
HUMAN VALUES AND ETHICS

UNIT I: DEMOCRATIC VALUES

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

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UNIT I

DEMOCRATIC VALUES

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

Understanding Democratic Values:

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

World Democracies:

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

1.1. HUMAN VALUES AND ETHICS

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

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

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

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

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

1.1.1. INTRINSIC AND EXTRINSIC VALUES:

1. Intrinsic Values:

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

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

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

2. Extrinsic Values

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

Extrinsic value is a value, which depends on how much it generates intrinsic value.

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

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

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

1.1.2. CONCEPT OF HUMAN VALES

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

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

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

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

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

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

1.1.3. IMPORTANCE OF HUMAN VALUES

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

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

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

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

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

1.1.4. TYPES OF HUMAN VALUES:

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

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

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

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

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

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

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

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

1.1.5. MAIN HUMAN VALUES

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

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

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

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

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

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

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

1.1.6. HUMAN VALUES INFLUENCING DAILY LIFE

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

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

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

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

1.1.7. CHARACTERISTICS OF HUMAN VALUES:

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

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

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

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

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

1.1.8. NATURE OF HUMAN VALUES:

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

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

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

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

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

1.1.9. HUMAN VALUES IN ETHICS

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

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

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

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

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

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

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

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

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

1.1.10. OBJECTIVE OF HUMAN ETHICS

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

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

Some key objectives of human ethics include:

(a) Promotion of Good Conduct:

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

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

(b) Protection of Human Dignity:

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

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

(c) Creation of a Moral Framework:

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

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

(d) Facilitation of Trust and Respect:

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

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

(e) Promotion of Social Harmony:

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

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

1.1.11. IMPORTANCE OF ETHICS AND VALUES

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

Their significance extends across various aspects of life:

(i) Guiding Behaviour:

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

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

(ii) Building Trust and Respect:

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

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

(iii) Shaping Societal Norms:

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

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

(iv) Enhancing Decision-Making:

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

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

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

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

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

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

1.1.12. NEED OF ETHICS

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

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

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

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

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

(i) Theoretical Ethics

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

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

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

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

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

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

(ii) Applied / Practical Ethics

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

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

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

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

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

1.2. DEMOCRACY

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

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

1.2.1. PRINCIPLES OF DEMOCRACY

1. Participation of citizens

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

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

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

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

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

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

2. Equality

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

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

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

3. Accountability

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

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

4. Transparency

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

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

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

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

5. Political tolerance

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

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

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

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

6. Multi-party system

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

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

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

Bottom of Form

7. Control over the abuse of power

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

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

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

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

8. Freedom of economy

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

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

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

9. Bill of rights

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

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

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

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

10. Human rights

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

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

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

11. Free and fair elections

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

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

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

12. Free courts

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

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

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

13. Accepting election results

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

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

14. Rule of law

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

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

1.2.2. IMPORTANCE OF DEMOCRACY

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

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

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

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

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

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

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

1.2.3. NEEDS OF DEMOCRACY

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

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

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

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

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

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

1.2.4. DEMOCRACY IS THE BEST FORM OF GOVERNMENT

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

The cure for the ills of democracy is more democracy.

John Dewey

But democracy is a process, not a state.

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

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

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

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

1.2.5. PROBLEMS AND CHALLENGES OF DEMOCRACY

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1.2.6. DEMOCRACY AND CLIENTELISM

Institutions of political representation contribute to political fragmentation.

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

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

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

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

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

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

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

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

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

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

1.3. DEMOCRATIC VALUES

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

DEMOCRATIC VALUES:



Fig. 1.1.

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

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

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

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

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

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

1.3.1. DEFINITION OF DEMOCRATIC VALUES

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

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

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

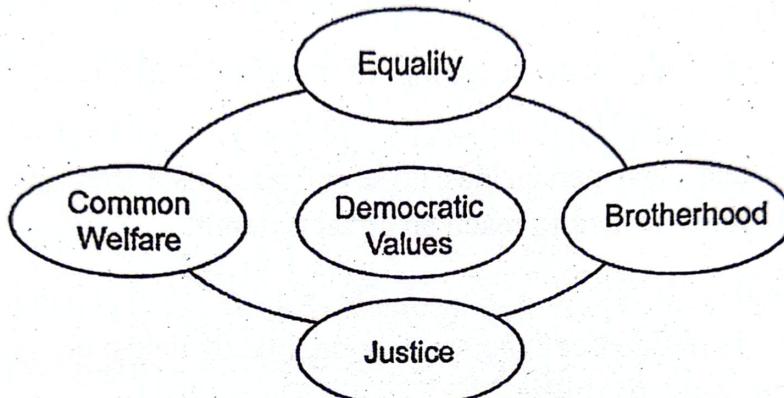


Fig. 1.2.

1.3.2. CORE DEMOCRATIC VALUES EXAMPLE

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

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

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

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

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

1.3.3. LIST OF CORE DEMOCRATIC VALUES

Some core democratic values in America are:

- ❖ Liberty
- ❖ Individualism
- ❖ Laissez-faire

- ❖ Populism
- ❖ Egalitarianism

1.4. UNDERSTANDING OF DEMOCRATIC VALUES

1.4.1. EQUALITY

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

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

Meaning of Equality

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

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

Definition of equality

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

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

1.4.2. DEMOCRATIC EQUALITY

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

1.4.2.1. Liberty

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

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

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

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

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

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

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

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

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

1.4.2.2. Purpose of liberty

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

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

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

1.4.2.3. Function of liberty

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

The alternative term for freedom is liberty.

Liberty is broadly classified into two ideologies.

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

1.4.2.4. Objective of the liberty

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

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

1.4.2.5. Elements of liberty

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

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

1.5. FRATERNITY

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

1.5.1. IDEAS OF FRATERNITY

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

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

This idea became the basis of modern citizenship.

1.5.2. CONCEPT OF FRATERNITY IN THE INDIAN CONTEXT

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

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

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

1.5.3. PRINCIPLES OF FRATERNITY

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

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

1.5.4. FRATERNITY IN THE CONSTITUTION PREAMBLE

The Preamble declares that fraternity has to assure

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

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

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

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

1.5.5. CONCEPT IN MODERN TIMES

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

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

1.5.6. SIGNIFICANCE OF FRATERNITY

(a) Injustice and inequality

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

(b) Social solidarity

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

(c) Social protection & justice

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

(d) Political democracy

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

(e) Social democracy

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

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

1.6. FREEDOM

Freedom resides within the mind and heart.

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

What is Freedom?

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

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

(a) Freedom is Authenticity

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

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

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

(b) Freedom is Time

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

(c) Freedom Defined

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

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

Age group: 8-14 years

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

Age group: Young Adults

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

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

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

1.6.1. VALUE AND IMPORTANCE OF FREEDOM

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

1.6.2. ROLE OF FREEDOM

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1.7. JUSTICE

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

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

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

1.7.1. MEANING OF JUSTICE

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

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

1.7.2. DEFINITION OF JUSTICE

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

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

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

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

1.7.3. CONCEPT OF JUSTICE

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

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

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

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

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

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

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

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

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

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

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

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

1.7.4. JUSTICE BY VARIOUS POLITICAL THINKERS

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

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

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

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

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

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

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

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

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

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

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

As a result, Cephalus associates justice with moral behavior.

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

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

1.7.5. KINDS OF JUSTICE

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

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

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

Natural Justice:

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

Economic Justice:

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

Political Justice:

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

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

Social Justice

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

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

1.7.6. IMPORTANT VALUE

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

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

1.8. PLURALISM

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

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

1.8.1. MEANING OF PLURALISM

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

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

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

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

Fourth, pluralism is based on dialogue.

1.8.2. PLURALISM IS ACCEPTABLE [GOOD]

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

1.8.3. EMBRACING PLURALISM IS NOT ACCEPTED [NOT GOOD]

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

1.8.4. RELIGIOUS PLURALISM

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

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

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

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

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

The possibilities of pluralism are infinite.

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

The role of pluralism is one of rising significance.

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

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

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

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

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

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

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

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

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

1.9. TOLERANCE

The word tolerance was introduced in the early 15th century from the Latin word tolerantia.

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

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

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

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

1.9.1. DEFINITION OF TOLERANCE

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

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

Age group: 3-7 years

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

Age group: 8-14 years

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

Age group: Young Adults

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

1.9.2. SIGNIFICANCE OF TOLERANCE

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

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

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

1.9.3. IMPORTANCE OF TOLERANCE

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

1.10. RESPECT FOR ALL

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

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

R ecognize differences, respectfully
 E mpathize
 S upport each other; are
 P rofessional
 E xemplify respectful behaviour everywhere
 C onsider the impact of our words
 T ake a stand for respect – it starts with...

1.10.1. CONCEPT OF RESPECT

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

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

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

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

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

1.10.2. PRINCIPLE OF RESPECT

(a) Informed Consent

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

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

(b) Cultural Competence

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

(c) Privacy and Confidentiality

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

1.10.3. IMPORTANCE OF RESPECT

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

- ❖ Show gratitude
- ❖ Learn to be patient

1.10.4. KEY REASONS FOR RESPECT

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

1.10.5. ADVANTAGES OF RESPECT

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

1.11. FREEDOM OF EXPRESSION

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

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

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

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

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

It covers:

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

1.11.1. LIMITATIONS

Article 10 may be limited in certain circumstances.

Any limitation must:

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

1.12. CITIZEN PARTICIPATION IN GOVERNANCE

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

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

1.12.1. WHAT IS CITIZEN PARTICIPATION?

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

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

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

1.12.2. INDIAN CONSTITUTION AND CITIZEN GOVERNANCE

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

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

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

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

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

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

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

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

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

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

1.12.3. ELEMENTS OF EFFECTIVE CITIZEN GOVERNANCE MODEL

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

The three elements of the governance model are;

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

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

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

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

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

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

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

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

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

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

Customer and Owner or Stakeholder

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

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

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

Citizens as Stakeholders or Owners

In a democracy, citizens, in addition to being customers, really are the “owners” of public services. Through tax payments, citizens are investors in public services and publicly owned assets.

A key question from the owner’s perspective with respect to government performance is whether government is getting job done.

Citizen shareholders may think about the question in various ways.

For example, are citizen’s concerns being met by public services? Is the job being done fairly and ethically? Does the result provide value for the public money spent?

In response to these concerns, citizens deserve good information offered in a format and manner that is readily understood.

Being sensitive to citizens as shareholders or owners requires that public agencies use citizen concerns and interests as one of the shaping factors to develop “owners’ reports” on public service performance.

To be effective, such reports also must provide citizens comparative contexts for the performance information provided.

For example, graphically summarised performance information can show comparisons with other jurisdictions, historical trends, or publicly set goals.

Such comparisons can help set reasonable expectations for services as well as indicate where change is needed to improve services and conditions in the community.

Citizens as Issue Framers

There has been a major upswing at the local and state level in engaging citizens in identifying and framing issues of concern for communities to guide planning and action.

Citizens can act as “issue framers” in a number of ways.

Some of these are:

Vision builders.

Citizens may be called on to help be “visionaries” for their communities - to articulate a desirable future and broad strategies to get there – as part of community visioning and strategic planning.

Advisers.

Citizens may be called on to provide advice for such things as land use, budgeting, or specific services or issues.

The “adviser” roles include:

Community-wide Advisers.

Citizens may be called to serve on short or longer-term community-wide advisory committees.

Level Advisers

Citizens serve on ward clubs, neighborhood associations, or other groups that identify needs, recommend priorities, and attempt to obtain service adjustments and improvements within specific neighborhoods or districts.

Citizens in issue framer roles are often involved in the complex process of public deliberation to help reach public judgments big and small, often involving different stakeholders with divergent interests in the outcome of public decisions.

Building a useful community vision especially requires a well-structured process of public deliberation, as community members must arrive at important public judgments about what they value, and what long-term changes they most want to see in their community.

A community's leaders hear citizens articulate what is important and how a desirable future for their community should look.

This can be a complex process involving many stakeholders, and many issues in relation to the expectations for public services, as part of the strategy to achieve a community vision.

Citizens as Co-producers of Services

Beyond being customers, owners, and issue framers, citizens and citizen groups are often asked to play an active role in actually providing or helping to provide important services, or in solving specific problems to contribute to achieving a "community vision".

Many communities now recognise that when it comes to resolving many important issues, government cannot or will not do it alone.

Productively engaging volunteers and citizen groups as partners with government can leverage public resources with citizen effort to multiply the improvement of results for communities.

An example is the "Clean and Green" movement in Andhra Pradesh. In the role of co-producer of services, with respect to government performance management, citizens and citizen groups may become partners in the enterprise of improving both the public and non-public parts of service delivery to address community concerns.

They may develop greater awareness of what constitutes quality in a public service and quality of life in the community, of how complex or simple it is to produce the desired service outcome, and of barriers and opportunities on the path to achieving desirable community outcomes.

Citizens as Service Quality Evaluators

Citizens can also act as partners in efforts to improve public services by assessing the performance of public services. Acting as "customers", citizens sometimes evaluate services simply by filling in a reply after receiving a public service.

As more deeply involved customers, citizens may become engaged in survey research or focus groups. At a still more involved level, citizens may become "evaluators" if they are

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

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

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

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

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

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

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

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

Citizens as Independent Outcome Trackers

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

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

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

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

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

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

1.12.4. MECHANISMS FOR CITIZENS' PARTICIPATION

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

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

1.12.5. IMPORTANCE OF CITIZEN PARTICIPATION

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

1.12.6. BENEFITS OF CITIZENS' PARTICIPATION

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

1.13. WORLD DEMOCRACIES:

(a) French Revolution

The French Revolution was a period of major social upheaval that began in 1789 and ended in 1799.

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

(b) Meaning of French Revolution

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

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

1.13.1. ORIGINS OF THE REVOLUTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1.13.2. ARISTOCRATIC REVOLT, 1787–89

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

Calonne, detail of an engraving by Brea, 18th century, after a portrait by Elisabeth Vigée-Lebrun.

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

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

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

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

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

Events of 1789

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

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

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

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

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

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

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

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

1.13.3. INFLUENCE OF THE FRENCH REVOLUTION

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1.13.4. IMPACT ON FRANCE

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

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

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

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

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

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

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

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

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

1.14. AMERICAN INDEPENDENCE [REVOLUTION]

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

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

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

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

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

1.14.1. LAND CAMPAIGNS TO 1778

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1.14.2. AMERICAN REVOLUTION EVENTS

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

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

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

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

(a) Battle of Lexington

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

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

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

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

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

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

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

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

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

(b) Battle of Bunker Hill

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

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

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

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

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

1.14.3. BUNKER HILL MONUMENT

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

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

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

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

George Washington

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

Ethan Allen

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

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

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

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

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

Benedict Arnold

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

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

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

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

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

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

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

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

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

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

Final campaigns in the South:

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

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

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

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

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

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

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

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

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

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

Treaty of Paris

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

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

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

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

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

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

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

1.15. INDIAN FREEDOM MOVEMENT

The Indian independence movement was in constant ideological evolution.

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

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

1.15.1. OVERVIEW OF INDIAN NATIONAL MOVEMENT [FREEDOM]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Leadership:

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

Objective:

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

Key Features:

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

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

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

Objective:

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

Key Features:

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

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

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

Objective:

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

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

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

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

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

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

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

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

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

Here is a brief overview of the Indian National Movement:

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

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

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

Partition of Bengal: Sparking Swadeshi Movement and Nationalism

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

Swadeshi Movement: Indian Industries, Fostering Nationalism

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

Formation of All India Muslim League: Advocating Muslim Political Rights

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

Surat Split: Divergence in Indian National Congress

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

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

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

Ghadar Party Movement: Anti-Colonial Overthrow Efforts

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

Komagata Maru Incident: Immigration Strife in Canada

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

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

Home Rule Movement: Indian Quest for Self-Governance

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

Champaran Satyagraha: Gandhi's Stand for Agrarian Justice

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

Kheda Satyagraha: Gandhi's Tax Protest and Triumph

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

Rowlatt Act: Prelude to Jallianwala Bagh

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

Jallianwala Bagh Massacre: Outcry and Unrest

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

Non-Cooperation Movement: Gandhi's Peaceful Revolt

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

Moplah Rebellion: Struggle and Reform in 1921

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

Bardoli Satyagraha: Patel's Tax Protest Triumph

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

Simon Commission: Indian Representation Absence

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

Civil Disobedience Movement: Salt Tax Protest:

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

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

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

Quit India Movement: Indians Demand Freedom, Facing Colonial Suppression

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

Cabinet Mission Plan: India's Path to Independence

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

Partition of India (1947): Birth of Nations

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

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

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

Here are key details about this phase:

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

Leadership: Vanguard of Change

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

Objectives: Extremists' Call for Self-Governance

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

Key Features: Defying Partition, Asserting Swaraj

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

Key Events: Bengal Partition Sparks Swadeshi and Revolt

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

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

Outcome:

Aggression, Repression, and National Mobilization

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

1.15.4. CAUSES OF INDIAN NATIONAL MOVEMENT: INFLUENCES AND CATALYSTS

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

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

1. Socio-Religious Reforms:

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

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

2. Rise in Western Education:

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

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

3. Revival of Vernacular Languages:

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

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

4. Effects of British Economic Policies:

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

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

5. Aftermath of the Revolt of 1857:

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

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

Factors Responsible for Indian National Movement:

Factors Shaping India's Freedom Struggle

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

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

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

1. Political Unity in the Country:

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

2. Rise in the Network of Transport:

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

3. Increased Communication:

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

4. Growth of the Modern Press:

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

5. Policies of Lord Lytton:

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

6. Racist Treatment:

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

7. Inspiration from Foreign National Movements:

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

8. Economic Exploitation:

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

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

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

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

PART- A

TWO MARKS QUESTIONS AND ANSWERS

1. *What is Human Values?*

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

2. *What is Intrinsic values?*

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

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

3. What is Extrinsic Values?

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

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

4. What is human Values in Ethics?

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

5. What is democracy?

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

6. What is democratic Values?

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

7. Define Democratic Values.

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

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

8. What is mean by Equality?

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

9. Define equality.

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

10. What is democratic equality?

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

11. What is liberty?

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

12. What is fraternity?

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

13. What is freedom?

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

14. What is mean by justice?

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

15. Define justice.

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

16. What is Mean by pluralism?

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

17. What is tolerance?

The word tolerance was introduced in the early 15th century from the Latin word tolerantia.

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

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

18. Define tolerance.

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

19. What is Indian Freedom Movement?

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

PART- B [13 MARKS QUESTIONS]

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