

The root cause of Nation's ills are poverty, population, pollution, corruption, illiteracy and communalism. Proper education will control the conundrum of population. Thus, poverty is reduced, then remaining will be checked. We have law against begging. It is better to group all beggars, poverty-stricken at a place in order to introduce co-operative tilling on the waste land through the media of our Agricultural Department so as to improve production.

Under the provisions of Section 21 of the Protection of Human Rights Act, 1993, every State may constitute a State Human Rights Commission. All Human Right Protection Agencies, Statutory bodies, voluntary organisations shall be kept under

the social control of the State Human Rights Commission. An ombudsman for child protection on the lines of Norway may be appointed. Similarly Ombudsmen for Women Protection to be appointed. State Human Rights Commission should be given powers to adjudicate litigation arising out of rights. Alternative Dispute Redressal system to minimise litigation is to be augmented. The existing service rules may be redrafted with brevity, clarity and particularity in order to minimise litigation cropping in service jurisprudence.

Let us believe in the famous maxim "*Salus Populi Est Suprema Lex*" which means The Safety of the People is the Supreme Law.

CHANGING TEXTURE OF HUMAN RIGHTS AND THEIR RELEVANCE

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Introduction

In the present world situation, with the active role being played by National Human Rights Commission in India, Human Rights occupy a significant place in societal relations.

In simple terms, Human Rights are those natural rights that should be available to a human being to enable him to develop his personality to his natural heights. These Human Rights are variously called "Basic Rights", "Fundamental Rights", and "Common Law Rights" in judicial parlance.

Whatever may be the synonym, these rights are very much necessary to a human being to enable him to lead a civilised life.

The 19th and 20th centuries have seen on several occasions the attempt to bring together systems of rights having their own legitimacy, the rights of State, the rights of the Nation, and the rights of the man.

To have a better appreciation of these rights a historical approach is necessary. These rights were never static. They have evolved to their present state with the passage of time *pari passu* with the growth of civilisation, need for flexible approach to conform to the changing human values and aspirations.

In earlier times the fountain of these rights was the State and the interest of the humanity revolved within the framework of State Policy. Later with the awareness of humanity of their inherent rights coupled

with the inspiration provided by democratic values, the State Policy governing human rights were modulated to conform to the cherished values of humanity.

The ever-widening gulf between haves and have-nots is the root cause for human rights violations. The penacea for this, is a strict adherence to the Rule of law. Unless the class war is put an end to and the Rule of law is allowed to sprout to its full stature, the dream of achievement of human rights cannot be realised to its full glory.

The Position In Vedic Times

If we want to have a clear insight into the origin of human rights, we must direct our mind to the position obtainable in Vedic Times. The Smritis and Srutis amply testify the necessity for basic human dignity. Epic Mahabharata is full of instances how human dignity was canvassed. When Draupadi was tried to be disrobed in the public, it was Vikarna who stoutly defended the cause of Draupadi for human dignity. Sita in Ramayana implores Ravana to maintain dignity with a stranger's wife. To sum up with these instances, it was moral code and the thread of Dharma that formed the rules to protect the human dignity of their subjects.

The Position In Modern Times

It is the United Nations, the consortium of Nations that strongly came out with a charter on Human Rights. According to United Nations, Basic human rights are to be protected if peace and prosperity are to be advanced. The Declaration of Human Rights and the various conventions drafted by it and ratified by the Member Nations amply testify the recognition for the necessity to protect these rights through legislative measures. All Member Nations incorporated these basic rights of a human being as Fundamental Rights, violation of which are justiciable. The Constitution of India, in Chapter-III incorporated these basic human

rights in Article 19(1) and the other Articles found in this chapter go in the direction of amplifying these Fundamental Rights in detail. Articles 14 to 24 elaborate these rights and Article 32 guarantees Judicial Remedy in case any infractions of these rights take place at the hands of the administration. Article 32 is a guaranteed right and the relaxation of *locus standi* Rule through promotion of PIL amply testify the Government's intention to protect these rights without insisting on formalities. It is for the public to take note of these privileges in vindicating their stand in the exercise of their basic human rights.

When we talk of human rights, we must necessarily draw a distinction between undeveloped and developed economies. In an under developed economy the rights for food, clothing, and shelter would have to be given first priority; whereas in a developed economy human rights include all those rights, which an individual requires to lead a contented civilised life.

Conclusion

I feel it is very much necessary to introduce human rights as an essential subject of study in law - the rights of the people and the rights of the State - first rights of the people, since human beings are the privileged class among living beings.

With the metamorphosis that has been brought about with changing civilisation in the relationship between State and Society; it is all the more necessary for the State to ensure that human rights veer more in favour of the individual so that an individual can shape and transform his stature befitting the times.

It should not be lost sight of that man does not live by bread alone he has a hierarchy of needs which can be ensured through conferment of human rights and provision of remedies by the State in case of any infractions.