



THE HUMAN RIGHTS MOVEMENT AND INCLUSIVE DEVELOPMENT IN KASHMIR

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Abstract

Research on Human Rights Movement and inclusive development in Kashmir is essential cononization of all processes . this movement requires the special attention of every member of society , planners and programme implementers. If the program implementers does not stop illegal actions or programmers' like (AFSPA,Disturbed area act) then Kashmir will be totally seen in the bottom of human rights and whole of the pattern of society is changed into disequilibrium pattern.

The Human Rights violation is hierarchical in Kashmir in every sense whether it is regard to women's empowerment , tourism and agriculture .. The human rights is beneficial in every manner for any society and all kinds of development are interlinked with each other through the human rights. .but unfortunately , in Kashmir the human rights violation is peak in kashmir due to politics of Govt , paramilitary forces , militants, civils, in-services persons and bureaucrats' .such categories deprived the common members of the society and not only the politics and paramilitary forces are responsible for the violation of human rights in Kashmir . but, it is also the people of Kashmiri itself who are becoming more and more alienated from the human rights and no one's attention moved towards the amerliorism and amerliorism is stagnant in Kashmir because they are making the class for itself and they not want to the upliftment of the common member of the society .The central government is deployed more and more paramilitary forces for the violation of respect and dignity of the women, tourism and agricultural eradication in kashmir. At last , it is impossible in Kashmir that there will be no remain peace in Kashmir until and unless the society achieves the human rights. human being is stripped off his basic human rights, the extra ordinary slowly starts becoming the norm.

According to the Kashmir human rights movement they are losing their precious lives forever. But they never get back against the human rights. especially the organization like the Hurriyat conferences, and civil society are demanding the freedom of Kashmir form India. Then there will be remain a base in Kashmir, when Kashmir get separated form india . then there will be seen human rights in Kashmir , otherwise, in the current time there is no human rights . if Kashmir are not separated from india. Then it is difficult for the people to live in Kashmir with full dignity and difficulty for the researchers to write about human rights and inclusive development in Kashmir.

Introduction

Social Movements have played an important role in Kashmir Human History. They throw light on the dynamic aspects of the human society and also of Human behavior. Members of the society are not always content to be the passive play things of social forces. On the contrary, they attempt to influence the course of Human events by collective action. It does not mean, all social movements become successful in achieving their objectives. Some are successful early and some movements take lot of time for achieving their objectives. Social movements represent a powerful instrument of social change. Some movements have brought about radical social changes –some minor, some far reaching. Theses social human rights movements may last for years or even decades.

Social movements are Human Rights movements are comparatively well structured. Their members are scattered physically but socially organized and organized on their own places. Some social movements become so organized and structured that they cease to social human rights movements and instead of formal organizations. Many other social movements or human rights movement however, such as some short –lived religious cults, are loosely structured and relatively spontaneous and unpredictable.

Why do the social human rights movement breakout? Why do people join these various types of movements? These are the two pertinent questions for which several explanations are offered. It could however be said, “Human Rights Movements arise because social conditions create dissatisfaction with the existing system or structure of the society. People join specific social movements for an almost infinite variety of reasons, including idealism, altruism, compassion and practical considerations as well as neurotic frustration, human rights violations, terrorism, dominance etc. In such cases, we treat them as a part of human rights movement or social movement.

Sometimes, resistance of people against dominance, direction and commands of the dominant groups and the state is termed as social movement, resistance is certainly an expression of protest and there is overt and covert resistance in everywhere (Covert means internal i.e. family movement with in family and overt means external moment i.e. with in the state) and against the existing social system. But so long as it remains at an individual level and desists from confrontation involving collective action it is not movement (Scott 1985 ; Guha 1989)



Some scholars saying, a particular collective action may be only an agitations and a movement for others, depending upon the level of analyses and the perspective for e.g, the collective action of a Kashmir society demanding the name of Kashmir, as dispute. It is agitations by some and as a movement by others. The scholars (Shah 1977) at a later stage saw the agitation as a movement. "For this essay, we treat agitations protests, strikes etc' Movements, or to be precise, as part of (social) human rights movement of a particular stratum or strata of society.

Sociologists assume, and rights so, that social movements also include though movements which have a clear objective of bringing about change in the existing system and political. (Just take the example of Kashmir in 2008) when people are doing protesting at that time the politics of the Kashmir converted into a governor rule. it is only due to the social human rights movements.

Within the paradigm of new social movements, Andre Gander frank and Martafuentes (1987) makes a distinction between social and political movements according to them, the former do not strive for state power. Social movements seek more autonomy rather than state power. There is a difference between social and political power, and the later is located in the state alone. According to these authors, the objective of social moment is social transformation. The participants get mobilized for attaining social justice. This thesis is problematic of course, society and state, and therefore social, and political power are not one and the same. The social power means that power when society is exercised to change the face of society and political power is located in the political parties in state. It is significant to know that social movements play a vital role in the process by which a social problem is brought to public attention. Social movements through light on various social problems which have been in existence since decades i.e. India and civil society both has also witnessed and responsible a number of social movements that they are doing in Kashmir. In this category one becomes a dominant and other are victims through the dominant group or those who cannot give the value of human rights and human life. Social movements taken place here in the religious, terrorism, educational, environmental etc. Some of these movements had only a limited range while a few others have had a very wide range of influence. Here is an attempt to introduce some such movements that took place in Kashmir

Significance of Human Rights Movement In Kashmir

Human rights movements are 'new' encompassing all strata of society. They are concerned with the whole society and not a, particular section, community or class. The term 'Human Rights' is now frequently used by social, political, and non-governmental organization (NGO) activist groups in the content of the rights of an individual which are 'natural' inherent in our nature and without which we can not live as human beings. These rights should not be violated by the state. In other words, they require to be protected against the authority of state and central. At the same time ironically, it is expected that they need to be protected an enhanced by the state these rights are generally included in 'civil', 'social' and 'democratic' rights. In the course of sociology and history these rights have different philosophical roots. Their meaning has undergone change from time to time and in different contexts. For conservatives and status quoits human rights include the rights embodied in religion which justify ownership of private property including the system of slavery and bonded labour. For the liberals and leftists 'equality' and dignity of all individuals to sustain life as the main human rights.

In India, the protection of Human rights art. 1993 says, "Human Rights" means the rights relating to life, liberty, equality and dignity of the individual granted by the constitution or embodied in the international covenants and enforceable by courts in India fundamental rights which include freedom of expression, association, religious freedom, equality before law, etc and directive principals are related to socio-economic rights, such as right to education, equal wages, dignity of an individual indiscriminate before law etc. The former are justiciable where as the later remains guidelines for legislation. They both cover a broad spectrum of different civil and democratic rights. Justice P.N. Bagwati expended the scope of article of 21 of the constitution to incorporate the right to food, clothing and shelter in term life in the article. The question arises whether the right to life is limited only to protection of limbs are faculty or does it go further. We think right to life includes the right to live with dignity and all that goes along with it; namely the necessities such as adequate nutrition, clothing and shelter (quoted by Mody 2000; 222) the international covenants includes social and cultural rights (1966) civil and political rights (1966) and the optional protocol to the civil covenant (1976).

The discourse on rights of an individual and movements around these ideas has a long history rooted in Kashmir Society. The Justiciable laws are not implemented in Kashmir. If there is a justiciable law of Kashmir then no one can be barred from offering Friday prayers (Basic rights and duties). Even the common man is not getting allowed from Friday prayers. And the separatist who continued to house arrest was again barred from offering Friday prayers. It is just a brazen interference in the religious affairs by the government.



The movements in the Kashmir deeply dissatisfied with the social order and work for radical changes. Here the main and direct politics playing politics in every sphere of life among the people in a social movement and some members who are civil in outer but not outer all .that very members also coordinated with the politics or others that they play a ruthless movement of himself (after the death) and also for others who are dissatisfied with their role and particularly ruthless is for common masses who create the social movements. The guidelines of legislations are also workless in Kashmir.As per the international covenants include social and cultural rights (1966). What type of human and cultural rights is available in Kashmir when the state and central Govt. are violating them? Socially and culturally the Kashmir society is Islamically civilized but it gets impurity due to the Indian security forces and basic enmities of life have been appalling grave violations such as arbitrary arrests, torture, rape and extra judicial killings have been extensionally documented by Human Rights organizations such as the human rights watch, amnesty international and peoples union for civil liberties. Most of these Human rights violations routinely unchecked and unpunished; when human rights violation face are shown in front of the society that individual who are showing the human right violations either they are beaten , killed or banned the media as it was done in 2008-2010, 2012 & 2016 in Kashmir and even internet and news channels are banned in the above dates. Often the government's response to the reports by various human rights organizations have been evasive, Kashmir continues to suffer brutalities by the Indian forces on the one hand, and the excesses of the militants on the others.

Let us take a snap shot of this record 2477 civilians had been killed by the Indian Forces in the period 1990 to 1998 (PTI release, 13 Sep. 1998) According to the conservative estimates by official sources which mostly exclude thousands of custodial killings. In April 1997 the minister of State for home affairs admitted that 454 persons were missing since 1990 and the 1989 insurgency in the valley arose as a result of genuine grievances among the people due to the denied of promised plebiscite, erosion of autonomy promised under article 370, consistently rigid elections since 1951 and unemployment. This insurgency started off as a popular one with hundreds of thousands of Kashmiri's marching on the streets of Srinagar between January and May 1990 under Jag Mohan's regime, India response to the protests was brutal with indiscriminate firings at unarmed protesters. The Human right violation movement has been acknowledged by seniors Indian Officials including the Prime Rajiv Ghandhiji , Chander Shaker and P.V. Narasimha Rao during there tenure and the state govt. Girsh Saxena ; The trend continues till date.

Torture and custodial killing movement are present early in Kashmir when civilians suspected of having information about militants, many of them innocent, are routinely detained, tortured and killed in custody, besides militants methods of torture includes severe beatings, electric shock, crushing the leg muscles with a wooden roller, burning with heated objects in 1995, amnesty international documented 706 cases of custodial killings in the period 1990, 1994 nearly all after gave some torture. In its response to amenity, the Govt. of India responded to 519 out of 706 cases in an evasive manner, dismissing half of them, encounter killings without supporting evidence despite eye witness reports to the country. The Govt. indicates that there was prima facie evidence of human rights violations in 85 other cases which was said to be under investigation; however n one has to be brought to justice till date. On 26 April 1993, the Kashmir times run by ved bhasin carried a report of police records listing 132 persons to have being killed in custody in the preceding 33 days alone.

The Kashmir monitor, a human rights group has reported to around 220 custodial deaths for the period of June 1994 to April 1995 which represents the bare minimum estimates of the number of custodial killings since 1990 by human rights organization runs in several thousands, many of them of innocent civilians and the fates of up to 1000 persons reporting missing in J&K since 1990 and also 300 cases of disappearances during 1989 to 1995 remains unexplained by authorities and the families disappeared before the judicially Kashmir have been brought to a resolution. Hundreds of women have been raped with impunity and most of them go unreported given the social stigma and fear of retribution by the state; the govt. has been quick to deny and cover of most of those cases which do get reported. The reported gange rape of 9 women at Shopian in October 1992 by an army unit was dismissed of handedly after investigation by army and police, the very units charges with crime, despite solid medical evidence to the contrarily; no independent investigation by an impartial agency was carried out. The reported mass rape of over 20 women at Konanposhpura in Feb. 1991 was also handled in a similar evasive manner. The complaint was not investigated in a timely manner by impartial agencies and the medical evidence was dismissed without good cause and amnesty's is request for medical records were ignored. One of the victim who was nine months pregnant during the incident delivered a baby with a fractured arm : Governor Girish Sexana who denied the incident admitted to mass rapes in the past by the Indian forces however, rapes continued to be reported, an example of being of doing the April 17 gange rape of a 17 year old girl in Pahalgam and May 2009 rape and murder of 2 young women by Indian Armed forces in Shopian village.

Different human rights groups have taken up an number of issues in Kashmir social movement. The various instances of violations of human rights in Kashmir especially from the downtrodden areas and poor. Where the army camps are located.



Barnett Rubin (1987) analysis the causes of Human rights violations in Kashmir they are land dispute, police lawlessness, sexual harassment, POTA, AFSPA.

The Govt. of the human rights movement did not take certain positive steps by taking action against a fraction of the human rights violations and instituted and national human rights commission (NHRC). To look into such violations, such actions have not been effective in improving the human rights record for instance the NHRC lacks the jurisdiction to investigate complaints of violations by the army and paramilitary forces. The Govt. continues to deny permission for various human rights organizations such as human rights watch, amnesty and UN special reporter of torture, to visit Jammu & Kashmir and investigate the violations. Indian forces also have severely beaten 17 journalists in May 2001.

While Chief Secretary Ashok Jaitley acknowledged that while disciplinary action was taken against security personal involved in large massacres in the mid 1990's no prosecution takes place as no witness will dare step forward. When Govt., has already cleared knowledge about the prosecution of Kashmir then they are no ready for taking quick action against the violators of human rights movement.in Kashmir.

The Armed Forces Special Power Act of 1958 and the disturbed areas act of 1976 give police extra ordinary powers of search and arrest without Human rights watch stated that was not aware of a single prosecution of torture or summary execution of a detainee in ten (10) years since the conflict began. The fact that the officer indicated in the 1996 murder of Human rights lawyer Jaleel Andrabi, has not yet been arrested, illustrates the impotence of Kashmir's judicial institutions and the fraudulences of the government's claim that it has ensured greater accountability from its forces warrants and detention. When the central and state Govt. are making disturbed areas in Kashmir. There is no naturalized disturbed area in Kashmir or anywhere in the world. It is only the paramilitary forces and politics who make the disturbed areas according to their own mind setup. According the one NGO, there were 1300 writs of habeas corps pending in Jammu & Kashmir High Court in 1999 in such detention cases Kashmir are alienated from both countries given brutal repression by India and violence by Pro-Pakistan militants. In a recent poll by MORI (BBC news,31 May) only 9% and 13% of people of Kashmir valley, where the discontent and insurgency is concentrated have preferred to join india and Pakistan respectively caught in the cross fire between militants and Indian security forces .kasmir continues to bleed.

The day in 1947 when the Indian forces landed in Kashmir and started the bloodshed that has continued for the past 6 decades. Despite there being a large presence of armed forces in Indian occupied Kashmir, India has failed to break the residence of Kashmir's who continue to demand the right of self determination, Kashmir's continue to sacrafies there all, including rape, murder, disappearances, forced imprisonment are an every day occurrence for the people of Kashmir. Mass graves are being discovered, every family has suffered at the hands of Armed Forces, who continued to violate human rights of the residents and yet continue to enjoy impunity? Despite their being numerous resolutions in the United Nations Security Council, People of Kashmir are denied their basis human rights, subjected to horrific punishments, and are unable to leave Kashmir even for medical attention. India on the other hand boasts of being the biggest democracy and wants to become a permanent member of the UN Security Council, It continues to rule by force.

During October 2012 two reports were released pertaining human rights situations in the Indian occupied Kashmir. Reports by amnesty international (AI) and citizens council for justice (CCJ) were released in a quick succession. Both dossiers have adequately exposed the ongoing human rights (HR) violations. In Indian occupied Kashmir. India independence Act has laid down clear terms of references for the rulers of Princely states. They were given the choice to freely accede to either India or Pakistan or to remain independent. Both these factors were ignored in the case of Kashmir.

Ever since the landing of Indian troops in Kashmir, on 27th October, 1947, human right violations by the Indian law enforcing agencies (LEAS) and security forces continue with impunity. PSA (public safety act) empowers the state authorities to detain any individual in Indian occupied Kashmir on the charges of acting in a manner prejudicial to the maintenance of law and order. PSA still a lawless law a comparison has also been drawn with Amnesty International last year's assessment of the PSA. Current report indicates that despite pressure on the Indian government, PSA has not been reviewed / amended, and hence, new records/heights are being set by the (LEAS) and security forces in human right violations in Indian occupied Kashmir. Indian security forces are the major perpetrators of human rights crimes in the state but no action is taken against the culprits. Recently Indian security forces arrested a minor under PSA contrary to recently incorporated amendment in the juvenile act which requires the detainee to be all-least eighteen years old. In another gruesome incident, Indian security forces beat to death a 65 years old woman in Anantnag district.

Rupees 1038 million were destroyed under the grab of operations against outlaw elements. As a matter of policy, Indian government does not attach any importance to international groups like the AL and other regional and domestic human right organizations. Concrete recommendations by well reputed Indian as well as international entities for stopping the human



right violation have generally being ignored. As a consequences, the Muslim majority population in Indian occupied Kashmir continues to suffers, perpetually, Kashmir disturbed act, and armed forces (J&K) special powers act have empowered the security forces personal to shoot suspected workers. India government has over and over again refused to revoke the AFSPA that also gives power to the Indian army to detain, indefinitely; anyone they think is reasonably suspicious. This law further gives permission to the armed forces to shoot anybody who is “acting against the law”. Interesting me, even the Indian occupied Kashmir state government has called for the revocation of this law. In the presence of this law’s Indian security forces enjoy immunity against their trial for committing crimes against humanity. UN reporter Christ of Heyns, who visited the state for early this year, has also called for the repeal of this controversial law.

On the other side the movement of the state Govt. in Kashmir is responsible for violating the human rights in various forms just can take the example of some employed , un-employed and the private to the public sector they are violating the human rights .

The Anganwardi workers protest in Garderbal district for non release of salary for last 6 months due to which they are facing immense hardships. Especially all over the years a month they are unable to buy medicines and food items because the pockets of Anganwardi workers have become empty. Authorities have violated to release the salary despite several pleas the ICDS workers said not only that but they are working at temporary and their salary is 3000/- per month. When the employers of other departments are doing strike after strike for the purpose of enhancement of retirement age and salary. That employee is also involved for violating the human rights. On the other side the Govt. says, no more Govt. jobs for the youths do the private jobs for outside the J&K. The Govt. is responsible for deprived and exploited the lower and middle class section of the Kashmir society and violating the justicable laws and directive principals according to the international convenient. The human right movement of several villages in the north and south Kashmir district are up in arms against the public health engineering department and power development department for failing to ensure uninterrupted supply of water and power supply. When the basic amenities are not given to the people then they staged protest for demanding their basic necessities of life. Some are salient violators of human rights as per the eminent American sociologists Edwin Sutherlands soul may have received jerk. When J&K Board of Professional Entrance Examination (BOPEE) Scandal surfaced in Kashmir. The concept white collar crimes a financially non-violent crime committed by a person of respectability and high social status in the course of his occupation for illegal monetary gains. In the context of this concept, The BOPEE Scandal is one of the worst situations in Kashmir which has happened and the scam has all elements to expose a gange of white collar crimes. Basically what has been happening in our state over the last one decade or so can be described into words: Social terrorism or the violators of human rights.

But, while taking a cue from Sutherland’s concepts of white collar criminals to be social terrorist is anyone who presents himself as a nice person but only with the aim to eventually screw someone for monetary gains. These white collar criminals are courteous when in a group or at work and always shaking hands and smiling. While carrying this impression of being nice, they criminalize their activities and deprived the others due to social terrorism or violation of the human rights. Meanwhile, the BOPEE scan here has added uncertainty across the society. What is going to happen tomorrow? What is going to the fate of our talented students or civil society? These are the few questions which have no appropriate answers at the movement but amid one thing are clear that white collar criminals have made Kashmiri’s disillusioned, annoyed, amazed and last but not the least aggressive at this movement, our society is on a declining path. Unfortunately our society at large is in denial of this fact. There are strong destructive human rights forces imposed in our society in the shape of social terrorism of completely disregarding the human rights of the society as a whole.

Issues for the Human Rights Movement

India occupied Kashmir were quietly bearing the injustice and highhandedness. It was especially seen early in the Kashmir in 1987 and in some recent years it is rate is increased year by year. When the Kashmiri’s theological mind changes into positive stage. This work was done though the education, mass media communication where Kashmir are. The mass agitations within two years street protests turned into an armed resistance. Indian pumped in around seven lakh regular and paramilitary forces in the Kashmir to quell the uprising but failed to do so. After a lull of few years, the Amaranth Shrine Board Dispute in summer of 2008 and all the human moral values are ignored. This gave a reason to the Kashmir’s to went out to their rage, once again the second and third wave of protests in summer 2010 got converted into a mass human rights movement so high that the teenagers, men’s and women’s with flags in their hands but forces are spreading the bullets and teargas shells among the society of protest when lot of lives are last due to the movement of paramilitary forces .

In the recent statement British Prime Minister “David Cameron’s on Human Rights abuses in Jammu & Kashmir. The Kashmir is a bleeding heart wound issue, which has been coasting us lost generation after generation. It is the moral and political responsibility a duty of both the civil society and governments internal as well as external Govt. to work for a solution of this issue on priority basis.



On the other hands there is a protest against lack of basic amenities of life in every where in Kashmir valley such as drinking water, power cuts and low quality of medicines and even cotton is also of low quality for e.g. SMHS Hospital of Srinagar and Unani Hospital Sealed for selling expired medicines at Anantnag. In this situation there is a need to human rights movements but this type of movement are violated the elites of society and professionals like doctors , engineers , Govt. employers. Govt. Doctors are not get surgery to the patient in Govt. Hospitals they are doing this practice from private clinics due to the money purpose. The protest achieved human rights movement up to some extent. When all they mix in a mass agitation then the society receive the human rights.

Role of Civil Society in Kashmir

In Kashmir even before the present turmoil, civil society was already weak due to political uncertainty and lack in civic amenities were killed and dubbed as anti-Indian's. When the armed uprising started in 1989, there were mass demonstrations in solidarity with the armed uprising and in favour of right of self determination. To crush the popular sentiment the government of Indian used violence and bloodshed. The armed uprising further paralyzed. The civil society forcing people to take individual options than collective options. Due to the internal and external terror lot of fear, distrust and suspicion is generated amongst the people. Some of the activists of coalition of civil society after repeated interaction with the Indian civil society, which visited Kashmir to monitor the human rights situation and through its support, the civil society in Kashmir has got rejuvenated. The support comes after the realization that Kashmir imbroglio has caused visible violations of the human rights of Kashmir's and invisible violations of those of Indians. Moreover, it is being widely understood that Kashmir is the cause of militarization and nuclearization of south asia, which is advancing to the flash point and training the economy of India as well as Pakistan.

The Kashmir civil society got organized to build institutions, which could work as watch dog's in the trouble torn state. In Kashmir we have history of politicians and elites letting down the aspirations of people. Whenever they are struggling for the right of self-determination of the Kashmiri people or are in opposition, they stands for human rights, civil liberties and democracy. But when they grab power they stifle. The dissent, curtail civil liberties and incarcerate the political opponents to appease the federal government. Even after 1947 the leaders of national conference, which was spearheading the independence struggle of Kashmir from the feudal king and was widely supported by the masses became despotic. The history of politicians here is to consolidate their power by appeasing the federal government. It can be said with certainty that the present political rights cannot be different, once they come into power in whatever political dispensation. We have a history of people fighting monsters become monsters themselves. The political and human rights cannot be protected without a strong and vibrant civil society. This global concept is gaining momentum and it is believed that 21st century will be the people's century. Reinforcement of civil society is necessary, and the culture of intolerance is to be replaced by culture of dialogue, reconciliation and understanding for ensuring peace and democracy. The civil society has to evolve a long term strategy. It is the civil society, which has to strive and force a peaceful human rights solution to Kashmir.

The governments and society of Indian and Pakistan countries will not be able to ignore the public opinion on the basis of human's rights. The way civil society is marching ahead in the newly established democracies in the third world countries, it is emerging as a countervailing power viz. a viz. government policy making and influences governments directly or indirectly to end abuse of human rights power in Kashmir. Create awareness among the people and mould public opinion.

Motivation for Human Rights

Some understanding about the nature of human rights can be gleaned from various reasons that can be advanced for holding them. A prime concern of human rights movement is to offer protection from tyrannical and authoritarian calculations. Capricious or repressive measures of an autocratic government may be constrained with the recognition of supreme moral limits or any government's freedom of action. But even among governments that are genuinely limited by moral considerations, there may still be a need to shield the populace from utilitarian decision-making. The greater good of the whole society may lead to sacrifice or exploitation of illegal rights or, the provision of important benefits within the society may be limited by calculations that public resources should be spent on other enterprises.

The attraction of human rights is that they are often thought to exist beyond the determination of specific societies. But the non-motivators are against the basic determination of life of specific civil societies. Thus they set a universal standard that can be used to judge any society human rights provide an acceptable bench mark with which individuals or governments from one part of the world may criticize the norms followed by other by other governments of cultures. With an acceptance of human rights, Muslim especially in Kashmir or tribal oligarchies may all legitimately censure each other. This criticism across religious, political, and economic divides gains its legitimacy because human rights are said to enshrine universal moral standards without fully universal human rights, one is left simply trying to assert that one's own way of thinking is better than somebody else's.



The prime rhetorical benefit of human rights is that they are viewed as being so basic and so fundamental to human existence that they should trump any other consideration. Just as Dworkin has argued that any conception of “rights” trumps other claims within a society, human rights may be of a higher order that supersedes even other rights claims within a society.

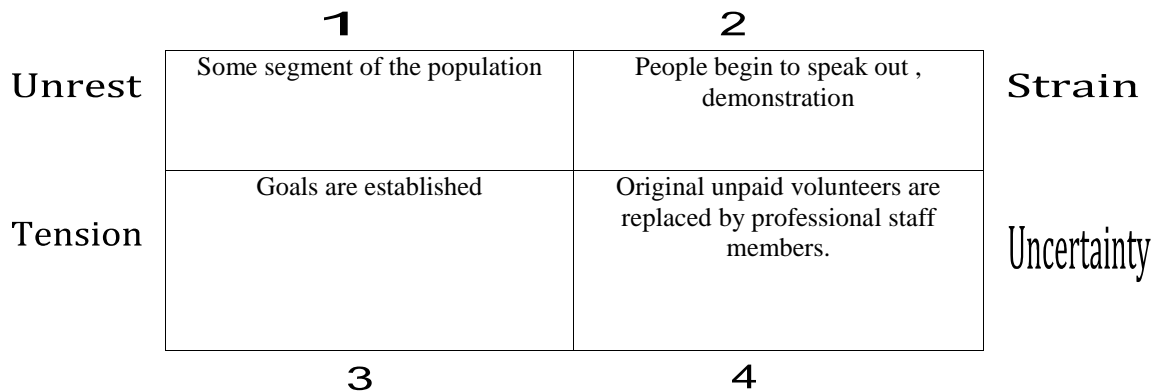
Declaration on the Right to Development

In 1986 , the declaration on the right to development was adopted by the General Assembly , recognizing that development is a compressive economic, social, cultural , and political process which aims at continuously improving the well being of the entire population and of each individual.

The Declaration on the right to development states that the right to development is inalienable human rights, which means that everyone has the right to participate in contribute to, and enjoys economic, social, cultural, and political development. This right includes permanent sovereignty over natural resources, self determination, popular participation, equality of opportunity and the advancement of adequate conditions for the enjoyment of other civil , cultural , economic , political and social rights. For the purpose of Development, there are three human rights standards that are particularly relevant to the full enjoyment of the right to development; the right to self determination, sovergenity over natural resources and popular participation.

Life Cycle of Human Rights Movement

Many movements undergo a series of changes which taken together, may be said to constitute a life cycle. Dawson and Geltys have identified four stages in this cycle, first is a period of unrest. Some segments of the population experiences strain, tension, white collar crimes and corruption movements that are certainly present in Kashmir but nothing is done about them. Next comes a period of popular excitement. People begin to speak out, demonstration, protests, demands and property may be destroyed when society does not achieve their rights and justice. The third stage consists of the development of formal organization. Formed leaders are identified, goals are established and strategies for achieving them as devised. Fourth as the movement increases in size and shape, then another cycle came into existence against the movement society (i.e. Curfew and Pinky revolution). The original unpaid volunteers are replaced by professional staff members, and the movement becomes an accepted part of the society. The model of the life cycle of a human rights movement and social movement model are below.



These stages are idealized. Not all movements go through all them. Some shows little evidence of the ‘unrest’ and popular excitement state and very few reach the uncertainty stage. Nevertheless, the life cycle approach is useful because it shows how many of the characteristics associated with movements are connected with one another over the course of time.

Historically women’s have been regarded as constituting a weaker section. They have often been treated as “second grade citizens”. They have been Pictured and presented as “home makers” who are good in house hold chores. The image of women has been changing everywhere.

On the contrary, women of Asia and Africa were not able to secure equal status and opportunities even after 1950’s. Women continued to suffer from one or the other kind of disability. Their exploitation was also continued. They were given unequal treatment on the basis of sex. This development was treated as “gender discrimination”. The United Nations also through its various meetings and pronouncements was given call to its member nations to remove as early as possible, the ugly practice of “gender discrimination”.



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