

## **CHAPTER – VII**

### **Human Rights Movements and Social Justice in India**

#### **7.1 Human Rights and Social Security**

Basic rights to life which are indispensably required for an individual to lead a life of security, justice and human dignity constitute human rights. Human Rights are central to democracy and form the basis of equality, freedom, and justice without which an individual in the society is reduced to a slave. We all know that slavery has been banned as it has been hostile to human existence in society. No society can claim to be civilized if human rights are grossly violated.

The practice of slavery has been abolished as it is inimical to humanity as well as to decent, democratic human existence in society. It has been universally condemned as it has disgraced the humanity. Life without freedom, democratic right, social, political, and economic equality, honour and dignity etc. is slavery. Slavery is a state of denial of rights and freedom, of deprivation and oppression, of exploitation and injustice, insecurity and danger of the existence of life. Slavery negates honour and dignity to individuals in society and has nothing to do with protection of rights and freedom and prohibition of all types of violence. It cannot guarantee the rights of people. In society justice is a myth if the basic rights of people are diluted and denied.

Right to life is the foundation of all rights that people enjoy. It is the most important of all rights. If man is deprived of right to life, all his rights prove to be meaningless and useless. Man can acquire strength and enjoy his other rights only if he is allowed the right to life. This right to life is based on the instinct of self-preservation. Hence, it is one of the fundamental duties and responsibilities of the state to ensure its citizens' right to life and provide adequately for the safety and security of their life. The State needs to protect the life of an individual against possible attack by other members of the society.

Right to life is specific to human being in society. Man is born with the rights which he is entitled to enjoy in society and of which the democratic state cannot

deprive him. "Man is a social animal" and he is supposed to live in a civilized society to lead a civilized life. The rights which People are allowed to enjoy in the society are known as civil rights which cannot be violated, and the violation of civil rights stands for the violation of human rights. No civilized society permits the social situation and the State system to deprive its members of those rights which are essential for a decent social life. Civil rights are normally guaranteed by all democratic States to its citizens for the development of the individual personality. They contribute to the facilitation of all-round development of the individual personality. In addition to the basic rights, the State needs to provide guarantee against economic insecurity and exploitation, opportunities for education, to preclude disparity and discrimination and to ensure equality in all fields.

## **7.2 Human Life and Natural Rights**

Rights are basic to human life. Everybody has the natural right to lead a normal life. Even an individual has no right to terminate his own life. An individual has life to live and enjoy because man is born free. To restrict freedom or to deny one's natural rights is a violation of natural rights and a denial of natural justice, not to put an end to it. Hence to commit suicide is an offence. It is a crime or vice or sin as it is interpreted. So, suicide is discouraged from the individual as well as social point of view. It is judicially prohibited in all countries of the world. Society condemns suicide and denounces the situation that leads or compels an individual to commit suicide. There are score of incidents of suicidal death in our society.

## **7.3 Suicide or Death Penalty – A Violation of Human Rights**

Death is thought as a way of relief from unbearable memories by those who attempt to commit suicide. The poor and destitute commit suicide to get relief from poverty, some commit suicide to get relief from the burden of debt, to forget insult and humiliation, to protest discrimination, exploitation and injustice. There are several incidents of dowry suicidal death. Women attempt to commit suicide or commit suicide to get rid of family or social violence against

them. Hence, suicide is the consequence of violation of human rights. Law of the land permits the State to sentence a murderer or one who is convicted of heinous crime to death and it deprives him of his right to life. But this is a wild justice, and civil society does not approve of death-penalty.

The path of suicide is often chosen by an individual when he/she is not able to brave an awkward situation of life. He/she is compelled to end his/her life to save his/her honour, prestige and dignity. Women are sometimes heard to have committed suicide to be relieved of humiliation and endless torture in their in-laws' houses. It is also heard that an aggrieved woman has been compelled to commit suicide in protest against denial of justice in society. One such an incident occurred in a village (Manickchak) of Malda. A woman set herself on fire after she had been raped by a neighbouring youth, and she failed to get justice in a Kangaroo Court<sup>35</sup> (The Statesman, 4.4.2014). She killed herself to protest injustice but she did injustice to her own life, for she was born in this world, not to commit suicide. Her suicide was a crime in the eye of law.

M. Karunanidhi, President of the DMK party, is opposed to capital punishment. "Reflecting party provided M. Karunanidhi's long-stated position, DMK today (Feb 15, 2014, The Statesman) pitched for abolition of death sentence, emphasizing that capital punishment would "neither eradicate nor reduce crimes" (Feb 16, 2014 The Statesman)<sup>36</sup>. The party expressed grievance over the government's indifference to the persistent pleas against capital punishment. The DMK President has been insisting on abolishing death sentence which can only take away lives in an inhuman manner." The party stated: "Change of heart is needed for eradicating crime and death penalty will not be an appropriate solution to this. Hence, the Centre must bring amendments to this law to stop and abrogate death penalty." The DMK resolution assumes significance in the backdrop of persistent pleas for commuting death penalty of three convicts in the late Prime Minister Rajiv Gandhi's assassination case."

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<sup>35</sup> The Statesman, 4.4.2014

<sup>36</sup> The Statesman, 16.2.2014

### **7.4 Meaning of Human Rights**

Human rights are considered as basic rights which most nations agree that all people should be allowed to enjoy natural rights in order to lead a normal, decent and dignified life. This principle holds that every living person should have those rights such as rights to freedom, justice, equality etc. which are basic to human life. **Longman Dictionary of Contemporary English** defines the term 'human rights' as "the non-political rights of freedom, equality, etc. which belong to any person without regard to race, religion, colour, sex etc." Human rights are the rights provided to people by state laws for satisfying their requirements and safeguarding interests. These rights are attached to the principle of humanity. The rights oppose any attempt of the State or its agencies or the society or any one to deny anybody's basic rights or to violate these. Human rights defend the basic rights of man and uphold their value. The exponents of human rights consider the basic rights of man to be inviolable everywhere and even on the battlefield. To violate the basic rights of war-prisoner is interpreted as a type of war crime. To torture and kill civilians during war is a gross violation of human rights. Human Rights are concerned with humanity, dignity and social justice.

### **7.5 Evolution of Human Rights as a Movement for Human Justice**

Human Rights have become a global movement to protect the basic rights of man against their violation and to let him live a life of man as man. The origin of this movement dates back to the post-World War II era. The War led to the gross violation of the rights of man, and the colonial rule that covered a larger part of the world denied rights to people and deprived them of justice, as it is historically branded as the rule of oppression and exploitation. The end of World War II led the World to awaken to the necessity of protecting the rights of people and then to render justice to them. The World leaders came to realize that human rights are the inherent, inalienable rights which every individual must enjoy as a human being.

“Human rights are those conditions of social life without which no person can seek, in general, to be his best.”<sup>37</sup> The world leaders laid emphasis on the basic rights of people which need to be protected against violation by the State.

### **7.6 UN Declaration on Human Rights**

“On December 10, 1948, the General Assembly of United Nations Organisation (UNO) adopted the UN Declaration on Human Rights, a document outlining tasks for the accomplishment of which all peoples and States should strive. The Declaration contains an enumeration of fundamental human rights such as equality without discrimination, the right to life, liberty and security of person, the right to the inviolability of dignity, reputation and the home, and to the protection of the rights by an impartial tribunal. The Declaration calls upon the States to incorporate in the Constitutions such as civil and political rights and freedom of thought, conscience and religion, freedom of convictions, peaceful assembly and association, and universal and equal suffrage by secret ballot. The Declaration also proclaims social and economic rights: the right to work and to equal pay for equal work, the right to form trade unions, the right to rest and leisure and to social security, the right to education, and the right to participate in the cultural life of the community. Exercise of real human rights depends on the actual conditions of life in society, on its social, economic and political systems”.<sup>38</sup>

### **7.7 The Indian Constitution— An Echo of UN Declaration of Human Rights**

The UN Declaration stresses socialism as the positive principle to protect people's rights and to ensure social justice. It announces its mission to stop exploitation of man by man. It proclaims moral, political and ideological unity, based on the community of interests and world outlook of the workers in order to usher in a new era of human rights and justice in the world. It stresses the deepening and broadening of socialist democracy with a view to ensuring

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<sup>37</sup> D.C.Bhattacharya , Indian Govt. and Politics , 2012

<sup>38</sup> Political Terms –A short guide , 1982, Novosti Press Agency Publishing House, Moscow

genuine freedom of development of the individual. A genuine government by people combining with the active participation of working people in running their State takes special initiative in protecting human rights. The legal guarantees are provided by laws that ensure the exercise by citizens of their constitutional rights.

The study of the Constitution of India reveals that the Constitution framers had been deeply inspired by the UN Declaration, 1948 on the matters of the "Fundamental Principles" and the "Directive Principles of State Policy." The 'Fundamental Rights' enshrined in the Constitution seem to be an echo of the UN Declaration of Human Rights.

### **7.8 Violations of Human Rights in India**

Since the independence of India in 1947 there have been many cases of violating the basic rights of people. There arose allegations against the Union Government and State Governments of not attributing importance to the protection of people's basic rights which are indispensable for normal and healthy social and political life. The indifference of the State to the improvement of people's living standard, to the protection of people's civil rights, to the need of providing social protection to the backward classes, women, children and minorities, to the protection of human dignity against police atrocities and administrative injustice has led to the emergence of the Human Rights movements in India. The United Nations initiated the movement as a necessary condition for international peace, progress and prosperity and in India, the movements have popularised themselves as the positive force of and initiative in rendering social, political and economic security to people and in ensuring social peace, progress and security.

The basic concern of the framers of the Indian Constitution was to ensure "justice – social, economic and political "to all citizen, and the Constitution has been so framed as to guarantee freedom, fundamental rights and freedom without discrimination. Parts III and IV of the Constitution provide for civil, political and socio-economic rights. This is a necessity that the government should adopt measures to protect the right of the socially and economically disadvantaged

classes such as the Scheduled Castes and Scheduled Tribes. Apart from these, the Government needs to make an attempt to improve socio-economic and political condition of all the people and those of all regions alike so that the disparity among them may be minimized.

Social and economic rights are judicially not justiciable and enforceable. These are emphasized in part IV of the Constitution of India. The Government of the India and State Governments have made impressive efforts to translate many of the Directives into practices. "The commitment to achieve sustainable development and the existence of process is for the promotion of human rights in a pluralistic Indian society can be considered as the hallmark of Indian polity."<sup>39</sup> But what now deeply worries us are the facts that human rights are being violated in various ways and forms which include the engagement or employment of children in hazardous jobs, cases of bonded labour, atrocities against Dalits ,custodial deaths, police atrocities, arbitrary restrictions on frivolous grounds to curb freedom of speech and assembly. These concerns have been the realities that lie behind the organization of human rights movements in India. Such realities are clearly hostile to human rights and thereby opposed to the principle of social justice. Police atrocities are violative of human rights. The police are often charged with excesses. Several allegations have been instituted against the army deployed in Punjab, and in North Eastern States of India. These actions are examples of violation of human rights and are branded and condemned as gross injustice.

### **7.9 Human Rights Movements and Social Justice in India** **Naxalite Movement and Human Rights**

The Naxalite movement in West Bengal was organised to protest social injustice, deprivation and exploitation of the weaker sections in the society by the stronger and richer classes. The exponents of this movement were of the view that rural poverty of Bengal was caused by exploitation by the wealthy and the strong upon the poor and the weak . Their movement could alone liberate the exploited class

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<sup>39</sup> D.C. Bhattacharya , 2012, Indian Government and Politics

from the oppressive hands of those who controlled and dominated the society of rural Bengal. The movement was a brave and strong voice of the deprived class of the society, but the State adopted brutal and inhuman means and ways to suppress it. The repressive action of the State against the Naxalite movement was condemned by the civil society and attracted the attention of human rights activists. This was, in reality, a movement for democratic rights of the oppressed and exploited segments of society for equality and justice. But the bloody paths which the Maoists chose and trod and are still treading in the name of social movement in the country is characterized of inhumanity, cruelty and barbarism and is openly charged with gross violation of human rights. In the perspective of broader humanity the Maoists movements in India may be described as wild and vindictive, and democracy does not permit it because the Maoist activists have had recourse to murder and bloodshed. Bloodshed cannot be the way of solution of any problem.

### **7.10 Imposition of Emergency in 1975 – A Challenge to Democracy.**

The imposition of emergency in June, 1975 is considered as the dark period of Indian democracy. Democracy in India was suspended and people were deprived of rights and freedom during emergency. Fundamental rights granted to people by the Constitution were deactivated and people's rights were denied and human rights were grossly violated. Numerous innocent people were sent to jail. This ended not here; they were inhumanly treated inside the jails. Opposition political leaders were illegally detained. Law ceased to exist, and J.P. Narayan and Justice Tarkunde strongly reacted to this situation and took the initiative in setting up Human Rights Organisations. Some black laws, and draconian rules were made and enforced to gag people's voice and to refuse democratic demands. Ghanashyam Shah observed, "..... This shaped the intellectual and political milieu that led to the origin of civil and democratic rights movements." The violation of human rights and freedom and denial of justice to people gave birth to human rights movements in which the principal aim was to restore rights, freedom to people and to ensure justice.

## **7.11 Movements Against Anti – People laws and National Human Rights Commission**

In view of several incidents of violation of human rights in India a number of human rights groups have been formed to protest atrocities, executive callousness towards basic rights of people, dilution of people's demands for justice and government agencies' non-interest in the question of security of life. These organizations continue to protest the cases of the violation and denial of human rights. They are very active in their efforts to protect rights and freedom of the sufferers or /and victims of social injustices in our society. They lead movements to create pressure upon the authority or government to render justice to the victims or to those who have been kept out of the ambit of justice. They have striven to shed light on several areas of violation of rights like the cases of bonded labour, labour in the form of slavery, police atrocities like illegal detention, torture in lock-ups and custodial deaths, crimes against weaker sections of society, acts of violence against women including dowry torture and dowry deaths, human trafficking, anti-people laws like TADA and POTA, violation of Forest Acts and oppression and exploitation of the tribal communities who fall victims to the process of urbanization and industrialization. Their displacement due to urbanization and industrialization is a flagrant violation of their basic right of shelter because they are not provided compensatory justice for rehabilitation. In this regard, the construction of Narmada Dam in Gujrat may be mentioned because in this process, scores of poor families have been displaced against their will or consent with no scheme from the government for their adequate rehabilitation. The displaced families have been rendered homeless and destitute and are presently beset with extreme poverty with no visible means of their livelihood.

The role played by various human rights groups is hailed as the social and human force to protest the violation of the basic rights of man and to bring justice to those who have been denied it. The groups have been able to influence all the three organs of government – the executive, the legislative and the judiciary. The government has been compelled to consider various demands of

the rights groups relating to human rights and the executive and the legislature have finally taken back the anti-people Acts like Maintenance of Internal Security Act (MISA),

National Security Act (NSA) and provided for compensation to the victims of mob violence and state neglects. Recently the National Human Rights Commission (NHRC) has directed the Government of India to compensate five Assam encounter victim families with rupees five lacs each for a suspected encounter case that took place in 2009.

“The NHRC has recommended that the Union Ministry of Home affairs pay a sum of Rs. 5 lakh each of the next kin of Prabhat Basumatary, Deithan Basumatary, Krishna Basumatary, Junish Ali and Bablu Ali, who died in an encounter with Assam Rifles at Akabasti village under Rangapore Police Station in Sonitpur district on April 19, 2009,” said in a statement issued by the NHRC. The Commission has observed that it has not provided any proof that any of these five men had either handled or fired the weapons allegedly recovered from the scene of the incident. Hence, it did not accept the report from the Assam Rifles in this matter. Further, there was no explanation offered by the Union Home Ministry to show that there was no violation of human rights in the incident and for that reason, the next of kin of the five deceased should be compensated, added the NHRC statement”.<sup>40</sup>

In view of rampant violation of human rights in the form of denial of justice, the government has also passed laws to protect the interests of the marginalised sections of society. Women are inhumanly treated in society as several reports and cases of violence against women reveal and thus confirm violence against women. Violence against women may be categorized into criminal violence, social violence and domestic violence. Laws have been made to protect women against those forms of violence. These forms of violence which are rampant in our society are set to deprive women of their rights to live as human beings.

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<sup>40</sup> The Statesman , 16.2.2014

It is strange to think that our society always neglected the members of transgender. It did not ever consider them as human beings only because of their gender problem or issue. Though biologically they are human beings and are born from the womb of human mother, neither the society nor the State so far recognized them as human beings. This attitude of the society and the State was quite unfortunate and is undoubtedly a matter of gross violation of human rights because members of transgender are human beings. Members of transgender have been long deprived of their basic rights in the form of recognition as human beings. They had been treated as creatures neither of human groups nor of animal group. They had no rights of human beings. In a recent land mark judgment the Supreme court has recognized them as a third gender and entitled them to all human rights.<sup>41</sup>

### **7.12 Judicial Activism and to Protect Human rights**

'Judicial activism' has now proved to be an effective tool for vindication of rights and dispensation of justice to people in the society. The judiciary in India has taken itself the duty of enforcing the basic rights of the weaker sections of the society through the progressive interpretation of law and taking positive actions thereupon. Recently, the Supreme Court issued notice to the centre and all states on a PIL seeking its direction to them to frame guidelines to protect the people from the north-eastern states in various parts of the country against alleged social discrimination."

The Apex Court initially expressed reluctance to entertain the plea on the ground that Delhi High Court was hearing a similar petition and it agreed to examine the issue after the "petitioners pleaded that racial discrimination is prevalent across the country and the matter can be addressed by the highest court."

The petition filed by seven advocates, highlighted the recent attack on north eastern people, including the death of Arunachal Pradesh Youth Nido Tania. They submitted "that there was no system in place by the Ministry of Home affairs to

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<sup>41</sup> The Statesman, 16.4.2014 – 'Transgenders Third Gender", SC ruling brings cheers to the transgenders...'

protect these people." The petition stated that "most of the people from the region, who return to their states, have one or two tales of horrid, unspeakable and unimaginable proportions where they have been discriminated, taunted, molested, raped - -- and all because of their outward appearances. "The PIL urged the court to ensure that the culprits of such racial discrimination are punished and to lay down guidelines to protect citizens against it."<sup>42</sup>

Judicial activism has undoubtedly sought to ensure and strengthen the basic rights of people in India. In *Maneka Gandhi vs. Union of India* case, the Supreme Court ruled "that the right to live is not merely continuous physical existence but it includes within its ambit the right to live with human dignity." In *Francis Coralie vs. Union Territory of Delhi* case , the Supreme Court held that right to live is not restricted to mere animal existence. It means something more than just physical survival. The right to live is not considered to be the protection of any faculty of limb through which life is enjoyed or the soul communicates with the outside world, but it also includes the rights to live with human dignity and that goes along with it, namely, the bare necessities of life such as 'adequate nutrition', 'clothing shelter' and facilities for reading, writing and expressing ourselves in diverse forms. Freely moving about and mixing and communicating with fellow human being and thereby gives effect to the directives given under Article 47 wherein the State was directed to raise the level of nutrition and standard of living." In **Peoples' Union for Democratic Rights vs. Union of India** case the Supreme Court maintained that "the non-payment of minimum wages to the workers employed in various Asian Projects in Delhi was a denial to them of their right to live with basic human dignity."

In **Chamile Singh vs State of U.P.**, the Supreme Court<sup>43</sup> argued and explained that right to shelter is a Fundamental Right under Article 21. Right to live

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<sup>42</sup> The Statesman , 14. 2.2014

<sup>43</sup> Initiated proceedings under land Acquisition Act by issuing notification under section 4 1 of the of Act to acquire the land for providing houses to persons belonging to SC/ST. The enquiry under section 5-A of the Act was dispensed with and the Government directed immediate taking up possessions . A division bench of Allahabad High Court repelled the challenge made to the acquisition proceedings. Before the Supreme court , it was

guaranteed in any civilised society implies right to food, water, decent environment, education, medical care and shelter. All civil political, social and cultural rights enshrined in the Universal Declaration of Human Rights and conventions or under the Constitution of India cannot be exercised without basic human rights. Shelter for human being therefore includes adequate living space, safe and decent structure, clean and decent surroundings, sufficient light, pure air and water, electricity, sanitation and other civic amenities like roads, etc. These are the basic necessities of survival with human existence. The State's duty is to ensure and provide these facilities to people as its primary obligation as a welfare state. As far as the basic objectives of the Constitution of India are concerned, the State of India is obliged to fulfil the basic demands of human life.

The decisions of the Court as mentioned above stress the state's duty and responsibility to ensure and provide to its citizens all that are needed to lead a decent human life. The term 'human rights' has a wide range of meaning and implication that includes not only the 'Fundamental Rights' granted to people through the constitutional guarantee but also all the rights necessary for decent life as contrasted with animal life. The State will necessarily ensure the provision for food, clothes and shelter to citizens as a positive step to protect human rights. The failure of the State in this regard is enough to interpret it as its denial of basic rights in the eyes of society as well as in the eye of the spirit of law or in the broader perspective of human survival. Hence it is the liability of the State to provide for adequate areas of livelihood to raise the level of nutrition and the standard of living under Directives 39(a) and 47. In this respect, it is an offence on the part of the State to allow discrimination and disparity in any way or form on the basis of rank and profession, class and creed, caste and colour, sex and gender. Even the children of prostitutes have right to equality of opportunity, dignity, care, protection and rehabilitation so as to be a part of the main stream of social life.

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contended that in all acquisitions for housing purpose conducting enquiry should be the rule and dispensing with such enquiry.

### **7.13 Government's Initiative to Protect Basic Rights**

It is an admitted fact that the Central Government and State Government have adopted a number of measures to protect the basic rights of the people of India in consistence with the spirit of the Preamble, Fundamental Rights and Directive Principles of State Policy. This initiative is the result of various human rights movements, judicial activism and the commitments of the parties in power to the people in different pre-election periods at the national level and the provincial levels through their election manifestos and the aim of the leaders to make India a welfare state. The cry of civil society for social security, poverty alleviation, prevention of discrimination, protection to rights and freedom and welfare society has deeply influenced the government in framing pro-people policies, implementing them and launching various programmes to ensure education to all, to provide health security, to prohibit evil and hateful social practices like untouchability, to alleviate poverty, to ensure minimum wages to workers, to improve the living standard of life of the weaker sections, backward class and the minorities, to stop violence against women, to empower women, to introduce pension schemes for the senior citizens above the age of 65, to control the engagement of children to work and thus to ensure equality and establish democracy.

The State's indifference to the issue of health security may be interpreted as violation of human rights. It is the duty of a welfare state or a state of any political identity to make people aware of the roots and causes of terminal diseases like AIDS, Cancer etc. It is often found that several hundred people die of such diseases. The Government of India and the State Governments have launched some programmes to warn people against their bad habits that invite many life killing diseases to them. In this respect, NGOs in cooperation with the health departments have been playing admirable role to prevent terminal diseases. Besides, the pulse polio programme, though it is organized by World Health Organisation for third World Countries suffering from malnutrition, has been able to root out polio from India. The Health security programme serve two purposes – it is to honour and protect human right of healthy living and to ensure social justice to people.

### **7.14 Welfare state and Health security**

A welfare state is expected to attribute due importance to the issue of health security which cannot be alienated from the concept of welfare state and is regarded as one of the aims of a egalitarian state. The Congress led UPA coalition government introduced and launched National Health Mission in 2005 in consistence with Article 47 of the Directive Principles of State Place , which aims at protecting public health , and decided to expand it across urban India in 2013 after keeping it confined to rural India. But what was seen in actuality was that NHM failed to achieve its goal even to the minimum extent in urban areas, for its implementation had remained limited to a few big hospitals as the infrastructure for procurement and distribution was not put in place. National Rural Health Minimum (NRHM) in its rural branch and it is alleged to have been bogged down by several problems.

In 2014 the Congress led UPA Coalition government was replaced by the BJP led NDA government. The present government has announced its mission to implement NHM it order to provide health protection and security to all India citizens .It has decided to bring in experts and streamline the system to ensure effective implementation schemes such as providing free generic drugs to government health institutions throughout the country as part of measures to provide universal health care.

The present health minister decided to include experts from outside to revitalize the ambitious scheme and hold a meeting of health ministers from states under the aegis of Central Council of Health (CCH), which had not met for several years. His aim is to make the NHM a vehicle for supplying generic drugs to government health institution throughout the country. To make the NHM were participatory he sought involvement of voluntary sector professionals and experts in different specializations. The Ministry would launch a new scheme for health security for women , in which women specialists would receive special status as women are the worst victims of a dysfunctional public health system. The Ministry plans that " By the end of the programme , 348 drugs under the National List of Essential Medicines are to be provided free from 1.6 lakh sub centres, 23000

primary health centres , 5000 community health centers and 640 district hospitals” ( The Statesman, 31. 5. 2014).

Our national leaders accorded top priority to the protection and preservation of the dignity of life of the people of India as human beings because during the British colonial rule they had been bereft of it. They had been subjected to inhuman exploitation and brutal oppression after independence the leaders sought to protect their rights and dignity as human beings, though the process was very slow. The Government of India has become active in translating our national leaders’ aims, ideals and aspirations since 1980s. With the spread of education, people have now become considerably conscious of their rights and dignity. This consciousness may be pointed out as one of the forces leading or compelling the State to adopt many programmes to protect their rights and dignity and render justice to them.

### **Summary**

Human Rights and social justice are closely related. Social justice for people is unimaginable and unattainable if human rights are violated and denied. Human rights form a major part of social justice. Human Rights constitute sacred, democratic and human principle, and the rights basic to human decent existence in society need to be kept outside the purview of narrow, petty politics. Sometimes politicisation of some issues of human rights exercise a damaging impact upon the social health , political environment and national interest of the country and give rise to great concern for national security. The Government of India and the State Governments should attach more importance to the protection and preservation of human rights to ensure social justice to people and must not allow politicization of the issue of human rights.