



**THE STANDARD FIREWORKS RAJARATNAM COLLEGE FOR WOMEN (AUTONOMOUS),  
Sivakasi**

(Affiliated to Madurai Kamaraj University, Reaccredited with "A" Grade by NAAC,  
College with Potential for Excellence by UGC & Mentor Institution under UGC PARAMARSH)

**NAAC SSR Cycle IV (2015-2020)**

**1.3. CURRICULUM ENRICHMENT**

**1.3.1. COURSES RELATED TO CROSS  
CUTTING ISSUES**

**LIST OF COURSES**



**THE STANDARD FIREWORKS RAJARATNAM COLLEGE FOR WOMEN (AUTONOMOUS),  
SIVAKASI – 626 123.**

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**COURSES RELATED TO GENDER, ENVIRONMENT AND SUSTAINABILITY, HUMAN VALUES AND  
PROFESSIONAL ETHICS**

The following courses are mandatory for UG Programmes

S. No.	Courses Related To Gender, Environment And Sustainability, Human Values	Description
1.	Environmental Studies	Create awareness on environmental issues and inculcate environmental ethics.
2.	Peace Education	Promote them to learn about Non-violence and Peace, global harmony, role-models and human rights.
3.	Value Education and Gender Studies	The course mandatory for all first UG students in the curriculum tells about the societal values, family values, professional ethics, and morality as a part of Gender studies, sex and gender, adolescence period, gender equality, women employment and women health is focused. As a whole the course hub on peaceful contentment of women. It enables the students to maintain peace and harmony with in our own self and to maintain a universal human goodness.
4.	Women Studies	Create awareness on gender equality, relationship with family and environment, breast feeding and child care and nutrient requirements.



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**COURSES RELATED TO GENDER, ENVIRONMENT AND SUSTAINABILITY, HUMAN VALUES AND  
PROFESSIONAL ETHICS**

THE STANDARD FIREWORKS RAJARATNAM COLLEGE FOR WOMEN (AUTONOMOUS), SIVAKASI  
DEPARTMENT OF PHYSICS  
B.Sc. PHYSICS PROGRAMME  
(For those who have joined in 2017 and later)  
CHOICE BASED CREDIT SYSTEM  
PROGRAMME CODE – GLPH  
PROGRAMME SCHEME

Component	Course Code	Course Title	Teaching Hours Per Week	Credits	Duration of Exam. (Hrs.)	Marks Allotted		
						Internal	External	Total
<b>Semester I</b>								
Part I	GLGT11/ GLGH11/ GLGF11	சென்ட் இலக்கியம் அல்லது Hindi Language Course - I/ French Language Course - I	6	3	3	25	75	100
Part II	GLGE11	Communicative English-I	6	3	3	25	75	100
Part III	GLPH11	Mechanics and Properties of Matter	4	4	3	25	75	100
	GLPH12	Physics applications in Everyday life	3	3	3	25	75	100
	GLPH1A	Fundamental Physics (Maths & Chemistry)	4	4	3	25	75	100
Part IV	GLPE11	Peace Education	2	2	2	25	75	100
<b>Total</b>			<b>25</b>	<b>19</b>				<b>600</b>
<b>Semester II</b>								
Part I	GLGT21/ GLGH21/ GLGF21	சென்ட் இலக்கியம் அல்லது Hindi Language Course - II / French Language Course - II	6	3	3	25	75	100
Part II	GLGE21	Communicative English-II	6	3	3	25	75	100
Part III	GLPH21	Optics	5	5	3	25	75	100
	GLPH2L	Lab I	6	4	3	40	60	100
	GLPH2A1	Digital Electronics (Maths)	4	4	3	25	75	100
	GLPH2A2	Solid State Physics and Digital Electronics(Chemistry)	4	4	3	25	75	100
Part IV	GLSE21	<b>Value Added Course</b> Environmental studies	2	2	2	25	75	100
	GLCL23	<b>Value Added Course</b> Introduction to Computers and MS office	2	2	2	25	75	100
Part V	-	Extension Activities – Physical Education and Social Awareness Programme		1				100
<b>Total</b>			<b>35</b>	<b>28</b>				<b>900</b>
<b>Semester III</b>								
Part I	GLGT31/ GLGH31/ GLGF31	சென்ட் இலக்கியம் அல்லது Hindi Language Course - III / French Language Course - III	6	3	3	25	75	100
Part II	GLGE31	Communicative English-III	6	3	3	25	75	100
Part III	GLPH31	Electricity	4	4	3	25	75	100
	GLPH32	Electromagnetism	3	3	3	25	75	100
Part IV	GLPH3N	Physics for the new world	2	2	2	25	75	100
<b>Total</b>			<b>32</b>	<b>21</b>				<b>700</b>
<b>Semester IV</b>								
Part I	GLGT41/ GLGH41/ GLGF41	சென்ட் இலக்கியம் அல்லது Hindi Language Course -IV/ French Language Course - IV	6	3	3	25	75	100
Part II	GLGE41	Communicative English-IV	6	3	3	25	75	100

5

Dr.(Mrs) S.SIVA DEVI  
HOD of Physics  
The S.F.R.College for Women  
SIVAKASI - 626 123.

T. Palaneeswari  
Dr. T. Palaneeswari  
PRINCIPAL  
The Standard Fireworks Rajaratnam  
College for Women,





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SIVAKASI – 626 123.**

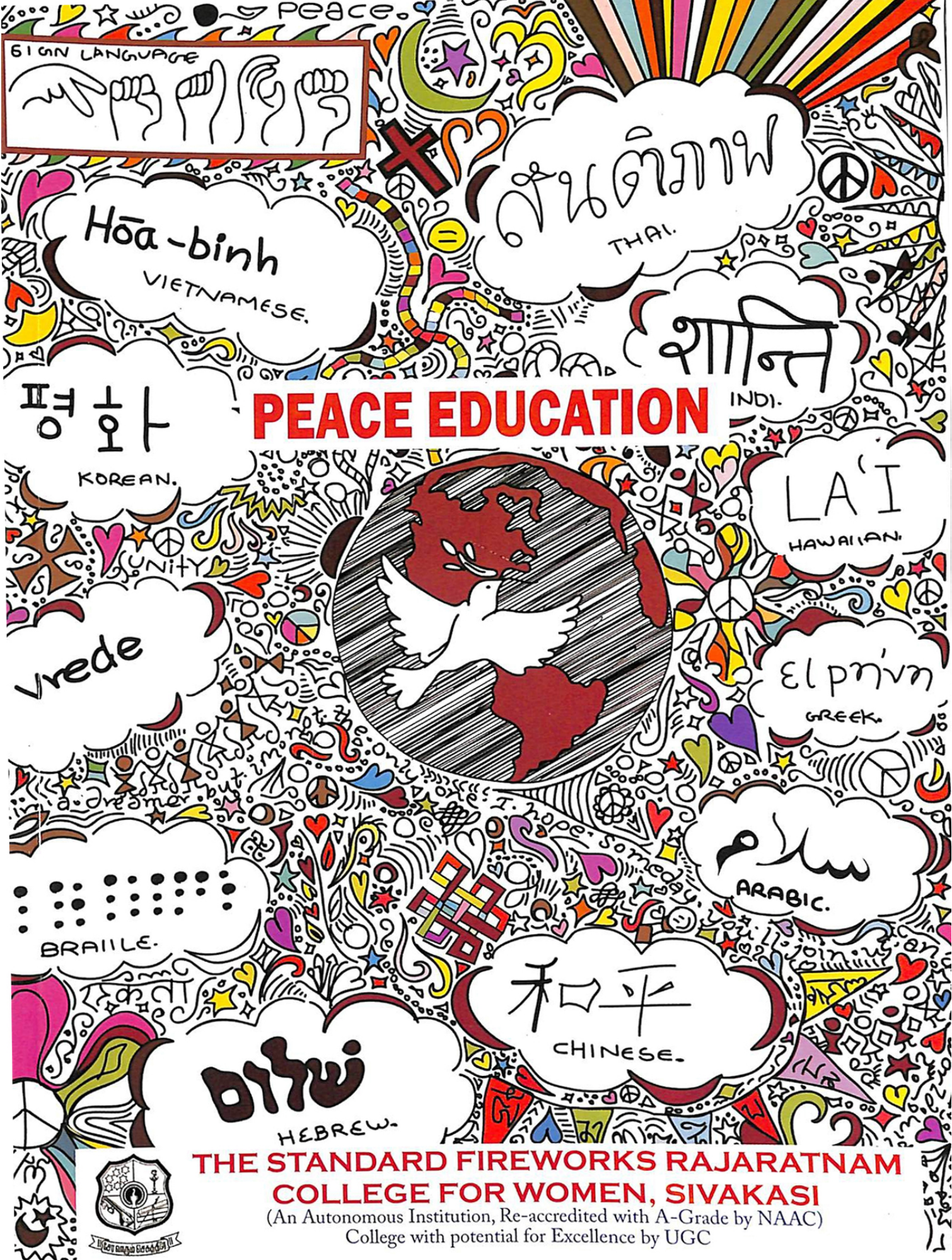
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**COURSES RELATED TO GENDER, ENVIRONMENT AND SUSTAINABILITY, HUMAN VALUES AND  
PROFESSIONAL ETHICS**

Part III	GLPH41	Basic Electronics	5	5	3	25	75	100
	GLPH4L	Lab II	6	4	3	40	60	100
Part IV	GLPH4N	Solar Energy and its Applications	2	2	2	25	75	100
	GLPH4DSL	Skill Based Course Discipline Specific Course Scientific Skill Development	2	2	2	40	60	100
<b>Total</b>			<b>27</b>	<b>19</b>				<b>600</b>
<b>Semester V</b>								
Part III	GLPH51	Classical Mechanics	6	5	3	25	75	100
	GLPH5E1	Digital Electronics	5	5	3	25	75	100
	GLPH5E2	Atomic and Nuclear Physics	5	5	3	25	75	100
	GLPH5E3	Fiber optics	5	5	3	25	75	100
	GLPH5E4	Energy physics	5	5	3	25	75	100
Part IV	GLGV51	Value Added Course Career Guidance and Subject Viva	2	2	2	25	75	100
	GLWS51	Value Added Course Women Studies	2	2	2	25	75	100
<b>Total</b>			<b>30</b>	<b>29</b>				<b>700</b>
<b>Semester VI</b>								
Part III	GLPH61	Solid State Physics	6	5	3	25	75	100
	GLPH62	Wave mechanics	5	5	3	25	75	100
	GLPH6L	Lab IV	6	5	3	40	60	100
	GLPH6E1	Thermodynamics	5	5	3	25	75	100
	GLPH6E2	Bio physics	5	5	3	25	75	100
Part IV	GLSE66	Skill Based Courses (Open to all) Self-Employment courses Domestic Electrical Appliances Servicing	2	2	2	25	75	100
	GLSE66L	Self-Employment courses Domestic Electrical Appliances Servicing – Lab	2	2	3	40	60	100
<b>Total</b>			<b>31</b>	<b>29</b>				<b>700</b>

  
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SIVAKASI.



SIGN LANGUAGE

Hòa-binh  
VIETNAMESE.

สันติภาพ  
THAI.

शान्ति  
INDI.

**PEACE EDUCATION**

평화  
KOREAN.

LA'I  
HAWAIIAN.

Λρεδε

Ειρήνη  
GREEK.



سالم  
ARABIC.

BRAINLE.

和平  
CHINESE.

שלום  
HEBREW.

**THE STANDARD FIREWORKS RAJARATNAM COLLEGE FOR WOMEN, SIVAKASI**

(An Autonomous Institution, Re-accredited with A-Grade by NAAC)  
College with potential for Excellence by UGC



# PEACE EDUCATION

Edited by

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Dr. V. C. PRIYADHARSHINI, Assistant Professor of English



*Published by*

**CURRICULUM DESIGN AND DEVELOPMENT CELL**

**THE STANDARD FIREWORKS RAJARATNAM COLLEGE FOR WOMEN**

(An Autonomous Institution Affiliated to Madurai Kamaraj

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College with Potential for Excellence by UGC

Sivakasi - 626123

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**THE STANDARD FIREWORKS RAJARATNAM  
COLLEGE FOR WOMEN, (Autonomous), Sivakasi.**

**Dr. T. Palaneeswari**, M.Com., M.Phil., Ph.D.

**Principal.**

**MESSAGE**

Education is the fundamental device in bringing about peaceful and silent economic and social revolution for ensuring calm coexistence. We are living in a global village, facing with the challenges posted by intolerance and fundamentalism. Education has a major role to prevent terrorism and maintain peace in the global world. Peace education has a key responsibility in the inculcation of the values of national integration, international understanding and the concept of world citizenship in maintaining peace. Therefore it is imperative that students be equipped with a course on peace education to gain wellness and mental stability. Peace education can help to understand the nature and origins of violence and its eddects on both victim and perpetrator and equip people with problem solving skills. Peace education helps to avoid physical violence, structural violence, political violence and cultural violence. It may generate a more calm society, where all serve as agents for change by creating proper values and approaches.

Enlightening the youth with concepts of peace and non-violence will sharpen their awareness about their future role as responsible citizens of the nation. Moreover by acquainting the students with the biographies of great personalities like Mother Teresa and Mahatma Gandhi, they will be motivated to emulate their noble deeds. Thus the peace education will plant the seeds of tolerance and humanitarianism in the students, thereby making the students socially responsible individuals. I wish the students be inculcated universal and ethical values such as compassion, courage, honesty, tolerance and truthfulness.

## PREFACE

It is really a stride with pride that the curriculum Design and Development cell brings out this book on "Peace Education". As we are all aware, "Value Education" was replaced by "Peace Education" in June 2011. At that time, the need for a Text Book on "Peace Education" was greatly felt for an effective teaching by the staff and for a better understanding of the subject matter by the students. The work of preparation of the Text Book was taken up immediately and it is a great achievement that we are able to complete the assignment within a short span of less than a year.

The idea of imparting peace Education to the youth at college level is, of course, innovative and also constructive as well. The world has lost peace, hasn't it? It is evident from the mess of lovelessness, intolerance, denial of human rights, violence, terrorism and wars prevailing everywhere on the earth. If the attention of the student - folk is drawn towards all these perils and their root-cause, then, definitely it will have the impact of producing a good responsible future generation. This means that their education is also meaningful and complete.

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With a view to make the 'subject' simple and interesting, it has been divided into three units and each unit into relevant sub-headings, I hope this Text Book Will help students (i) familiarize with the basic concepts of Non-Violence and Peace, (ii) learn the life history of great personalities who promoted peace and (iii) develop an ability to build an effective caring community. And the teaching staff, I hope, will find this book a compact and handy companion.

I thank **Dr. T. Palaneeswari**, Principal and **Dr.D.Sasireka**, former Principal and all any Colleagues who have encouraged me at this venture and contributed for the successful release of this Text Book on Time.

**Dr. M. RUBY DHAVAMANI**, Associate Professor of English

**Dr. S.SOBANA**, Assistant Professor of English

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**EDITORS**



**THE STANDARD FIREWORKS RAJARATNAM COLLEGE FOR WOMEN,  
SIVAKASI.**

Common to All UG Degree Programme (B.A., B.Sc., B.Com.,)

**SEMESTER - I**

Part IV - Value Added Course

**GLPE11 – PEACE EDUCATION**

(For those admitted in June 2017 and later)

Contact Hours per week	:	02
Total numbers of Hours per semester	:	30
No. of credits	:	02

**Learning Outcomes:**

On successful completion of the course, the learner will be equipped to

1. apply the basis concepts of Non-violence and Peace
2. promote global harmony
3. identify role-models
4. analyse the ways to protect themselves from human rights
5. lead them on the path of development & economic advancement

**UNIT I**

Non-violence  
Tolerance  
Love and Forgiveness  
Mohan Das Karamchand Gandhi  
Jawaharlal Nehru  
Mother Teresa

**UNIT II**

Justice  
Fundamental Human Rights  
Human Rights to promote National and International Harmony  
Violation of Human Rights and its Consequences  
Abolition of Terrorism and Violence

**UNIT III**

Hinduism  
Christianity  
Islam  
Communal Harmony

## CONTENTS

S.No	TITLE	Page No.
	<b>UNIT I</b>	
1.	Non-violence	1
2.	Tolerance	6
3.	Love and Forgiveness	10
4.	Gandhi	13
5.	Jawaharlal Nehru	18
6.	Mother Teresa	25
	<b>UNIT II</b>	
7.	Justice vk publications	31
8.	Fundamental Human Rights	37
9.	Human Rights to promote National and International Harmony	41
10.	Violation of Human Rights and its Consequences	45
11.	Abolition of Terrorism and Violence	53
	<b>UNIT III</b>	
12.	Hinduism	61
13.	Christianity	67
14.	Islam	72
15.	Communal Harmony	79

# UNIT I

# NON- VIOLENCE

**Dr. M. Jegadeeswari**

Assistant Professor of BBA

The Standard Fireworks Rajaratnam College for Women

Sivakasi

*“People try non violence for a week, and when it “doesn’t work” they go back to violence, which hasn’t worked for centuries”*

Non-violence refers to a general philosophy of abstention from violence. The objective of Non-violence is ‘Peace’ in one’s home, city, state, nation and the world. Without peace, life is degraded in quality and numbers.

As per the general philosophy, non-violence has ‘active’ or ‘activist’ elements. People accept the need for struggle to achieve political and social change. Thus, for example, the Gandhian ahimsa is a philosophy for social change that rejects the use of violence.

October 2, the birthday of Mahatma Gandhi is observed as the International day of non violence. Thus non-violence aims towards social change.

## **Difference between non violence and pacifism:**

The term “non-violence” is often linked with pacifism. Pacifism is being non-violence but with no social change. Such people achieve social or political change. In 2011, social activist ANNA HAZARE protested against corruption in the country, by using the non- violent methods of fasting for a number of days. He wanted the government to eradicate of corruption by forming a strong Lok Pal.

### Characteristics of Non-violence:

- Respect others, even opponents.
- Love and Care for everyone involved.
- Refusal to harm, damage or degrade people.
- Accepting self-suffering before inflicting (hurting) on others.
- Believe that everyone is capable of change.
- Appeal to the opponent's humanity.

### Methods of Non-violence:

#### (a) Acts of protest:

Non-violent acts of protest and persuasion are symbolic actions performed by a group of people to show their support or disapproval of something. The goal of this kind of action is to bring public awareness. Methods of protest and persuasion include speeches, public communications, petitions, symbolic acts, art, processions (marches), and other public assemblies.

#### (b) Non-co-operation:

Non co-operation involves the purposeful withholding of co-operation. The goal of non-co-operation is to halt or hinder an industry, political system, or economic process. Methods of non-co-operation include labour strikes, economic boycotts, civil disobedience, sex strike, tax refusal, and general disobedience. Eg: During the British rule, Gandhiji adopted non-co-operative methods to force the British to quit India.

#### (c) Non violent intervention:

Compared with protest and non-co-operation, non-violent intervention is a more direct method of non violent action. Non-violent intervention can be used defensively- for example, to drastically forward a non-violent struggle into the opponent's territory.

## Types of Non-violence:

### (a) Non-resistance:

Non-resistance rejects all physical violence. The supporters of non-violence must maintain their unity.

### (b) Active Reconciliation:

Active Reconciliation believes in achieving goodwill and compromise.

### (c) Moral Resistance:

Moral resisters actively resist evil with peaceful and moral means through education and persuasion (initiation).

### (d) Selective Non-violence:

Selective Non-Violence the refusal to participate, particularly in wars or kinds of wars. For example, nuclear war. [vk publications](#)

### (e) Passive Resistance

Passive Resistance includes strikes, boycotts and national non-co-operation movements.

### (f) Peaceful Resistance:

Peaceful resisters believe that non-violent methods are more effective. For e.g. some of Gandhi's campaign fall into this category because many of his followers did not fully internalize (follow) what he taught.

### (g) Gandhian Non-violence (Satyagraha)

Satyagraha aims to attain the truth through love and right action. It demands the elimination of violence from the self and from the social, political and economic environment. Gandhi's Salt Satyagraha is a classic example.

**Conclusion:**

The concept of non-violence is of great importance in today's world because violence is increasing. Countries all over the world are fighting over borders and policies which is leading to wars. Similarly on the national front, neighbouring states are arguing over issues of waters, electricity and language, resulting in riots and clashes. Youth often participate in social and potential activities by using violence. So they resort to burning of buses, stone-throwing and damaging public property. Youth must understand that violence is not a solution to their problems because one violent act leads to another. To bring about social changes and peace, youth must adopt non-violent methods. Only then, they can protect their interest in their property and themselves. Non-violence will guide them to be able leaders of a stable nation.

**SECTION A**

Answer the following:

1. \_\_\_\_\_ refers to a general philosophy of abstention from Violence.
2. People accept the need for struggle to achieve \_\_\_\_\_ changes.
3. The Birthday of \_\_\_\_\_ is observed as the International Day of Non-Violence.
4. The term \_\_\_\_\_ is often linked with pacifism.
5. \_\_\_\_\_ involves the purposeful with holding of co-operation.
6. \_\_\_\_\_ rejects all Physical Violence.
7. Active Reconciliation believes in achieving \_\_\_\_\_ and \_\_\_\_\_.
8. \_\_\_\_\_ includes strikes, boycotts and National Non-co-operation movements.
9. \_\_\_\_\_ aims to attain the truth through love and right action.
10. Youth often participate in social and potential activities by using Violence.  
(True/False)

## SECTION B

**Paragraphs:**

1. What do you mean by Non-Violence?
2. Explain the different types of Non-Violence.
3. Comments on the characteristic features and methods of Non-Violence.

**Answers**

<i>1. Non-Violence</i>	<i>2. Political and Social</i>	<i>3. Mahatma Gandhi</i>	<i>4. Non-Violence</i>	<i>5. Non-co-operation</i>
<i>6. Non-resistance</i>	<i>7. goodwill and compromise.</i>	<i>8. Passive-resistance</i>	<i>9. Satyagraha</i>	<i>10. True</i>



# TOLERANCE

**Dr. J. Sobhana Devi**

Assistant Professor of English  
The Standard Fireworks Rajaratnam College for Women  
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## **Introduction:**

Tolerance is the most necessary quality of man. It is one of the conditions of good manners. The word turns up everywhere these days: Heads of State promote tolerance, religious groups practice tolerance, educators in universities and classrooms around the world preach the importance of religious and moral tolerance. Whom ever practises or preaches tolerance, the effect will be the same. Intolerance leads to the worst disaster. So, we put so much importance on tolerance.

In earlier days difference in religion led to persecution; difference in politics created bad blood, and difference in opinions ended in blows. Many thousands of men and women in Europe were burnt to death for religious differences. The Crusades of the middle Ages are the best example for religious hatred, violence and death. All this intolerance comes from bigotry, narrowness and blind self-conceit.

It is the result of dogmatism, a belief that there is only one attitude that is right. But as education has spread, the spirit of reason has tended to prevail and the vice of intolerance has fairly diminished. In fact, with the passage of years we are becoming more ready to recognize the possibility of views other than our own. We look upon tolerance as a mark of education and superior culture. Tolerance is the appreciation of diversity and the ability to live and let others live. It is the ability to exercise a fair and objective attitude towards those whose opinions, practices, religion, nationality and so on differ from one's own.

### Values of tolerance:

Tolerance is really a very highly useful quality. It is one of the basic principles of good manners. We can do justice if we are tolerant to hearing the different views of others. If we are tolerant we can make the due assessment of the views of others. Tolerance as a quality is indispensable in the democratic countries. Tolerance is the first condition for the exercise of all views. We must be tolerant of the views however bitter that may be. Tolerance is the virtue of a civilized age. It is the virtue that helps us to put up with those, who have different ways and opinions, and outlook on life. It enables us to live in peace with fools and fanatics without losing our temper.

### Tools to promote tolerance:

Individuals should continually focus on being tolerant of others in their daily lives. Educators are instrumental in promoting tolerance and peaceful co-existence. For instance, schools that create a tolerant environment help young people to respect and to understand one another. International organizations need to find ways to enshrine the principles of tolerance in policy. Governments also should aim to institutionalize policies of tolerance. For example, in South Africa, the Education Ministry has introduced the integration of tolerance in the public school curriculum.

### Vices of intolerance:

There is perhaps no word in the English language, more abused than the word *tolerance*. If a writer is found vigorously supporting any cause which he believes to be right, and endeavoring to show that the opposite must be wrong, he is immediately styled *intolerant*. If he endeavors to demonstrate that any thing is error, he is marked for intolerance. Intolerance leads to the worst kinds of disaster. In the mythology and history we can find many horrible acts of intolerance. In the Old Testament, Cain was the son of Adam, killed his elder brother Abel, because God accepted Abel's offerings and rejected Cain's offerings. God favoured Abel because he offered the best from his flock. Cain could not tolerate this. This led to the murder of Abel. The Catholic queen Mary of Great Britain

burnt the Protestants alive, because she could not tolerate the Puritanism. Aurangzeb killed Hindus under the feet of elephants, because he could not tolerate Hinduism. Sometimes we quarrel with others owing to such intolerance

### The Consequences of Intolerance

Intolerance will drive groups apart, creating a sense of permanent separation between them. For example, though the laws of apartheid in South Africa were abolished nine years ago, there still exists a noticeable level of personal separation between black and white South Africans. The concept of tolerance as a virtue is imbedded within our culture. . Many of our enemies are the outcome of our intolerance. We cannot make justice, if we are intolerant to the views which are different from ours. Intolerance is the failure to appreciate and respect the practices, opinions and beliefs of another group. So, intolerance is a very bad quality.

vk publications

### Conclusion:

There is not doubt in it that tolerance is the most necessary quality of our every day life. If we practise tolerance we will be free from all the pain of envy within ourselves. Then our soul will live in peace and happiness. Children from their early childhood should develop the habit of tolerance. The elders should guide them in this respect. Like the rings embedded within a tree's trunk which one can only see by slicing the trunk open, it's only by dissecting the concept of tolerance that one becomes aware of the magnitude of meanings nestled within it. Though Tolerance is an abstract virtue, it has a greater influence on the every day affairs of life.

## SECTION A

Answer the following:

1. Tolerance leads to the worst disaster. (True/False)
2. God favoured \_\_\_\_\_ because he offered the best from his flock.

3. \_\_\_\_\_ is looked as a mark of education and superior culture.
4. \_\_\_\_\_ is one of the basic principles of good manners.  
a) tolerance      b) intolerance      c) good manners      d) self-conceit
5. Write any two vices of intolerance.
6. \_\_\_\_\_ is the most necessary quality of man.
7. \_\_\_\_\_ is the result of dogmatism, a belief that there is only one attitude that is right.
8. Tolerance as a quality is indispensable in \_\_\_\_\_ countries.
9. \_\_\_\_\_ are instrumental in promoting tolerance and peaceful co-existence.
10. Aurangzeb killed Hindus under the feet of elephants, because he could not tolerate Hinduism. (True/False)

## SECTION B

**Paragraphs:**

1. Write a short note on the consequences of intolerance.
2. Bring out the values of tolerance.
3. Write a short note on the vices of intolerance.

**Answers**

1. False	2. Abel	3. Tolerance	4. Tolerance	5. (a) the opposite must be wrong (b) the worst kinds of disaster
6. Tolerance	7. Intolerance	8. Democratic	9. Educators	10. True

# LOVE AND FORGIVENESS

**Dr. Geetha Soundararaj**

Assistant Professor of English  
The Standard Fireworks Rajaratnam College for Women  
Sivakasi

*“If we really want to love, we must learn how to forgive.” Mother Teresa*

*“We must develop and maintain the capacity to love. He, who is devoid of the power of love, is devoid of the power to forgive.” Martin Luther King, Jr.*

vk publications

Man feels the need **to love and be loved** from the day of his birth through all the days of his life. But love is never perfect, and so we all get hurt one way or another. Then, we get afraid of that hurt. One of the ways we protect ourselves is with anger, because anger feels like a stronger emotion than fear. And then, we act on our anger, and find ourselves **in need of forgiveness**. It becomes a habit to get angry when we are hurt. It's a natural, instinctive reaction to pain. Anger and hatred arise within us, making us miserable. When we listen to ego's voice, then, fear, anger, and hatred dominate our thoughts.

We have to decide to forgive the person, who has wronged us. If we cling on to our hurt, it will only fester and breed hate. An unforgiving nature leads to anger, pain and resentment. It keeps us imprisoned in pain and hurt. An unforgiving person does more harm to himself than to the wrong-doer. We nurture revengeful thoughts and long to see the offender punished and in pain. But we do not realize that such a reaction only deepens our hurt and frustration and becomes a festering wound that has no healing balm. Unresolved hurts that are not forgiven only cause pain. Usually, people who are hurt tend to hurt others.

Every time we are wronged, we have to choose how we are going to deal with the hurt. Ultimately, we have to decide if we want to forgive the person or persons who have wronged us, or if we want to hold on to the hurt. When we decide to forgive, we let go of

the attitude of “You owe me.” Our anger fades. Bitterness does not get a chance to take root in our thoughts. We give up our grudge against the offender. Anger and hatred give way to acceptance of another’s flaws. We do not feel a need to hit back. When we forgive, we do not always have to understand why we were wronged. Nor do we have to wait for an apology in order to forgive. Forgiveness does not justify or make the other person right. We may not be able to love and forgive at once. But we can progress in that direction and succeed in spite of our failures. Forgiveness sets us free to love again.

The experience of forgiveness is unexplainable but refreshing. Forgiveness heals the feelings of pain and the wrongs experienced. Feelings of resentment, anger and vengeance are erased from the heart. It mends the relationship and binds it with love. We must understand that forgiveness is a gift we give ourselves. Forgiveness is the process whereby we are able to rid ourselves of guilt and free ourselves from the prison we built with our hatred. We also release the offender from the burden of guilt and instead seek reconciliation. Love and forgiveness renews relationships. Forgiveness means letting go of anger and resentment once and for all. Some people are ready to forgive only after a struggle of remembering the wrongs done. The need for peace finally outweighs the need to be right.

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Love and forgiveness gives us an overwhelming feeling of **peace**. Forgiveness makes us love again and we begin to feel compassion, humility and gratitude toward our fellow travellers on earth. Forgiveness is available to everyone. Moreover, forgiveness is essential to our well-being. God forgives us, and we are admonished to forgive others, regardless of how many times it must be repeated. If we are unable to forgive others, then it is difficult to imagine God forgiving us. Unconditional love and forgiveness is a process and experience that ultimately leads to peace of heart. All of us want peace--both world peace and inner peace. Peace occurs at the level of thought.

**Peace** is the present need in our communities, countries and in the world. Hate, anger and pain lead to enmity, wars and destruction. **Forgiveness** is showing our love and mercy to someone who has wronged us. Forgiveness is one of the most powerful demonstrations of genuine love. When we forgive we heal broken hearts and relationships. **Love** enables us to forgive others even when they do not deserve it. We are all imperfect human beings and so we will be in need of forgiveness countless times. Love does not keep a record of wrongs done. Love heals those who forgive and also those who have been forgiven. Forgiveness and love are essential for a happy and peaceful life.

## SECTION A

Answer the following:

1. \_\_\_\_\_ is never perfect, and so we all get hurt one way or another.
2. Anger and hatred make us \_\_\_\_\_.
3. An unforgiving person does more \_\_\_\_\_ to himself than to the wrong doer.
4. What heals the feelings of pain and the wrong experienced?
5. What is the present need in our communities, countries and in the world?
6. Love and forgiveness gives us an overwhelming feelings of \_\_\_\_\_.  
a) Hatred      b) Confusion      c) Peace      d) Pain
7. \_\_\_\_\_ and forgiveness renews relationships.  
a) Love      b) Hatred      c) Anger      d) Pain
8. Unconditional Love and \_\_\_\_\_ is a process that leads to peace of heart.  
a) Love      b) Forgiveness      c) Unforgiveness      d) Anger
9. Love enables us to forgive others even when they do not deserve it.  
(True/False)
10. Forgiveness and love are essential for unhappy life.( True/ False).

## SECTION B

Paragraphs:

1. How can love and forgiveness lead to peace?
2. How is anger created within us?
3. Write a brief note on unforgiveness.

## Answers

1. Love	2. Miserable	3. Harm	4. Forgiveness heals the feelings of pain and the wrong experienced.	5. Peace is the present need in our communities, countries and in the world.
6. Peace	7. Love	8. Forgiveness	9. True	10. False

# GANDHI

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## His Early life

Mohandas Karamchand Gandhi was born on 2<sup>nd</sup> October 1869 in Porbandar. His father was Karamchand Gandhi and his mother was Putlibai. The Stories of Shravana and Maharaja Harishchandra left an indelible impression on his mind in his childhood. Gandhi was an average student at his middle school and high school and passed the matriculation exam with some difficulty. He was very unhappy, when his family wanted him to become a barrister. When Gandhi was 13- year-old, he was married to 14-year-old Kasturbai in 1883.

## His Principles, Practices and beliefs

Gandhi dedicated his life to the wider purpose of discovering truth. He achieved this by learning from his own mistakes and conducting experiments on himself. To Gandhi "Truth is God", Gandhi also applied non- violence (ahimsa) in the political field on a large scale. He was quoted as saying:

"An eye for an eye makes the whole world blind"

"There are many causes that I am prepared to die but for no cause that I am prepared to kill for".

Gandhi was a strict vegetarian and also advocated vegetarianism. To Gandhi, a vegetarian diet would not only satisfy the requirement of the body, it would also serve



an economic purpose as meat was more expensive than grains, vegetables and fruits. To Gandhi knowledge and work are not separate. He promoted an educational curriculum with the phrase 'Basic education for all'. For him education is 'the moral development of the person'. He earnestly believed the principle of simplicity. Gandhi adopted the practice of weaving his own clothes from thread he himself spun on a charkha. He also advocated the use of Khadi. Gandhi was born a Hindu and practised Hinduism all his life. He believed all religions to be equal and rejected all efforts to convert him to a different faith.

### **His life in South Africa**

While Gandhi was in South Africa, he faced the discrimination directed at Indians. He was thrown off a train at Pietermaritzburg after refusing to move from the first-class to a third class coach even while holding a valid first-class ticket. He also suffered many other hardships. These events were the turning point in his life and they shaped his social activism and awakened him to social injustice. In 1897 when Gandhi landed in Durban, a mob of white settlers press attacked him; however he refused to press charges against any member and adopted his still evolving methodology of sathyagraha or non-violent protest for the first time. His life had undergone a remarkable transformation in south Africa. In 1915, Gandhi returned from South Africa to live in India. According to him, exploitation is the essence of violence. Though Gandhi is all condemnation for violence, he concedes that there is a moral code even for those who believe in violence. He says "I do believe that, where there is only a choice between cowardice and violence, I would advise violence". There is no place for fear in the philosophy of Gandhi.

### **The creed of Non-Violence**

Gandhi makes us believe in the greatness of non-violence. Non-violence is the Kingdom of Heaven. Non-violence is always infallible. Non-violence is no law of compromise. Non-violence without faith in god is inconceivable. The fact is that non-violence does not simply mean non-killing. Violence means causing pain to or killing any life out of anger, or from a selfish purpose or with the intention of injuring it. Refraining from so doing is non-violence.

## Non- Cooperation

Gandhi employed non-cooperation, Non- violence and peaceful resistance as his weapons in the struggle against the British Raj. He expanded his non-violence platform to include the Swadeshi policy- the boycott of foreign-made goods especially British goods. He launched a new satyagraha against the tax on salt. His salt sathyagraha was one of his most successful campaigns at upsetting British hold on India. He marched from Ahmedabad to Dandi (388 Kilometers) to make salt himself. In this Dandi march thousands of Indians joined him to the sea.

## Gandhi and the Caste System

Gandhi put an end to the issue of discrimination against the untouchables. The Hindus used to discriminate against the untouchables who were their own kind but just low in the caste system. Gandhi made the Hindus realize that what the British people were doing to them is the thing that they were doing to the untouchables. This made the Hindus realize their wrong doings and to feel shame of them. Gandhi improved the lives of the untouchables, whom he named Harijians, the children of god.

## A Practical Idealist

Gandhi was not a visionary but he claimed to be a practical idealist. He was also an irrepressible optimist. He was not an ordinary mortal who lived in his senses and desires. His sense of awareness made him realize that he was 'a man with a mission'. Gandhi never practiced violence and above all never permitted violence. If a man believes in a principle, it is his first duty to put it into practice, says Gandhi.

In the ethics of Gandhi, the quality of bravery is a highly merited virtue for the attainment of which man is instructed. Forgiveness is an attribute and adornment of bravery, forgiveness qualifies bravery and highlights all human acts bordering on bravery Surrender has no room in Gandhi's plan of life. According to Gandhi, a disciplined man fights to the last against the wrong done to him. The idea of sacrifice, in the philosophy of Gandhi, is to

die for a noble for a noble cause, but to die in the act of killing is in essence to die defeated. According to Gandhi, intolerance is a form of goondaism. It is no less disgraceful than savagery.

Gandhi is a true hero, who got Independence for India by love and truth. He possessed countless qualities. He fought for something that he believed in and he never gave up. He overcame all the obstacles with love and peace. Gandhi was shot and killed by an assassin's bullet. But Gandhi's legacy is continuing even after his death.

## SECTION A

**Answer the following:**

1. When was Gandhi born?
2. Gandhiji's father was Karamchand Gandhi.
3. Who told "Truth is god"?
4. Gandhi described non-violence as the \_\_\_\_\_.
5. When did Gandhi marry Kasturibai?
6. Gandhi was called a man with the mission. (True/False)
7. Which stories left an indelible impression on Gandhi's mind?
8. Who were called children of God?
9. Gandhi started an educational curriculum with the phrase of \_\_\_\_\_.
10. Who put an end to discrimination?
  - a) Gandhi
  - b) Mother Teresa
  - c) Nehru
  - d) Karamchand

## SECTION B

**Paragraphs:**

1. Write about the early life of Gandhi.
2. Discuss the principles, practices and beliefs of Gandhi.
3. Who are the children of God according to Gandhi? Explain it.

**Answers**

1. October 2, 1869	2. <i>Karamchand Gandhi</i>	3. <i>Gandhi</i>	4. <i>Kingdom of heaven</i>	5. 1883
6. True	7. <i>Sharavana and Maharaja Harischandra</i>	8. <i>Harijans</i>	9. <i>Basic Education to all</i>	10. <i>Gandhi</i>

# JAWAHARLAL NEHRU

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## Introduction

Jawaharlal Nehru was born on 14 November 1889, to a wealthy Kashmiri Brahmin family in Allahabad, Uttar Pradesh. His father Motilal Nehru was a renowned advocate and also an influential politician. The atmosphere in the Nehru family was different from that of other prominent families of that society. English was spoken and encouraged. His father, Motilal Nehru had appointed some English and Scottish teachers at home. For higher education, young Nehru was sent to Harrow school and then later to Cambridge University in England. After spending two years at the Inner Temple, London, he qualified as a barrister. During his stay in London, Nehru was attracted by the ideas of liberalism, socialism and nationalism. In 1912, he had returned to India and joined the Allahabad High Court Bar. Upon his return to India, Nehru's marriage was arranged with Kamala on 8 February, 1916. Brought up in a traditional Hindu Brahmin family, Kamala felt alienated amongst the progressive Nehru's. During the Non- Co-operation movement of 1921, Kamala played a vital role. In Allahabad, she organized groups of women and picketed shops selling foreign cloth and liquor. On 19 November, 1917 she gave birth to Indira Priyadharshini, popularly known as Indira Gandhi. Kamala died from tuberculosis in Switzerland while Jawaharlal Nehru was languishing in Indian prison.

## Works

Apart from being a politician and statesman, Nehru was a great writer and thinker. His works, such as Letters from a father to his daughter (1930), Glimpses of World History (1934), An Autobiography (1936) and The Discovery of India (1946), bear ample evidence of his originality of thought and command of the English language. His prose style with his choice of the right word, apt phrases, and elegance has earned him a permanent place among the best known writers in the language.

## Freedom Struggle

In 1916, Nehru participated in the Lucknow Session of the Congress. There, after a very long time, member of both the extremist and moderate factions of the Congress party had come. All the members equivocally agreed to the demand for “swaraj” (self rule). Although the means of the two sections were different, the motive was “common” – freedom. In 1921 Nehru was imprisoned for participating in the first civil disobedience campaign as general secretary of the United Provinces Congress Committee. The life in the jail helped him in understanding the philosophy followed by Gandhi and others associated with the movement. He was moved by Gandhi’s approach of dealing with caste and “untouchability”. With the passing of every minute, Nehru was emerging as a popular leader, particularly in Northern India. In 1922, some of the prominent members including his father Motilal Nehru had left the congress and launched the “Swaraj Party”. The decision, no doubt upset Jawahar but he rejected the possibility of leaving the Congress party. He was also elected as the president of the Allahabad municipal corporation in 1920.

## Contributions

Jawaharlal Nehru was the first Prime Minister of independent India. He was a member the Congress Party that led the freedom movement against British Empire. Nehru was one of the architects who had the opportunity to steer the newly freed-nation. He was also the chief framer of domestic and international policies between 1947 and 1964. It was under Nehru’s supervision that India launched its first Five-Year Plan in 1951. Nehru’s

predominant roles in substantiating India's role in the foundation of institutions like NAM had surprised the then stalwarts of international politics..

### **Nehru as Prime Minister**

Jawaharlal Nehru (1889-1964), the First Prime Minister of Independent India was one of the greatest statesmen of the world. He was also one of the chief architects of modern India. On 15 August, 1947, the congress succeeded to overthrow the influential British Empire. Nehru was recognized as the first Prime Minister of independent India. He was the first PM to hoist the national flag and make a speech from the ramparts of Lal Quila (Red Fort). The time had come to implement his ideas and construct a healthy nation. Following Gandhi's assassination in 1948, Jawaharlal Nehru felt lonely. All the time he would contemplate over the issues pertaining to the economic sector of the country. In the year 1949, Jawaharlal Nehru made his first visit to the United States, seeking a solution to India's urgent food shortage. In 1951, Jawaharlal Nehru launched the country's "First Five-Year Plan" emphasizing on the increase in the agricultural output.

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### **Nehru's Foreign Policy**

Jawaharlal Nehru was supporter of the anti-imperialist policy. He extended his support for the liberation of small and colonized nations of the world. He was also one of the prominent architects of the Non-Alignment Movement. Following the policies of NAM, India decided to stay away from being a part of the global bifurcation.

### **Awards**

Jawaharlal Nehru Award for International Understanding is an international award presented by the Government of India. It was founded in 1965 and is administered by the Indian Council for Cultural Relations (ICCR) to people "for their outstanding contribution to the promotion of international understanding, goodwill and friendship among people of the world". The money constituent of this award is 1 crore rupees. "Jawaharlal Nehru Gold award for Best Environmental & Ecological Implementation", "Jawaharlal Nehru Best Energy Conservation Implementation Gold Award" are some of the awards given by MFL.

### His quotes

- *“Without peace, all other dreams vanish and are reduced to ashes.”*
- *“Failure comes only when we forget our ideals and objectives and principles.”*
- *“The art of a people is a true mirror of their minds”*
- *“Action to be effective must be directed to clearly conceived ends.”*
- *“Life is like a game of cards. The hand you are dealt is determinism; the way you play it is free will.”*

### Nehru as a lover of children

November 14 is Children’s Day, which is celebrated with all fervour in India as it happens to be the birthday of Pandit Jawaharlal Nehru, former Prime Minister of India. He is incidentally, the father of former Prime Minister of India, Mrs. Indira Gandhi. Pandit Nehru, also popularly called Chacha Nehru (Uncle Nehru) loved children and spent his precious moments with them. His birthday is celebrated as the Universal Children’s day, with a lot of dancing and singing and story-telling in colleges and schools.

### Nehru’s panchsheel

The Five principles of peaceful Co-existence, known in India as the Panchsheel, are a set of principles to govern relations between states. It was an agreement between China and India which was signed at Peking on 29 April 1954. This agreement stated the five principles as:

1. Mutual respect for each other’s territorial integrity and sovereignty.
2. Mutual non-aggression
3. Mutual non- interference in each other’s internal affairs
4. Equality and mutual benefit, and
5. Peaceful Co-existence



### Conclusion

In 1964, Jawaharlal Nehru suffered a stroke and a heart attack. On 27 May 1964, Nehru passed away. Nehru was cremated at the Shantivana on the banks of the Yamuna River, Delhi. He was greatly loved and admired by the people of India. He was a champion of the policy of nonalignment in foreign affairs and his achievement in this sphere won him international reputation as a statesman. History of modern India cannot be written without reference to him. Nehru created political and social stability in India and helped in the achievement and the extension of political freedom of the country. And this stability also helped India's emergence as a major power in South Asia and a middle power in the international field. He had been a pioneer and visionary who made considerable changes for the betterment of the country.

**SECTION A****Answer the following**

- 1 Who was the first prime minister of India?
- 2 Who is the father of Jawaharlal Nehru?
- 3 Nehru is popularly known as Chacha Nehru. (True / False)
- 4 Nehru's birthday was celebrated as \_\_\_\_\_.  
(a) Children's day      (b) Women's day      (c) Environmental day  
(d) Father's day
- 5 In which year Nehru joined the Allahabad High court bar.  
(a) 1913      (b) 1915      (c) 1912      (d) 1916
- 6 Nehru was a barrister. (True / False)
- 7 Nehru was moved by Gandhi's approach of dealing with caste and untouchability. (True / False)
- 8 In the Year 1934 Nehru wrote a book with the title \_\_\_\_\_.
- 9 Children's Day is Celebrated on \_\_\_\_\_.  
(a) October 07      b) November 14      c) August 15  
(d) September 14
- 10 Nehru launched the First Five Year plan in \_\_\_\_\_.  
(a) 1951      b) 1941      c) 1961      d) 1971

## SECTION B

**Paragraphs:**

1. Write a brief note on Nehru's Foreign Policy.
2. Write a short note on Nehru's Panchsheel.
3. Comment on the role played by Nehru in the freedom struggle of our country

**Answers**

1. Jawaharlal Nehru	2. Motilal Nehru	3. True	4. Children's day	5. 1912
6. True	7. True	8. Glimpses of world History.	9. November 14	10. 1951

# MOTHER TERESA

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Mother Teresa of Calcutta, a Roman Catholic nun, was born **Agnes Gonxha Bojaxhiu in Skopje**, Yugoslavia, on August 27, 1910. Her parents were Albanian grocers. She attended public school in Skopje. By the age of 12 she felt she had a calling to help the poor.

In her teenage years she was inspired by reports of work being done in India by Yugoslav Jesuit missionaries serving in Bengal, India. When she was 18, Mother Teresa left home to join a community of Irish nuns, the Sisters of Loretto, who had a mission in Calcutta, India. She received training in Dublin, Ireland, and in Darjeeling, India, taking her first religious vows in 1928 and her final religious vows in 1937.

One of Mother Teresa's first assignments was to teach, and then serve as principal, in a girls' high school in Calcutta. Although the school was close to the crowded slums, the students were mainly wealthy. In 1946 Mother Teresa experienced what she called a second vocation or "call within a call." She felt an inner urging to leave the convent life and work directly with the poor. In 1948 the Vatican gave her permission to leave the Sisters of Loretto and to start a new work under the guidance of the Archbishop of Calcutta.

## Founding the Missionaries of Charity – Saint of Kolkata

To prepare to work with the poor, Mother Teresa took an intensive medical training with the American Medical Missionary Sisters in Patna, India. Her first venture in Calcutta was to gather unschooled children from the slums and to teach them. She quickly attracted

both financial support and volunteers, and in 1950 her group, now called the **Missionaries of Charity**, received official status as a religious community. In her organisation, members took the traditional vows of poverty, chastity, and obedience, but they added a fourth vow - to give free service to the extremely poor. Mother Teresa felt that her nuns were caring for Jesus, when they took care of suffering people, dying people, poor people and abandoned children.

The Missionaries of Charity began their work of giving care to the dying in 1952. That was their main goal. The Missionaries of Charity received considerable publicity. In 1957 they began to work with lepers and slowly expanded their educational work. They also opened a home for orphans and abandoned children. She was nicknamed '**The Saint of Calcutta (Kolkata)**.' In 1959 they began to expand outside of Calcutta, starting works in other Indian cities. As in Calcutta, their focus was the poorest of the poor: orphans, the dying, and those who were neglected by diseases such as leprosy. Before long they established their homes in more than 22 Indian cities. Mother Teresa also established similar homes in other countries such as Sri Lanka, Australia, Tanzania, Venezuela, and Italy.

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### **Dedication to the Very Poor**

Mother Teresa's group continued to expand throughout the 1970s, opening works in such new countries as Jordan, England, Russia and U.S.A. She received both recognition and financial support through such awards as the Pope John XXIII Peace Prize and a grant from the Joseph Kennedy Jr. Foundation.

In appearance Mother Teresa was both tiny (only about five feet tall) and energetic. Her face was quite wrinkled, but her dark eyes commanded attention. She was always energetic and never expressed nervousness or impatience. Thousands became her followers. **She was a saint for the times.**

### **A Saint for the Times**

Despite the appeal of this saintly work, all commentators remarked that Mother Teresa herself was the most important reason for the growth of her order and the fame that

came to it. People were struck by her pleasant directness and by the otherworldly character of her values. Mother Teresa never commented on political, economic or cultural issues. For her the primary rule was a constant love. The mission given by God to her and her group was simply serving the very poor with as much love as possible.

Mother Teresa suffered a heart attack in 1983. But gradually her heart and health started wearing down and she decided to assign her responsibilities to others. In April 1997 filming began on the movie "Mother Teresa". However she refused to endorse it after its release, thus proving she had no desire for fanfare or adulation. Mother Teresa celebrated her 87th birthday in August, and died shortly thereafter of a heart attack on September 5, 1997. The world grieved her loss. Following Mother Teresa's death, the Pope began the process of beatification, the second step towards sainthood. Mother Teresa was formally beatified by Pope John Paul II on October 19, 2003 with the title **Blessed Teresa of Calcutta**.

### The Peacemaker

Mother Teresa's work has been recognised and acclaimed throughout the world and she has received a number of awards and distinctions. These include the Pope John XXIII Peace Prize (1971), Nehru Prize for Promotion of International Peace & Understanding (1972), Balzan Prize (1978), Nobel Peace Prize (1979) and Bharat Ratna (1980). In her Nobel Peace Prize acceptance speech she said:

*"I choose the poverty of our poor people. But I am grateful to receive (the Nobel) in the name of the hungry, the naked, the homeless, of the crippled, of the blind, of the lepers, of all those people who feel unwanted, unloved, uncared-for throughout society, people that have become a burden to the society and are shunned by everyone.*

Let us thank God for the opportunity that we all have together today, for this gift of peace that reminds us that we have been created to live that peace....."

In accepting the prize, Mother Teresa requested The Nobel banquet in her honor, be canceled. She wanted \$7,000, the cost of the banquet, to be used to feed the poor in India. Nobel officials offered to donate \$7,000 and also hold a banquet; Mother Teresa held fast, asking that whatever money was available to honor her be donated to the poor. The people of Norway responded to her selflessness by raising an additional \$52,000 to support her work.

In the wake of the 1979 Nobel Prize for Peace she received many other international honors like the Magsaysay Award and Templeton Award, and she openly expressed her horror at abortion :

“But I feel that the greatest destroyer of peace today is abortion, because it is a war against the child - a direct killing of the innocent child - murder by the mother herself. And if we accept that a mother can kill even her own child, how can we tell other people not to kill one another? How do we persuade a woman not to have an abortion? As always, we must persuade her with love, and we remind ourselves that love means to be willing to give until it hurts. Jesus gave even his life to love us. So the mother who is thinking of abortion, should be helped to love - that is, to give until it hurts her plans, or her free time, to respect the life of her child. The father of that child, whoever he is, must also give until it hurts. By abortion, the mother does not learn to love, but kills even her own child to solve her problems. And by abortion, the father is told that he does not have to take any responsibility at all for the child he has brought into the world. That father is likely to put other women into the same trouble. So abortion just leads to more abortion. Any country that accepts abortion is not teaching the people to love, but to use any violence to get what they want. That is why the greatest destroyer of love and peace is abortion.”

It was because of her intense compassion and devotion to the world’s poor that she was regarded as icon of humanitarianism and was called **The Angel of Mercy**. Her concept of peace was so utterly simple:

*“If we have no peace, it is because we have forgotten that we belong to each other”.*

For the eternal peacemaker that she was, Mother Teresa’s answer to the war-mongers was, *“Peace begins with a smile.”*

## SECTION A

**Answer the following**

1. Mother Teresa was nicknamed as \_\_\_\_\_.
2. In which year did Mother Teresa receive Bharat Ratna Award?
3. Who was called the Angel of Mercy?

4. Mother Teresa took her first religious vows in \_\_\_\_\_ and her final religious vows in \_\_\_\_\_.
5. Mother Teresa was born in \_\_\_\_\_.
6. Who quoted "Peace begin with Smile"?
7. The greatest destroyer of love and peace is \_\_\_\_\_.
8. In 1948, Mother Teresa started a work in Calcutta under the guidance of the \_\_\_\_\_.
9. In which age Mother Teresa joined the Community of Irish nuns?  
a) 19                      b) 18                      c) 20                      d) 22
10. In which year did Mother Teresa receive Balzan prize?  
a) 1978                      b) 1987                      c) 1958                      d) 1979

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## SECTION B

**Paragraphs:**

1. Write a short note on the Missionaries of Charity.
2. Write briefly about Mother Teresa's life.
3. Elaborate on Mother Teresa's role as a peacemaker.

**Answers**

1. <i>The Saint of Calcutta</i>	2. 1980	3. <i>Mother Teresa</i>	4. 1928, 1937	5. <i>Yugoslavia</i>
6. <i>Mother Teresa</i>	7. <i>abortion</i>	8. <i>archbishop</i>	9. 18	10. 1978



# UNIT II

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# JUSTICE

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Justice is the act of being just or fair. Justice is of moral rightness. It is based on ethics, rationality, law, and religion. Everyone needs justice because it ensures people receive their “fair share” of the goods available; receive “fair treatment” from society’s institutions; that any injustices adequately addressed.

Many Indian folktales are woven around the theme of justice. They uphold the view that a person wronged must get justice. Thus thieves, cheats and other wicked people are punished and an honest person gets a reward. No legal discussions are involved in these stories. There are no lawyers. Instead, the judge catches the culprit by setting a simple trap.

Tables Turned is an old story from Tamil Nadu. In a town in Tamil Nadu there lived a potter. He had only one son. The potter was by no means a rich man but he had great plans for his son. He spent a lot of money on food and clothes for the boy and sent him to school. In due course the boy grew up to be a young man and was able to earn a living. It was time to get him married.

The potter looked at his son and his heart swelled with pride. He had planned a grand Indian wedding for his son with best musicians, decorations, flowers and food. After the wedding is over he would take his son and his bride around the city in a grand procession. They would ride an elephant, like the children of wealthy landowners. In the same locality there lived an oil merchant who owned an elephant. He hired out this elephant to people on payment of a certain amount of money. The potter went to the oil merchant and took the elephant on hire for a day.

That night a grand procession was taken around the city. The bride and groom, dressed in all their finery, were seated on the elephant, which had been specially decorated for the occasion. They were followed by a happy, cheering crowd of men, women and children. Drummers and musicians walked alongside, playing on their instruments with gusto. In the middle of all this fun the elephant suddenly fell down and died.

The potter was shocked. The elephant had been fine. Nobody understood what happened suddenly. The potter kept thinking of the problem right through the night. Next morning he went to the oil merchant and said that he was sorry that the elephant died. He promised to either give him the full price or another elephant in return.

The oil merchant was a quarrelsome man by nature. He stood up and began to shout, and demanded that he wanted the same elephant that he had lent. Naturally, the potter could not bring back the same elephant. So the oil merchant went and lodged a complaint against him in court. The case came up for hearing. The judge asked the oil merchant about his complaint. The oil merchant said that the potter had borrowed his elephant for a day but did not return it.

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The judge turned to the potter and asked why he had not returned the elephant. The potter explained the whole story and put forward the same offer he had made to the oil merchant. The judge thought that the offer was very fair indeed. He tried to reason with the oil merchant. But he was adamant that he wanted only his elephant and asked the judge to compel the potter to return the same.

The judge was a wise man. He saw that it was no use arguing with the oil merchant. So he postponed the hearing till the following day. When the oil merchant had left, the judge called the potter and told him that he knew that the potter was making an honest offer. So he provided the poor man with a plan. And the judge whispered something in the potter's ear. The potter nodded and went away smiling.

When court reopened the following morning there was no trace of the potter. The oil merchant was hopping up and down complaining that the potter had run away. After waiting impatiently for some more time the oil merchant said to the judge the potter was probably hiding at his house as he was scared to come to the court. He sought permission from the court of law to allow him to personally go and bring the potter. The judge agreed at once and ordered a junior court officer to accompany the oil merchant.

They reached the potter's house and the oil merchant knocked at the door. Good and hard. There was no reply. He hammered at the door with his fists and called out the potter's name at the top of his lungs. But there was dead silence within. The oil merchant lost his temper. And with that he gave the door a mighty push. Little did he know that the potter had stacked a whole lot of earthen pots against the door! With the push they all came crashing to the floor. And that very minute the potter came charging out of the back door crying aloud for his pots. He shouted at the oil merchant that he had destroyed his ancestral pots and he went to the judge to complaint.

When they came before the judge, the oil merchant offered to pay for the pots or to replace them. But the potter turned up his nose at the offer. He declared that his ancestors had given him those pots and that they are irreplaceable. So he demanded for the very same pots. Now the oil merchant was in a fix. At last he offered that if the potter dropped his demand for old pots, he would not ask for the elephant.

The potter pretended to be unwilling. But finally he accepted the offer and the case was settled. Thus the quarrelsome oil merchant lost on both counts. He lost an elephant and got no money either. Even the potter lost a few pots. But they were not of so much value. In a week's time he had made a whole lot of new ones to replace them.

Thus justice was restored by the wise judge.

## Four Types of Justice

There are four types of justice that people can seek when they have been wronged.

### **Distributive justice**

Distributive justice, also known as *economic justice*, is about fairness in what people receive, from goods to attention. In this equality is a fundamental principle. If people do not think that they are getting their fair share of something, they will seek first to gain what they believe they deserve. Next they may also seek other forms of justice.

**Procedural justice**

The principle of fairness is found in the idea of *fair play* (as opposed to the fair share of distributive justice). If people believe that a fair process was used in deciding what is to be distributed, then they may well accept the disparity in what they receive in comparison to others. If they see both procedural and distributive injustice, they will likely seek restorative or retributive justice.

**Restorative justice**

The first thing that the betrayed person may seek from the betrayer is some form of compensation, putting things back as they should be.

The simplest form of compensation is a straightforward apology. Restoration means putting things back as they were, so it may include some act of apology to demonstrate one is truly sorry. This may include action and even extra payment to the offended party. Restorative justice is also known as *corrective justice*.

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**Retributive justice**

Restoration may well not be enough for the betrayed person and they may seek revenge of some sort. Revenge can be many times more severe than reparation as the hurt party seeks to make the other person suffer in return.

**Social Justice**

Man's attempt to create equality for all members of their society. This could be understood by the story of Manuneethi Cholan.

King Manuneethi Cholan had hung a huge bell in front of his palace. He announced that anyone seeking justice could ring the bell and their voice will be heard.

One day the young prince went around the city in his chariot. People cheered him where ever he went and welcomed him by beating drums and with pipes. A young calf terrified with the loud noises ran out of control and got itself crushed under the wheels of the prince's chariot. The mother of the calf helplessly watched its little one die .The cow walked

to the palace gates and rang the huge bell demanding justice from the king. The king came out and saw the cow; he learnt from his courtiers about the death of the young calf under the wheels of his son's chariot.

King Manuneethi Cholan kept his promise, he ordered his son to be killed for his carelessness. The prince was killed the same way the calf had died, he was crushed under the wheels of the chariot. The king went through the same pain the cow had as he witnessed his son die and thereby being just at all cost.

### Conclusion

When principles of justice operate ineffectively or not at all, confidence in society's institutions may be undermined. Citizens or group members may feel alienated and withdraw their commitment to those "unjust" institutions. Or, they may rebel or begin a revolution in order to create new institutions. If justice principles are applied effectively, on the other hand, that society will tend to be more stable and its members will feel satisfied and secure.

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## SECTION A

### Answer the Following:

1. What is Justice?
2. Many Indian \_\_\_\_\_ are woven around the theme of Justice.
3. \_\_\_\_\_ is based on ethics, rationality, law and religion.  
a) Justice      b) Peace      c) Punishment      d) Equality
4. What are the four types of Justice?
5. Distributive Justice is also known as Economic Justice. (True/False)
6. Procedural justice, principle of fairness is found in the idea of fair play. (True/False)

7. "Table Turned" is an old story from Tamilnadu. (True/False)
8. Justice is the act of being just or fair. (True/False)
9. \_\_\_\_\_ is the moral of rightness.
- a) Communalism      b) Justice      c) Secularism      d) Hinduism
10. Restoration justice is known as \_\_\_\_\_.
- a) Corrective Justice      b) Procedural Justice      c) Distributive      d) Social

## SECTION B

**Paragraph:**

- How can social justice be established? Illustrate your answer with an example.
- Narrate the story Tables Turned and explain how Justice has been restored.
- Explain the four types of Justice.

**Answers**

1. Justice is the act of being just or fair.	2. Folktales	3. Justice	4. Distributive justice, Procedural justice, Restorative justice and Retributive justice	5. True
6. True	7. True	8. True	9. Justice	10. Corrective justice

# FUNDAMENTAL HUMAN RIGHTS

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## **Introduction:**

The fundamental rights are included in the III part of the India Constitution. These rights are given to the Indians on the basis of the American constitution. These rights are vividly described in the constitution. The parliament cannot change or remove the fundamental rights. The Fundamental rights can be preserved with the use of the courts. The 24<sup>th</sup> amendment of the constitution has given the right to the parliament to amend any part of the constitution. During the time of emergency the Fundamental Rights cannot be claimed. The following are the Fundamental rights of the people of India.

### **1) Right to Equality -(Article 14- 18):**

This right provides for equality before the law, this right prohibits any discrimination against any citizen on grounds of religion, race, caste, sex or place of birth etc. According to Article 14 – ‘the state shall not deny to any person equality before the law within the territory of India.’

### **2) Right to Freedom - (Article -19 -22):**

Article 19 of the constitution has guaranteed seven important rights. Freedom of speech and expression, freedom of assembly, freedom of association, freedom of movement, freedom to settle and reside, freedom of property and freedom of profession, trade etc. all these rights could be enjoyed with restrictions. The speech should not lead to any legal problem. The speech against the court will be illegal.



They should not be against the conduct rules. They should not affect the peace and security of the state. Thus every right has its own limitations.

3) **Right to liberty and Life - (Article 21-22):**

Article 21 says that “No person shall be deprived of his Life or Personal liberty except according to the procedure established by law.” This particular article is very important for the very fact that it attaches great prominence to the life of a person. Also this right cannot be suspended during emergencies.

4) **Right against Exploitation - (23- 24):**

According to Article 23, “Traffic in human being” and “beggar” and other forms of “forced labour” are prohibited and any violation of the provision shall be an offence punishable in accordance with the law.

Article 24 provides that “no children below the age of 14 years shall be employed at work in any factory or mine or in any hazardous employment “. The state must make provision for “poor houses” or “work houses” for providing suitable work to children coming from very poor families to enable them to earn their livelihood.

5) **Right to Freedom of Religion- (Article 25- 28):**

Article 25 aims at the establishment of the secular character of Indian policy. According to this article, all persons are equally entitled to freedom of conscience and the right to profess, practice religion subject to public order, morality and health. Positively, this right safeguards the free exercise of religion by everybody subject to public order, morality and health; it prohibits the state from compelling by law any person to practice any particular creed to religion.

6) **Cultural and Educational Rights- (Article 29 and 30):**

India is a multi –lingual state. It comprises vast tracts of territory consisting of people with different cultures and traditions. Besides the 22 recognised languages apart from English there are more than two hundred spoken dialects in India.

Article 29 states that any citizen residing in the territory of India having a distinct language, script or culture of its own has the right to conserve it. No citizen be denied admission into any educational institution maintained by the state or receiving aid out of state funds on grounds of religion, race, caste, language, or any of them.

### 7) Right to Constitutional Remedies - (Article 32):

This provision is 'extraordinary' because it gives meaning and fulfillment to the other fundamental rights guaranteed by the constitution.

Article 32 states that a citizen can move to Supreme Court by appropriate proceedings for the enforcement of rights conferred on him by the constitution. The Supreme Court can protect the fundamental rights of citizens through five orders. Writs are orders given by the court to protect citizen's fundamental rights. In the same way by Article 226, High courts are also permitted to issue writs.

#### The five writs provided by the constitution are as follow:

- 1) Habeas Corpus - means "you may have the body." To release a person who has been detained unlawfully whether in prison or in private custody.
- 2) Mandamus – means "We Command". To secure the performance of public duties by lower court, tribunal or public authority.
- 3) Prohibition – To prohibit an inferior court from continuing the proceedings in a particular case where it has no jurisdiction to try.
- 4) Certiorari – means "To be certified" To quash the order already passed by an inferior court, tribunal or quasi judicial authority
- 5) Quo Warranto – means "What is your authority" To restrain a person from holding a public office which he is not entitled.

To prevent abuses that threaten the entire civilization, to create happiness for all people, and to prevent great unjustified suffering, all fundamental rights are granted to all people in every civilized society. The flexibility reminds us that the rights protect the society and thus it helps to establish peace everywhere. The Fundamental Rights embodied in the Indian constitution acts as a guarantee that all Indian citizens can and will lead their life's in peace as long as they live in Indian democracy.

## SECTION A

**Answer the following:**

1. The \_\_\_\_\_ are included in part III of Indian Constitution.

2. Accordings to \_\_\_\_\_ “No person shall be deprived of his life or personal liberty except procedure established by law”.
  - a) Article 14 & 18 b) Article 25 & 28 c) Article 23 & 24 d) Article 21 & 22
3. \_\_\_\_\_ aims to protect the rights of minorities.
4. The \_\_\_\_\_ of the constitution has given the right to the parliament to amend any part of the constitution.
5. High courts are also permitted to issue writs according to \_\_\_\_\_.
  - a) Article 252 b) Article 256 c) Article 226 d) Article 224
6. By using \_\_\_\_\_ the court commands a public body or an official to perform a public duty.
7. Define Quo Warranto.
8. \_\_\_\_\_ means “you may have the body”.
9. Article 24 provides that no children below the age of 14 years shall be employed at work in factory or mine or in any hazardous employment. (True/ False)
10. “Certiorari” means to be certified. (True/ False)

## SECTION B

**Paragraphs:**

1. Write short notes on the five writs provided by the constitution.
2. Detail the right to equality and right to freedom.
3. Explain the essentials of Article 24 of Indian Constitution.

**Answers**

1. Fundamental Rights	2. Article 21 & 22	3. Article 29 & 30	4. 24th amendment	5. Article 226
6. Mandamus	7. To restrain a person from holding a public office which he is not entitled.	8. Habeas Corpus	9. True	10. True

# HUMAN RIGHTS TO PROMOTE NATIONAL AND INTERNATIONAL HARMONY

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## Introduction:

Mankind demands the realization of diverse values to ensure their individual and collective well being. It is also observed that certain communal forces in the society engage in exploitation, oppression, persecution, and other forms of deprivation resulting in disturbing communal harmony. Based on these observations are the beginning of “human rights” and the legal processes, national and international, associated with them.

The principle of human rights has widespread acceptance domestically and internationally. However, there is no complete agreement on the nature of such rights or their substantive scope. Despite this lack of consensus, certain fundamental aspects are widely accepted. Regardless of their ultimate origin or justification, human rights are understood to represent individual and group demands for the shaping and sharing of power, wealth, spiritual pursuit, and other cherished values in community process.

The Charter of the United Nations (1945) begins by reaffirming a faith in fundamental human rights, in the dignity and worth of the human person. It also believes in the equal rights of men and women and of nations large and small. It states that the purposes of the United Nations are,

- To develop friendly relations among nations.
- To achieve international Co –operation
- To promote and encourage respect for fundamental human rights and freedoms for all without distinction as to race, sex, language or religion.

**CASE STUDY: 1****Vishaka Case:**

The following case study is one of the examples to show the violation of human rights that takes place in India.

Bhanwari Devi was a village level social worker in a development programme run by the state government of Rajasthan, fighting against child and multiple marriages in villages. She tried to stop child marriage of Ramkaran Gujjar's infant daughter who was less than one year old. Nevertheless the marriage took place Bhanwari earned the ire of the Gujjar family. Gujjar family got infuriated by her interference, and on September 1992 five men including Ramkaran Gujjar, gang raped Bhanwari. Unable to get justice, women groups had filed a petition in the Supreme Court of India, under the name of, 'Vishakha', asking the court to give certain directions regarding the sexual harassment that women face at the workplace. The Supreme Court judgment, came on the 13th August 1997, and it gave the Vishakha guidelines.

"The Supreme Court judgement laid down guidelines, prohibiting sexual harassment, which are legally binding and must be enforced."

- One of the guidelines makes it incumbent upon the employer to include a prohibition against sexual harassment in their rules of conduct and discipline for employees
- Establish a complaint committee, headed preferably by women, and with at least half of its members being women.
- Initiate disciplinary proceedings and possible criminal action against any violators; and ensure that harassed women are not further victimized.
- An explanation of penalties (including termination) the employer will impose for substantiated sexual harassment conduct.
- Provisions for training of employees at all levels.

**CASE STUDY: 2****Roop Kanwar Case:**

On September 4, 1987 in Deorala, a nondescript village in Rajasthan, 18-year-old Roop Kanwar was burned to death on the pyre of her husband Maal Singh. Dressed in

bridal finery, Roop Kanwar walked at the head of the funeral procession to the centre of the village and ascended the pyre. The family lit the pyre fully aware that she was sitting on it, alive, with hundreds of onlookers watching the proceedings. In fact, relatives even fed a thousand people in honour of 'Sati Mata'. Based on a petition by women activists, the Rajasthan High Court on September 14, 1987, ordered the state government to prevent a function glorifying sati from taking place on the 13th day of Roop Kanwar's death. It is interesting to look back at the Roop Kanwar incident in the light of the latest effort by the government to amend the Commission of Sati (Prevention) Act, 1987.

Vishaka Case and Roop Kanwar case illustrate how the life of Peace and harmony is disturbed when human rights of individuals are violated by society.

India's sincere efforts in maintaining peace in the sub-continent have been reflected several times through its relations with neighbouring countries. In this regard, a special mention must be made of the India-Pakistan Declarations from time to time which highlight the peace and understanding between the two countries. To ensure enforcement of human rights obligations, various mechanisms exist at national, regional and international levels.

The Constitution of India through the directive principles of state policy directs the government to promote International peace and seek peaceful settlement of International disputes. India has been playing significant role in promoting world peace through the United Nations.

## SECTION A

**Answer the following:**

- Supreme court gave Vishaka guidelines on \_\_\_\_\_.  
a) September 1987      b) July 1946      c) August 1997      d) December 1998
- Sati act was passed in \_\_\_\_\_.  
a) 1960      b) 1987      c) 1954      d) 1998
- \_\_\_\_\_ was burned to death on the pyre of her husband Maal Singh.
- \_\_\_\_\_ was fighting against child and multiple marriages in Rajasthan village.

5. The principles of human rights has widespread acceptance domestically and internationally. (True/False)
6. \_\_\_\_\_ also believes in equal rights of men and women and of nations large and small.
7. United Nation Charter was established in \_\_\_\_\_.
8. The purpose of United Nation is to develop friendly relations among nations. (True/False)
9. Vishaka Guidelines was implemented in the state of \_\_\_\_\_.
10. Supreme Court judgement laid down guidelines, prohibiting sexual harassment which are legally binding. (True/False)

## SECTION B

**Paragraphs:**

1. Explain the importance of United Nation.
2. Comment on Vishaka Case.
3. Write a brief note on Roop Kanwar Case.

**Answers**

1. August 1997	2. 1987	3. Roop Kanwar	4. Bhanwari Devi	5. True
6. United nations	7. 1945	8. True	9. Rajasthan	10. True

# VIOLATION OF HUMAN RIGHTS AND ITS CONSEQUENCES

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*"All human beings are born free and equal in dignity and rights".*

**- ARTICLE 1 OF UDHR**

## Introduction

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Human rights are the rights inherent to all human beings- whatever is our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, interdependent and indivisible.

Human rights are "commonly understood as inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being." Human rights are thus conceived as universal (applicable everywhere) and egalitarian (the same for everyone). These rights may exist as natural rights or as legal rights, in both national and international law.

The Violation of Human rights occurs when people abuse, ignore, or deny basic human rights (including civil, political, cultural, social, and economic rights). Furthermore, violations of human rights can occur when any one breaches any part of the UDHR (Universal Declaration of Human Rights) treaty or other international human rights or humanitarian law. Human rights abuses are monitored by United Nations committees, national institutions and by governments.



Due to violations of human rights many people suffer in their day to day life. These people include women, children, prisoners, differently abled persons etc. some of the Violations are

- Torture
- Dowry
- Rape
- Sexual Harassment
- Domestic Violence

## Torture

Torture is the act of inflicting severe pain (whether physical or psychological) as a means of punishment, revenge, forcing information or a confession, or simply as an act of cruelty. Throughout history, torture has taken on a wide variety of forms, and has often been used as a method of interrogation, punishment, and coercion. In addition to state-sponsored torture, individuals or groups may be motivated to inflict torture on others for similar reasons to those of a state. However, the motive for torture can also be for the sadistic gratification of the torturer.

## Types of torture

### Physical Torture

- blunt trauma: beating, punching, kicking, slapping, whipping, truncheons, falling down
- positional torture: forced body positions, suspension, stretching limbs, constraint of movement, binding
- crush injuries
- burning: instruments, cigarettes, scalding liquid, caustic substance

- stabbing with knife, cutting with knife
- wires under nails, electric shock
- mutilating body parts, traumatic removal of body parts
- amputation of digits and limbs, removal of organs
- asphyxiations: drowning, smothering, choking, chemicals
- chemical exposures in wounds, body cavities
- attacks by animals, dental torture
- exhaustion, forced labour, starvation

### **Sexual Torture**

- rape, insertion of objects, sexual humiliation
- trauma to sexual organs, forced sexual acts, forced nudity

### **Psychological Torture**

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- threatening to harm or kill the victim or the victim's relatives
- forced witnessing or hearing the torture of others
- mock execution, forced to harm others
- denigration and humiliations, threats of attacks by animals
- violations of taboos, violation of religion

### **Environmental Torture**

- sleep, light or hygiene deprivation
- exposure to extremes of temperature, sensory overload - loud noises, lights
- isolation
- denial of privacy, overcrowding

Torture is prohibited under international law and the domestic laws of most countries in the 21st century. It is considered to be a violation of human rights, and is declared to be unacceptable by Article 5 of the Universal Declaration of Human Rights. National and international legal prohibitions on torture derive from a consensus that torture and similar ill-treatment are immoral, as well as impractical.

### **Dowry**

Dowry is the payment in cash or kind by the bride's family to the bridegroom's family along with the giving away of the bride (called Kanyadanam). In Indian Hindu Marriage, Kanyadanam is an important part of Hindu marital rites. Kanya means daughter and Dana means gift. In order to prohibit dowry in marriage, the Dowry Prohibition Act was passed. This act prohibits taking or abetting dowry which has been made a cognizable offence and provides for punishment

The important legislations relating to these six aspects of marriage passed from time to time are:

- The Child Marriage Restraint Act, 1929 (dealing with age at marriage),
- The Hindu Marriage Disabilities Removal Act 1946
- Hindu Marriage Validity Act, 1949 (dealing with field of mate selection),
- The Special Act. 1954 (dealing with age at marriage, freedom to children in marriage without parental consent, bigamy, and breaking up of marriage),
- The Hindu Marriage Act, 1955 (dealing with age at marriage with the consent of parents bigamy, and breaking up of marriage)
- The Dowry Prohibition Act 1961,
- The Widow Remarriage Act, 1856

## Rape

**Rape** is a type of sexual assault usually involving sexual intercourse, which is initiated by one or more persons against another person without that person's consent. The act may be carried out by physical force, coercion, abuse of authority or with a person who is incapable of valid consent. The term is most often defined in criminal law. A person who commits an act of rape is known as a **rapist**.

### Effects And Aftermath Of Rape

Effects and aftermath of rape can include both physical trauma and psychological trauma. However, physical force is not necessarily used in rape, and physical injuries are not always a consequence. Deaths associated with rape are known to occur, though the prevalence of fatalities varies considerably across the world. For rape victims the more common consequences of sexual violence are those related to reproductive health, mental health, and social wellbeing.

Common consequences experienced by rape victims include:

- vaginal or anal bleeding or infection
- fibroids
- decreased sexual desire
- genital irritation
- pain during intercourse
- chronic pelvic pain
- urinary infections
- pregnancy

Indian Penal Code Section 375 and 376 tells about the punishment for rape. A Person who commits rape shall be punished with imprisonment for a term which shall not be less than seven years. It may also be for life or for a term which may extend to ten years and shall also be liable to fine.

## Sexual harassment

A workable definition would be: Sexual harassment in the workplace is unwelcome or unwanted attention of a sexual nature from the opposite sex at work that causes discomfort,

humiliation, offence or distress, or interferes with the job. This includes all such actions and practices of a sexual nature by a person or a group of people directed at one or more workers.

### Domestic violence

The Protection of Women from Domestic Violence Act 2005 was brought into force by the Indian government from October 26, 2006. The law describes domestic law as “actual abuse or the threat of abuse whether physical, sexual, emotional or economic.” The definition also covers harassment by way of unlawful dowry demands to a woman or her relatives.

As per Indian laws, acts of physical violence amongst women include:

- pushing
- shaking
- throwing something
- slapping
- arm twisting
- hair pulling
- punching
- kicking
- dragging
- beating
- trying to choke or burn
- threatening or attacking with a weapon

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### Causes for domestic violence

The most common causes for women domestic violence are dissatisfaction with the dowry and exploiting women for more of it, arguing with the partner, refusing to have sex with him, neglecting children, going out of home without telling the partner, not cooking properly or on time, indulging in extra marital affairs, not looking after in-laws etc. In some cases infertility in females also leads to their assault by the family members. The greed for dowry, desire for a male child and alcoholism of the spouse are major factors of domestic violence against women in rural areas.

### Consequences of domestic violence

Battered women have tendency to remain quiet, agonised and emotionally disturbed after the occurrence of the torment. A psychological set back and trauma because of domestic violence affects women's productivity in all forms of life. The suicide case of such victimised women is also a deadly consequence and the number of such cases is increasing.

A working Indian woman may drop out from work place because of the ill-treatment at home or office, she may lose her efficiency in work. Her health may deteriorate if she is not well physically and mentally. Some women leave their home immediately after first few atrocious attacks and try to become self-dependent. Their survival becomes difficult and painful when they have to work hard for earning two meals a day

### Conclusion

To some extent media is also responsible for contributing to all the above forms of violence. The exaggerated news coverage of reports of domestic violence, the daily shows screening the torture of a daughter-in-law at the hands of family members, the films portraying element of violence against people of all age groups etc. are some of the menaces which media is portrays. It is influencing the mindset of the viewers strongly. The problem arises, Instead of taking a lesson from those news clippings, films, and television shows, people start enacting the same in their homes. Comparatively, the visual media is far more influencing than the print and electronic media in these cases. Illiteracy and mob mentality of majority of Indians misguide them.

## SECTION A

### Answer the following:

1. Define Torture.
2. Human Rights abuses are monitored by United Nations Committees National Institutions and by Governments. (True/False)
3. Torture is declared as unacceptable by \_\_\_\_\_ of universal declaration of universal declaration of human rights.

- a) Article 5    b) Article 14    c) Article 20    d) Article 16
4. The child marriage restraint act passed in \_\_\_\_\_.
- a) 1856            b) 1929            c) 1961            d) 1955
5. \_\_\_\_\_ is described as actual abuse or the threat of abuse whether physical, sexual, emotional or economic.
6. The protection of women from domestic violence act 2005 was brought into force by the Indian Government from \_\_\_\_\_.
- a) September 9, 1997    b) June 5, 1954
- c) August 15, 1946        d) October 26, 2006
7. The Hindu marriage act, 1955 deals with the consent of parents, bigamy and breaking up of marriage. (True/False)
8. The widow remarriage act was passed in\_\_\_\_\_.
9. Indian penal code section\_\_\_\_\_ tells about the punishment for rape.
10. Kanya means \_\_\_\_\_.

## SECTION B

- Define "Torture" and explain about the types of torture.
- Explain the causes and consequences of Domestic Violence.
- Write a short note on dowry and enumerate the legislations relating to marriage.

## Answers

1. "Torture is the act of inflicting severe pain as a means of punishment, revenge, forcing information or a confession or simply as an act of cruelty.	2. True	3. Article 5	4. 1929	5. Domestic violence
6. October 26, 2006	7. True	8. 1856	9. 375 & 376	10. Daughter

# ABOLITION OF TERRORISM AND VIOLENCE

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## Introduction

The term “terrorism” comes from the French word *terrorisme* based on the Latin word *terrere* means to tremble. Terrorism is any action intended to cause death or serious bodily harm to civilians in order to compel the government or an international organization to do or to *abstain from doing any act*.

The word terrorism can be defined as the calculated use of violence against civilians in order to attain goals that are political or religious or ideological in nature; this is done through coercion or instilling fear.

## Aims of terrorism

A terrorist group commits acts of aggression in order to -

- Produce widespread fear
- Obtain worldwide, national, or local recognition for their cause by attracting the attention of the media
- Discourage foreign investments, tourism, or assistance programs that can affect the target country’s economy



- Free prisoners
- Influence government decisions and legislation
- Satisfy vengeance

### **Terrorists target innocent people**

Terrorists target innocent people because the means of destruction in the hands of terrorists are, however, much less powerful and versatile than those in the hands of established governments. Through the targeting of innocent people, terrorists hope to use fear to achieve their objective.

#### **Well known Examples of Terrorism**

- On Sept. 11, 2001, terrorists flew two airliners into the World Trade Center towers in New York City. The incident has become one of the most well-known and deadly terrorist attacks in history. Two hijacked airplanes were flown straight into the twin towers killing over 6,000 people and injuring the minds of all Americans. This violent act of terrorism was masterminded by the Al-Qaida leader Osama Bin Laden.
- The 2008 Mumbai attacks (often referred to by the Indians as 26/11) consisted of more than 10 coordinated shooting and bombing attacks across Mumbai, by attackers who approached the city by sea. According to media sources 26 armed terrorists came to Mumbai in rubber boats and landed at the Gateway of India. They captured vehicles from the street on gun-point and moved to various targets. The terrorists killed 195 people and injured more than 300. The attacks seemed clearly to be aimed at foreigners visiting the city. The attack virtually paralyzed the city. 26/11 attacks were conducted with the support of Pakistan's Inter-Services Intelligence (ISI).

## Solution to terrorism

People all over the world are trying to find a solution to terrorism. The authorities are trying to crush the terror menace through legal action; western powers are trying to crush it through warfare; while the reformers are trying to curb it by engaging in condemnation.

### a) Anti –Terrorism Laws in India:

#### TADA (Terrorist & Disruptive Activities Prevention Act):

This Act was passed in 1995 due to campaign of activists on its misuse.

#### POTO (Prevention of Terrorism Ordinance):

POTO was passed in wake of 9/11 disaster in US in 2001.

#### POTA (Prevention of Terrorism Act):

This was enacted in 2002 after terrorist attack on parliament.

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The anti-terrorist act provides for deterrent punishment for terrorist acts. It is impossible to stop terrorism by killing or imprisoning terrorist leaders. The killed terrorist leaders become symbols, martyrs, saints and role models for their followers.

### b) Peaceful means to abolish terrorism

The present problem of terrorism is based on an ideology. It is necessary to develop a counter-ideology to overcome it. According to UNESCO, "Violence begins from the mind". It must, therefore, be uprooted from the mind itself. Thus, terrorism can be prevented by providing an effective system of redressing injustice by peaceful means.

#### Few Examples

- Japan is an excellent example of using the peaceful method. Japan's industrial cities, Hiroshima and Nagasaki, were destroyed by the atom bombs in 1945. After the holocaust, Japan abandoned violence and adopted a peaceful course. As a result, within forty years, Japan rapidly became a great economic power of the world.

- We find another interesting example of a peaceful method in India. India's freedom struggle was started in 1857. But, even after more than 60 years of sacrifice, the desired political goal remained a distant dream. Then, in 1920, Gandhiji emerged as the leader of the freedom struggle. Taking a U-turn, he opted for a peaceful course of action for the freedom movement. Things took a miraculous turn after that. The following sketch is an apt illustration.

When Gandhi launched his freedom movement in India by following a peaceful method instead of resorting to violent means, a British officer sent a telegram to his secretariat in these words:

*"Kindly wire instructions how to kill a tiger non-violently."*

Therefore **the success**, which was not forthcoming even after a long and violent struggle, **was achieved by peaceful methods in a short period of time.**

## YOUTH VIOLENCE vk publications

### Introduction

Violence can be described as when one adult in a relationship misuses power to control another. Youth violence refers to harmful behaviours that can start early and continue into young adulthood. The young person can be a victim, an offender, or a witness to the violence. Youth violence deeply harms not only its victims, but also their families, friends and communities.

### Risk factors for youth violence

#### a) Individual factors

The principal personality factors linked with youth violence are:

- impulsiveness
- poor behavioural control

- history of early aggressive behaviour
- low educational achievement

**b) Influences by family and peers**

The home environment is a key to the development of violent behaviour in young people. Some of the key family factors associated with adolescent violence are:

- poor supervision of children by parents
- harsh physical punishment to discipline children
- parental conflict in early childhood
- a low level of attachment between parents and children
- experiencing parental separation or divorce at a young age
- low socio-economic status of the family

**c) Social, political and cultural factors**

- Gangs and a local supply of guns and drugs
- Low levels of social unity within a community
- Quality of a country's governance, its laws and the extent to which they are enforced
- Income inequality

**Ways youth can stop violence**

- Treat everyone the way you want to be treated
- Listen to others
- Make a promise to yourself not to be violent
- Respect people's opinions
- Exercise
- Do something fun with your friends

- Don't laugh at racial or sexist jokes
- Learn to laugh at yourself
- Listen to the radio
- Watch uplifting movies
- Eat Chocolate
- Sing out loud
- Learn a new hobby
- Read a book
- Meditate
- Play a game
- Write inspiring poems or stories

## SECTION A

Answer the following:

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1. The term terrorism comes from the \_\_\_\_\_ word '*terrorisme*'.  
a) French      b) Latin      c) Greek      d) German
2. \_\_\_\_\_ target innocent people.  
a) Civilians      b) Terrorists      c) Non-combatants      d) Inhabitant
3. POTA stands for \_\_\_\_\_.  
a) Prevention of Terrorism Act      b) Protection of Terrorism Act  
c) Prevention of Terrorism Activities      d) Prevention of Tolerance Act
4. \_\_\_\_\_ refers to harmful behaviours that can start early and continue into young adulthood.  
a) Youth violence      b) domestic violence  
c) Emotional abuse      d) Violence against women

5. The authorities are trying to crush the terror menace through \_\_\_\_\_.  
a) legal action      b) love      c) peace      d) violence
6. The 2008 Mumbai attacks also referred to by Indians as \_\_\_\_\_.
7. \_\_\_\_\_ was passed in wake of 9/11 disaster by the atom bombs in 2001.
8. Hiroshima and Nagasaki were destroyed by the atom bombs in \_\_\_\_\_.
9. \_\_\_\_\_ opted for a peaceful course of action for the freedom movement of India.
10. \_\_\_\_\_ can be described as when one adult in a relationship misuses power to control another.

### SECTION B

#### Paragraphs:

1. Define terrorism. Explain the different methods of solution to terrorism.
2. What do you mean by youth violence? Suggest the ways in which youth can stop violence.
3. Bring out two examples for the violent act of terrorism.

#### Answers

1. French	2. Terrorist	3. Prevention of Terrorism Act	4. Youth violence	5. Legal action
6. 26/11	7. POTO	8. Japan	9. Gandhiji	10. Violence

# UNIT III

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# HINDUISM

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Hinduism is generally regarded as the world's oldest organized religion. It consists of *"thousands of different religious groups that have evolved in India since 1500 BCE."* Because of the wide variety of Hindu traditions, **freedom of belief and practice** are notable features of Hinduism. As a result, India has traditionally been one of the most **religiously tolerant** in the world. Hinduism differs from other religions in that it does not have:

- a single founder,
- a specific theological system,
- a single concept of deity,
- a single holy text,
- a single system of morality,
- a central religious authority,
- the concept of a prophet.

**Hinduism** -- The origin of the word 'Hinduism' may have been derived from an ancient inscription translated as: "The country lying between the Himalayan mountain and Bindu Sarovara is known as Hindusthan by the combination of the first letter 'hi' of 'Himalaya' and the last compound letter 'ndu' of the word 'Bindu.'" Bindu Sarovara is called the Cape Comorin Sea in modern times.



This religion is also called:

- **Sanatana Dharma**, “eternal religion,”
- **Vaidika Dharma**, “religion of the Vedas,”

### Early history of Hinduism:

The classical theory of the origins of Hinduism traces the religion’s roots to the Indus valley civilization circa 4000 to 2200 BCE. The development of Hinduism was influenced by many invasions over thousands of years. The major influences occurred when light-skinned, nomadic “Aryan” Indo-European tribes invaded Northern India (circa 1500 BCE) from the steppes of Russia and Central Asia. They brought with them their religion of Vedism. These beliefs mingled with the more advanced, indigenous Indian native beliefs, often called the “Indus valley culture.”

During the first few centuries CE, many sects were created, each dedicated to a specific deity. Typical among these were the Goddesses Shakti and Lakshmi, and the Gods Skanda and Surya.

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### Sacred texts:

Hindu sacred texts are perhaps the most ancient religious texts still surviving today. Some appear to be millennia older than the Hebrew Scriptures (Old Testament).

- ◆ The primary sacred texts of Hinduism are the *Vedas: the Rig Veda, Sama Veda, Yajur Veda and Atharva Veda*. The Vedas contain hymns, incantations, and rituals from ancient India. The *Rig Veda* is considered the oldest of the four.
- ◆ An important text is the *Ramayana* concerning the exploits of the hero Rama who is viewed as an avatar of Vishnu. The written form has been attributed to the poet Valmiki.
- ◆ The *Mahabharata* is a group of books attributed to the sage Vyasa. The Bhagavad Gita is the sixth book of the Mahabharata. It is a poem describing a conversation between the warrior prince Arjuna and the God Krishna. It is an ancient text that has become a main sacred text of Hinduism and other belief systems.
- ◆ Other texts include the *Brahmanas*, the *Sutras*, *Puranas*, and the *Aranyakas*.

### Hindu beliefs and practices:

- Hinduism has commonly been viewed in the west as a *polytheistic* religion - one which worships multiple deities: gods and goddesses. Although a widespread belief, this is not particularly accurate.
- Some have viewed it as a *monotheistic* religion, because it recognizes only one supreme God: the panentheistic principle of **Brahman**, that all reality is a unity. The entire universe is seen as one divine entity who is simultaneously at one with the universe and who transcends it as well.
- Some view Hinduism as *Trinitarian* because Brahman is simultaneously visualized as a triad -- one God with three persons:
  - **Brahma** the Creator who is continuing to create new realities
  - **Vishnu**, (Krishna) the Preserver, who preserves these new creations. Whenever **dharm** (eternal order, righteousness, religion, law and duty) is threatened, Vishnu travels from heaven to earth in one of ten incarnations.
  - **Shiva**, the Destroyer, is at times compassionate, erotic and destructive.

Most urban Hindus follow one of two major divisions within Hinduism:

- Vaishnavism: which generally regards Vishnu as the ultimate deity
- Shaivism: which generally regards Shiva as the ultimate deity.

Hindus believe in the repetitious *Transmigration of the Soul*. This is the transfer of one's soul after death into another body. This produces a continuing cycle of birth, life, death and rebirth through their many lifetimes. It is called *samsara*. *Karma* is the accumulated sum of one's good and bad deeds. Karma determines how a person will live in his next life. Through pure acts, thoughts and devotion, one can be reborn at a higher level. Eventually, one can escape *samsara* and achieve enlightenment. Bad deeds can cause a person to be reborn as a lower level, or even as an animal. The unequal distribution of wealth, prestige, suffering are thus seen as natural consequences for one's previous acts, both in this life and in previous lives.

Meditation is often practiced along with Yoga. Other activities include daily devotions, public rituals, and puja.

### Hindu Shrines and Pilgrimages:

Unlike some other religions, Hindus are not required to undertake pilgrimages during their lifetime. However, most Hindus who can afford to go on such journeys travel to numerous iconic sites including those below:

**Char Dham (Famous Four Pilgrimage sites):** The four holy sites Puri, Rameswaram, Dwarka, and Badrinath (or alternatively the Himalayan towns of Badrinath, Kedarnath, Gangotri, and Yamunotri) compose the *Char Dham* (four abodes) pilgrimage circuit.

**Kumbh Mela:** *The Kumbh Mela* (the “pitcher festival”) is one of the holiest of Hindu pilgrimages that is held every four years; the location is rotated among Allahabad, Haridwar, Nashik, and Ujjain.

**Old Holy cities as per Puranic Texts:** Varanasi formerly known as Kashi, Allahabad formerly known as Prayag, Haridwar-Rishikesh, Mathura-Vrindavan, and Ayodhya.

**Major Temple cities:** Puri, which hosts a major Vaishnava Jagannath temple and Rath Yatra celebration; Katra, home to the Vaishno Devi temple; Three comparatively recent temples of fame and huge pilgrimage are Shirdi, home to [Sai\_Baba\_of\_Shirdi], Tirumala - Tirupati, home to the Tirumala Venkateswara Temple; and Sabarimala, where Swami Ayyappan is worshipped.

**Shakti Peethas:** Another important set of pilgrimages are the Shakti Peethas, where the Mother Goddess, Durga is worshipped, the two principal ones being Kalighat and Kamakhya.

## Hinduism – A Religion of Tolerance and Peace

Hinduism has a deserved reputation of being highly tolerant of other religions. Hindus have a saying: “*Ekam Sataha Vipraha Bahudha Vadanti,*” which may be translated: “The truth is One, but different Sages call it by Different Names”

Thus Hinduism is neither asceticism nor illusionism, neither polytheism nor pantheism. It is a synthesis of all types of religious experiences. It is a whole and complete view of life. It is characterized by **wide toleration, deep humanity and high spiritual purpose**. In today’s world of religious intolerance, very often innocent lives are lost due to fanaticism. Global peace can be attained if the essence of Hinduism is practised. In the golden words of Swami Vivekananda,

“Do I wish that the Christian would become Hindu? God forbid. Do I wish the Hindu or Buddhist become a Christian? God forbid. The seed is put in the ground and earth and air and water are placed around it. Does the seed become the earth or air or the water? No. It becomes a plant, it develops after the law of its growth, assimilates the air, the earth and the water, converts them into plant substance and grows into a plant.

Similar is the case with religion. The Christian is not to become a Hindu or a Buddhist, nor a Hindu or Buddhist become a Christian. But each must assimilate the spirit of others and yet preserve his individuality and grow according to his own law of growth.”

Thus the glory of Hinduism lies in respecting the beliefs of all other religions, thereby promoting religious harmony and tolerance and therefore, peace.

## SECTION A

Answer the following:

1. What are the other names given to Hinduism?
2. Name the four holy sites.
3. What are the three gods worshipped by Hindus?
4. Name the important Hindu texts.
5. Hindu believe in the \_\_\_\_\_ which is a cycle of birth, death and rebirth.
6. Varanasi was formerly known as \_\_\_\_\_.
7. The \_\_\_\_\_ is the sixth book of the Mahabharatha.
8. \_\_\_\_\_ is the home to the Vaishno Devi temple.
9. Sanatana Dharma means \_\_\_\_\_.
10. Vaidika Dharma means \_\_\_\_\_.

## SECTION B

Paragraphs:

1. Write a short note on the concept of Hinduism, its beliefs and practices.
2. Discuss the fact that Hinduism is a religion of tolerance and peace.
3. Describe the early history of Hinduism.

### Answers

1. Sanatana Dharma or Vaidika Dharma	2. Puri, Rameshwaram, Dwarka and Badrinath	3. Bramha, Vishnu, Shiva	4. Ramayana, Mahabaratha, Bhagavad Gita	5. Transmigration of the soul
6. Kashi	7. Bhagavad Gita	8. Katra	9. Eternal religion	10. Religions of vedas

# CHRISTIANITY

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Christianity is a monotheistic religion based on the life and teachings of Jesus Christ presented in the gospel and other New Testament writings. The word Christ is derived from the ancient Greek word "*Khristos*" which literally means "anointed one". Adherents of the Christian faith are known as Christians.

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Christians believe that Jesus is the son of God, God having become human and the saviour of humanity. Because of this, Christians commonly refer to Jesus as Christ or Messiah. Messiah also means anointed one. The three largest groups in the world of Christianity are the Roman Catholic Church, the Eastern Orthodox churches and the various denominations of Protestantism.

Christianity began as a Jewish sect in the mid-1st century. Originating in the eastern Mediterranean coast of the Middle East (Modern Israel and Palestine), it quickly spread to Syria, Mesopotamia, Asia Minor and Egypt. It grew in size and influence over a few decades. By the 4<sup>th</sup> century, it became the dominant religion within the Roman Empire. During the Middle Ages, most of the European countries were Christianized. Following the Age of Discovery, through missionary work and colonization, Christianity spread to America, Australia, Africa and the rest of the world.

Christians believe that Jesus is the Messiah prophesied in the Old Testament of the Bible. The foundation of Christian theology is expressed in the early Christian ecumenical creeds. They state that Jesus suffered, died, was buried. He was resurrected from the dead in order to grant eternal life to those who believe in Him and trust Him for the remission of their sins (Salvation). They further maintain that Jesus bodily ascended into Heaven where

He rules and reigns with God, the Father. They also believe that Jesus will return to judge all humans, living and dead, and grant eternal life to His followers. He is considered as the model of a virtuous life and both the revealer and physical incarnation of God. Christians call the message of Jesus christ, the gospel (good News).

As of the early 21<sup>st</sup> century, Christianity has approximately 2.2 billion followers. Christianity is the world's largest religion. Christianity is the state religion of several countries.

### Beliefs:

Though there are many different interpretations of the Bible, christians share a set of beliefs that they hold as essential to their faith.

Its Mains points:

- ❖ Belief in God the Father, Jesus Christ as the Son of God, the Holy Spirit.
- ❖ vk publications
- ❖ the death, descent into Hell, resurrection, and ascension of Christ.
- ❖ Christ's Second coming, the Day of Judgement and salvation of the faithful

### Birth of Jesus Christ

According to the gospels of Mathew and Luke, Jesus was conceived by the Holy spirit and was born of Virgin Mary. He was named Jesus because he would save His people from sins. When he was born, it was first announced to the shepherds that christ was born to bring glory to God and o establish peace on earth. Jesus was also called the Prince of Peace. The birth of Jesus christ is celebrated as Christmas by all the Christians.

### Preachings of Jesus Christ:

His sermon on the mountain is the sum and the substance of his whole teaching in the four gospels-Mathew , Mark, Luke and John. His beatitudes are a code of ethics for the disciples and a standard of conduct for all the believers. The beatitudes are as follows:

Blessed are the poor in spirit,  
for theirs is the Kingdom of heaven.

Blessed are those who mourn,  
for they will be comforted.

Blessed are the meek,  
for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness,  
for they will be filled.

Blessed are the merciful,  
for they will be shown mercy.

Blessed are the pure in heart, vk publications  
for they will see god.

Blessed are the peacemakers,  
for they will be called sons of god.

Blessed are those who are persecuted because of righteousness,  
for theirs is the Kingdom of heaven. – (Mathew 5: 3-10)

## Death and Resurrection of Jesus

Christians consider the resurrection of Jesus to be the corner stone of their faith. The death and the resurrection of Jesus demonstrate that Jesus has power to give people eternal life. According to the New Testament Jesus was crucified, died a physical death, was buried within a tomb. He rose from the dead three days later. The New Testament mentions several resurrection appearances of Jesus on different occasions to his twelve disciples and apostles. Jesus' death and resurrection are commemorated by Christians in all worship services, with special emphasis during Holy week which includes good Friday and Easter



Sunday. St. Paul, an early Christian convert and missionary wrote, "If Christ was not raised, then all our preaching is useless and your trust in God is useless". (I Cor 15:14)

A society which is free from terrorism, violence, hatred, ill-will, enmity, jealousy, frustration and depression will be a blessed society. Christ wants to create such a blessed society. He was born to bring peace and to destroy evil in the world. People who live in this blessed society will be the "happy-hearted, bright-eyed" human creatures. Let us create a society where peace and harmony reigns. Let every one of us be a peace-maker to establish peace, harmony and unity which are the Christian principles. Let us love one another which is the basic requirement for a peaceful society. May the Prince of Peace guide and rule every human heart.

## SECTION A

Answer the following:

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1. Christianity is a \_\_\_\_\_ Religion.
2. From which ancient Greek word, is Christ derived?
3. What does Messiah Mean?
4. When did Christianity become a dominant religion in the Roman Empire?
5. \_\_\_\_\_ is the world's largest religion.
6. Jesus was called the \_\_\_\_\_.
7. Blessed are the \_\_\_\_\_ for they will see good.
8. Christians consider the \_\_\_\_\_ of Jesus to be the corner stone of their faith.
9. Name the three largest groups in the world of Christianity.
10. \_\_\_\_\_ of the Christian faith are known as Christians.

## SECTION B

**Paragraphs:**

1. Write a short note on the preachings of Jesus Christ.
2. Trace the origin and the development of Christianity, and its beliefs.
3. Comment on the Birth, death and the resurrection of Jesus Christ.

**Answers**

<i>1. Monotheistic</i>	<i>2. Khristos</i>	<i>3. Anointed one</i>	<i>4. 4th Century</i>	<i>5. Christianity</i>
<i>6. Prince of Peace</i>	<i>7. Pure in Heart</i>	<i>8. Resurrection</i>	<i>9. Roman Catholic Church, The Eastern Orthodox Churches and the various denominations of Protestantism.</i>	<i>10. Adherents</i>



# ISLAM

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Islam is the second largest religion in the world. Islam means obedience and submission of one's will before Allah. Whatever has been created in the universe is purposeful and when it fulfils its purpose of creation it means it is obeying its Creator

Muslims believe in only one god, whom they call Allah. Prophets are people whom God has chosen to speak for Him. Muslims believe in many prophets including Abraham, Moses and even Jesus Christ, but they think that they are not the sons of God. Muhammad was the last and the most perfect of Allah's prophets. He received messages from Him and conveys them to the people

The holy book of Islam is the 'Quran' or 'Koran'. It is the word of Allah as He told it to Muhammad. Muslims believe that God has created the universe. They also believe that all His children are born without sin and that all people can be led themselves to salvation once God has chosen the way for them.

Allah always wants to forgive people who have committed sins. Muslims believe that on the Last Day, when the world comes to an end, each person will be rewarded with life in heaven or punished with life in hell.

## Objectives of Islam

1. To affirm the Oneness of God - the praised and glorified Creator – in His essence and His attributes.

2. To affirm that God alone should be worshipped and that no other being should be worshipped along with Him or instead of Him.

3. To safeguard human welfare and oppose corruption and evil. Thus, everything that safeguards faith, life, reason, wealth and lineage are part of this human welfare that religion protects. On the other hand, anything that endangers these five universal needs is a form of corruption that religion opposes and prohibits.

4. To invite the people to the highest level of virtue, moral values, and noble customs.

5. The ultimate goal of every Divine Message has always been the same: to guide the people to God, to make them aware of Him, and to have them worship Him alone.

## Daily Life, Practices

Muslims are expected to live according to Islamic law, which is called 'Sharia', or "God's Way". They are not allowed to steal, lie, commit adultery, gamble, eat pork or drink alcohol. The 'Quran' also tells men and women to dress modestly. In some countries a woman must cover her head or face. Men mostly have a beard because Mohammad also had one.

The status of women is not the same in all Islamic states. Some countries limit the rights of women; in others men and women are considered to be equal. They have a right to vote, to get a good education and to have jobs. Islam also teaches other things like respect for parents, helping the poor, faith in God, kindness, honesty and hard work.

**Principles of Islam:** Every Muslim is expected to perform five duties.

### 1. Faith

It is the most important one. A person who believes in Allah and His prophet Muhammad can be called a true Muslim.

### 2. Prayer

The second duty is prayer. Muslims must pray five times a day – at dawn, noon, mid-afternoon, sunset and before going to bed. When Muslims say these prayers they face the holy city of Mecca in Saudi Arabia. When they say verses from the 'Quran' they bow, kneel and touch the ground with their foreheads. On the Islamic holy day, Friday, Muslims go to mosque to pray and listen to sermons. From the tower, called minaret, a muezzin traditionally calls worshippers to come.

### 3. Almsgiving

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It means helping the poor. Muslims have to pay a tax called zakat to the community once a year. This money is used to help the poorer Muslims, but sometimes it is used to finance holy wars, provide facilities for travelers or welfare organisations and construct schools. When the Muslims do this, they are supposed to purify their wealth.

### 4. Fasting

Every Muslim must fast during Ramalan, the ninth month of the Islamic calendar, because the Muslims have a lunar calendar. Ramalan takes place at different times of the year. During this month, the Muslims must fast from dawn to sunset. In the evening they may eat and drink. The Sick, injured and very aged people need not fast. At the end of the month, the Muslims break their fasting with a celebration called Id al-Fitr.

### 5. Pilgrimage

The 'Quran' says that Muslims must go on a pilgrimage to Mecca at least once in their lives if they are strong enough and can afford it. On this Hajj, they visit the Kaaba, a holy shrine in the centre of a huge mosque. Men must wear plain white robes and women

must wear a long white gown and a scarf. The Pilgrims walk around the Kaaba seven times while praying. It is believed that at Mecca the prophet Abraham sacrificed his son to God. The Hajj takes place on the first few days of the twelfth month of the Islamic year and brings together Muslims from all over the world.

These are some of the unique features of Islam that establishes its credentials as the religion of man the religion of today and the religion of tomorrow. These aspects have appealed to millions of people in the past and the present and have made them affirm that Islam is the religion of truth and the right path for mankind. There is no doubt that these aspects will continue to appeal to even more people in the future.

## Belief in Islam

There are many aspects of belief in which one who adheres to Islam must have firm conviction. The most important of those aspects are six. They are known as the “Six Articles of Belief”.

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### 1) Belief in God

Islam upholds strict monotheism and belief in God forms the heart of their faith. Islam teaches belief in one God who neither gives birth nor was born Himself, and has no share in His caretaking of the world. God in Islam is the sole Creator, Lord, Sustainer, Ruler, Judge, and Saviour of the universe. He has no equal in His qualities and abilities, such as knowledge and power.

### 2) Belief in the Angels

Adherents to Islam must believe in the Unseen world as mentioned in the Quran. In this world, the angels are the emissaries of God. Each is assigned with a specific task. They have no free-will or ability to disobey; it is their very nature to be God’s faithful servants. Angels are not to be taken as demigods or objects of praise or veneration; they are mere servants of God obeying His every command.

### 3) Belief in the Prophets and Messengers

Islam teaches that there are God sent prophets to all the nations in the world with one

central message: Worship God alone. All the Muslims must believe in all prophets sent by God mentioned in the Quran, without making any distinction among them. Muhammad was sent with the final message, and there is no prophet to come after him. His message is final and eternal, and through him God completed His message to humanity.

#### **4) Belief in the Sacred Texts**

Muslims believe in all books that God has sent down to humanity through His prophets. Muslims believe that the Prophet Muhammad received revelations from God. This revelation is the Quran, written in the Arabic language, and found today in its pristine form. It seeks to guide mankind in all walks of life; spiritual, temporal, individual and collective. It contains directions for the conduct of life, relates stories and parables, describes the attributes of God, and speaks of the best rules to govern social life. It has directions for everybody, every place, and for all time.

#### **5) Belief in Life after Death**

Muslims believe that a day will come when all creations will perish and will be resurrected in order to be judged for their deeds: The Day of Judgement. On this day, all will gather in the presence of God and each individual will be questioned about His life in the world and how He lived it. Those who held correct beliefs about God and life, and followed their belief with righteous deeds will enter Paradise and those who fell into polytheism in its many faces, they will enter Hell.

#### **6) Belief in the Divine Decree**

Islam asserts that God has full power and knowledge of all things, and that nothing happens except by His Will and with His full knowledge. The destiny of every creature is already known to God.

God does not force humanity to do anything; they can choose whether to obey or disobey Him. Their choice is known to God before they even do it. They do not know what their destiny is; but God knows the fate of all things.

There may be things that happen in this world that they do not understand, but they should trust that God has wisdom in all things.

## Conclusion

Islam recognizes that social conditions have a great influence in shaping human character and therefore it tries to set right the social, political and economic systems of mankind in accordance with its moral and spiritual values.

Islam seeks to establish equilibrium between two aspects of life - the material and the spiritual. It says that everything in the world is for man, but man was created to serve a higher purpose: the establishment of a moral and just order that will fulfil the will of Allah. Its teachings cater to the spiritual as well as the temporal needs of man. Islam enjoins man to purify his soul and to reform his daily life - both individual and collective - and to establish the supremacy of right over might and virtue over vice. Thus Islam stands for a balanced attitude towards life and the goal of producing a perfect citizen in the service of the society.

*The Prophet said: "Live together; do not turn against each other; make things easy for others and do not put obstacles in each other's way."*

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## SECTION A

**Answer the following:**

1. \_\_\_\_\_ means obedience and submission of one's will before Allah.
2. \_\_\_\_\_ are people whom God has chosen to speak for Him.
3. The holy book of Islam is the \_\_\_\_\_ .
4. Muslims have to pay a tax called \_\_\_\_\_ to the community once in a year.
5. The objectives of the Islam is to invite the people to the highest level of virtue, \_\_\_\_\_ and noble customs.
6. Quran seeks to guide mankind in all walks of life; spiritual, temporal, individual and collective. (True/False)



7. Every Muslim must fast during Ramalan, the fifth month of the Islamic calendar. (True/False)
8. \_\_\_\_\_ was sent with the final message, and there is no prophet to come after him.  
a) Abraham    b) Moses    c) Muhammad    d) Jesus Christ,
9. Islam enjoins man to purify his \_\_\_\_\_ and to reform his daily life - both individual and collective.  
a) Soul    b) mind    c) heart    d) blood
10. Muslims must go on a pilgrimage to \_\_\_\_\_ at least once in their lives if they are strong enough and can afford it.  
a) Mecca    b) Ajmeer    c) Kaaba    d) Arabia

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SECTION B**Paragraphs:**

1. What do you understand by Islam? State its objectives.
2. Discuss about the principles of Islam.
3. Explain briefly about the beliefs in Islam.

**Answers**

1. <i>Islam</i>	2. <i>Prophets</i>	3. <i>Quran</i>	4. <i>Zakat</i>	5. <i>Moral values</i>
6. <i>True</i>	7. <i>False</i>	8. <i>Muhammad</i>	9. <i>Soul</i>	10. <i>Mecca</i>



# COMMUNAL HARMONY

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India is a vast country, with people belonging to different religions living amicably for centuries together. The rich traditions of tolerance, perseverance, plurality and assimilation have kept the identity of the country intact, and civilization thriving.

Declared as a secular country in the constitution, India has several provisions for protection of minority communities. The State does not discriminate on the basis of any particular religion. There are constitutional provisions for equality of opportunities for all. Despite precautionary, preventive and positive measures having been envisaged in the constitution, to rule out any feeling of being left-out, communal disturbances keep recurring. The Government had, often expressed its commitment towards maintaining communal harmony in the country, and has been taking steps - statutory, legal, administrative, economic, and so on.

The Prime Minister, Dr Manmohan Singh, while speaking at the Communal Harmony award ceremony, 2009 reiterated the need for communal harmony and national integration. He said India has been home to all the great religions of the world. The sub-continent 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. It is the sacred duty of each one of us to carry forward this great tradition.

Gandhiji, the father of the nation, commented that communalism of the harmful type is a recent growth. The lawlessness is a monster with many faces. It hurts all. In the end it includes those who are primarily responsible for it.

The Government has taken initiatives to promote communal harmony. These include the constitution of the National Integration Council (NIC) (1960s), Setting up of the National Foundation for Communal Harmony (NFCH) (1992) and laying down of the guidelines for the promotion of communal harmony from time to time. The NIC comprises of prominent members of various sections of society, besides several union ministers and chief ministers of states. It meets regular to discuss and sort out the issues of discord.

The vision of the National Foundation for Communal Harmony (NFCH) is to have India free from communal and all other forms of violence, where all citizens especially children & youth live together in peace & harmony. For this, the Foundation promotes communal harmony, strengthens national integration and fosters the spirit of unity in diversity through collaborative social action and awareness programmes.

In a communally-sensitive area, small shopkeepers, entrepreneurs and daily-wagers are most prone to loss and damage to life and property, if the situation goes out of control, leading to arson or violence. They are most likely to face economic burden, due to loss of income of property, most of which is not covered under any type of insurance. They can thus be the most willing partners in maintaining peace and communal harmony in the area. Similarly, women who are the worst sufferers in such situations may also be keen to ensure communal harmony. The district administration can tap the resources and energy of these people / groups in ensuring peace.

Many voluntary organizations in the country are working in the field of promoting peace, national integration and communal harmony. Such organizations usually have motivated well-intentioned volunteers and workers. The district administration should mobilize support of, and encourage, such organizations, in their efforts to maintain communal harmony, and diffusing tension if a communal situation arises. Whenever any communal incidents occur, prompt and immediate prevention action should be taken. Prosecution of all offences relating to communal violence should be carefully monitored and, wherever necessary, Special Investigation Teams (SIT) may be constituted for ensuring fair and impartial investigation.

The Central Government has launched a Central Scheme for assistance to victims of terrorist and communal violence, whereunder there is provision for one time payment of Rs. 3 lakh to the affected families in addition to any ex-gratia relief that may be provided.

The Government has enacted the Religious Institutions (Prevention of Misuse) Act, 1988 with a view to maintaining sanctity of religious places and to prevent their misuse for political, criminal, subversive or communal purposes. It casts responsibility on the manager to inform the police in the event of misuse of the place of worship. The act also prohibits storage of arms and ammunition inside any place of worship.

All the religions have the fundamental teaching of love and the feeling of brotherhood towards fellow beings. When such is the basic tenet of each religion, where is the scope of discord, hatred and violence. It is amply clear that some people misinterpret the religious teaching for their selfish, egoistic and short-term gains, and sometimes fan communal feelings. It is also commonly known that usually the communal disturbances sprout from small, trivial incidents but with vested interests, they take the shape of a giant.

India is a developing country with an emerging economy. The vision of our leaders to make India a developed nation and an economic powerhouse, can be fulfilled only when the internal security of the nation, particularly communal harmony, is intact. Maintenance of Communal peace and tranquillity occupies lot of government attending and energy, and in case peace prevails, an ambience of trust will develop between various communities, leading the nation on the path of development and economic advancement.

## SECTION A

### Answer the following:

- 1) India is a secular country.  
(True / False)
- 2) India Constitution provides equality of opportunities for all.  
(True / False)
- 3) India has not been the home to any of the great religions.  
(True / False)
- 4) Religions do not have love as their fundamental teaching.  
(True / False)

- 5) With communal harmony intact, the Nation can develop well.  
(True / False)
- 6) The Indian Government does not discriminate on the basis of any particular \_\_\_\_\_.
- 7) \_\_\_\_\_ is a monster with many faces.
- 8) The National Foundation for Communal Harmony (NFCH) was formed in the year \_\_\_\_\_.
- 9) The Religious Institutions (Prevention of Misuse) Act was enacted in the year \_\_\_\_\_.
- 10) Some people misinterpret the \_\_\_\_\_ teaching to fan communal feelings.

## SECTION B

## Paragraphs

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1. What are the steps taken by the Government to promote communal harmony in India?
2. How are the voluntary organizations important.
3. Write a note on communal harmony.

## Answers

1. True	2. True	3. False	4. False	5. True
6. Religion	7. Lawlessness	8. 1992	9. 1988	10. Religious

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