

INTRODUCTION TO HUMAN RIGHTS

Introduction-

We are human beings. What does it mean to be a human being? How are human beings different from the other living beings? In terms of life sciences humans are primates of the family of hominids wherein they belong to the genus, homo and species, sapiens.

In history, human beings have been described as civilized living beings capable of communicating with the help of language and those who started the system of living in an organized society.

In political science, human beings have been defined as those social or political living beings who developed the system through which a human society would function in an organized and lawful manner.

Human beings are the most evolved and therefore the most complex among the living organisms on the earth. We are known to be social beings and cannot live without society. Peaceful coexistence is the basis of our life and thus it is important to have respect as well as protect the life of each

other. What is special about being human? As humans, we can think and articulate thoughts, we also have a sense of right and wrong, which is our conscience. Human beings may be different in colour, gender, caste, size and even shape but we are still human and have the same basic human rights.

What do Rights mean?

Rights are those claims and demands of an individual or group of individuals to good life which are accepted by the community or society as essential for the common good and recognized by the State. In other words rights are also those essential factors without which human life cannot sustain.

What are Human Rights?

Human rights, as the term is most commonly used, are basic entitlements bestowed upon each and every human being by virtue of birth. The underlying idea of such rights is to ensure that all men, women and children are treated with respect and dignity. For example, as human beings, it is our birthright that all of us should be given equal treatment and should not be discriminated on any account due to differences of religion, caste, class, colour, gender or anything else either by the State or the community or for that matter the family. This is because each person is special with

their own individual talents and abilities and none are inferior or superior to each other. Likewise, it is our birthright to have access to opportunities, whereby we can develop to our fullest potential and achieve all that we aspire to become. These rights include the right to life, freedom and justice. These rights guarantee our dignity as human beings. It is precisely for these reasons that human rights are sometimes called ‘natural rights’.

Nature of Human Rights

The fact that nobody gives us these rights nor can any one take away these rights from us, human rights are said to be ‘inalienable’. Human rights are also recognized as being ‘universal, interrelated and indivisible’. This means that they belong to everyone irrespective of one’s religion, community, caste, class, gender, and age, social or economic status. Furthermore, respect for civil and political rights cannot be divorced from economic, social and cultural rights. In other words, economic and social development cannot be achieved without the political freedom to participate in that process, including the freedom to dissent. The nature and characteristics of Human Rights can be further understood as under:

1. Human Rights are Essential and Necessary- In the absence of human rights, the ethical, natural, societal and spiritual welfare of an individual is impossible. Human rights are also indispensable as they provide a conducive environment to augment the physical and moral life of society.
2. Human Rights Support and Advocate Human Dignity-To treat others with dignity irrespective of whether that person is a male or female, rich or poor etc. is the basic concern of human dignity. For eg. In 1993, India had enacted a law that forbade the practice of an individual carrying human excreta. This law is called 'Employment of Manual Scavengers and Dry Latrines (Prohibition) Act.' However this practice is still prevalent in some parts of the country.
3. Human Rights are Universal No one class of people however privileged they may be, have monopoly over human rights. They are essentially universal without consideration and without exception. The values such as divinity, dignity and equality which form the basis of these rights are inherent in human nature.
4. Human Rights are Inalienable 'Inalienable' means unable to be taken away. When we say human rights are inalienable we are saying that the rights are inherent in us and we cannot give it away or renounce it. For example if an individual gives, even in writing, telling the police that he should be arrested for a crime that he had committed and locked up without a trial. It cannot be considered a valid statement. This would be a violation of his/her basic human right of life and personal liberty i.e. Article 21 of Indian Constitution. These rights

should be the same for individuals irrespective of their caste, creed, religion, sex and nationality. As a matter of fact human rights are conferred on an individual even after his death. The various rituals in different religions bear testimony to this fact.

5. Human Rights are Dynamic Human rights are ever changing, constantly dependent on the change in the political, economic, social or environmental structures of the State. For example the right to be cared for in time of sickness has now been stretched to include free medical treatment in public hospitals under Let's Contemplate a) The right to a clean environment has recently become the concern of many countries Does this concern suggest that human rights are dynamic? Think of some other issues that reflect the dynamic nature of human rights.b) The main theme of George Orwell's novel the Animal Farm is the corruption of absolute power. It is a story of a group of barnyard animals. These animals revolted against the atrocities of their human masters in an attempt to create a utopian state. Does this story reflect on the fact that human rights limit the state power? Find out more stories where fight for human rights limited state powers.

4different schemes of the Government of India. Free medical examination in schools and also especially equipped schools for the physically handicapped have been included.

6. Human Rights are Essential for Gratification of AspirationsEvery human life has a purpose. The term 'human right' is applied to those conditions which are essential for the fulfillment of this purpose. No government has the power to curtail or take away the rights which are sacrosanct, inviolable and immutable.

7. Human Rights are Never Absolute
Man lives in a society which invariably establishes some limitations on the enjoyment of rights and freedoms. Human rights are those restricted privileges or prerogatives, which subscribe to the common good. These are acknowledged and attested by the state through its legislation. Each of these rights comes with restrictions.

8. Human Rights Restrains State Power
Human rights imply that all citizens have rightful demands upon his or her society for certain freedoms and assistance. Thus we could say that human rights limit the State's power. These may be in the form of restrictions on the powers of the State from violating the inalienable freedoms of the individuals, or it may be in the obligations of the State to not interfere in the citizen's personal life in as far as the six freedoms mentioned in the Right to freedom in the Indian Constitution. i.e. Article 19

The need for a charter of Human Rights
Human Rights cannot be different for different individuals, states, and countries. Thus a charter of Human Rights applicable for all and accepted by everyone is needed to:

1. assure equal human rights for all human beings.
2. promote the idea of peaceful coexistence within the country and among various countries of the world.
3. protect and acknowledge rights.
4. encourage the Government to make policies and laws for fulfillment of human rights.
5. establish a peaceful environment for the development of human life and harmonious existence of all mankind.
6. promote human right & above all national or international politics and

discretionary government decisions.7.inculcate the values of respect for human rights, amongst the victorious nations of wars so as to focus on environmental issues.

Historical Perspective

Human Rights and its AntecedentsDeliberations on these ideas can be recorded back to the ancient civilization of Babylon, China and India. Human rights influenced the laws of Greek and Roman society and were central to Buddhism, Christianity, Confucianism, Hinduism, Islam and Judaism. The notion of moral code, equitableness, righteousness and self-respect were also crucial even in those communities who have not left written records butthe thoughts have been handed down the generations through oral histories. Thus we can say that human rights are not a recent invention.

The Magna Carta (1215)was a British document that was an agreement stating that the sovereign or king had to consult with the lords or barons of the kingdom in establishing certain public policies. This was very important for the development of a constitutional or limited government, but it was not a legitimate human rights documents. The Magna Carta is acknowledged tobe the originating document which influenced the drafting of the English Liberties and American Liberties

Human Rights are primarily ethical in nature. The reality of human rights is an approach or belief. It all depends on the circumstances and condition of human society. It was after World War II that

The first official document of human rights was signed by King John on June 15, 1215. It was called the 'Articles of the Barons'. The barons then renewed the 'Oath of Fealty of King John' at Runnymede on June 19, 1215. Subsequently, the Royal Chancery produced a royal grant, based on the phrase 'human rights' and the notion of a person being entitled to rights that would be inalienable and basic in nature found expression.

Thomas Hobbes (1588-1679), John Locke (1632-1704) and Jean-Jacques Rousseau (1712-1778) are the three main thinkers who developed the Natural Rights theory.

Thomas Hobbes was the first champion of the theory of 'natural rights'. In his celebrated book, 'Leviathan', he advocated that no individual could ever be deprived of the right to life. He asserted that all human beings were equal, without any consideration.

The philosophical idea of human rights has its roots in what is known as the European Enlightenment movement that took place in the 18th century in western Europe. 'Enlightenment' thinkers developed the idea of the right of man. Of course, an idea alone was not enough to establish human rights in the world. Even after the Enlightenment, in the 19th century, citizens of the United States enslaved Africans and massacred Native Americans.

One of the first and most important of these Enlightenment thinkers was the English philosopher John Locke. Locke was part of the Early Enlightenment. Most of his writings were published in the late 1600s. He was among the first to advocate the view that people have natural rights simply because they are human beings, and that their natural rights should be protected by the government.

Locke's most important piece of political philosophy is his Second Treatise of Civil Government. In his first creative, Locke explicitly refuted the idea that kings ruled according to divine right (from God) and argued that human beings had natural rights upon which the government could not infringe.

A significant development in human rights took place in the 18th century, during a time of revolution and emerging national identities. Rousseau is regarded to be the greatest master of the natural law school. In his celebrated book, 'The Social Contract', Rousseau states that "All men are born free but everywhere they are in chains". Rousseau proclaimed that men are bestowed with inalienable rights of liberty, equality and fraternity. These concepts became the basis for the French Declaration of the Rights of Man and of the Citizen.

Paine an American revolutionary thinker developed the doctrine of natural rights without linking it to the social contract theory. He held that rights were natural, because they were bestowed upon man by God himself. These rights existed, independent of the legal code of any country.

The American Declaration of Independence (1776) was based on the understanding that certain rights, such as 'life, liberty and the pursuit of happiness', were essential for all people.

The French Declaration of the Rights of Man and Citizen (1789) challenged the sovereignty of the aristocracy and recognized the 'liberty, equality and fraternity' of individuals. These values were echoed in the United States' Bill of Rights (1791), which recognized freedom of speech, religion and the press in its Constitution, as well as the right to peaceful assembly, private property and a fair trial. Furthermore, the Virginia Declaration of Rights (1776) declared a number of fundamental

rights and freedoms. These were followed by development in philosophy of human rights by Thomas Paine,

John Stuart Mill and Hegel during the 18th and 19th centuries. The term human rights probably came into force sometime between the publishing of “Rights of Man” by Paine and “The Liberator” (1831) by William Lloyd Garrison. In the arena of human rights, many groups and movements brought about intense social changes during the 20th century. In Western Europe and North America, movements of labour unions worked for the cause of rights to strike, establishment of minimum working condition and regulation of child labour.

The Universal Declaration of Human Rights

The Universal Declaration of Human Rights (UDHR) was framed by the member of the then Human Rights Commission, with Eleanor Roosevelt as the Chairperson

It was adopted by the United Nations General Assembly in 1948 by Members of the United Nations, including India. It is a proclamation of basic principles on which to base a new world order so that the annihilation that took place in World Wars I and II is not repeated. The statement of these rights, at the national level is reflected in respective constitutions of different countries. The UDHR covers two broad sets of rights. One set is known as ‘Civil and Political Rights’. The other set of rights is known as ‘Economic, Social and Cultural Rights’. In the words of the UDHR, these two

sets of rights aim to give all people 'freedom from fear and want'. Both sets of rights must be protected as the 'foundation of freedom, justice and peace in the world'.

It is the responsibility of the State to protect the human rights proclaimed by the UDHR. Under the heading of civil and political rights, all governments are to protect the life, liberty and security of their citizens. They should guarantee that no one is enslaved and that no one is subjected to arbitrary arrest and detention or to torture. Everyone is entitled to a fair trial. The right to freedom of thought, expression, conscience and religion are also to be protected. Under the heading of economic, cultural and social rights, all governments are expected to progressively improve the living conditions of their citizens and ensure equitable distribution of resources and services. For example, they should ensure the right to food, water, clothing, housing and medical care, the protection of the family and the right to social security, education and employment. They are to promote these rights without discrimination of any kind. Although UDHR is not legally binding, over the years its main principles have acquired the status of standards which should be respected by all States. The civil and political rights as well as the economic, social and cultural rights spelt out in the UDHR are included in Part III, Part IV and Part IV A of the Constitution of India, which is the highest law of our land, in the form of 'Fundamental Rights', 'Directive Principles of State Policy' and 'Fundamental Duties'. The UDHR served as an inspiration and a means for the millions of people under the colonial rule to achieve self-determination in the 1950s and 1960s and, as mentioned above, many countries have incorporated its provisions in their constitutions. This is because it 'constitutes a common standard of achievement for all people and all nations'. Its

preamble says that ‘recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world’

International Bill of Human Rights-

The charter of Universal Declaration of Human Rights, concedes the basic human rights to all human beings. It indeed is the most valuable document regarding human rights and has ever since influenced the basis of many national and international laws for upholding human rights all over the world. Interestingly, the content of the provisions contained in the UDHR elucidating civil and political rights as well as economic, social and cultural rights, took many years to complete. It was on 16 December 1966, the United Nations General Assembly adopted two covenants –the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR), and an Optional Protocol to the ICCPR, allowing for complaints to be made by individuals on violations of their rights embodied in the covenant. In adopting these instruments, the international community not only agreed on the content of each right set forth within the Declaration, but also on measures for their implementation. A further elaboration took place when, in December 1989, the Second Optional Protocol to the ICCPR, aimed at abolishing the death penalty, was adopted by the General Assembly. The UDHR, the ICESCR, the ICCPR and its two Optional Protocols constitute the International Bill of Rights.

Articles under Universal Declaration of Human Rights

Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2: Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it is independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3: Everyone has the right to life, liberty and security of person.

Article 4: No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6: Everyone has the right to recognition everywhere as a person before the law.

Article 7: All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8: Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9: No one shall be subjected to arbitrary arrest, detention or exile.

Article 10: Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and if any criminal charge against him.

Article 11: (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.(2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed

Article 12: No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13: (1) Everyone has the right to freedom of movement and residence within the borders of each state. (2) Everyone has the right to leave any country, including his own, and to return to his country.

Article 14: (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution. (2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15: (1) Everyone has the right to a nationality. (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16:

(1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. (2) Marriage shall be entered into only with the free

and full consent of the intending spouses.(3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17:(1) Everyone has the right to own property alone as well as in association with others.(2) No one shall be arbitrarily deprived of his property.

Article 18:Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance

Article 19:Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20:(1) Everyone has the right to freedom of peaceful assembly and association (2) No one may be compelled to belong to an association.

Article 21:(1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.(2) Everyone has the right of equal access to public service in his country.(3) The will of the people shall be the basis of the authority of government; this will

shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22: Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his/her personality.

Article 23: (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment. (2) Everyone, without any discrimination, has the right to equal pay for equal work. (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection. (4) Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24: Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25: (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.(2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Article 26:(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. 2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace 3) Parents have a prior right to choose the kind of education that shall be given to their children.

Article 27:(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

Article 28: Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29:(1) Everyone has duties to the community in which alone the free and full development of his personality is possible.(2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.(3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

Article 30: Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.

Rights of the Marginalized The mid 1970s witnessed a new development in the field of human rights in India, when many rights were made for the economic, social and political empowerment of the marginalized groups, like women, dalits and adivasis (tribal).

It was during this time that the term 'People's Rights' came into being, when the social and political activists used it to describe the collective characteristics of the rights of the marginalized. The rights of the dalits and tribals over natural resources also were highlighted during this time, when their arose the issue of their displacement arose for dam development projects, mining projects etc. From

this time onwards, women's groups like Self Employed Women Association (SEWA), All India Democratic Women Association (AIDWA).etc created awareness regarding ill treatment of women in the society. These organizations raised their voice against domestic violence, dowry, rape, custodial violence, trafficking along with many others, sexual harassment and many more issues related to women.

Expansions of Human Rights

It has already been explained that rights keep on changing with the needs of the society. For e.g. with the development of the need of protecting and preserving the natural environment, (which includes forests, rivers and wild life, etc.) the UN General Assembly also adopted the following covenants: • Elimination of Discrimination against Women (CEDAW). • Convention on the Rights of the Child (CRC). • Convention against Torture and Other cruel, Inhuman or Degrading Treatment or Punishment (CAT)

What is a Human Rights Violation?

The State is bound by law to protect every person's human rights. If it is unable to do so or if the State or its agents, (such as a policeman, bureaucrats, forest or armed forces officers) or any person who is acting on behalf of the State (like a contractor working under the contract of the State), does anything to reduce, disrespect, or interfere with another person's human rights, then it becomes a

violation. Human rights are claimed against the State and not against private persons. However, if a private person violates someone's rights relating to life, liberty, equality or dignity, the victim can approach the State for redressal. If the State fails to stop and punish the violator then it also becomes a human right violation

Some examples of human rights violations can be:

- Negligence on the part of the pollution control board for prevention of release of poisonous chemicals by industries into water sources which provide water to the entire city. This is a violation of the right to life.
 - Physical torture of suspects of crime or convicts by the police. This is a violation of the right to human dignity and physical security.
 - Refusal of the police officer to register an F.I.R of a woman being harassed by a group of men in a train. This is a violation of the right to equal protection of law.
 - Denial by the collectorate to act against upper caste people who are not allowing Dalits to worship at a temple or drink water from a well. This is a violation of the right against discrimination.
- Disparity in salary and promotion policy for male and female employees at the same workplace. This is violation of the right to equality of opportunity.
- Acquisition of the houses of several people, by the P.W.D for constructing a road or a flyover without giving compensation to the owner of the house. This is a violation of the right to livelihood.

- Confiscation of a local press by the home ministry for publishing articles criticising the government in power. This is a violation of the right to freedom of expression.
- Refusal of the school administration to show the examination papers of the students. This is a violation of the right to information.
- Forceful conversion of the religion of a bride or a bridegroom in order to marry someone from a different religion. This is a violation of the right to religious freedom.
- Failure of the municipality to develop adequate measures for disposing garbage in the city. This is a violation of the right to a clean and healthy environment.

Convention on the rights of the child-

The Convention on the Rights of the Child or the CRC is “the most complete statement of child rights ever made”. It is the logical outgrowth of the history of both the international human rights system and expanding concern about children and their empowerment. It takes the ten principles of the 1959 Declaration of the Rights of the Child and expands them into 54 Articles, of which 41 relate specifically to the rights of children, covering almost every aspect of a child’s life. It is indeed an innovative document in overall human rights theory and practice. In fact, it is the first United Nations human rights instrument since the UDHR which brings together interrelated elements of the life of an individual human being the full range of civil and political rights as well as economic, social and cultural rights. It can do this because it treats children as complete individuals, rather than as elements in an economic or socio-political system. The CRC aims to create a balance

between the rights of children and those of the parents or adults responsible for their survival, development and protection. This is achieved by according children the right to participate in decisions concerning them and their future. It is, thus, a holistic document for each article is intertwined with the others. Not only this, the various articles exert an influence on the interpretation and implementation of each other. The rights defined in the Convention are thus interdependent; as none of the articles can be dealt in isolation. They have to be applied and implemented simultaneously if at all the rights of every child is to be respected. The common thread that runs through the entire Convention is 'the best interests of the child shall be a primary consideration'. The Convention thus takes a great leap forward by redefining needs as rights. For years, we have seen and heard international organizations, governments, child rights advocates, activists and organizations working together to meet the needs of children for food, shelter, health care and access to education. With the coming of the CRC, failure to meet the basic needs of children is a clear indication that we are violating their rights. The list of 41 operational articles could be seen at glance in the Box below. In order to monitor the progress achieved in realization of children's rights, the CRC has established an international expert body, the Committee on the Rights of the Child, which provides awareness and understanding of the principles and provisions of this treaty. The CRC Committee consists of ten experts which ensure that the law is being enforced. Having ratified the CRC, all State Parties, including the Government of India are bound to submit a 'country report' to the CRC Committee on the measures being taken to implement the Convention. The first report is due within two years of the date on which a given country's ratification takes effect covering the full spectrum of "baseline" information on the laws, policies,

programmes and administrative structures dealing with children, as well as description of the real situation of children in the country. Subsequent reports are due at five year intervals and are supposed to provide updated information on any changes, which have taken place since the previous report. Country reports are prepared by the Government but they are supposed to be widely publicized and be the subject of broad public discussion. The Committee also asks for additional information, which may include requests to non-governmental organizations or child rights collations within the country to comment on the country report.

Human Rights and Duties-

Each one of us are bound or obliged to do certain things which arise out of a sense of duty, custom or law. Rights and duties go hand in hand. If one enjoys certain rights, then one automatically realizes that there are some affiliated duties. Rights and duties cannot be present without the other. For example let's take the right of freedom of speech. Though you as a student have the freedom of speech would you be able to talk in any manner to your teacher. Would you not have to talk respectfully or in the least not be rude when you are talking to your teacher? Though your teacher may welcome your queries, you would have to abide by your duty and ensure there is no slander or libel in your behaviour. Similarly every citizen has the obligation or duty to regard the constitution of the country as well as the principles and regulations established through it. They are indebted to conserve and shield public property from harm.

Inter Relationship between Rights and Duties-

As explained earlier, 'rights' and 'duties' subsist together. To enhance the attitudes and scruples of society to a certain standard we must delineate rights and duties to be one as important as the other. Whereas rights are essential in advancing the human character and responses, duties build on the importance of man playing a part in the advancement of societal good. We could say that it is these duties that aim at the visualization of rights which are assured by the laws laid down nationally and internationally.

The same theory applies for states or countries as well. The numerous instances where the state violates its duties by not conserving the rights of the people has guided the United Nations and other organization of the world to pay close attention to the duties than on rights in the present age.

Concept of Duty-

Normally duty is linked to 'obligation'. The concept of duty arises from fulfilment of a requirement. Duties arise in several ways, such as moral duties, legal duties, parental duties, societal duties, and civil duties etc. However, from the point of view of law, duties arise from legal norms or requirements. They have to be discharged, the way it is prescribed. Accordingly, the actions constitute as right or wrong basing on the discharge of duty. If one acts contrary to a duty, it constitutes a wrong. (For example, a legal norm tells us not to speak ill of others if it adversely affects their dignity or modesty, then it would constitute a wrong.). A duty imposes an obligation to respect the rights of others and the society. Hence, rights and duties are reciprocal. A right is demand and a duty is an expectation.

The various types of duties

Duties may be divided into: (1) Natural and Acquired duties, (2) Positive and Negative duties, (3) Perfect and Imperfect duties and (4) Prima Facie and Duty Proper.

A) Natural and Acquired Duties Natural duties bind each one of us without any specification by any institution or body. Each one of us discharge these duties voluntarily of one's own. Not to harm others, not to tell lies, not to misuse the freedoms, duty to respect others, not to injure the innocent, not to beat children, to uphold truth and justice, etc. are all natural duties we adhere. Acquired duties are those that are performed by a person by virtue of something they have done, or as a particular relationship, which they might have with others. This means, certain duties are legal. If one refuses to do so after consent, it would attract legal consequences. Another type of acquired duties results from special relationships that individuals undertake as groups, often referred to as responsibilities. For example, parents discharging their duties towards their children, doctors to patients, and lawyers to their clients. These duties are assumed by individuals to exercise automatically act in a specific role.

B) Positive and Negative Duties Positive duties require us to do well. Negative duties on the other hand impose restrictions on doing bad. Helping the poor may be a positive duty, which has no have any obligation whereas not to tell lies or not to harm others are negative duties, which imposes an obligation. (C) Perfect and Imperfect Duties Though Perfect and Imperfect duties may appear to be similar to positive and negative duties. Perfect duties expect the person to perform the required duty according to the goal that is set at all times without any

alteration. Imperfect duties have no rigidity. Imperfect duties are complaint and are never completed in its true spirit. The performance of these duties depends on circumstancesD) Prima facie and Duty ProperPrima Facie duty is one that we must obey in a universal way before any other thoughts enter the picture. It is our instinct that decides whether it is a prima facie duty or not.

This Prima Facie is different from ‘duty proper’. ‘A duty proper’ or actual duty is an all things considered duty.It is not obligatory. We cannot say that it is morally reprehensible based on whether it is a prima facie duty. We must consider other aspects as well. For e.g. keeping a promise is prima facie duty but it may not be a ‘duty proper’. Suppose someone promises to steal money from his mother’s purse to buy you a gift. Keeping this promise would entail in an universal act. Keeping the promise would still be a prima facie duty but there would be other dominant reasons for abstaining from performing the act.

Human Rights are based on these approaches to duty. To blot out the current social problems and to elevate the honour as well as the values in society, we would have to execute the duties recommended by human rights honestly. A group of Noble Laureates and scholars petitioned the UN to adopt a declaration that would feature the duties of mankind. This they envisioned would off-set the constant abuse of human rights by both states as well as individuals. The General Assemblyadopted a declaration on Responsibilities and duties of mankind in 1999 and thus provided a legal base for the declaration.

Human Rights and the Indian Constitution-

The Constitution of India is the lengthiest constitution of the world. It is among the few constitutions, which promotes human rights on a large scale. It was drafted around the same time when the Universal Declaration of Human Rights by the United Nations came into force (1948). The Indian Constitution provides the spirit of human rights in its Preamble and in the sections on Fundamental Rights and Directive Principle of the State Policy. The violation of civil, political, social, economic and cultural rights of the people in India's struggle against British colonialism forms the basis of the Indian Constitution. Therefore after independence the framers of the constitution provided Fundamental Rights to the citizens which are enshrined in part-III of the Indian constitution. The Fundamental Rights are defined as basic human freedom and to facilitate for a complete and harmonious development of personality and which apply to all Indian citizens, irrespective of caste, creed, colour, sex, race or place of birth. They are also enforceable by the courts.

India's Freedom Struggle, Human Rights and Constituent Assembly-

The struggle for Human Rights in India gained momentum during the rule of the Britishers. It was during the British rule that the Indians witnessed grave violation of their rights. One of the biggest examples of such violations is the Rowlatt Act of 1919, which provided extensive powers to the British Government. It allowed British officials to carry out indefinite arrests, detention of individuals and allowed them to perform/ execute warrantless searches and

seizures. It also restricted people from public gatherings and censored the media. Therefore the extensive powers given to the officials resulted in the gross violation of human rights of the masses. Similarly the Vernacular Press Act (1878), the Indian Council Act (1892), the Indian Council Act (1909) etc, also were marked by the violation of basic human rights of individuals.

Later on due to the rise of the feeling of nationalism amongst the Indians, the struggle for the attainment of human rights began in India. To do so the Indians not only opposed the Britishers by various revolts but also developed and placed certain demands before the Britishers, for the achievement of their basic human rights. One such demand was the Nehru Commission Report of 1928 (with Moti Lal Nehru as its Chairman). The Nehru Report not only proposed constitutional reforms for India but also demanded a Dominion Status for India and universal suffrage for all, including the religious and ethnic minorities. It also laid emphasis on limiting the power of Government and proposed to protect the fundamental rights of the people, which were denied most frequently by the colonial administration.

The next development took place in 1931, when the Indian National Congress approved several resolutions for the protection of fundamental civil rights and social rights of the Indians. Minimum wage, abolition of untouchability and the abolition of serfdom were some of the issues adopted in the ensuing resolutions. A notable development during the period took place on December 1948, when the United Nations General Assembly adopted the Universal Declaration of Human Rights. Besides this the United Nations also requested its

member nations to recognise the basic human rights in the corresponding constitutions of their country. This development had a significant impact on the Constitution of India because the work of the development of the constitution of independent India was already in progress during this period.

Human Rights in Constitution of India-

The work of drafting the constitution of India was done by the constituent Assembly. The Constituent Assembly began its work on December 9, 1946. After several discussions and debates the Constitution of India was finally adopted on January 26, 1950. The framers of the Indian Constitution were greatly influenced by the concept of human rights and most of the human rights embodied in the Universal Declaration of Human Rights. While the civil and political rights have been incorporated in Part III of the Indian Constitution, i.e. (Fundamental Rights). The Economic Social and cultural rights have been incorporated in part IV of the Constitution i.e. (Directive Principles of States policy.) The Constitution of India as said above, provides some fundamental Rights to its citizens. The fundamental human rights ascertained by the Constitution of India, were influenced by many rights that had been endorsed by several countries. The England's Bill of Rights (1689), the United States Bill of Rights (December 15, 1791) and the Declaration of the Rights of Man and Citizen of France (created during the revolution of 1789) were the main influences that went into the making of the Fundamental Human rights of India.

The fundamental Rights are included in part III of the Constitution.(Articles 12-35). These rights were finalized by a committee of the Constituent Assembly headed by Sardar Vallabhbhai Patel. *These rights have not been defined in the constitution but it has been agreed upon that they are essential. That is why they are named as Fundamental Rights because they are the most essential rights and are above all ordinary laws.Thus unlike ordinary laws they can be altered only through a constitutional amendment.Contrary to other justifiable rights the Fundamental rights are protected by a constitutional remedy. Thus the FundamentalRights are not absolute but have been subjected to certain restrictions. (*by way of an application direct to the supreme court under Article 32, part III.)

Fundamental Rights in India-

The Indian constitution assures certain Fundamental Rights to allthe citizens of India. The Constitution of India gives the greatest priority to these civil liberties. They are guaranteed to be above all other laws of the nation. They encompass many basic individual rights like equality before the law, freedom of speech and expression, freedom of association and peaceful assembly, freedom of religion and the right to constitutional remedies for the protection of civil rights, for instance the Habeas Corpus. The fundamental rights were incorporated in the Indian constitution with the aim to eradicate the inequalities and discriminatory social practices of the past. They abolished the practice of untouchability and also forbid differentiation on the basis of gender, religion, race, caste, or place of birth. It also

prohibited discrimination between human beings and atrocities like forced labour. They even protected cultural and educational rights of minorities by safeguarding the right to retain their unique culture and discrete languages. The minorities were also given the freedom to set up and execute their own educational institutions.

There are six fundamental rights enshrined in the Indian Constitution.

- Right to Equality
- Right to Freedom
 - Right against Exploitation
- Right to Freedom of Religion
- Cultural and Educational Rights
- Right to Constitutional Remedies.

Right to Property has been deleted from the list of fundamental Rights by the 44th Constitutional Amendment Act of 1978. Now it is a legal right under article 300(A)]In 2002, Article 21(A) was incorporated by the 86th constitutional amendment act. Primary education has also been made a fundamental right under the Right to Life and Personal Liberty. It says that " the children in between the age group of six to fourteen years shall be provided free and compulsory education" by the state.

Fundamental Rights are not absolute but have been subjected to certain restrictions. The Constitution equips the states with the provision of imposing restrictions on these rights at times, for upholding the independence, sovereignty and integrity of India. Nevertheless, the right to life and personal liberty cannot be suspended. Similarly the six freedoms (Right to freedom) also bear some restrictions. They can be suspended automatically during the state of emergency.

Constitutional provisions relating to children in India-

Apart from the Constitution, human rights of children are also protected under specific laws such as the Child Labour (Prohibition and Regulation Act), 1986; Scheduled Castes and Scheduled Tribes (Prevention of Atrocities) Act, 1989; Protection of Human Rights Act, 1993; Juvenile Justice (Care and Protection of Children) Act, 2002, Right of Children to Free and Compulsory Education Act, 2009; Protection of Children from Sexual Offences Act, 2012 and more.

Recognition of international Human Right principles in India-

Truly internationally recognized human right principles and standards have a very special place in India. They are embodied in the Indian Constitution, which is the highest law of our land. The rights recognised in the Universal Declaration of United Nations are mirrored in the Indian Constitution.

Many of these rights are incorporated in the Fundamental Rights and the Directive Principles of the State Policy, guaranteed by the Constitution of India. This has been best exemplified in Article 47 of the Directive Principles of the Indian Constitution, which epitomizes Article 25 of the Universal Declaration of United Nations. Article 25 of the Universal Declaration says that everyone has the right to a standard of living that is adequate for the health and well being of themselves and their family. This right has been included as Article 47 of the Directive Principle of the Constitution of India, which says that the State shall consider its primary duty to raise the level of public health, nutrition and standard of living of the people.

Apart from the inclusion of internationally recognized human rights in the Indian Constitution, some human rights are also specifically protected under different laws enforced in the country. The Protection of Civil Rights Act, 1955; Prohibition Act, 1961; Bonded Labour System [Abolition] Act, 1976; Child Labour [Prohibition and Regulation Act], 1986; and the Scheduled Tribes [Prevention of Atrocities] Act, 1989, are a few examples that certify India's lust for human rights. Similarly the Human Rights Protection Act, 1993 affirms the human rights associated with life, equality, liberty and dignity of a person, which have been ascertained by the Indian Constitution and the International Covenants. It also assures their execution by the courts in India.

The special place of Human Rights in our Constitution-

When the Constitution was written, human rights were included in Part III and Part IV which are the chapters on Fundamental Rights and Directive Principles of State Policy. Together they are said to form the 'conscience of the constitution'. Constitution makers felt that civil and political freedoms must combine with social and economic justice to create a just social order for all. The Directive Principles are meant to guide all policies and law making; indicate the directions of change; and the goals toward which the State must strive. The Directive Principles are not less important than Fundamental Rights but unlike a fundamental right, which allows a person to take the State to court if it is violated, individuals cannot take the State to court if a principle laid down in the Directive Principles is not followed. Nevertheless Directive Principles are not lifeless ideals but have provided the basis from which new rights such as the right to education have evolved and the right to food is being developed.

Protection of Human Rights-

Human rights are protected by international law and domestic law. It is very important when State Parties ratify international covenants such as the ICCPR, ICESCR and the CRC, they should ensure formulation of related laws and their implementation to protect the rights of people in their country. State Parties should have a government committed to the rights of its people, an independent and fair judiciary and a capable police force. Even in the most advanced democracies, human rights continue to be violated because the law enforcement

machinery does not carry out their role responsibly in protecting human rights. This is true for India also.

In India, despite the fact that we have a very responsible judiciary, army, and police force, the National Human Rights Commission of India (NHRC) was hitherto established on 12 October 1993. Its statute is contained in the Protection of Human Rights Act (PHRA), 1993 as amended by the Protection of Human Rights (Amendment) Act, 2006. The NHRC is an embodiment of India's concern for the promotion and protection of human rights. Some of the human rights violations classified by the NHRC are deaths in police and judicial custody, encounter deaths, illegal arrest, custodial violence, atrocities on scheduled castes and scheduled tribes, indignity to women, sexual harassment and exploitation of women, abduction, rape, murder, dowry demand, child labour, child marriage and communal violence. The basic objectives of Human Right Commissions are to:

Organise workshops on human right themes and develop human rights curricula.

- Carry out training programmes for judicial officers, police and prison staff
- Provide guidance to the media on how to report human rights violations such as child sexual abuse.
- Encourage research on issues such as discrimination of women, sexual exploitation, harassment at the workplace, selective abortion of female foetus and infanticide.
- Review existing legislation and recommend changes to the government
- Recommend that the government sign international human rights treaties and protocols.

Support efforts of non-governmental organisations in projects concerning human trafficking and rights of children; women; scheduled castes/tribes; minorities and displaced people.

- Spread human rights awareness through seminars, radio and television broadcasts, and press releases and by publishing posters, fliers, manuals and handbooks on citizens' rights.

Gandhian Perspective on Human Rights-

Gandhiji has always been an inspiration for various human right activists around the world. Gandhiji's struggle for human rights was based on humanism and non-violence. The essence of Gandhian humanism lay in considering the entire world as a single family. Thus his efforts were always directed towards uniting the entire mankind making the society independent from social discrimination. Gandhiji believed that service to humanity is service to God because they are creations of God. He said-" man is a creation of God and every individual is equal before God and all have equal rights and dignity, so we should respect the rights of each other". He loved the creator hence he would not hate or hurt his creation by any violent means. Therefore Gandhian humanism was based on the love for the entire mankind. As a promoter of human rights, the ideology of Gandhiji was based on the moral principles of non-violence, Satyagraha, truth, and 'Sarvodaya'.

Making of a Great Human Right Activist-

It is said that two incidents –one in 1893 in South Africa and the second in 1956 in USA, changed the course of human right movements of the world. The first incident was related to the expulsion of Gandhiji from the train at Petermaritzburg in South Africa (for defying the law which prohibited the blacks to travel in a first-class compartment) The second incident was related to Mrs. Rosa Parks in Montgomery in Alabama, USA, who denied to vacate her seat in a public bus. She refused to give up her right to board a public transport even on the pretext of being fined. It has been rightly said that the character of a person, is shaped in the crucible of the various experiences he/she confronts in a lifetime. Thus the making of the greatest human right's activist-Mahatma Gandhi can be credited to the discrimination faced by him at South Africa.

Successive incidents of racial discrimination followed the train incident, which offered Gandhiji a taste of what he could anticipate in South Africa. These incidents exposed the brutality of untouchability, which was pursued by the white rulers in South Africa. Gandhiji encountered the first shock in the court in South Africa, where he was directed to take off his turban. Shortly thereafter when he was transferred to Transvaal in 1893 for work, he defied the South African law by travelling in the first class compartment of the train. When Gandhi, the young barrister, refused to move to the lower class, he was thrown out of the train by the railway official.

His baggage was also thrown out on the platform. Gandhiji felt so humiliated by this incident that he began to entertain the thought of leaving his job and going back to India. But soon he realised

that the insult that had been meted out on him was only a thing of the surface. Whereas deep below lay the epidemic of discrimination on the basis of colour. Thereafter he was determined not only to continue his job but also to eradicate the disease of racial discrimination, without being perturbed by the sufferings he would have to face. After the various disgraceful mortifications when Gandhiji ultimately reached Transvaal, he was the same Gandhi but yet a new Gandhi because he was infused with the spirit of ameliorating the masses.

Gandhiji and The Right To Equality-

The first steps that he took in his long struggle for human rights, was to end the discrimination of black and whites in South Africa and gain the Right to Equality. Just as untouchables are relegated to remote quarters of a town or a village in India, similarly, Indians were excluded from the mainstream and were relegated to remote locations or ghettos. In the midst of such a situation, due to the negligence of the municipality, plague spread in one of the gold mines in Natal in South Africa. Despite this, the Indians were held responsible for everything and were blamed for being unhygienic and not keeping their houses and surroundings clean. Later, the municipality ordered the expulsion of Indians from the Ghettos as they wanted to burn the ghettos. It was during this time that Gandhiji for the first time came on the forefront to stand up against this atrocity of the white rulers. Gandhiji took up the matter in the court, fought the legal cases and got the municipality to pay compensations. Thus, he fought for "untouchables", whether they were Indians or other blacks, in South Africa.

Gandhiji considered that racial discrimination is contrary to the ethics of love. Out casting a particular human group in the society is also a form of violence. For spreading the feeling of love in the society people should reach out to members of other cultural, social and ethnic groups instead of excluding them. His life for twenty one years in South Africa and thirty years in India was dedicated for the cause of the down-trodden and oppressed who had been segregated and ill-treated for several years in the name of the dreaded apartheid. This inspired millions of people all around the world. On his return to India Gandhiji saw that the ancient custom in India had segregated an appreciable section of the community, this section known as the untouchables, were denied the basic human rights and equal opportunities. He professed novel methods to ameliorate them. He believed that what the weak and the suppressed need to be encouraged to stand up and fight against any unjust system. He also stressed on the use of soul-force, which according to him was the most effective weapon of the weak in this noble fight for social justice and equal rights. He said that this weapon is even more powerful than the atom bomb, and it is this weapon that will arm a nation or a person with the requisite courage to fight the forces which deny fellow human beings their right to live indignity. On gaining the leadership of the Indian freedom movement he got the Congress Working Committee to devote itself to the cause of the Depressed Classes. They decided to be dedicated for giving a better life to the depressed classes and improve their social, mental and moral condition. They would be encouraged to send their children to national schools. They would also be provided with the basic facilities from which they were deprived. He believed that the root of all the economic and social disabilities lay in the denial of Temple entry for the untouchables. So the

Temple entry for 'Harijans' became his main motive of concern. He also coined a new name, "Harijans" for the untouchables, meaning -the children of God.

Gandhiji and The Right To Freedom-

Gandhiji also believed in the Right to freedom of every individual. He therefore worked for it throughout as his main aim in life was to get every individual of India freedom from foreign rule. His concept of freedom went far beyond mere political independence. The 'Swaraj' of his dream recognized no race or religious distinctions. He declared on one occasion that he did not want India to win its freedom at the cost of the vital interests of the untouchables. He reverberated his thinking in the following words in his weekly Young India just before the Karachi Congress, "Swaraj is to be for all, including the farmer, but emphatically including the maimed, the blind, the millions". Gandhiji's technique whether it was for the achievement of India's freedom or for the upliftment of the untouchables in this country was unique. For him there was no significance of India's freedom without the rehabilitation of the discriminated sections of the Indian society, who had endured several atrocities and humiliations for centuries. Thus the mission of Gandhiji was to stand up for eradication of discrimination in all its forms and manifestations. The provisions of the Constitution reflect the earnestness and sincerity with which the Constituent Assembly gave legal form to the assurances given by Gandhiji during his lifetime, to the Scheduled Castes and Tribes.

Gandhiji and The Rights Of Women-

He tried to improve the status of women through equal rights and empowerment and by creating public awareness. From the very Telling Stories of Injustice Discuss the stories of injustice that you have personally experienced in reference to your response and any human right that may have been violated. Write out the story. Try to capture the exact phrases or words the storyteller uses.

47beginning of his political career he worked relentlessly to improve the lot of women socially, politically and economically and restore them back their genuine rights and privileges. He believed in the concept of 'Sarvodaya', meaning comprehensive progress of both men and women. As he had utmost faith in the inherent talents and capacities of women, he wanted the society to make full use of their potentialities and not just think them to be fit for homemaking. He held women in high esteem. His view regarding women rights is evident from the following statement: "woman is the companion of man gifted with equal mental capacities. She has the right to participate in the minutest details of the activities of man and she has the same right of freedom and liberty as he. She is entitled to a supreme place in her own sphere of activity as man is in his."

Gandhiji and Rights v/s Duties-

Gandhiji believed that in a democracy obligations take precedence over rights. Gandhiji believed that people have no natural individual rights. He believed that as all human beings are interdependent on each other, rights can only be earned through the performance of duty by every individual. Thus in 1940 he reacted to the list of rights had cabled by H G Wells in the following manner: "Begin with a charter of duties of man and I promise the rights will follow as spring follow

winter”During his fight for human rights, Gandhiji tried to educate the people that rights and duties are two sides of the same coin. To enjoy rights every individual must first perform their duties. If everyone discharges their duties their rights will be protected automatically of all. That is why Gandhiji warned the people of the India in the following manner, just before independence: "the great evil that is afflicting our society today of everyone craving to have rights but not duties. If all simply insist on right and no duties, there will be utter confusion and chaos. If instead of insisting on rights everyone does his duties, there will immediately be the rule of order established among mankind. I venture to suggest that rights that do not directly flow from duty well performed are not worth having. They will be usurpations sooner discarded, the better".

Gandhiji and Education-

Gandhiji believed that education was the most powerful weapon that would make the people aware of their rights and duties . It would also build their character in such a way that they would not hesitate to fight for their rights. He rightly said-“A building erected on that foundation will last forever." Gandhiji has gone but his thoughts remain. He continues to inspire the people who work for human dignity and freedom throughout the world. World civil rights leaders-from Martin Luther King, Jr.to Nelson Mandela-have credited Gandhiji as a source of inspiration in their struggles to achieve equal rights for their people. Many of the resolutions and activities adopted by the UN related to human rights have been inspired by Mahatma Gandhi. As a tribute to him the United Nations has declared October as the International day of nonviolence.

Comprehension Questions

- What are rights?
- What is meant by human rights?
- Why are human rights considered to be inalienable?
- Why is it said that human rights are dynamic?
- How human rights facilitate us in our day-to-day lives?
- Specify the two broad kinds of rights proclaimed in the UDHR?
- Can you recall some of the salient features of the UDHR?
- International Bill of Human Rights is made up of which instruments?
- “Right and duties are supplementary to each other” Explain.
- What role did Magna Carta play in the promotion of human rights?
- How did the American and French revolutions become the source of human rights in the modern world?
- Write the contribution of UNs in the promotion and protection of human rights.
- To what extent is the Constitution of India compatible with the United Nations Declarations of Human Rights?
- How do the fundamental rights of Indian citizens ensure the promotion of human rights?

- An advertisement, for a website says that two prospective candidates are rejected in a job interview as they are not listed and connected through a ‘job portal’ without even being interviewed. How does such an advertisement affect a person’s human rights?
- One would expect human rights to be more evolved in developed countries. Which developing countries have excelled in certain areas of human rights?
- Please spell out in bullet points ‘life with dignity’ and ‘life without dignity’?
- Can you think of anyone or a group of people whose rights have been violated and how you can help them?
- List out 5 common violations of human rights due to stereotypes/ prejudices/societal norms. Give reasons
- Compare the views of Mahatma Gandhi and Martin Luther Jr. regarding human rights
- How is the ideology of Gandhiji regarding human rights relevant in the contemporary world (or present scenario)

Project Work/ Research

1. Draw a map of your town (or neighborhood in the case of larger communities). Include your home, major public buildings (e.g., parks, post office, city hall, schools, places of worship) and public services (e.g., hospitals, fire department, police station) and any other places that are important to the community (e.g., grocery stores, multiplexes, cinemas, fuel stations).

a. When the map is complete, analyze the maps from a human rights perspective. What human rights will you associate with different places on the maps? For example, a place of worship with freedom of thought, conscience, and religion; the school with the right to education; the post office with the right to information, to privacy, and to self-expression.

b. As you identify these rights, look up the relevant article(s) in the UDHR and write the article number(s) next to that place on the map.

2. Collect newspaper clippings on violation of human right of children and also mention the provision provided by the Constitution of India for the protection of those rights.