

Rights, Duties and Responsibilities

'Part III – Fundamental Rights' is a [charter of rights](#) contained in the [Constitution of India](#). It guarantees [civil liberties](#) such that all Indians can lead their lives in peace and harmony as [citizens of India](#). These include individual rights common to most [liberal democracies](#), such as [equality before law](#), [freedom of speech](#) and [expression](#), and [peaceful assembly](#), [freedom to practice religion](#), and the right to constitutional remedies for the protection of civil rights by means of [writs](#) such as [habeas corpus](#). Violation of these rights result in punishments as prescribed in the [Indian Penal Code](#) or other special laws, subject to discretion of the [judiciary](#). The Fundamental Rights are defined as basic [human freedoms](#) which every Indian citizen has the right to enjoy for a proper and harmonious development of personality. These rights universally apply to all citizens, irrespective of [race](#), place of birth, religion, [caste](#), [creed](#), colour or [gender](#). Aliens (persons who are not citizens) are also considered in matters like equality before law. They are enforceable by the [courts](#), subject to certain restrictions. The Rights have their origins in many sources, including [England's Bill of Rights](#), the [United States Bill of Rights](#) and [France's Declaration of the Rights of Man](#).

The six fundamental rights recognised by the Indian constitution are:^[1]

1. Right to equality, including equality before law, prohibition of discrimination on grounds of religion, race, caste, sex or place of birth, and equality of opportunity in matters of employment, abolition of untouchability and abolition of titles.
2. Right to freedom which includes speech and expression, assembly, association or union or cooperatives, movement, residence, and right to practice any profession or occupation (some of these rights are subject to security of the State, friendly relations with foreign countries, public order, decency or morality), right to life and liberty, **right to education**, protection in respect to conviction in offences and protection against arrest and detention in certain cases.
3. Right against exploitation, prohibiting all forms of forced labour, child labour and traffic in human beings;
4. Right to freedom of religion, including freedom of conscience and free profession, practice, and propagation of religion, freedom to manage religious affairs, freedom from certain taxes and freedom from religious instructions in certain educational institutes.
5. Cultural and Educational rights preserving Right of any section of citizens to conserve their culture, language or script, and right of minorities to establish and administer educational institutions of their choice.
6. Right to constitutional remedies for enforcement of Fundamental Rights.

<https://www.google.co.in/#q=Rights+enshrined+in+Indian+constitution>

India

The right to food is enshrined in the constitution, Article 47 (Duty of the State to raise the level of nutrition and the standard of living and to improve public health):

"The State shall regard the raising of the level of nutrition and the standard of living of its people and the improvement of public health as among its primary duties and, in particular, the State

shall endeavour to bring about prohibition of the consumption except for medicinal purpose of intoxicating drinks and of drugs which are injurious to health."^[38]

Fifty percent of the world's hungry live in [India](#), with 200 million food-insecure people in 2008 according to the [FAO](#). India ranks 66th out of 88 nations on the [Global Hunger Index](#).^[39]

In 2001, India's Constitutional Court recognizes the right to food, transforming policy choices into enforceable rights.^[40] The case started with a written petition submitted to the Supreme Court in April 2001 by the People's Union for Civil Liberties, Rajasthan, leading to prolonged public interest litigation.^[note 1] Moreover, a larger public Right to Food Campaign is founded.^{[41][note 2]}

In 2005, India adopts its [Mahatma Gandhi National Rural Employment Guarantee Act](#) and the [Right to Information Act](#).^[42]

In 2006, the Special Rapporteur leads a country mission to India.^[43]

In 2009, India is developing a [National Food Security Act](#).^[44]

In 2011, the National Food Security Act 2011, popularly known as Right to Food Bill is proposed. The Bill guarantees subsidised food to 50% of the urban population and 75% of the rural population. The proposed legislation would provide seven kilogrammes of rice, wheat and coarse grain per person per month at very low prices to "priority households" similar to [Below Poverty Line](#) families. Distribution will be through the current [Public Distribution System](#), a government-run ration and fair price shops.^[45]

In 2013, [National Food Security Bill, 2013](#) was passed by the Indian Parliament.

Regarding India, the Special Rapporteur has commented:

"India provides one of the best examples in the world in terms of the justiciability of the right to food. The Constitution of India prohibits discrimination and recognizes all human rights. The right to life is recognized as a directly justiciable fundamental right (art. 21), while the right to food is defined as a directive principle of State policy (art. 47). As it has interpreted these provisions, the Supreme Court of India has found that the Government has a constitutional obligation to take steps to fight hunger and extreme poverty and to ensure a life with dignity for all individuals."^[46]

http://en.wikipedia.org/wiki/Right_to_food_by_country

The **Right to Information Act (RTI)** is an Act of the [Parliament of India](#) "to provide for setting out the practical regime of right to information for citizens" and replaces the erstwhile Freedom of Information Act, 2002. The Act applies to all States and Union Territories of India except the [State of Jammu and Kashmir](#). Jammu and Kashmir has its own act called [Jammu & Kashmir Right to Information Act, 2009](#). Under the provisions of the Act, any citizen may request information from a "public authority" (a body of Government or "instrumentality of State")

which is required to reply expeditiously or within thirty days. The Act also requires every public authority to computerise their records for wide dissemination and to pro-actively [publish](#) certain categories of information so that the citizens need minimum recourse to request for information formally. This law was passed by Parliament on 15 June 2005 and came fully into force on 12 October 2005.^[1] Information disclosure in India was restricted by the [Official Secrets Act 1923](#) and various other special laws, which the new RTI Act relaxes.

The Act has increased transparency and greater accountability in the functioning of the government and hence played a significant role in exposing and reducing corruption to some extent. It is claimed to promote a "citizen-centric approach to development" and to increase the efficiency of public welfare schemes run by the government.^[2]

http://en.wikipedia.org/wiki/Right_to_Information_Act

The **right to education** is a universal entitlement to [education](#), recognized in the [International Covenant on Economic, Social and Cultural Rights](#) as a [human right](#) that includes the right to free, compulsory [primary education](#) for all, an obligation to develop [secondary education](#) accessible to all, in particular by the progressive introduction of free secondary education, as well as an obligation to develop equitable access to [higher education](#), ideally by the progressive introduction of free higher education. The right to education also includes a responsibility to provide basic education for individuals who have not completed primary education. In addition to these access to education provisions, the right to education encompasses the obligation to rule out [discrimination](#) at all levels of the educational system, to set minimum standards and to improve quality of education.

http://en.wikipedia.org/wiki/Right_to_education

Right to Education - India

The Constitution (Eighty-sixth Amendment) Act, 2002 inserted Article 21-A in the Constitution of India to provide free and compulsory education of all children in the age group of six to fourteen years as a Fundamental Right in such a manner as the State may, by law, determine. The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21-A, means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards.

Article 21-A and the RTE Act came into effect on 1 April 2010. The title of the RTE Act incorporates the words 'free and compulsory'. 'Free education' means that no child, other than a child who has been admitted by his or her parents to a school which is not supported by the appropriate Government, shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education. 'Compulsory education' casts an obligation on the appropriate Government and local authorities to provide and ensure admission, attendance and completion of

elementary education by all children in the 6-14 age group. With this, India has moved forward to a rights based framework that casts a legal obligation on the Central and State Governments to implement this fundamental child right as enshrined in the Article 21A of the Constitution, in accordance with the provisions of the RTE Act.

The RTE Act provides for the:

(i) Right of children to free and compulsory education till completion of elementary education in a neighbourhood school.

(ii) It clarifies that 'compulsory education' means obligation of the appropriate government to provide free elementary education and ensure compulsory admission, attendance and completion of elementary education to every child in the six to fourteen age group. 'Free' means that no child shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education.

(iii) It makes provisions for a non-admitted child to be admitted to an age appropriate class.

(iv) It specifies the duties and responsibilities of appropriate Governments, local authority and parents in providing free and compulsory education, and sharing of financial and other responsibilities between the Central and State Governments.

(v) It lays down the norms and standards relating inter alia to Pupil Teacher Ratios (PTRs), buildings and infrastructure, school-working days, teacher-working hours.

(vi) It provides for rational deployment of teachers by ensuring that the specified pupil teacher ratio is maintained for each school, rather than just as an average for the State or District or Block, thus ensuring that there is no urban-rural imbalance in teacher postings. It also provides for prohibition of deployment of teachers for non-educational work, other than decennial census, elections to local authority, state legislatures and parliament, and disaster relief.

(vii) It provides for appointment of appropriately trained teachers, i.e. teachers with the requisite entry and academic qualifications.

(viii) It prohibits (a) physical punishment and mental harassment; (b) screening procedures for admission of children; (c) capitation fee; (d) private tuition by teachers and (e) running of schools without recognition,

(ix) It provides for development of curriculum in consonance with the values enshrined in the Constitution, and which would ensure the all-round development of the child, building on the child's knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centred learning.

<http://mhrd.gov.in/rte>

Madhur Tankha

A report by CRY found only 18 per cent schools have toilets for girls

While October 11 will be observed as “International Day of the Girl Child” in many countries, India continues to lag behind in education because of gender insensitivity, lack of transportation and lack of toilets for girls.

Thirteen States in the country are still struggling to provide basic rights to girls as only “18 per cent of schools have separate toilets for girls”, said Child Rights and You (CRY) regional director (North zone) Soha Moitra.

‘High drop-out rate’

Ms. Moitra said the reason for the sharp drop-out rate among girls is that once they reach puberty education is discontinued because of multiple reasons.

“Apart from the fact that parents are reluctant to send their daughters to schools because of the lack of toilets, schools are situated at far-off places. Lack of transportation makes it difficult for parents to send their daughters to educational institutions. Safety is also an issue. Teachers are not gender-sensitive and women teachers are small in numbers,” said Ms. Moitra.

She said the deep-rooted patriarchal mindset in the country cannot be changed overnight but it is necessary to introduce behavioural changes to address prevailing practices and attitudes among teachers and parents.

“A worrisome fact is that only 44 per cent of all schools in the country have toilets. We want separate toilets for girls in all educational institutions. Apart from this, we want qualified and trained teachers. Schools must have an environment where girls feel secure. Girls need to be taught how to respond during awkward situations like inappropriate touching,” she said.

While admitting that India had made rapid strides in primary education over the past two decades, Ms. Moitra said there are still significant gaps, especially in secondary education. The

lack of education was intrinsically linked to girls being exposed to the risks of child labour, trafficking and sexual abuse.

‘First-hand account’

Ms. Moitra said CRY conducted a comprehensive survey between September and October 2012 to get a first-hand account of the sorry state of affairs of girls’ education in rural and urban areas.

The survey was carried out in 71 districts of Tamil Nadu, Andhra Pradesh, Karnataka, Kerala, Uttar Pradesh, Bihar, Jharkhand, Odisha, West Bengal, Gujarat, Maharashtra, Madhya Pradesh and Rajasthan. The metropolitan cities of Delhi, Kolkata, Mumbai and Hyderabad were also covered.

A worrisome fact is that only 44 per cent of all schools in the country have toilets. We want separate toilets for girls in all educational institutions... Schools must have an environment where girls feel secure.

<http://www.thehindu.com/todays-paper/tp-national/tp-newdelhi/lack-of-toilets-keeps-girls-away-from-schools/article5227297.ece>

Supreme Court bats for right to cast reject vote (NOTA)

NEW DELHI: Voters will soon have the liberty to summarily reject all candidates in [the fray](#) in [Indian elections](#) and exercise this option in secrecy at the mere press of a button on electronic voting machines. There will be an option to choose 'None of the Above' (NOTA) on the voting machines, the [Supreme Court](#) has ruled, radically altering the dynamics of electoral choice in the world's most populous democracy and potentially forcing parties to address the contentious issue of candidate selection.

A positive right not to vote is a form of expression under the right to freedom of speech and expression in a parliamentary democracy and it has to be recognised in the same manner as the right to vote, the apex court ruled on Friday, dismissing the government's contention that rejection of all candidates would have the same effect as voters choosing not to go to the polling station at all.

Not turning up for voting is "not an ideal option for a conscientious and responsible citizen", the court said, and expressed the hope that "when political parties realise that a large number of people are expressing their disapproval with the candidates being put up by them, gradually there will be a systemic change and political parties will be forced to accept the will of the people and field candidates who are known for their integrity".

The ruling came on a plea by non-governmental organisation People's Union for Civil Liberties.

In its plea, the People's Union for Civil Liberties argued that though the law did recognise a negative vote the electronic voting machines did not have an option that could capture them.

Welcoming the ruling, the petitioner's lawyer Sanjay Parikh said, "It's a great judgement for the people, the small men, the voters in this democracy; men who uphold constitutional values and ensure that good people come for governance and not those who are tainted and win elections using their money power."

The bench, comprising Chief Justice P Sathasivam and Justices Ranjana Prakash Desai and Ranjan Gogoi, plugged the loophole in the law that gave dissatisfied voters the chance to sign a register with the polling officers declaring their intent not to vote for anyone but nullifying the secret ballot in the process.

"The right to a voter not to vote for any candidate while protecting his right of secrecy is extremely important in a democracy. Such an option gives the voter the right to express his disapproval with the kind of candidates being put up by political parties," the court reasoned while directing the Election Commission to provide [NOTA](#) as the last option on voting machines.

Although the court did not specify a deadline for implementation of the ruling, Chief Election Commissioner VS Sampath said, "This is something the Election Commission of India had first asked for in 2001. Now that it has come by way of a Supreme Court judgement, we will implement it immediately for the upcoming assembly elections."

While hailing the ruling as a good step, Jagdeep S Chhokar, founder-member of National Election Watch, said, "The full benefit of this judgement will only be seen if the lawmakers agree to a re-election, in case more than 50% of the voters exercise the NOTA option. Also, in case of re-election, none of the candidates should be allowed to re-contest. This way, political parties will be forced to put up better candidates."

Lok Satta party's national president Jayaprakash Narayan was more sceptical. "It is only a small positive development, not a big revolution. Experience shows that less than 1% of persons actually turn up to exercise that option. In [Andhra Pradesh](#), where the option was included in local polls, the voting percentage was between 0.3% and 0.5%. So it will not have a profound effect," Narayan said.

Narayan also argued that the ruling had a downside. "It also carries a risk which has to be guarded against...In J&K and other places where sectarian movements decide to mobilise the masses to exercise such an option, it should be removed. It should not be allowed to become a weapon to de-legitimise the democratic process," he said.

The court likened the NOTA choice to the option provided to legislators. "Voting machines in Parliament have three buttons, namely Ayes, Noes, and Abstain...an option has been given to members to press the abstain button," the court said.

It also pointed out that a dozen countries — France, Belgium, Brazil, Greece, Ukraine, Chile, Bangladesh, Finland, Sweden, the US, Columbia and Spain — already have this option. Rejecting the contentions of Additional Solicitor General PP Malhotra, who argued on the government's behalf that negative voting had no legal consequence, the court ruled, "Not

allowing a person to cast vote negatively defeats the very freedom of expression and the right ensured in Article 21, i.e., the right to liberty."

http://articles.economictimes.indiatimes.com/2013-09-28/news/42481708_1_notan-option-electronic-voting-machines-election-commission

Stephen Hawking backs right to assisted suicide

LONDON (Reuters) — British cosmologist Stephen Hawking has backed the right for people who are terminally ill to choose to end their lives and to receive help to do so as long as safeguards are in place.

The wheelchair-bound Hawking was diagnosed with motor neurone disease aged 21 and told he had two to three years to live. Now 71, he is one of the world's leading scientists, known especially for his work on black holes and as author of the international bestseller "A Brief History of Time."

Speaking ahead of the release of a documentary about his life this week, Hawking said he backed the right to die but only if the person involved had chosen that route.

He recalled how he was once put on a life support machine after suffering pneumonia and his wife was given the option of switching off the machine but this is not something he wanted.

"I think those who have a terminal illness and are in great pain should have the right to choose to end their lives, and those who help them should be free from prosecution," Hawking told the BBC.

"There must be safeguards that the person concerned genuinely wants to end their life and are not being pressurized into it or have it done without their knowledge and consent as would have been the case with me."

Assisted suicide is illegal in Britain and the issue of whether or not to decriminalize it for people whose lives are unbearable is a matter of debate in many countries.

Right-to-die advocates say people capable of making that decision should be allowed to die with dignity. Opponents say liberalizing the law could leave vulnerable people at risk.

Switzerland and several U.S. states are among places where some forms of euthanasia or assisted suicide are legal under certain circumstances.

Hawking, who has made guest appearances in TV shows such as The Simpsons and Star Trek, says his active mind and sense of humor are key to his survival.

Hawking communicates via a cheek muscle linked to a sensor and computerized voice system. He urged anyone with a disability to focus on what they can do and not regret what they cannot do.

"Theoretical physics is one field where being disabled is not a handicap. It is all in the mind," said the scientist, who works at Cambridge University.

The documentary "Hawking" by Vertigo Films is due to be released in Britain on September 20.

(Reporting by Belinda Goldsmith; Editing by Janet Lawrence)

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<http://www.nbcnews.com/science/stephen-hawking-backs-right-assisted-suicide-4B11181096>

The 15 must-have basic amenities in villages

Anil Kumar Sastry writes for The Hindu dated October 15, 2013

The government has identified 15 basic amenities to enhance quality of life in villages. It has asked gram panchayats (GPs) to make all these facilities available to the people. These include drinking water, playgrounds and open-air theatres.

The move is aimed at arresting the migration of rural people towards urban areas. In a circular issued last week, the Rural Development and Panchayat Raj (RDPR) Department said of the 6.11 crore population of Karnataka, nearly 61 per cent live in rural areas. There are 59,532 habitats and 27,397 villages within 5,629 GPs.

The foremost priority with the government is to enhance quality of life in villages so that it is on a par with urban areas, the department said. The department has asked GPs to make the amenities available through ongoing schemes, including the Mahatma Gandhi National Rural Employment Guarantee Act (MNREGA).



Since the government is committed to provide at least 55 litres per capita day (LPCD) of water to every family in a village, the GPs should focus on providing individual households tap connections.

At the same time, focus should also be given to construction of toilets for each household under the MNREGA and the Nirmal Bharat Abhiyan. Schools and anganwadis in villages should be provided with toilets even as panchayats have to take steps towards solid waste management, the department said.

Large tracks of roads (75,866 km) in the State are still mud tracks and they require development, the department said. This would help improve the economic activities of the region. Also, GPs are required to provide roads to farms under different schemes.

Playgrounds and open-air theatres provide the much-needed avenues for physical activity and recreation of village people. There should be at least one playground and one open-air theatre in each village.

The GPs should also provide animal shelters for cows and sheep. This would encourage dairy and sheep-rearing activities. Also, community harvesting facilities should be provided to enable small and marginal farmers to join in, the department said.

Having concurred with the department of e-governance to extend e-governance facilities, the RDPR Department said each panchayat should establish citizen service centres in their limits.

This is to avoid village people approaching hobli/taluk headquarters to get services, including land records and utility payments, the department said.

For youth

Besides providing skill development centres for the youth, panchayats should also focus on enabling the youth to set up self-employment units. Water harvesting, groundwater recharge and improvement of village tanks/lakes are also projects to be pursued.

<http://www.samachar.com/The-15-musthave-basic-amenities-in-villages-nkpdMpfhigd.html>

Duty

Duty (from "due" meaning "that which is owing"; [Old French](#): *deu*, *did*, past participle of *devoir*; [Latin](#): *debere*, *debitum*, whence "[debt](#)") is a term that conveys a sense of moral commitment or obligation to someone or something. The moral commitment should result in action^{[[citation needed](#)]}; it is not a matter of passive feeling or mere recognition. When someone recognizes a duty, that person theoretically commits themselves to its fulfillment without considering their own self-interest. This is not to suggest that living a life of duty entirely precludes a life of leisure; however, its fulfillment generally involves some [sacrifice](#) of immediate self-interest. Typically, "the demands of justice, honor, and reputation are deeply bound up" with duty.^[1]

[Cicero](#), an early philosopher who discusses duty in his work "On Duty", suggests that duties can come from four different sources:^[2]

1. as result of being human
2. as a result of one's particular place in life (one's family, one's country, one's job)
3. as a result of one's character
4. as a result of one's own moral expectations for oneself

<http://en.wikipedia.org/wiki/Duty>

How Are Role, Responsibility, Accountability and Authority Related?

Think of "role", "responsibility", "accountability" and "authority" in terms of performing an activity. So, applying the lens of performance to these concepts will allow us to properly distinguish them and see their practicability.

ROLE

For a firm, a person's role is the set of expectations – inferred, implied or clearly expressed – of each and all of the person's activities. There are generally three perspectives for any activity in any firm. First, the employee herself has a perspective of her role.

To the employee the role can be understood as a set of expectations articulated by a supervising employee. The role should clearly answer three questions for the employee: namely, “*What am I expected to perform?*”; “*What behaviors am I expected to exhibit as I perform my functions?*” and “*How do I fit in to my immediate group of co-workers?*” Secondly, for the supervising/guiding employee (the manager) an employee’s role should clearly answer the questions, “What is this person’s function on my team(s)?”, “What are the measures/grades of the results of this person’s functions?” Thirdly, for the organization a role is that set of specific actions performed by an individual that are constituents of the company’s objectives for fulfilling a company goal as, hopefully, articulated in the firm’s mission or statement of purpose.

RESPONSIBILITY

Once again, we’ll view this term “responsibility” from the perspective of performing activities. Here, we’ll think of performance as the difference between the anticipated result (expectation, goal) and the actual result.

From this view, there are three states of performance, namely PAR PERFORMANCE, in which the person achieves the goal anticipated; SUB/UNDER–PERFORMANCE, describing the actual result that the person achieves being less than that anticipated/expected; and OUT/OVER–PERFORMANCE where the results of a person’s activities are better than what was expected. For any business, responsibility is the level of obligation that a person has to ensure the performance of the activities he is authorized to undertake. (see ‘authority’ below).

So, you can see the link here between role and responsibility through *performance*.

ACCOUNTABILITY

Just as responsibility is the notion of obligation *prior* to performing an activity, accountability is a concept applicable *after* activities have been performed. Accountability, therefore, properly labels the right agents of an activity with the assumption of consequences for their decisions surrounding the performance of any such business activity. As such, accountability is best used for giving credit (recognition) for good results

(PAR or OUT-PERFORMANCE) and placing blame (liability) for bad results (SUB/UNDER-PERFORMANCE).

AUTHORITY

In order for a person to perform an activity, she must first have access to the information, equipment, cash, etc., to conduct that work. Authority, therefore, is the level to which a person has access to the resources necessary for performing the prescribed activities. So, the relationship of each of these concepts to the *performance* of activities makes them differentially applicable to any business scenario.

http://www.dperdikis.com/talent/management/developing-people/how-are-role-responsibility-accountability-and-authority-related/?cbg_tz=

Responsibility, Authority, and Accountability: Checklist

In order to accomplish anything in the workplace, supervision must have the tools of the trade available. For the supervisor, the essential tools are the assignment of responsibility for a function or activity, the authority to do the job, and accountability to senior management to see that it is done. Using the following checklist, supervisors can determine if, in fact, they do have the tools necessary to do their job in safety. For self-directive work teams, the team must decide these issues.

Typically, these tasks are the responsibility of the supervisor for which he/she has complete authority and for which they are held accountable. They should also agree that these are of key importance to safety and health. Where check marks fall outside the "Yes" or "Complete authority" box, the recommended action is for the supervisor to discuss the situation with senior management and agree on steps necessary to assume appropriate responsibility, authority, and accountability. Note however, it is acceptable to delegate some of these items to assigned employees. This is part of the empowering process.

Is this your **responsibility**? ... Yes!
| Is this your **responsibility**? ... No!
| | Do you have COMPLETE **authority**?
| | | Do you have the **authority** to DECIDE; BUT TELL?
| | | | Is your **authority** limited to DECIDE; BUT CHECK FIRST?
| | | | | Do you have NO **authority**?

| | | | | Are you measured for **accountability**? ... Yes!
 | | | | | Are you measured for **accountability**? ... No!
 | | | | | Is this issue of key importance? ... Yes!
 | | | | | Is this issue of key importance? ... No!
 | | | | |

Ensure equipment, materials, facilities, and conditions are safe.
 Provide for safety and health training
 Require employee compliance with safety requirements and rules.
 Recognize and reinforce safe behaviors.
 Make safety and health part of job standards and procedures.
 Request safety and health technical assistance
 Obtain safe work permits
 Investigate accidents and take appropriate corrective action.
 Conduct inspections, audits and surveys.
 Establish emergency procedures for area.
 Hold safety meetings and workshops
 Correct unsafe conditions and behaviors.
 Stop production for safety reasons.
 Delegate authority for safety to others

https://www.rit.edu/~w-outrea/training/Module6/M6_ResponAuthorityCheck.pdf

Karma

Many Hindus see God's direct involvement in this process; others consider the natural laws of causation sufficient to explain the effects of karma.^{[28][29][30]} Followers of Vedanta consider Ishvara, a personal supreme God, as playing a role in the delivery of karma. Theistic schools of Hinduism such as Vedanta thus disagree with the Buddhist and Jain views and other Hindu views that karma is merely a law of cause and effect but rather is also dependent on the will of a personal supreme God. A summary of this theistic view of karma is expressed by the following: "God does not make one suffer for no reason nor does He make one happy for no reason. God is very fair and gives you exactly what you deserve."^[31]

Karma is not punishment or retribution but simply an extended expression or consequence of natural acts. Karma means "deed" or "act" and more broadly names the universal principle of cause and effect, action and reaction, that governs all life. The effects experienced are also able to be mitigated by actions and are not necessarily fated. That is to say, a particular action now is not binding to some particular, pre-determined future experience or reaction; it is not a simple, one-to-one correspondence of reward or punishment. Karma is not fate, for humans act with free will creating their own destiny. According to the Vedas, if one sows goodness, one will reap goodness; if one sows evil, one will reap evil. Karma refers to the totality of our actions and their concomitant reactions in this and previous lives, all of which determines our future. The conquest of karma lies in intelligent action and dispassionate response.

One of the first and most dramatic illustrations of Karma can be found in the Bhagavad Gita. In this poem, Arjuna the protagonist is preparing for battle when he realizes that the enemy consists of members of his own family and decides not to fight. His charioteer, Krishna (an avatar of god), explains to Arjuna the concept of *dharma* (duty) among other things and makes him see that it is his duty to fight. The original Hindu concept of karma was later enhanced by several other movements within the religion, most notably Vedanta, and Tantra. Another meaning of Karma as per Bhagwad Geeta is the action prescribed by Bhagwan Shri Krishna. All human beings have Aatma (soul) inside their heart. This Aatma is part of the Paramaatma (The Complete Supreme Reality or Divinity). The goal of the Human being is to unite the Aatma (soul) with the Paramaatma (The Complete Supreme Reality or Divinity). The unification of Aatma with Paramaatma happens inside one's heart that is one experiences, understands the true nature of Paramaatma and become one with it inside one's heart and not in the outside world. Bhagwan Shri Krishna prescribes a certain process of worship and meditation (to be done inside the mind) for unification of Aatma (soul) and Paramaatma (The Complete Supreme Reality or Divinity). This process is called as Yagya. Performing the Yagya as prescribed by Bhagwan Shri Krishna in Bhagwad Geeta is the real Karma. Any action other than Yagya are the worldly compulsions and not the Ordained Action indicated by Bhagwan Shri Krishna in the Bhagwad Geeta. The Karma is done to attain liberation (Moksha) from the cycle of the death and birth and free oneself from the great fear of being old and death.^[32] In this way, so long as the stock of *Sanchita karma* lasts, a part of it continues to be taken out as *Prarabdha karma* for being experienced in one lifetime, leading to the cycle of birth and death. A *jiva* cannot attain moksha until the accumulated *sanchita karmas* are completely exhausted.^[33]

<http://en.wikipedia.org/wiki/Karma>

Inventing diseases to sell drugs

I have known of many tricks of the trade of the pharmaceutical lobby but not this one till very recently although I had a hunch that this could be there. At the same time, I am happy that there are people with some conscience pricking them before death at least. Of late, when one opens any newspaper or journal there are articles on a recent disease in children by name ADHD (Attention Deficit Hyperactivity Disorder) and our paediatricians bend over backwards to make the diagnosis and start our children on dangerous chemical drugs at that tender age.

Now comes the bombshell. American psychiatrist, Dr. Leon Eisenberg (87), made a statement to a German magazine, *Der Spiegel*, a couple of months before his death that ADHD is a fictitious disease which they put together for the benefit of drug companies in the new disease classification in the American Psychiatry Association's DSM (*Diagnostic and Statistical Manual of Mental Diseases*).

In his book, *Inventing Diseases*, Professor Jerg Blech, another German, gives a graphic description of hypertension having been discovered as a disease needing drug treatment through the German plan of *Well Man* clinics in nice air-conditioned vans, with beautiful nurses, parked around Church squares and shopping malls to give people a free check-up, a dangerous activity when one feels healthy and happy.

Any one that walks in becomes a patient. Actually, it was Leon Eisenberg who once asked his new brilliant resident who is a patient? Pat came the reply: A man/woman who sees any doctor becomes a patient! What rattled Leon further was the answer to his second query: When does that person become normal again? “Rarely ever, if ever, was the answer.” Maybe, this is the reason that pricked his conscience.

There is no proof or test to find out exactly what chemicals are “out of balance” in the brain for ADHD or any other disorder. Most of those drugs are unnecessary as they are known to provoke suicide and homicide. “Since that DMS conference in 1968, Dr. Eisenberg's contribution to mental disease by invention and committee consensus has resulted in drugging millions of children from preschool age through high school. It is currently estimated that up to 20 % of children from nursery school and kindergarten through high school and in foster homes have been prescribed Ritalin. Commonly prescribed for kids “diagnosed” or better still, labelled with ADHD, Ritalin was tested a little over a decade ago by the Brookhaven National Laboratory (BNL). The BNL study determined that Ritalin is pharmacologically similar to cocaine with perhaps even worse brain damaging potential,” writes Mike Adams in his recent blog.

Dr. Irwin Savodnik, Assistant Clinical Professor of Psychiatry at the UCLA School of Medicine, was of the opinion that “the very vocabulary of psychiatry is now defined at all levels by the pharmaceutical industry.” This racket has been going on ever since and has been able to get even health insurance to cover their dark deeds.

Vaccination is another fertile ground for the industry where most of what it sells has dubious value. Lead researcher, Dr. Diane Harper, who was instrumental in creating Gardasil, and cervarix, admitted back in 2009 that the vaccines were essentially useless and more dangerous than the very conditions they were hailed as preventing and treating? A 2009 article published by CBS News, in fact, which is still available online, reveals the truth about these vaccines.

One particular quote, which was pulled out, using the Wayback Machine, reveals that both Gardasil and Cervarix do nothing to prevent cervical cancer, which is their primary claim to fame. “The rate of serious adverse events [from Gardasil] is on a par with the death rate of cervical cancer,” admitted Dr. Harper at that time, refuting a pro-Gardasil piece published by Slate. “Gardasil has been associated with at least as many serious adverse events as there are deaths from cervical cancer developing each year.”

Dr. Harper dropped a bombshell when she told reporters that the public health benefit of getting vaccinated with Gardasil “is nothing,” adding the vaccine has led to “no reduction in cervical cancers.” She quickly withdrew her statements saying the media has distorted her story, almost on the lines of Indian politicians!

Dr. Harper went on to admit that deaths from Gardasil had been underreported by the U.S. Center for Disease Control and Prevention (CDC), which has given the illusion that the vaccine is somehow safe. The vast majority of HPV infections resolve themselves on their own within a year and nearly all of them within two years. She also admitted that an extremely small number of people experience symptoms from infection. Millions of young girls and now even boys, some

as young as nine years old, have received the vaccine since 2006. Some of what she said then is still on line.

Recently, Dr. Puliyal from New Delhi, an expert in this field, exposed the myth of another childhood vaccine, the pentavalent vaccine. But that does not seem to stir the conscience of our greedy powers that be! When I just retired as Vice-Chancellor of Manipal University in 2003, the Deputy Commissioner of Udupi district wanted me to retract an article of mine on polio dangers for malnourished children, which information had, by then, even entered the British Pharmacopoeia. As I refused to do that, he made my colleagues in the university release a paper statement that “I had forgotten my medicine and people should not give heed to my article as the whole university was fully with the government in vaccinating even the malnourished children!” They obliged him, I cannot but pity those statements and our commitment to truth in medical science.

We can go on and on till the cows come home on the fraud in medical research but I highly recommend the following article in the *Atlantic Magazine* of November 20th, 2010 by Davis Freedman on the important topic: *Lies, Damned Lies and Medical Research* . The article is a result of a long interview with Professor John PA Ioannidis of Stanford University, who has been pioneering the work to expose these frauds successfully. He is a much respected member of the American medical scene. “*Honesty is the best policy when there is money in it.*” — Mark Twain.

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