



Human Rights Awareness in Slum Dwellers “Special Reference to Bangalore Urban District”.

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ABSTRACT:

Human right issues did not attract the attention of thinkers, politicians, scholars, academicians and common lay men before the Second World War II. The Second World War opens the eyes of the public mainly due to huge expense of war and its destructive impact on human civilization. Measuring the dangerous impact it was evident that it was the outcome of number of reasons which is embedded with exploitation, greedy nature, poverty, domination, racial hatred, etc,. Objective of the paper is to analyze the origin and historical perspectives of Human Rights in Indian Context. And to examine the nature and functions of Human Rights Commission in India and Karnataka To study the awareness of Human Rights among the selected Slum Dwellers in Bangalore. And the study of the problems pertaining to Human Rights among the selected Slum Dwellers in Bangalore.

Keywords: Human Rights. Slum Dwellers. Civilization. Commission. Labor.

INTRODUCTION:

Majority of people in India are ignorant of their rights, they are not aware as to what rights are given to them by the state or the rights which they themselves possess. Thus, whenever there is an infringement of such a right most of the time they do not realize as to the violation. Working manner of courts is not adequate for majority of Indian people. There is a need for an institution, which is dedicated completely towards protection of human rights especially for Slum Dwellers and Economically Weaker Sections of the society.

These were not new in the world. They existed on this earth from the time of inception. During the early period human beings have been struggling on this earth for survival. The process of survival for all people has been difficult and at times precarious. It is mainly due to the scarcity of means of survival unevenly owned and

distributed. As a result some of them had all basic facilities both in terms of material and mental knowledge while the remaining large number of people possessed nothing but their only labour power. This difference arises problematic costing as to why this type of discrepancy in terms of ownership of factors of production except labour for others when all human beings are akin in terms of biological nature. From the initial periods onwards human beings have been struggling to maintain the survival of life in a happy way while a few have been doing to live in disharmony.

It gave birth to the question of right. This creates struggle among human beings from the inception of earth. The theme of the struggle was and has been to whom and to what extent the space should belong. To understand this over a long period of time; it has evolved some basic principles which revolves around the norms of humanism. It is a qualitative world which consists of attributes ascribed by the people, denote a paradigm of ideological structure in which human being were / are supposed to live as fellow human beings. This leads to the word humanism developed out of the feelings of pain, sorrows, and sufferings, which every individual I human being undergoes if any injustice is inflicted by another fellow human beings. In addition to these, human beings have also recognized the importance of democratic system of governance and share and distribution of all product to means of resources without any type of discriminations and prejudices among them are fundamental rights. The evolution of all these has not been a sudden development but it has been a result of long, continuous struggle of human beings.

India has a tradition of respect for human rights, which finds a mention in ancient scriptures and epics. During the freedom movement with vision and foresight, Indian leaders included human rights in their agenda for post independent India. Human rights find a place in the constitution of India as Fundamental Rights. India enjoys a vibrant and participative democracy with a free press and an active judiciary. In a country of continental dimensions with diversity of languages, religion, etc. social tension and dissonance is but natural. When political violence threatens the existence of democracy, the state has to take appropriate measures to safeguard the lives of its citizens. What is more important is that the state is fully aware of its obligations to eradicate these violations and it takes prompt measures to deal with the errant personnel.

The term human rights in a 20th century name for what has initially called natural rights or in a more exhilarating phase, rights of man, these rights of man had place in all developments of the world from the time immemorial.

On Indian perspective point ancient Indian philosophers and thinkers expanded a theory of higher moral value over and above the positive law and this was developed almost 5000 years ago. It is interesting to note that term of human rights is neither entirely western nor modern. Rig Veda clearly narrates three civil rights. They are Thana (Body), Skridhi (Dwelling Place) and Jibhasi (Life). Mahabharata also tells about the importance of individual (civil liberties) in a state.

Concept of Dharma - rights and duties of individuals, classes, communities and castes has been delineated in our scriptures. Before the second century BC Indian state could boast of elected kinyas. Arthashastra elaborate on civil and legal rights first formulated by Manu which also included in human rights. System realized

his goal of life within the parameters of the social norms of morality. It was the supreme law, which sustained individuals together in society.

CONCLUSION:

For maintaining a good living two factors are very important, one is space of one's own and second is the time to live in the space. But these factors alone never provide a living until these were endowed with the required level of resources, which could be changed in a time scale for productive uses. The utilization of spaces depended on and now continuing too on availability of self-labors and labor for others. The first one never creates any problem of exploitation but labor for others creates the problem of exploitation. One of the prominent institutions striving for protection of human rights in Karnataka is Karnataka Human Rights Commission.

The commission can be approached by any people when any of their rights are violated and at times if there is violation of human rights and the matter is of great concern, the commission Suo motu into cognizance the matter and provide for appropriate remedial solution. According to the National Human Rights Commission, human rights means that the rights relating to life of property, equality and dignity of the individual are guaranteed by the constitution or embodied in the International Covenants and enforced by the courts of India.

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