

It can be argued that fire was discovered rather than invented. Certainly, early humans observed incidents of fire, but it wasn't until they figured out how to control it and produce it themselves that humans could really make use of everything this new tool had to offer.

The earliest use of fire goes back as far as two million years ago, while a widespread way to utilize this technology has been dated to about 125,000 years ago.

Fire gave us warmth, protection, and led to a host of other key inventions and skills like cooking.

The ability to cook helped us get the nutrients to support our expanding brains, giving us an indisputable advantage over other primates.

## **2. Wheel**

The wheel was invented by Mesopotamians around 3500 B.C., to be used in the creation of pottery. About 300 years after that, the wheel was put on a chariot and the rest is history.

Wheels are ubiquitous in our everyday life, facilitating our transportation and commerce.

## **3. Nail**

The earliest known use of this very simple but super-useful metal fastener dates back to Ancient Egypt, about 3400 B.C. If you are more partial to screws, they've been around since Ancient Greeks (1<sup>st</sup> or 2<sup>nd</sup> century B.C.).

## **4. Optical lenses**

From glasses to microscopes and telescopes, optical lenses have greatly expanded the possibilities of our vision.

They have a long history, first developed by ancient Egyptians and Mesopotamians, with key theories of light and vision contributed by Ancient Greeks.

Optical lenses were also instrumental components in the creation of media technologies involved in photography, film and television.

## **5. Compass**

This navigational device has been a major force in human exploration. The earliest compasses were made of lodestone in China between 300 and 200 B.C.

## **6. Paper**

Invented about 100 BC in China, paper has been indispensable in allowing us to write down and share our ideas.

## **7. Gunpowder**

This chemical explosive, invented in China in the 9th century, has been a major factor in military technology (and, by extension, in wars that changed the course of human history).

## **8. Printing press**

Invented in 1439 by the German Johannes Gutenberg, this device in many ways laid the foundation for our modern age. It allowed ink to be transferred from the movable type to paper in a mechanized way.

This revolutionized the spread of knowledge and religion as previously books were generally hand-written (often by monks).

## 9. Electricity

Utilization of electricity is a process to which a number of bright minds have contributed over thousands of years, going all the way back to Ancient Egypt and Ancient Greece, when Thales of Miletus conducted the earliest research into the phenomenon.

The 18<sup>th</sup>-century American Renaissance man Benjamin Franklin is generally credited with significantly furthering our understanding of electricity, if not its discovery.

It's hard to overestimate how important electricity has become to humanity as it runs the majority of our gadgetry and shapes our way of life.

The invention of the **light bulb**, although a separate contribution, attributed to Thomas Edison in 1879, is certainly a major extension of the ability to harness electricity.

It has profoundly changed the way we live, work as well as the look and functioning of our cities.

## 10. Steam Engine

Invented between 1763 and 1775 by Scottish inventor James Watt (who built upon the ideas of previous steam engine attempts like the 1712 New comen engine), the steam engine powered trains, ships, factories and the Industrial Revolution as a whole.

## 11. Internal combustion engine

The 19<sup>th</sup>-century invention (created by Belgian engineer Etienne Lenoir in 1859 and improved by Germany's Nikolaus Otto in 1876), this engine that converts chemical energy into mechanical energy overtook the steam engine and is used in modern cars and planes.

Elon Musk's electric car company Tesla, among others, is currently trying to revolutionize technology in this arena once again.

## 12. Telephone

Although he was not the only one working on this kind of tech, Scottish-born inventor Alexander Graham Bell got the first patent for an electric telephone in 1876. Certainly, this instrument has revolutionized our ability to communicate.

## 13. Vaccination

While sometimes controversial, the practice of vaccination is responsible for eradicating diseases and extending the human lifespan.

The first vaccine (for smallpox) was developed by Edward Jenner in 1796. A rabies vaccine was developed by the French chemist and biologist Louis Pasteur in 1885, who is credited with making vaccination the major part of medicine that is it today.

Pasteur is also responsible for inventing the food safety process of pasteurization, that bears his name.

## 14. Cars

Cars completely changed the way we travel, as well as the design of our cities, and thrust the concept of the assembly line into the mainstream. They were invented in their modern

form in the late 19th century by a number of individuals, with special credit going to the German Karl Benz for creating what's considered the first practical motorcar in 1885.

### **15. Airplane**

Invented in 1903 by the American Wright brothers, planes brought the world closer together, allowing us to travel quickly over great distances.

This technology has broadened minds through enormous cultural exchanges—but it also escalated the reach of the world wars that would soon break out, and the severity of every war thereafter.

### **16. Penicillin**

Discovered by the Scottish scientist Alexander Fleming in 1928, this drug transformed medicine by its ability to cure infectious bacterial diseases. It began the era of antibiotics.

### **17. Rockets**

While the invention of early rockets is credited to the Ancient Chinese, the modern rocket is a 20th century contribution to humanity, responsible for transforming military capabilities and allowing human space exploration.

### **18. Nuclear fission**

This process of splitting atoms to release a tremendous amount of energy led to the creation of nuclear reactors and atomic bombs.

It was the culmination of work by a number of prominent (mostly Nobel Prize-winning) 20th-century scientists, but the specific discovery of nuclear fission is generally credited to the Germans Otto Hahn and Fritz Stassmann, working with the Austrians Lise Meitner and Otto Frisch.

### **19. Semiconductors**

They are at the foundation of electronic devices and the modern Digital Age. Mostly made of silicon, semiconductor devices are behind the nickname of "Silicon Valley", home to today's major U.S. computing companies.

The first device containing semiconductor material was demonstrated in 1947 by America's John Bardeen, Walter Brattain and William Shockley of Bell Labs.

### **20. Personal computer**

Invented in the 1970s, personal computers greatly expanded human capabilities. While your smartphone is more powerful, one of the earliest PCs was introduced in 1974 by Micro Instrumentation and Telemetry Systems (MITS) via a mail-order computer kit called the Altair.

From there, companies like Apple, Microsoft, and IBM have redefined personal computing.

## 21. The internet

While the worldwide network of computers has been in development since the 1960s, when it took the shape of U.S. Défense Department's ARPANET, the Internet as know it today is an even more modern invention. 1990s creation of the World Wide Web by England's Tim Berners-Lee is responsible for transforming our communication, commerce, entertainment, politics, name it.

### OTHER VALUABLE SCIENTIFIC INVENTIONS

#### 1. Genome editing

"It has given scientists the power to surgically remove - and just as excitingly, monitor the activity of - genes and the regulatory elements that control them.

This has been an absolute game-changer for understanding the mechanisms underlying how biological systems work, but also the diseases that disturb them.

Excitingly, some of these efforts are even in clinical trials and hopefully slowly working their way into the clinic."

#### 2. CRISPR (Clustered Regularly Interspaced Short Palindromic Repeats)

"It is the versatility of CRISPR that makes it the greatest discovery of all time, CRISPR can be used to edit, knock-out, inhibit and activate genes

#### 3. RNA-sequencing

"Being able to sequence the transcriptome of cells from different physiological conditions has opened the door for identifying critical molecular markers for such disease states and will greatly aid in the development and / or identification of therapeutics."

#### 4. The molecular structure of DNA

"So much of our modern-day research revolves around genetics: from pinpointing the causes of genetic disorders, such as Huntington's disease, to manipulating the genome of animal models and observing how this affects their behaviours.

Even outside of life sciences, DNA profiling has changed the world of forensic science to improve the criminal justice systems."

#### 5. Levodopa

Levodopa crosses the blood-brain barrier and gets converted to dopamine, which gives really fast symptomatic relief to PD patients who lack dopamine-producing cells. Such a simple idea and it works absolutely beautifully (for a few years anyway)."

#### 6. Painkillers and anaesthetic

"That's top a headache with a pill, be cut open during an operation, or even have a limb removed without mind registering pain is incredible."

### **5.3.1. Advantages of Scientific Inventions for the Betterment of Society [SCIENCE AND TECHNOLOGY]**

It is visible to everyone that the developments in science and their practical applications in the form of inventions have enabled humans to achieve great heights in the world.

Science and inventions have many advantages as they are utilized in almost every field and sector. It is a type that will never perish, and it is future, so to let it stay sustainable, to be aware of its positive features.

Some of them are:

#### **1. Science and inventions help in the Development**

Science and inventions have been vital discoveries for all the world, and everyone is enjoying the fruits given by the advancements in their fields.

Every day, new technologies are introduced into the world. It improves or completely changes the lifestyle of human beings.

The exuberant features of science have made many huge changes in our world and brought many developments.

In the old days, no one could have even imagined that one day there would be the presence of mobile phones, computers, televisions, microwaves, or other significant technologies.

Many sectors are present in modern-day society, and every country should have a strong grip on all these sectors to prosper and have a better life-support system.

Our country is also a developing nation, using the features of science and advanced technologies to excel in major sectors like agriculture, medicine, energy production, automobile, transportation, and others.

#### **2. Science and inventions help in Medicinal growth**

The world's pre-medical period faced many casualties because of minor medical inconveniences.

It is impossible even to imagine the pain and torment that the people had to endure when there was no medical assistance, and every wound or injury was attended to just with the help of instincts.

The concept of childbirth was fatal, and in many instances, the woman giving birth to the child used to die while doing it.

The developments in medical science and the introduction of technologies that can operate on the intrinsic areas of the body have brought a revolution in the world.

The injuries that look very dangerous can be cured easily and efficiently with the help of the advancements made in medicines over time.

The science of medicine has always been an improving area of study, and many exceptional minds in the world have contributed to its development.

In this day and age, it can be seen that almost every individual in this world is seeking medical assistance.

According to a very vast survey, it is observed that the fatality rate of children has been drastically reduced by fifty percent since 1960.

### **3. Science and inventions help in Understanding World**

The concept of traveling and transportation has been prevalent in our society for a very long, but it was never enough to explore the vastness of the planet that live on. Unaware of many things about our world because of its vastness and less exposure.

The advancements in science and technology lead to the invention of motor engines and airplanes.

Science and technology concepts also helped humankind extract minerals and energy resources like petrol, CNG, etc. In today's time, it is very easy to travel around the world and explore a variety of things because of so many available options with the help of the endeavors made in the field of transport technology.

Science and technology are also why access to the technologies of smartphones and other smart gadgets, which help us find out everything about the world (present or past).

The introduction of social media to the world is also because of advancements in science and technology.

Social media is a go-to place for every individual in this present day and age, and it offers a great variety of platforms that help in understanding the world around us.

### **4. Science and inventions have led to the invention of new devices**

The inventions made in the fields of science and technology have led to the introduction of many new and innovative devices that are majorly designed to improve the lifestyle of human beings in every aspect.

The devices like smartphones, telegraphs, television sets, computers, etc., have played a major role in the upbringing of our society as they have enabled everyone in the world to connect.

The concept of communication and sharing vital pieces of information has become much easier with the help of all the advancements in science and technology.

Technological advancements have also been very beneficial for the growth of business enterprises present in our world.

The machines and high-functioning equipment built on the concepts of science have made the production process of every business very easy, and the technologies used by the companies have also helped fast-tracked the process of supplying the demanded goods to the consumers more easily and efficiently.

It can be said that the innovative gadgets and equipment present in today's world, because of the innovations and breakthroughs made by brilliant scientific minds, have made the whole world a lot better, and it has made everything much easier to access.

## 5. Science and inventions help provide Better Education

Learning and academics are important parts of any thriving society.

Academics and science are very co-related, and scientists are considered great academicians.

The modernization of the world has made everything more and more digital, and with the breakout of the COVID-19 Pandemic, the whole way of receiving and sending education has changed.

The change in all the teaching methods can be highly credited to how the nature of science has developed.

The technologies available worldwide have facilitated many students and enabled them to conduct extensive research in any field.

The experiments and practical conducted in schools and colleges have also improved because of the changes in the world of studies influenced by science and technology.

It was also observed during the Pandemic when all the schools and other academic institutions were forced to shut off how the forces of science and technology could combine to be so beneficial.

The gadgets present in the world proved to be the savior for millions of young students worldwide.

The introduction of online classes saved the lost curriculum of various young individuals, and it also gave opportunities to a lot of teachers to learn some new skills.

### 5.3.2. Disadvantages of Scientific Inventions for the Betterment of Society

It is a well-observed fact that the nature of science is very dynamic.

The scientific concepts that were viable two hundred years ago have now lost their credibility.

Technology is a very beneficial aspect of human life that makes everything more efficient, but it also has a lot of disadvantages that cannot be overlooked.

New scientific innovations and concepts are present worldwide, which would also lose their credibility in introducing new concepts.

The ever-changing nature of science and technology can be said to be the biggest disadvantage of it.

The rapidly evolving nature of science doesn't allow the common folks to keep up with it and many people stay left behind.

To make science and technology more efficient and sustainable, one must make endeavors and know about the faults in these concepts.

Some of the disadvantages of science and technology are:

## 1. Science and inventions can be Misused

The world in which we live is filled with amazing inventions and discoveries made in the fields of science, and it has led everyone to depend on the benefits of it completely, which is a very bad thing.

The complete dependence of anyone to anything can lead to the misuse of resources and time, which can be said in the case of science and technology also.

The gadgets and the technologies present today are meant to be efficient for everyone and save time, but it turns out that these technologies have become a great distraction to everyone.

The availability of the internet is a very innovative feature present to the people of our century. Still, many folks tend to use the features available on the internet with bad intentions and get themselves and their families in huge trouble.

The misuse of technologies can also be seen in the case of televisions, mobile phones, and computers. These gadgets are designed for entertainment purposes and to also increase efficiency.

Still, it can be very commonly observed that the uses of these technologies are made in bad things which are not appropriate for society. Such misuse of the inventions of science and technology should be stopped.

## 2. Inventions in Science and inventions can have a disturbing nature

Science and technology are utilized at every point of production and manufacturing.

Various methods of science have brought significant changes to our world, including industrialization. Technologies can be very beneficial for obtaining raw materials and finding out the compositions of our earth.

Although it is important how science and its integrated technologies have changed the world, it is also to be noted how nature has been constantly depleted and exploited to reach scientific advancements.

The rapid increase in factories and thermal power plants exploits natural flora and fauna.

The modernization of the world has made us completely unaware of our surroundings and the earth.

For example, the birds that get killed by the propeller of an airplane, the land that turns infertile because of the contamination caused by the factories, and the air pollution caused by the gas emitted by vehicles and industrial plants.

The harm inflicted upon nature is real and should be controlled using any technology. The air pollution index in our national capital (New Delhi) has reached so low that the State Government had to install imported air filters to maintain the air quality.

All these things should not be ignored, and the use of science and technology should not be done blindly.

### **3. Science and inventions can be harmful because of the crazy experiments**

Scientists are considered one of the most exceptional academicians in society, and everyone looks up to them and their innovative scientific inventions.

The world has advanced slowly and slowly only because of the mind-blowing inventions in science. It should also be mentioned that scientists are also humans and tend to make mistakes like everyone else. In the modern world, the competition in the field of science has risen tremendously, and there are a lot of new inventions every world-changing day.

It puts a lot of unwanted pressure on scientists to make a certain breakthrough, and they perform peculiar inventions in such cases.

These inventions can sometimes be very dangerous, as it is a well-known fact that scientific experiments can be very dangerous.

If not performed carefully, they can also be fatal to human life and have serious implications for nature. In 2010, a power plant in Japan was brought down by a fire that erupted because of some unforeseen experiment inside the power plant.

This fire resulted in a huge loss of resources and many lives. There have been a lot of such instances in many countries over the years where scientists have gone out of their way to conduct crazy experiments and risked the well-being of the people around them.

Many scientists worldwide are focusing on creating a super-soldier robot that can endure any condition and be helpful in war.

However, the repercussions of creating such a super-soldier robot can negatively impact our whole future and our livelihood.

### **4. Science and inventions can harm animals and people**

Science is a very vast concept, and it is impossible to explore it in its complete essence.

Scientific technologies have facilitated a lot of things in the world, but they have also created a harmful atmosphere for animals and people around such technologies.

For example, the machinery used to extract oil and other essential minerals from the earth's crust is a very advanced technology. It has facilitated millions of people worldwide but has serious effects on nature.

The fish and the animals that live around such digging machinery cannot survive and die. The workers working on such machines also get hazardous diseases and suffer the consequences all their life.

The effect of science and technology on the lives of animals and other people is irreversible. It is very permanent, and it leaves an individual very helpless.

Everyone has to utilize technology in today's world to cope or to get employed, and by using such technologies, they are prone to the side effects that the use of such technology will bring down.

## 5. New developments in Science and Inventions can have unintended consequences

It is the most common issue that is faced in the world of science and technology. There are a lot of new inventions in the areas of science and new forms of technologies come into light every day.

All these new technologies promise to facilitate human development, but humans do not know the adverse effects of such technologies.

For example, when the internet was introduced to the world, it was intended to serve as a tool for information sharing and networking. With time the internet expanded, and it started having a lot of other features which were beneficial to society at large.

It was all very well going in the field of the internet. The malicious activities started commencing, and the new world of cybercrime and cybercriminals came into the picture, which was completely unintended.

It goes on to show that even the most innovative technology of humankind can also have consequences, and no technology present is one hundred percent fool proof.

The genetic advances that are being made in the field of medical science can also be considered as an example.

The experiments that are made in the areas of genetic science are very advanced. They may lead to finding the cure for many diseases that are unknown to the world. Still, these modifications in the genetic science field can also harm many animals and human beings, just like all the other innovations/ discoveries.

### 5.3.3. PROS AND CONS OF SCIENTIFIC INNOVATIONS

Scientific innovations have both pros and cons, and their impact can vary depending on the specific innovation. Here are some general points to consider:

#### Pros:

#### 1. Improved quality of life:

Scientific innovations have led to advancements in healthcare, technology, and agriculture, improving the overall quality of life for many people.

#### 2. Economic growth:

Innovations often lead to the creation of new industries and job opportunities, contributing to economic growth.

#### 3. Environmental benefits:

Some scientific innovations aim to address environmental challenges, such as clean energy technologies and sustainable practices.

#### 4. Increased knowledge and understanding:

Scientific innovations expand our understanding of the world and the universe, leading to new discoveries and insights.

**Cons:****1. Ethical considerations:**

Some scientific innovations raise ethical concerns, such as genetic engineering and artificial intelligence, requiring careful consideration of their potential impact on society.

**2. Displacement of workers:**

Technological advancements can lead to job displacement in certain industries, requiring retraining and adaptation for affected workers.

**3. Environmental impact:**

While some innovations benefit the environment, others may have unintended negative consequences, such as pollution or habitat destruction.

**4. Unequal access:**

Not all communities have equal access to the benefits of scientific innovations, leading to disparities in healthcare, technology, and other areas.

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**5.4. UNFAIR APPLICATION OF SCIENTIFIC INVENTIONS**

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**5.4.1. SCIENTIFIC INVENTION**

Scientific invention is a machine or device or a scientific technique which either helps or completely solves humans problems that he or she face in daily life.

“New scientific or technical idea, and the means of its embodiment or accomplishment. To be patentable, an invention must be novel, have utility, and be non-obvious. To be called an invention, an idea only needs to be proven as workable.

But to be called an innovation, it must also be replicable at an economical cost, and must satisfy a specific need. That’s why only a few inventions lead to innovations because not all of them are economically feasible.”

**5.4.2. DEFINITION OF SCIENTIFIC INVENTION**

According to Wikipedia scientific invention is;

“An invention is a unique or novel device, method, composition or process. It may be an improvement upon a machine or product, or a new process for creating an object or a result.

An invention that achieves a completely unique function or result may be a radical breakthrough. Such works are novel and not obvious to others skilled in the same field.”

Scientific inventions have brought about numerous benefits to society, but they also come with certain disadvantages.

**5.4.3. UNFAIR APPLICATION OF SCIENTIFIC INVENTIONS****❖ Environmental impact:**

Many scientific inventions have led to environmental degradation and pollution, such as the use of fossil fuels and the production of plastic waste.

❖ **Ethical concerns:**

Some scientific inventions raise ethical dilemmas, such as the use of genetic engineering and cloning.

❖ **Economic disparities:**

Scientific inventions can widen the gap between wealthy and poor nations or individuals, as access to advanced technologies may be limited for some.

❖ **Unintended consequences:**

Inventions may have unforeseen negative effects on human health, society, or the environment.

❖ **Dependency and vulnerability:**

Reliance on certain scientific inventions can make societies vulnerable to disruptions, such as dependence on a single crop variety or energy source.

#### 5.4.4. DISADVANTAGES OF SCIENTIFIC INVENTIONS

- ❖ The disadvantages of scientific invention are the, intended or unintended, negative consequences of the new item or process. These could be accidental or intentional non-survival outcomes.

**Example:** A machine does the work of twenty people at a time. great, right? Now perhaps twenty people are out of a job at every company that uses one and since the item is produced in bulk it is done with less individual creativity.

- ❖ People can however proceed with a greater responsibility; they get the new machine that does the work of twenty men and they keep the twenty men they had doing that work and they get other useful work done.

Another example is social media — the ease in which one can make social (and business) connections is astounding.

A side consequence is loss of privacy, individual security and making our society more manipulated because our once private thoughts are catalogued through endless computer algorithms and used by politicians and businesses, etc., for their gain.

- ❖ So, the disadvantage of scientific invention is the lack of human responsibility and understanding to go with it. A gun in the hand of a good protector/hunter is ok, it adds up to increased survival.

Ethics is a vital point here. If it adds up to an overall increase in survival, great. If it causes a decrease in survival, not great.

- ❖ Scientific inventions have made people so much dependent on technology and inventions that it is now very difficult for people to function or carry on with their life without these inventions like if now we have to walk to place will have so much difficulty.

- ❖ Scientific inventions have made people so lazy and they have become their slave they are dependent to do everything in their life with the help of scientific inventions.
- ❖ Scientific inventions have made people jobless as in factories and many offices machines have taken place of humans as machines are more efficient and are money efficient too.
- ❖ And due to these new scientific inventions and scientific inventions have also increased pollution in environment which have created a lot of problems, it is destroying environment and killing our planet slowly.
- ❖ These scientific inventions although have made life more luxurious but have made it a lot more complex and complicated.
- ❖ Due to scientific inventions the noise pollution has increased, anywhere go will not find peace and quiet traffic has so much increased in the cities that people want to escape from the traffic and hide from it in remote areas.
- ❖ Due to new inventions world is facing new type of dangers which they did not even new about like genetic mutation due to nuclear reactors, fumes coming out of factories are responsible for destroying ozone and global warming. Now people are facing danger due to scientific inventions.
- ❖ Now new type of entertainment sources has made people useless has the waste their time on watching television all day long.
- ❖ Then children waste their time on video games and internet. Children instead of doing their homework or studying they waste their time on internet and video games and this technology is so expensive and people waste their money on it.
- ❖ Many people cannot afford it and their children want these things so they start earning money the wrong way to buy those things.
- ❖ Academic performance of people is decreasing because people are wasting their time watching television and internet many people are addicted to it.
- ❖ And this all is creating diseases and disorders such as obesity, laziness, loss of personality and it has also affected their eye sight.
- ❖ It has disabled us from of friendly and face to face communication chance with each other. Because of scientific inventions people do not get any kind of physical activity or exercise. Which has increased diseases such as obesity which is very common now-a-days.
- ❖ There are some inventions which are too complex for some people and they cannot use it so the feel inferior to others which has created gaps and jealousy between people.
- ❖ To make electricity, which runs most of the scientific inventions is made by exhausting fossil fuels which is killing our world slowly although scientists have found methods to make electricity by renewable sources but they are more expensive than the traditional ways which takes up many resources and is creating a lot of and all kinds of pollution in our world.

- ❖ The biggest and disastrous scientific inventions are weapons which have made this world a living hell. They have destroyed the peace of this world and have imposed the fear of war in every person's mind.
- ❖ Every day hundreds of thousands of people die due to these monstrous inventions and they are the sole reason for terrorism.

## 5.5. ROLE AND RESPONSIBILITY OF SCIENTIST IN THE MODERN SOCIETY

The scientist must consider the implications of their work on the world. Primarily, the scientist must believe that their work is for the better good, that they are making the world a better place.

The scientist must not use their knowledge to knowingly contribute to work that would be detrimental to the world.

### 5.5.1. THE ROLE OF SCIENTISTS IN MODERN SOCIETY

"Science is the greatest collective endeavour.

It contributes to ensuring a longer and healthier life, monitors health, provides medicine to cure diseases, alleviates aches and pains, helps to provide water for basic needs – including food, provides energy and makes life more fun, including sports, music, entertainment and the latest communication technology.

Science generates solutions for everyday life and helps to answer the great mysteries of the universe.

In other words, science is one of the most important channels of knowledge.

It has a specific role, as well as a variety of functions for the benefit of society: creating new knowledge, improving education, and increasing the quality of lives.

Science must respond to societal needs and global challenges. Public understanding and engagement with science, and citizen participation including through the popularization of science are essential to equip citizens to make informed personal and professional choices.

Governments need to make decisions based on quality scientific information on issues such as health and agriculture, and parliaments need to legislate on societal issues which necessitate the latest scientific knowledge.

National governments need to understand the science behind major global challenges such as climate change, ocean health, biodiversity loss and freshwater security.

To face sustainable development challenges, governments and citizens alike must understand the language of science and must become scientifically literate.

On the other hand, scientists must understand the problems policy-makers face and endeavor to make the results of their research relevant and comprehensible to society.

Challenges today cut across the traditional boundaries of disciplines and stretch across the lifecycle of innovation -- from research to knowledge development and its application.

Science, technology and innovation must drive our pursuit of more equitable and sustainable development".

The role of science in society is multifaceted and crucial. Scientists play a vital role in advancing knowledge, developing new technologies, and addressing pressing societal issues.

They contribute to solving problems in areas such as healthcare, climate change, energy sustainability, food security, and more.

Through experimentation, and innovation, scientists can provide evidence-based solutions and insights that can help policymakers, businesses, and communities make informed decisions.

Additionally, they can also engage in public outreach and education to promote scientific literacy and critical thinking, empowering individuals to make informed choices in an increasingly complex world.

Last but not least, it nourishes spirit.

### 5.5.2. THE RESPONSIBILITIES OF SCIENTISTS TO SOCIETY

The epoch is typical for the frequent occurrence of crises, which affect lives of masses of people.

The consequences of these crises impose the responsibility on science as a force, participating in these situations and therefore, it places a great responsibility on those, who are actually responsible for science, the scientists.

One can often hear the harsh criticism of the science and this is natural.

Many disasters happen as a result of the modern technologies. It is enough to mention the Chernobyl catastrophe of 1986 to visualise, how disastrous the consequences of mistakes in technology can be.

There was a nuclear reactor explosion, which ejected a huge amount of radioactive matter into the environment, polluting the soil and water for many years.

Except for the technogenic cataclysms, there is also an opinion that all the geological and meteorological catastrophes happen because of humans' fatal influence on the environment.

This can actually be confirmed by a fact, that the frequency of these phenomena, taking place nowadays, is much higher than that in the past.

Obviously, science is nothing without those who possess the knowledge of that and push technological progress forwards, the scientists. For that reason, they carry great responsibility towards humanity.

The distinctive feature of modern science is its close link to manufacture, when the newly introduced ideas receive their practical application in a short period of time.

In this case the scientists' responsibility increases, because they are in power of the events of the near future, and as an ancient philosopher truthfully said, "the great power demands the great responsibility".

The area where the matter of scientists' responsibility remains extremely sharp is the field of nuclear research and its applications.

From one point of view, nuclear fission is a powerful source of energy, which can move vehicles and heat houses, but on the other hand, a small defect in the fission system may cause a huge disaster, which could destroy lives of thousands of people.

The other disadvantage of nuclear power is the pollution of the environment due to the nuclear waste.

Since the geological energy resources are running out, scientists develop new ways of the nuclear energy usage, making it safer for people and the environment.

Now the realisation of a project of small nuclear plants, which would be heating up the ordinary urban houses and would be located in the city area. An obvious question arises: will it be safe? A tiny spark in the electrical wiring of such a plant will have irreparable consequences.

Other disputable areas of include genetics, bioinformatics and neurobiology. There is a constant disagreement between people of different professions concerning the right for scientists to perform such investigations.

The hottest disputes occur between atheistic scientists and religious people, where the first state that they are trying to help people overcome some diseases, which cannot be healed in any other way, but many of those who believe in God consider the genetics experiments as an interfering with Divine Providence.

It is a question of ethics, whether scientists should work in this area. There is a blurred boundary between the accepted and unconventional areas.

Something, which falls within the unaccepted region, is cloning, and especially the human cloning, which definitely goes against the ethics.

One can say that animal cloning should be totally accepted, that there are no contradictions in religious, ethnic and social aspects; but this may eventually lead to human cloning.

Since the required technologies for cloning have been achieved and some experiments were successful, experiments on humans could potentially be started.

It is impossible to predict the results of such experiments. Although we are able to forecast the genetic properties of a clone, it is absolutely unknown, what kind of character the clone would possess. What would that child of science bring to the world?

The main difference between an animal and a human is the existence of a unique mentality and an immortal soul. Will clones possess such qualities or will they be human-like animals with the ability to talk, suitable for hunting and consuming by their creators? These are the questions for scientists to be answered before attempting such experiments.

Another area of scientific exploration, which may cause a possible threat to the society, is robotics and, especially, bio robotics.

The main components of such a creature are the rat's neurons in a biological fluid connected to tiny electrodes, similar to those in microchips of a computer.

The neurons appear to "behave" as a collection of interconnected cells, reacting to the external stimuli. After a certain period, the robot, equipped with a camera, started to learn and memorize the operational environment (which was a box in that case).

Finally, it was stopping its motion if the way was blocked by an obstacle and changing its route.

This experiment shows that bio-robotics, together with neuroscience have progressed very far.

Obviously, the scientists involved will modernise their creatures, teaching them to perform more and more complex tasks; but what would happen if something goes wrong? The first thing, which comes into one's mind, is the colourful production of Hollywood's "Terminator".

The modern super-powerful computers and nanotechnologies are great tools for the researchers, but it is vitally important to direct the works into the right channel and to keep the situation under constant firm control.

It is in the hands of researchers to change all the humanity and provide people a great support for industry, manufacturing and life.

It is their responsibility to prevent the situation going out of control and putting the society in danger.

Recall what the world looked like at the beginning of the twentieth century. There was no electricity in many regions of different countries; the aeroplane was fantastic without mentioning the space travelling.

Now get to the farthest part of the Earth in several hours, we can talk to our friends, holding a small device, which is literally connected to nothing.

On the other hand, millions of people have died because of scientific progress, which brought us the nuclear weapon.

These are the different aspects of the consequences of science, which can save lives, but take them away even more rapidly.

The responsibility of all of these events lays with those, who pushed the progress forwards – the scientists. Worship them because they granted us with many blessings and blame them for poisoning our lives.

Those who are in power over science are in power of billions of lives, which expect the magicians of nature to make great discoveries for the blessing of the humanity.

### 5.5.3. TYPES OF SCIENTISTS IN MODERN SOCIETY

#### (1) Business scientist

The Business Scientist underpins excellent management and business skills with scientific knowledge, supporting evidence-led decision-making within companies and other enterprises.

This type of scientist has the scientific and technical knowledge to be credible with both colleagues and competitors, as well as confidence in a business environment.

They are found in science and technology companies in a wide variety of roles, from R&D or marketing, and to the C-suite itself.

### **(ii) Communicator scientist**

The Communicator Scientist combines their science and technological know-how with an ability to communicate.

They enthuse, inform and get their message across through an empathy and understanding of the needs of the audience, expertise in how media and other communication channels work and, of course a deep knowledge of the science involved.

Science communicators are found across TV and radio, advertising and promotion, regulation and public affairs as well as social media. They may also have a full-time job as another type of scientist.

### **(iii) Developer scientist**

The Developer, or translational, Scientist uses the knowledge generated by others and transforms it into something that society can use.

They might be developing products or services, ideas that change behaviour, improvements in health care and medicines, or the application of existing technology in new settings.

They are found in research environments and may be working with Entrepreneur and Business scientists to help bring their ideas to market.

### **(iv) Entrepreneur scientist**

The Entrepreneur Scientist makes innovation happen. Their scientific knowledge and connections are deep enough to be able to see opportunities for innovation – not just in business, but also in the public sector and other sectors of society.

They blend their science knowledge and credibility with people management skills, entrepreneurial flair and a strong understanding of business and finance, to start their own businesses or help grow existing companies.

### **(v) Explorer scientist**

The Explorer Scientist is someone who, like the crew of the Enterprise, is on a journey of discovery “to boldly go where no one has gone before”.

They rarely focus on a specific outcome or impact, rather they want to know the next piece of the jigsaw of scientific understanding and knowledge.

They are likely to be found in a university or research centre, or in Research & Development (R&D) at an organisation, and are likely to be working alone.

### **(vi) Investigator scientist**

The Investigator Scientist digs into the unknown observing, mapping, understanding and piecing together in-depth knowledge and data, setting out the landscape for others to translate and develop.

They are likely to be found in a university or research centre, or in Research & Development (R&D) at an organisation, working in a team and likely in a multi-disciplinary environment.

#### **(vii) Policy scientist**

The Policy Scientist uses their science and technical knowledge, as well as their understanding of government and policy making, to ensure that legislation and policy have a sound evidence base.

Some policy scientists describe themselves as 75% scientist and 25% politician.

This type of scientist is employed and involved at many levels and in many environments including government and Parliament, NGOs, campaigning groups and charities.

#### **(viii) Regulator scientist**

The Regulator Scientist is there to reassure the public that systems and technology are reliable and safe, through monitoring and regulation.

They will have a mix of skills and while they may not get involved in things like lab work, they will have a thorough understanding of the science and the processes involved in monitoring its use or application.

They are found in regulatory bodies, such as the Food Standards Agency, and in a wide range of testing and measurement services.

#### **(ix) Teacher scientist**

The Teacher Scientist is trained in science, sharing their knowledge and understanding to train the next generation of scientists. Their application of science is combined with pedagogic skill and passion for teaching others.

This type of scientist works in schools, colleges, universities and other educational organisations, developing their tools and experience for teaching and learning.

#### **(x) Technician scientist**

The Technician Scientist provides operational scientific services in a wide range of ways. These are the scientists have come to depend on within the health service, forensic science, food science, health and safety, materials analysis and testing, education and many other areas.

Rarely visible, this type of scientist is found in laboratories and other support service environments across a wide variety of sectors.

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**PART- A**

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**TWO MARKS QUESTIONS AND ANSWERS****1. *What is Scientific Ethics?***

Scientific ethics calls for honesty and integrity in all stages of scientific practice, from reporting results regardless to properly attributing collaborators. This system of ethics guides the practice of science, from data collection to publication and beyond.

**2. *What is scientific pursuits?***

Scientific pursuits involve activities related to scientific research or exploration aimed at expanding knowledge in various fields. This includes conducting experiments, making observations, analysing data, and contributing to advancements in scientific understanding.

**3. *What is transparency in scientific pursuits?***

Transparency refers to being open and honest about what do with people's information. It is an ethical approach to research which improves research integrity and enhances the informational value and impact of research. Research transparency encompasses a range of open practices including registering studies, sharing study data, and publicly reporting

**4. *What is Scientific invention?***

Scientific invention is a machine or device or a scientific technique which either helps or completely solves humans' problems that he or she face in daily life.

"New scientific or technical idea, and the means of its embodiment or accomplishment. To be patentable, an invention must be novel, have utility, and be non-obvious. To be called an invention, an idea only needs to be proven as workable.

**5. *Define scientific invention.***

According to Wikipedia scientific invention is; "An invention is a unique or novel device, method, composition or process. It may be an improvement upon a machine or product, or a new process for creating an object or a result. An invention that achieves a completely unique function or result may be a radical breakthrough. Such works are novel and not obvious to others skilled in the same field."

Scientific inventions have brought about numerous benefits to society, but they also come with certain disadvantages.

**6. *What is the role and responsibility of scientist in the modern society?***

The scientist must consider the implications of their work on the world. Primarily, the scientist must believe that their work is for the better good, that they are making the world a better place. The scientist must not use their knowledge to knowingly contribute to work that would be detrimental to the world.

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**PART - B [13 MARKS QUESTIONS]**

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1. What are the roles of Scientific Ethics and key Ethical Principles in Science?
2. What are the importance of scientific ethics?
3. What are the dos and don'ts to Ensure Ethics in Science?
4. What are the difference between fairness and transparency?
5. Explain the scientific inventions for the betterment of society/
6. What are the unfair application of scientific inventions>
7. What are the disadvantages of scientific inventions?
8. Describe the role and responsibility of scientists in modern society.
9. What are the types of scientists in modern society? Explain.

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# MODEL QUESTION PAPER - 1

B.E./B.Tech. DEGREE EXAMINATION.,

GE3791 - HUMAN VALUES AND ETHICS

(Regulations 2021)

Time: Three Hours

Maximum: 100 Marks

Answer ALL Questions

PART - A (10 × 2 = 20 Marks)

1. *What is Human Values?*

Human values are defined as everything from eternal ideas and guiding principles that lead to desirable behavior patterns and are positive. They involve both the cognitive and effective dimensions and provide an important basis for individual choices based on connecting thoughts and feelings and emotions learning to positive action.

2. *What is tolerance?*

The word tolerance was introduced in the early 15<sup>th</sup> century from the Latin word *tolerantia*.

This word was originally meant to endure hardship or provide support.

It was also used as a French word around the same time and had a similar meaning.

3. *Define secular values.*

Secular values are simply those values derived not from any religious source. Separate from any religious concerns. All stemming from "Secular" meaning not connected to any dogma or doctrines. Anything said to be secular including values, is that which has been reached through purely 'human' means.

4. *Explain relationship between religion and state.*

The state is neutral with regard to religion, in that it has no defining values of its own; instead, the state is a 'ring' within which different religious interests and opinions may freely coexist and participate in social and civic life on an equal basis.

5. *What is core scientific values?*

Core scientific values always operate with integrity and maintain the highest standards, supporting each other as a single team, to ensure our collective success.

It encourages differing viewpoints, individual authenticity and believe that diversity in every respect is a strength that leads to the best ideas winning.

6. *What is Skepticism?*

Skepticism is a more interrogative approach that casts immediate doubt on the proposed reasoning and always assumes there is more to be learned than that which has already been revealed.

**7. Define Gender Bias.**

Gender bias is the tendency to prefer one gender over another. It is a form of unconscious bias, or implicit bias, which occurs when one individual unconsciously attributes certain attitudes and stereotypes to another person or group of people.

**8. What is constitutional rights?**

Constitutional rights are the protections and liberties guaranteed to the people by the U.S. Constitution. Many of these rights are outlined in the Bill of Rights; such as the right to free speech in the First Amendment, and the right to a speedy and public trial in the Sixth Amendment.

**9. What is scientific pursuits?**

Scientific pursuits involve activities related to scientific research or exploration aimed at expanding knowledge in various fields. This includes conducting experiments, making observations, analysing data, and contributing to advancements in scientific understanding.

**10. Define scientific invention.**

According to Wikipedia scientific invention is; "An invention is a unique or novel device, method, composition or process. It may be an improvement upon a machine or product, or a new process for creating an object or a result. An invention that achieves a completely unique function or result may be a radical breakthrough. Such works are novel and not obvious to others skilled in the same field." Scientific inventions have brought about numerous benefits to society, but they also come with certain disadvantages.

**PART- B (5 × 13 = 65 Marks)**

**11. (a) Explain the concept and principles of fraternity in the Indian context.**

**Ans:** Refer Section No. 1.5.2

Page No. 1.20

[OR]

**(b) What are the elements of Effective Citizen Governance Model?**

**Ans:** Refer Section No.1.12.3

Page No. 1.37

**12. (a) Describe countering fascism and fanaticism to strengthen secularism and secular values in India.**

**Ans:** Refer Section No. 2.2.5

Page No. 2.9

[OR]

**(b) What are the needs and principles for consider the non-discrimination?**

**Ans:** Refer Section No. 2.6.3

Page No. 2.37

13. (a) *Explain the importance and elements of scientific thinking.*

Ans: Refer Section No. 3.2.4, 3.2.5      Page No. 3.3

[OR]

(b) *Differentiate between Skepticism Vs Empiricism.*

Ans: Refer Section No. 3.5.2      Page No. 3.23

14. (a) *What are the issues related to gender ethics and Gender violence/Gender-based violence?*

Ans: Refer Section No. 4.2.7      Page No. 4.12

[OR]

(b) *What are the advantages of Constitutional rights? [Benefits]*

Ans: Refer Section No.4.5.13      Page No. 4.29

15. (a) *Explain the scientific inventions for the betterment of society.*

Ans: Refer Section No. 5.3      Page No. 5.8

[OR]

(b) *Describe the role and responsibility of scientists in modern society.*

Ans: Refer Section No.5.5      Page No. 5.22

**PART- C (1 × 15 = 15 Marks)**

16. (a) *Write short note on;*

(a) *Inductive thinking*

(b) *Deductive thinking*

(c) *Hypothesis*

(d) *Empiricism*

(e) *Scientific Temper.*

Ans: Refer Page No. 3.8, 3.10, 3.14, 3.23, 3.28

[OR]

(b) *Scientific inventions for the betterment of society and role and responsibility of Scientist in the modern society-Illustrate.*

Ans: Refer Section No. 5.5      Page No. 5.22

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**MODEL QUESTION PAPER - 2****B.E./B.Tech. DEGREE EXAMINATION.,****GE3791 - HUMAN VALUES AND ETHICS****(Regulations 2021)****Time: Three Hours****Maximum: 100 Marks****Answer ALL Questions****PART - A (10 × 2 = 20 Marks)****1. *What is human Values in Ethics?***

Human Values in Ethics are concepts that govern how people should act. Human values and ethics play a pivotal role in fostering social harmony and cooperation. They encourage empathy, compassion, and altruism, bridging societal divides and promoting a spirit of cooperation.

**2. *What is Mean by pluralism?***

Pluralism refers to people of diverse and conflicting beliefs coexisting peaceably, linked by their adherence to a shared social contract which commits members of different groups to

**3. *What is mean by secularism.***

Secularism means setting up democratically elected governments and laws passed by parliament and legislatures uninfluenced by religious dictates and scriptures.

**4. *Explain relationship between religion and state.***

The state is neutral with regard to religion, in that it has no defining values of its own; instead, the state is a 'ring' within which different religious interests and opinions may freely coexist and participate in social and civic life on an equal basis.

**5. *What is inductive thinking?***

Inductive reasoning is a logical process based on experiences, observations, and facts to evaluate a situation and make a general assumption like a theory.

**6. *What is Rationalism?***

Rationality requires a logical mind and the capacity for critical thought. Rationality promotes scientific temperament in the individual.

**7. *What is Gender issues?***

Women continue to face discrimination and other types of harm because of their gender, and it remains imperative that ask ourselves what do to eradicate violence against women and ensure that women have equal rights and power in society. These issues are at the heart of feminism and feminist ethics.

**8. What is fundamental rights in India?**

The Fundamental Rights in India enshrined in part III (Article 12–35) of the Constitution of India guarantee civil liberties such that all Indians can lead their lives in peace and harmony as citizens of India. These rights are known as "fundamental" as they are the most essential for all-round development i.e., material, intellectual, moral and spiritual and protected by fundamental law of the land i.e., constitution. servations, analysing data, and contributing to advancements in scientific understanding.

**9. What is transparency in scientific pursuits?**

Transparency refers to being open and honest about what do with people's information. It is an ethical approach to research which improves research integrity and enhances the informational value and impact of research. Research transparency encompasses a range of open practices including registering studies, sharing study data, and publicly reporting

**10. What is the role and responsibility of scientist in the modern society?**

The scientist must consider the implications of their work on the world. Primarily, the scientist must believe that their work is for the better good, that they are making the world a better place. The scientist must not use their knowledge to knowingly contribute to work that would be detrimental to the world.

**PART- B (5 × 13 = 65 Marks)****11. (a) View different justice by various political thinkers and also explain kinds of justice.**

Ans: Refer Section No.1.7.4

Page No. 1.26

[OR]

**(b) What are the causes of Indian National Movement Influences and Catalysts?**

Ans: Refer Section No.1.15.4

Page No.1.60

**12. (a) What are the features, objectives and purpose of Indian secularism?**

Ans: Refer Section No. 2.1.4, 2.1.5, 2.1.6

Page No. 2.3

[OR]

**(b) What are the five models for State and Religion?**

Ans: Refer Section No. 2.4.2

Page No. 2.23

**13. (a) What are the types of scientific thinking? Explain.**

Ans: Refer Section No. 3.2.8

Page No. 3.5

[OR]

(b) *Explain the significance and importance of scientific temper.*

Ans: Refer Section No. 3.5.6 Page No. 3.28

14. (a) *What are the effects and preventing gender-based violence?*

Ans: Refer Section No. 4.3.4 Page No. 4.16

[OR]

(b) *What are the features and purpose of constitution? Explain.*

Ans: Refer Section No. 4.5.7 Page No. 4.27

15. (a) *What are the roles of Scientific Ethics and key Ethical Principles in Science?*

Ans: Refer Section No. 5.1.1 Page No. 5.1

[OR]

(b) *What are the types of scientists in modern society? Explain.*

Ans: Refer Section No.5.5.1 Page No. 5.22

**PART- C (1 × 15 = 15 Marks)**

16. (a) *Write about the following democratic values:*

(a) *Equality*

(b) *Liberty*

(c) *Fraternity*

(d) *Justice*

(e) *Freedom of Expression*

Ans: Refer Page No. 1.18, 1.20, 1.25, 1.21

[OR]

(b) *Application of ethical reasoning to social problems – Explain.*

Ans: Refer Section No. 4.1.3 Page No. 4.2

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