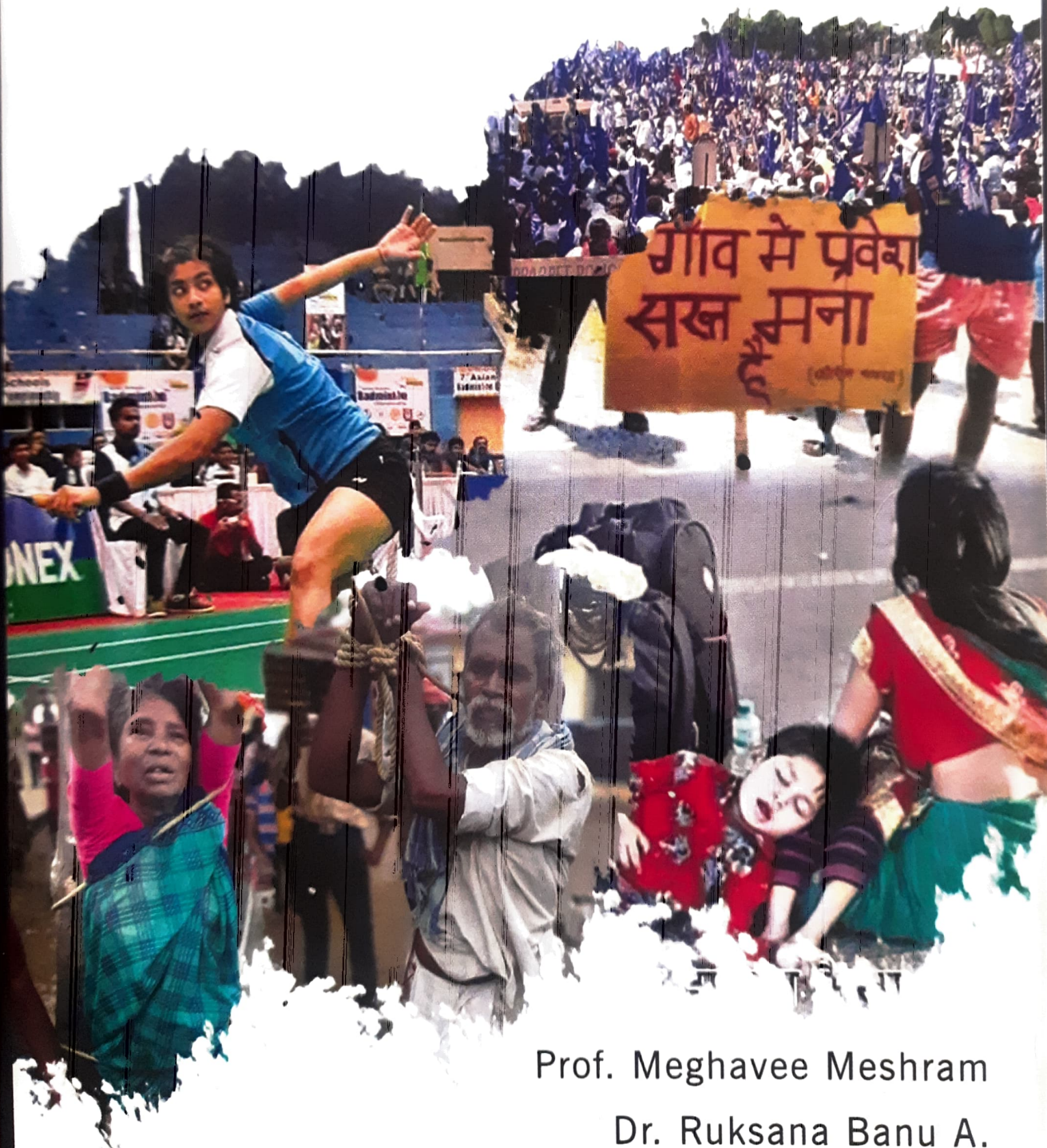


HUMAN RIGHTS OF INDIGENOUS PEOPLE :

Issues and challenges in 21 st century



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Issues and Challenges in 21st Century

MISS. MEGHAVEE MESHARAM

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H. S. R. A PUBLICATIONS

Published by

HSRA Publications 2022

#02, Sri Annapoorneshwari Nilaya, 1st Main,

Byraveshwara Nagar, Laggere,

Bangalore – 560058

Sales Headquarters – Bangalore

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ISBN: 978-93-5506-229-1

First Edition 2022

No. of Pages – 308

₹ 999.00

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Human Rights and Indian Constitution

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Introduction:

Modern states are welfare states. The main motto of the State is to protect the human being from all sorts' exploitation and create an environment where in he can develop his personality fully. Aristotle, the father of political science says the basic aim and objective of the state is all-round development of individual personality. But for that he needs certain rights. These rights protect them from all forms of violence, atrocities and exploitations and pave the way to lead a respectful human life. These rights are integral part of the socio, economic, cultural and educational development of each and every human being.

Human rights are the basic rights of human beings. These rights are helps them to lead a respectful and dignified life in the society. These rights are said to be natural rights. These are enjoyed all human beings irrespective of their caste, religion, gender, age, class, creed belief etc. These rights are available to all the human beings of the world for the simple reason that they are human beings .Almost all democratic countries have granted these rights to its citizens. At the same time U N O declared Human Rights on 10-12-1948, which is applicable universally to all the human beings irrespective of their citizenship without any restrictions and limitations.

Our nation was one of the original signatories to the International Covenant on Civil and Political Rights and therefore the framers of Indian Constitution were influenced by the concept of human right and recognized as well as guaranteed most of the human rights which were subsequently embodied in the International Covenant 1966. The Preamble of the Indian Constitution reflects the inspiring ideals with the specific mention of "dignity of the individual". The framers of the Indian constitution have incorporated these rights in third and fourth chapters of the Constitution. The rights granted in the third chapter are justifiable rights. Vulnerable groups.

The Constitution of India not only granted rights to its citizens but has given Constitutional protection to enjoy these rights without any disturbance. The Constitution of India granted these rights as the economically and religiously weaker sections of the society were exploited at every walk of the life by the rich and upper caste people. Powerful and influential people used their position and power indulged in all sorts of violations. So, the framers gave constitutional rights to all the citizens without any discrimination to protect the Therefore, we must be thankful to the framers of the Constitution for taking such a bold step to protect the weaker and vulnerable sections of the society. M. H. Beg defines, "Human Rights imply justice, equality and freedom from arbitrary and discriminatory treatment." David Selby defines Human Rights as, "They pertain to all persons and are possessed by everybody in the world because they are human beings, they are not earned, bought or inherited nor are they created by any contractual undertaking."

Human Rights under Indian Constitution

Human Rights specially political and civil rights declared by the UN are available in III chapter as fundamental rights. We can list these rights as follows.

- Under Art. 3 of UDHR every person has right to life liberty and security. Art.21 of the Indian Constitution guarantees these rights to its citizens.
- Art. 4 of the UDHR say that no one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms. Whereas Art. 23 of the Constitution prohibit all tariff inhuman beings and beggar and other similar forms of forced labor.
- Art. 7 of UDHR speak of equality before law and nonsdiscrimination. In Indian Constitution Art 14 and 15 deals with this.
- Art.32 of UDHR deals with right to effective remedy, the same is found under Art. 32 and 226 of the Indian Constitution.
- Art 9 of the UDHR deals with right against arbitrary arrest, detention right to habeas corpus. Under Indian Constitution Art.22 deals with arbitrary arrest and detention and Art. 32 deals with habeas corpus.
- Art. 11 of the UDHR say about the rights ex-post law, same is found under Art. 20 of the Indian Constitution.
- Art.13 Of UDHR gives freedom of movement. Indian Constitution has granted this right under Art.19 [1] has granted this right to Indian citizens.
- Art.18 of UDHR gives freedom of thought, conscience and religion. Art.25 [1] of the Indian Constitution has granted the same to its citizens.
- Art.19 of UDHR grants right to freedom of opinion and expression, the same is available to Indian citizens under Art.19[1]

- Art. 20 of the UDHR give the right to freedom of peaceful assembly and association, the same is found under Art. 19[1] of the Indian Constitution.
- Art. 21 of the UDHR gives right to equal access to public service which is available under Art.16. It gives equal opportunity to all citizens in matters related to public employment.
- Art.22 of the UDHR gives right to social security, Art.29 [1] of our Constitution grants the same to its citizens.
- Art. 23 of the UDHR gives right to form and join trade unions. The same is granted under Art. 19[1] of our Constitution.

Certain rights given by through UDHR are available to Indian citizens in the IV chapter of our Constitution. They are as follows.

- Under Art, 23 of the UDHR we have right to work, to free choice of an employment, to just and favourable conditions of work etc. Under Indian Constitution Art., 41 direct the State to make effective provision for securing the right to work, old age and sickness pension etc.
- Under UDHR Art.23 speaks of right to equal pay for equal work. The mention of the same is found in Art 39[d] of the Indian Constitution.
- Again Art 23 of UDHR gives the right to just and favourable remuneration. Art. 43 of our Constitution speak of living wage to all the working class.
- Art 24 of UDHR grants the right to rest and leisure. The same is available under aArt.43 of our Constitution.
- Art. 25 of UDHR speak of standard of living, which is granted to Indians under Art.39 and 47.
- Art.26 of the UDHR gives right to education and free education in elementary and fundamental stages .Art. 41 and 45 of our Constitution grants the same to its citizens, which is also available under Art 21.
- Right to proper social order is granted under Art. 28 of the UDHR. Art 38 of our Constitution grants to its citizens.

But there are certain rights which are available under UDHR but not available to Indian citizens. They are not included in Indian Constitution as they find place in one or other provisions of our Constitution. But in India, the Supreme Court has propounded the theory of 'emanation' has defunct from the traditional view that Part III of the Constitution provides a comprehensive list of Fundamental Rights. It means that even though right is not specifically mentioned in Part III, it may still be regarded as a fundamental right if it can be regarded as an integral part of a named fundamental right; in other words, "it 'emanates' from a named fundamental right or its existence is 'necessary' in order to make the exercise of a named fundamental right meaningful and actual".

Applying the 'emanation' theory, the Supreme Court has evolved the following unremunerated rights as, Fundamental Rights:

- The right to privacy (as an emanation from Arts 19(1) (d) and 21).
- The right to human dignity (as an emanation from Arts. 14, 19, 21).
- The right to travel abroad (as an emanation from Art. 21)
- The right against torture, cruel or unusual punishment or degrading treatment, (as an emanation from Art. 21); such as solitary confinement.
- The right to speedy trial (emanating from Art. 21).
- The right to free legal aid in criminal trial (from Art. 21).
- The right against delayed execution.
- The right against custodian violence.
- The rights to shelter, to doctor's assistance, the right to health.
- The right to pollution free environment.
- The right to education of a child until he attains the age of 14.
- The freedom of Press, and right to listen, and right to know. (From Art. 19(1) (a)).

Conclusion

Most of the times, it is said that fundamental rights have been borrowed from US constitution. But it is to be remembered that majority of the rights have been borrowed from Universal Declaration of Human Rights. Many provisions of the UDHR have been incorporated in our constitution with minor adjustments to our socio-economic conditions. Human rights are at the heart of the Sustainable Development Goals (SDGs), as in the absence of human dignity one cannot hope to drive sustainable development. Only human rights can ensure that people fully improve and build a world that is better, more resilient, just, and sustainable.

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Human Rights in India Media and Human Rights

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Introduction

"Press freedom is the cornerstone of Human Rights. It holds governments responsible for their acts and serves as a warning to all that contamination is an illusion"

In a democratic setup "Media is the Fourth Pillar of Democracy apart from the three pillars Viz. Judiciary, Legislative and Executive"

In a democratic society, free media can be a powerful instrument against abuse and violation of human rights. In an illustrious work edited by Amartya Sen, the Nobel prize-winning economist makes an interesting comparison between post-independent China and India. These two countries became independent almost at the same time. However, China made rapid progress in many spheres of social and economic development whereas India surpassed China in the area of media freedom. India could effectively address famines and many other social issues. This feat was made possible because of the multi-party system and free media. The free media provided warning signals of future crises. These warning signals forced preventive actions. Right to food is an important human right and hunger is a significant deprivation. Therefore, free media can be used by human rights groups effectively in their struggle for the protection of human rights.

The most widening and glaring feature of human rights is that "they may be difficult to express but impossible to ignore". The theorists, the politicians, and the statesman may quarrel about the forms of government or the principles of statecraft; but they cannot repudiate the acts of torture, hunger, genocide, arbitrary detentions in concentration camps, and the like. The media have strong objectives and ethics to safeguard Human Rights, especially in a democratic setup; it is believed that the media is used to play a very crucial and influencing role to create awareness among the citizens about violations of their rights. However, when we think in terms of reality it is not the case. Some have forgotten the ethical role in safeguarding Human Rights from violations to a

large extent. For instance, the press, televisions, theaters through movies and drama, non-government organizations, etc. are acting and giving the poses as if they are the most sincere and honest agents to safeguard Human Rights. In reality, they play an opposite role in the name of protection of Human Rights. They end up exposing the privacy and secrecy of the life of the people or society by disguising it as public entertainment while adding some color and spice to the real facts. It does not mean that all media houses are biased by adopting this type of business and culture. The money-making business and a sudden growing tendency among media keeping one-point program or objective of safeguarding the vested interests of a particular community/ group/politicians or society at large has taken center stage. Several international treaties, conventions, and constitutional and legal measures recognize human rights. Right to education, health, right to life, right to privacy, right to free speech, fair trial, right against abuse, right to form an association, right against illegal detention, right of movement, right to information, etc., form a wide spectrum of human rights that need to be zealously protected. The media need to play an important role in this crusade against the violation of human rights. It can provide for State and non-state actors' alternatives to violation of human rights.

Conceptual Description

The concept of Human rights is a remarkable contribution of classical, medieval, modern, and contemporary social and political thought to the culture and civilization of mankind. The case of human rights has now assumed significance of its own because of the new realization. The concept of human rights came into existence in 1948 with the UN's Universal Declaration. To that extent, in India, the National Human Rights Commission came into existence in the year 1993, with the protection of the Human Rights Act-1993. However, there is still a lack of awareness about human rights-related issues. The reporting and promotion of these issues and exposure to the violation of Human Rights media can serve in the interest of human rights. The media can play a pivotal role by way of building up public opinion and also by impressing on the government the need to incorporate the subject of human rights, both in schools and also in police training academics and also in the training institutes for municipal councils, corporations, and other revenue departments.

Man as a member of human society has some rights to service as well as to make his life better. Human rights are, therefore, concerned with the dignity of the individual and the level of self-esteem in that service, Personal identity, and promoting Human community.

According to the American secretary of state, human rights have three important features. "First there is the right to be free from government violation of the integrity include torture, cruel, a person such violation inhuman,

degrading treatment or punishment, arbitrary arrest or imprisonment. Second, there is the right to the fulfillment of such vital needs as Food, Shelter, healthcare, and education and third, there is the right to enjoy civic and political liberties"³. Human rights have no single and simple conception of its real meaning. It has varied from time to time, place to place, people to people. The real meaning keeps on evolving with the changing times and under constantly shifting social and economic conditions. As an Indian eminent writer, S.C Kashyap opines, the foundation norm governing the concept of human rights is that of the respect for human personality and absolute worth, regardless of color, race, sex, religion and for the adequate development of the human personality and human happiness without getting involved in definitional controversies. Therefore, human rights may be said to be those fundamental rights to which every man or woman inhabiting any part of the world should be deemed entitled, merely by having been a human being.

Man is born free. But everywhere he is chained. Sometimes he finds it difficult to perform his duties. Sometimes it is difficult for him to get his rights, demanding his rights also become his duty. So, it seems human rights and duties are complementary and supplementary to each other. In an absolute sense, human rights and duties were born when man was born and shall survive as long as man survives. All are equal. But some are more equal than others. Partialities in human rights and partialities in human duties are visible in our society on many occasions. Now the question that would arise is how one should perform human duties, how one should fight for human rights, how one should protect against the violation of human rights and human duties. Here comes the role of Media.

Human Rights and Role of Media

Media is not a judge, not an advocate, not an activist, not a social agent, or not a social reformer. Media is a mirror; it is a torchbearer, a catalytic agent, which tries to give society new directions or new dimensions. Media has emerged as an industry; its primary concern is public utility service. The realities affect coverage of issues related to natural human rights and the consequence of human rights and human duties. The print media is now trying to mold public opinion about human rights and human duties.

In our country the role played by media in the struggle for the protection of human rights would increase manifold in the coming days as media penetration is going to multiply. The studies were done by the World Association of newspapers exposing the declining popularity of print and electronic media in the western world due to the onslaught of the internet. However, the scenario in India differs. In India, all forms of mass media like print, Television, Radio, and the internet are expanding. This unprecedented expansion of mass media is

likely to continue for many more decades in our country. The multiplicity of media and its pluralism can be useful to maximize human rights coverage in the media. However, the homogenization of content despite diversity impedes this struggle for improving human rights coverage. Media is a reflection of society. Media response to a violation of human rights and media perception of human rights issues would change if the human rights movements are strengthened. Media advocacy can maximize the coverage of human rights issues.

Media as a Barricade against Human Rights Violation

The violation of human rights is inexcusable at every level. We must empower ourselves to bring the critical issue of hunger, human development, gender inequality, sustainable employment, and environmental protection. The media also suffers from a deep elitist bias. This bias is blatantly clear when the human rights of the rich and the middle class are under question. Nothing is wrong with upholding the rights of the privileged but, the rights of the underprivileged should receive the same attention if not greater attention.

Now social media such as Facebook, Twitter, Koo, Blogs are playing a significant role in reporting the violation of human rights.

Conclusion

The media views the violation of human rights as sporadic events and isolated happenings but the media fails to connect them with the social, political processes and the economic policies that lead to violation of human rights. This weakness is clear in reporting farmers' suicides or the starvation deaths of handloom weavers', atrocities on migrant laborers, or the tribal unrest. Of course, there are some notable exceptions to this mainstream trend those outbreaks the mass media. The brazen commercialization of media, the trivialization of the content, sensationalism, etc., create a great disconnect between the media and the people. Thus, the mass media is devoid of mass reality. The media obsessed with reality shows, the personal and private lives of celebrities ignore the real lives of millions of people. Media suffers from a content disease called celebrity gauging and crime chasing syndrome. In such a media milieu, human rights coverage is an obvious casualty. Civil society should act as a watchdog. India urgently requires a media literacy movement. A critical evaluation of media should form part of the academic curriculum of schools and colleges. A grassroots social pressure would only provide a human rights perspective for the media.

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Human rights are fundamental freedom that an individual in society is entitled to; these rights are not exposed to any conditions. Ever since the Second World War, countries around the world have given a great amount of significance to human rights and over the past few decades, human rights have been universally adopted. Most countries have rules and regulations which protect the human rights of individuals; however, still, some human rights violations take place across the world. We can define human rights as a set of basic rights that individuals around the world deem are essential, this includes freedom of speech, freedom of religion, rights to health, rights to education, etc. Human rights allow individuals in a society to live peacefully and harmoniously, it is important for how one communicates to others at different levels of society. Upholding and implementing human rights are key factors to uphold justice, mutual respect, and dignity in society. Violating human rights indicates that basic human moral rights are dishonored. Therefore, it is important to educate and create awareness about human rights in a society so that one does not turn a blind eye to human rights violations.



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