

Human Rights Education



“Speak Human Rights, Save Human Life”



HRRC Activities





About Us

Human Rights Resource Centre (HRRC) is an integral part of International Association for Religious Freedom (IARF), works in partnership with the congregation of the Brothers of the Sacred Heart of Jesus, India. It is registered under the Angelo Educational & Social Development Society, A.P- Society No. 329 of 1998. The HRRC is administered by the young adults (RFYN) to:

- create and distribute Human Rights Education (HRE) resources
- train activists, professionals, and students as human rights educators
- build advocacy networks to encourage effective practices in human rights education
- support the United Nations Decade for Human Rights Education
- protect and promote women and children's rights
- monitor and evaluate compliance with international, regional & national human rights standards

The HRRC is working with various communities to address current discrimination and to develop preventative approaches to building a culture for human rights in India. During the past seven years, the IARF has facilitated its Training on Human Rights Education in which 8,240 young adults and students were trained for the promotion and protection of human rights in India and Bangladesh.

“IARF holds ECOSOC General Consultative Status at the United Nations”

Editor: Janhvi Gupte

Correspondents: Immanuel Manish, Kausrajan, Clinton Moses, Vijaysinh. N Dhandhukiya, Yashika Kim, Sathva Narayanan, G. VishnuPriva & Ruzbeh VistasD Hodiwala

IARF - Human Rights Resource Centre

Brothers of the Sacred Heart,
Angelo Institute, Kirikera - 515211
Hindupur, Anantapur, A.P-INDIA
E-Mail:iarfhrcc@gmail.com.
Web: iarf.net

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Inaugural Message

The launch of the Human Rights Education magazine by Human Rights Resource Centre complies with the activities of the young adults and the development of human rights across the world. The magazine is an attempt to encourage the young adults to create awareness on human rights and ensure it applies over the world. The young adults have major role in social development. Thereby, this human rights education magazine is to support them to become a human rights activist to promote human rights education in the universities, colleges and schools.

The human rights education magazine would devote itself to theoretical or academic aspects of the human rights issues and also to the practical problems and emerging stories of human rights abuses in the society. Development of human rights awareness is an essential aspect in the current competitive society. The society need efficient human rights defenders to address the current issues and abuses. As the human rights education magazine is launched by the young adults, we hope many young adults involvement would make it a medium that reflects practice of safeguarding and promoting human rights across the world.

As our human rights education is based on Universal Declaration of Human Rights, we would like to invite our readers to participate in this campaign and the citizens of each country should demand that their governments remain encouraged by the Universal Declaration of Human Rights and other convention, that to implement basic principles of respecting the rule of law, so that the complaints can be systematically investigated, and the number of violations issues come down to experience perfect peace in the society.



Albert Xaviour
HRE Facilitator, HIRC



Most Rev. Mitsuo Miyake, President, IARF-Japan

The activities of the International Association for Religious Freedom, which has 114 years of history, have helped spread around the world one of the more important human rights –freedom of faith, in principle and practice.

It is true that most countries, including the developing nations, underwrite the basic human rights of their peoples in law. However, it does not necessarily

correspond to reality that all global citizens' human rights are protected. So we still need to take action to ensure that human rights take root throughout all societies.

I'm very pleased indeed to learn that an IARF Human Rights Resource Centre has been established in Hindupur with the cooperation of Brothers of the Sacred Heart. But let us keep in mind that it shall be your own willingness, your involvement and your continuing activity that makes this place - for those seeking to defend & uphold human rights in India - a real centre of resources - and of resourcefulness.

On behalf of brothers and sisters of IARF around the world, I extend my most sincere congratulations to those who are establishing this precious base for Human Rights Education.



Dr. Homi Dhalla,
President, FUREC, Mumbai

IARF which is the oldest interreligious organization in the world has been supporting the cause of human rights over the decades. A statement from the 1987 World Congress of the IARF is relevant in this context: “We reaffirm the requirement laid upon us by our religious commitment to participate in work for peace, mutual understanding, human rights and their alleviation of suffering. We pledge our cooperation at all levels with those who are working for these goals out of a personal commitment which may be other than ours”.

Today, support for human rights is global. Prominent politicians as well as religious leaders have embraced human rights. The crucial importance of human rights was highlighted by President Obama when he visited Goree Island in Senegal on June 27, 2013. He toured a slave house and gazed out at the Atlantic Ocean through what is known as the Door of No Return. It is the point on this island from which Africans were shipped to the Americas and into slavery. Obama, the son of a Kenyan man said “This is a testament to when we are not vigilant in defense of human rights what can happen”.

Today, human rights are trampled underfoot in many parts of the world. Responsible media coverage has been shining a spotlight on this global tragedy. A few of these recent instances about the rights of children may be cited here:

On March 19, 2013, the world marked the 10th Anniversary of the Iraq war---This cataclysmic event had left Iraq, battered and bloodied. One of the legacies of this war is the dramatical increased rate of childhood cancers and birth defects. India has 50,00,000 child laborers. In certain parts of the world, children are still driven into prostitution and forced to work as child soldiers.

Nobel Peace Prize winner Desmond Tutu stated that “Ten million girl children will become forced brides in just one year”.

I am here to speak about the right of education for every child. Let us pick up our books and our pens. They are our most powerful weapons.

Malala Yousafzai, the Pakistani teenager who was shot by the Taliban in October 2012 for promoting education for girls addressed the UN on July 12, 2013. Speaking to 1000 youth leaders from over 100 countries, she said that “I am here to speak about the right of education for every child. Let us pick up our books and our pens. They are our most powerful weapons”. Her main focus was on the 57 million children who are not in school today. The UN designated July 12 as “Malala Day” as it was also her 16th birthday.

In this context, it is heartening to note that on July 11, 2013 Pope Francis overhauled the laws governing Vatican City State, specifically listing sexual violence, prostitution and possession of child pornography as crimes against children that can be punished up to 12 years in prison.

In the light of the above instances, a great deal of work needs to be done for the protection of human rights. I sincerely hope that the Human Rights Education which is inaugurated shall work constructively in fulfilling this urgent need.

Launch Ceremony of Human Rights Resource Centre

The newly constructed HRRC office at Angelo Institute was blessed by Bishop the Most Rev. Antony Poola, Bishop of Kurnool on 8th August 2013. The office was inaugurated by the Member of Karnataka State Human Rights

Commission Smt. Meera C. Saksena by a ribbon-cutting.

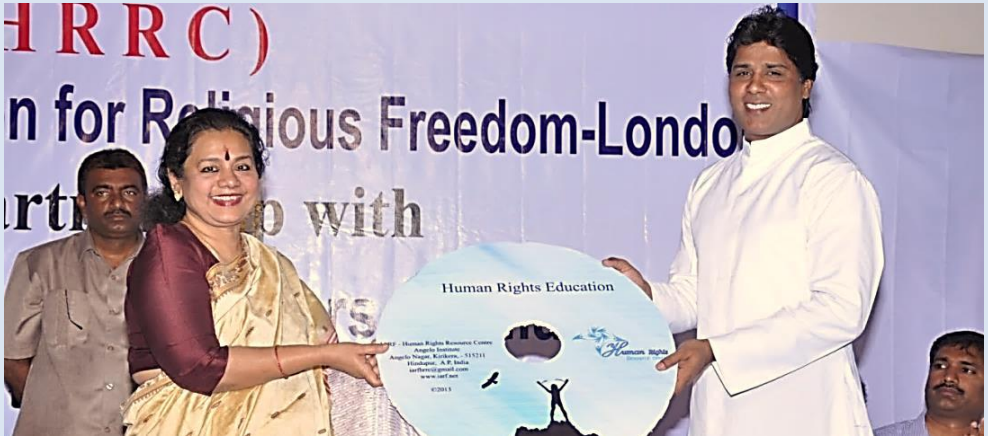
The Chhindwara RFYN leader Immanuel Manish presented an introduction about the new facilitators module CD and the Participants Handbook, which is published by IARF Human Rights Resource Centre. The facilitators’ module CD was launched by Smt. Meera C. Saksena and received

by Rev. Bro. Victordoss, President & Superior-General of the congregation of the Brothers of the Sacred Heart.

The Participants' Handbook was launched by the Most. Rev. Bishop. Antony Poola and the first copy being received by Rev. Bro. Edward Francis, Provincial Superior of Angelo Province, Trichy. The RFDN Young Adult HRE facilitator Janhvi Gupte shared briefly about Hiroshima and Nagasaki Remembrance Day, and her experience in visiting Hiroshima.

women as the main development for women's activities. We also have to avoid child marriages & the dowry system. We hope the HRRC will support the development of women in society”.

The blessing speech was given by the Most. Rev. Bishop. Antony Poola, the Bishop of Kurnool. He blessed everyone with very valuable words and encouraged the young adults and others to contribute to the HRRC and also to develop the new centre to help thousands of young adults in India.



The inaugural address was given by Smt. Meera C. Saksena, member of Karnataka State Human Rights Commission. She shared that “Many people are not aware of their rights. We are human being and entitled to have all the rights. We want to avoid violence against women & children, and also child labour, sexual harassment. Male domination of society must be eradicated, and we should provide equal opportunity for

He said “Women have all kinds of rights, but it is not reaching them. They are treated like objects in our country, we need to avoid this and respect the rights of women. We need to come forward to work for their rights. Religious dialogue helps to bring peace in society”.

The presidential address was given by Very Rev. Bro. Victordoss, President and Superior-General of the

congregation of the Brothers of the Sacred Heart. He made his address to motivate the RFYN to run the new HRRC in a successful manner. He said “The Brothers in this institution have taken on a very sensitive project to develop society. I am very happy about

the works of the IARF which has many branches around the world and provides interfaith dialogue to bring peace. The HRRC has been started here to bring awareness about Human Rights to the society through the young adults”.

Clinton Moses, Hindupur, A.P

Human Rights Education (HRE)

Education and training programmes have become one of the most familiar features of the contemporary global human rights landscape. Their current volume and scope would have been unimaginable even two decades ago. Programmes dedicated to human rights education (HRE) and training are now delivered by a myriad of actors and are aimed at various audiences.

Some of these seek to prompt and inform legislative change or policymaking through outreach to government officials, parliamentarians and civil servants – or to reduce and prevent human rights violations through the training of military or law enforcement personnel. Others are aimed at ‘in-house’ training of human rights advocates, arising out of a perceived need to equip researchers, activists and advocates with crucial knowledge and skills for more effective promotion and protection of human rights through their work – reflecting a

heightened interest in issues around professional standards for human rights work and questions of ethical responsibility, particularly in field operations.

The emergence of university-based human rights practice curricula in recent decades, where students learn not only about international standards but also about research methodologies and campaigning and advocacy strategies in preparation for careers in the human rights sector, has also extended our understanding of the possibilities for human rights education and training.

The HRE Modules

The first HRE session starts with participants’ self-introduction and ice-breaking, than the History of Human Rights and the UDHR. IARF’s three India-produced video; docu-dramas helps participants to understand

certain key human rights issues in Indian society. Six participants groups then brainstormed and produced creative presentations on the UDHR to understand it very clearly and deeply.

“ HRE declares a commitment to those human rights expressed in the UDHR of 1948 and the UN Covenants. These assert the responsibility to respect, protect, and promote the rights of all people. ”

The second day's session presents with the short UDHR articles film. Based on this the Statue Tableau activity will be conducted. The “statue tableau” helps participants bring different solutions for Human Rights related issues. The participants are motivated to share their experiences of human rights violations such as child trafficking, workers' rights, religious freedom, gender discrimination, etc. After noon there will be a deep discussion about future activities to support the Human Rights Resource Centre in

creating human rights awareness in the region and around.

HRE - Inter College Students at Hindupur, A.P

The newly promulgated Human Rights Resource Centre (HRRC) at Angelo Institute, Hindupur, Andhra Pradesh, India, is an integral part of the London-based International Association for Religious Freedom (IARF), and is working in partnership with the Sacred Heart Brothers, India.

The HRRC is working with various communities to address discrimination, and develop preventative approaches to build a culture for human rights in India. Presently, few among India's large young population are aware of their rights, as a result majority of Indian young adults today suffers many social evils. Possessing knowledge on Human Rights is essential to ensure social peace and harmony, which in turn associate to national productivity and therefore prosperity.

The first Human Rights Education Training Program conducted by Human Rights Resource Centre took place on 12 and 13th July 2013 and five local college students (BIT Institute of Technology, Balayesu Degree College, Govt Degree College, Loyola B.Ed College, Enlight Degree College) participated (13 male and 18 female, from three major Religions. When the

training modules covered and made the participants to understand the Universal Declaration for Human Rights (UDHR)

Issues discussed with the UDHR articles.

The discrimination between rich and poor was being discussed by the participants during UDHR session. The young adults also shared live examples based on this issue and its effect which leads social problems in the rural areas of A.P, India. They shared that, most of the poor people are directly or indirectly supporting the rich people to carry out their livelihood in better way and in turn with less monetary benefits they remain illiterate.

For majority of people in rural India, education does not play any importance, they usually send their children to work (as daily wages). They believe sending children to school is waste, because at last they have earn their bread by working as daily wages only.

Issues discussed with the UDHR articles.

India is a country with multi-cultured state, in which people of different religion, language, caste, colour, and creed are living as a family. A custom of marrying a person and spending whole life with him/her is the best practice in which India believes. But unfortunately this moral system in India is extinguishing, said one of the young adult.



HRE - Jain University Students at BIRDS, Karnataka

The second Human Rights Education program was organised for the Jain University students at BIRDS, Bangalore on 11th & 12th Sep 2013. Around 28 B.Sc and M.Sc students from the university participated. The program was organised by the Karnataka RFYN Ms. Yashika Kim with the support of other young adults from Karnataka.

They discussed about the poor educational system for the children in the family and in the school. The reason was identified to be women's violations in India. They shared three very important incidences; as reasons for the current women's violations in India.

Freedom is for girls or boys?

The present digital society makes the young generation to practice all kinds

of social evils, because their parents are not aware about their role in educating the children as per the present situation. It is found that the parents are either too strict which make them over protective or not bothered. Sometimes parents, out of their over caring nature restrict the children to talk to the opposite sex follow beings in school, college or coaching institutes. As a matter of fact, they make them realise that she/he is girl/ boy and has to act accordingly. Earlier rules and regulations were confined only to the girls, but this digital age has restrictions over boys as well. The freedom is not for the boys or girls; neither in the home nor in the educational institutions.

“ Sex Discrimination, lack of sex education & childhood sexual and mental torchers are the major cause for women violation in India ”

Sex education: A Shameful Discussion

The sex education in the home and in the educational institutions is very important. The parents are not allowing their children to know about it. Also, they don't allow children to watch news/ TV Shows which talk about molesting, rape, suicides etc.

The parents do not allow children to talk about it. In turn children, who face abuses, are even not aware about them. It is very important to provide basic sex education for the children.

Children: Sexual & Mental Abuses

The child abuse is a one of the disguise to the present society. The children are sexually and also mentally abused by the parents, relatives, teachers, senior students, neighbours etc. Thousands of girl children are sexually abused by their own fathers, uncles, relatives and teachers. Many boys are forcefully involved for homosexual habits by the neighbours and senior students in the schools, hostels and boarding's etc, even in the public places. This is one of the challenges faced by the children, when they are young.

During the discussion, some young adults shared their personal problems (regarding sexual abuse at their home), which was really heart touching.

Decision for future

- To organise many more HRE program in Jain University.
- To give Human Rights Counselling program for school children
- To visit various problematic communities in Karnataka and provide Human Rights Awareness
- Supporting and involving IARF-HRRC and RFYN activates

HRE- St. Antony College for women, Dindugal, Tamilnadu

The IARF- HRRC organised the Human Rights Education and Training Program at St. Antony College of Arts and Science for Women at Dharamaipadi, Dindugal, Tamilnadu on 19th & 20th Sep 2013. This event was organised on the special invitation of Rev. Sr. Amalarani, secretary CIRSM, IARF member group.

The St. Antony College of Arts and Science for Women is administered by CIC sisters of Madurai, Tamilnadu. The college was established in 2004 to provide proper education for the rural girls of Dindugal and nearby villages.

Participants

Before the HRE program, on 18th Sep 2013 Sr. Amalarani had an orientation and introduction session on Human Rights for 350 students from the all Departments. After the orientation she selected only 52 students for the Human Rights Education Program. The selection was made on student's interest level and dedication towards the subject. Since the participants were from the rural communities; the training program was conducted in a regional language (Tamil).



The PPT and the documentary movies were shown in English whereas a translation was done for better understanding.

Issues discussed with the UDHR articles

During the second day program, the young adults were given opportunity to share about the human rights issues in their community. Two girls came forward to share the issues, which affected them personally.

Right to Education: A Struggle!!!

The girl Divya (name changed) from the tribal village called Sirumalai said, she is the first girl who is persuading degree from her community. After completion of her higher secondary school, with much difficulty she got permission from her parents to do graduation at Dindugal, which is nearly 45 Km away from her village. Usually people of her community never send the girls for graduation. They think that the education for the girls is waste of money and the higher secondary school education is more-than enough for them. Divya's parents and relatives had same opinion. But Divya was successful to make her parents understand about the present society and necessity of girl's education. She also, tried explaining the role educated daughter to run the family in a happiest way. It was certainly a struggle for her as well as her father. Her father faced huge resistance from the neighbours and

relative. The neighbours told him not to send Divya for studies, as it mere waste of money, instead marry her to someone, free yourself from the headache.

But her father trusted her and enrolled her for higher studies. Divya do feel that her friends from the village should go for higher education and become graduates, but she think it would never less than a dream!

Discrimination on Caste

The young adult Monika (Name Changed) from Dindugal shared about the Caste discrimination in her community. She belongs to the high caste family and she feels discrimination exist as far as low caste is concerned. In her village the low caste people are treated very badly till today. Most of their basic rights are violated. She shared about the violations such as the low caste people are not allowed to talk to everyone, neither are they allowed to eat with everyone. They have to respect the high caste people, their families and even the children, irrespective of age of low caste person. Sharmila said that she made many unsuccessful attempts to make her family understand about treating people equally, no matter what caste they belong too. But in return she was being scolded by her parents. She believes that one day she will make a difference in the society and will dine with the so called “low caste” people at her house.

Future plan

The young adults were divided in to three different groups for future plan discussion. After the deep discussion the group representatives presented their plan for the future.

- To support IARF-HRRC by creating number of awareness programs in the rural communities on Human Rights and peace.
- To create equality among the low and high caste people in the rural communities.
- To organise human rights and counselling programs for the school children and parents in Tamilnadu.

Participant’s Feedback

The two days program conducted by IARF-HRRC was overall a very good educational journey. We learnt a lot about Human Rights, its violation across the globe and the permanent solutions that can help to eradicate these violations. The interactive group activities and open discussions helped in the sharing of various violations in India and to overcome from these issues. Thanks to IARF –HRRC.

Anamika Pandey,
Jain University, Bangalore

The training program about Human Rights was quite education, inspiring and interesting. It taught us about the “Human Rights” which every single

person in the world gets as soon as he/she born. I got to know about my rights in the society which is my responsibility as a human being to the fellow being. I also came to know all kinds of human rights violations, in which I also involved in my earlier life. I hope this training will help me to overcome those things and I am very sure I will share my knowledge about human rights to as many people as possible.

**Nagaraja. C,
Jain University, Bangalore**

The Human Rights Training program was really meaningful and good message. I gained more knowledge by means of attending this training program. After attending this training program, I promise myself that “I should shape and bring changes to our society” this two days training program was a milestone in my life and am very happy about it. Apart from education this is one of the extra-curricular activities which I will educate Human Rights to others. I thank IARF-HRRC for providing such an opportunity to know about human rights.

A. Thenmozhi, St. Antony College of Arts and Science for Women, Dindugal

It was my first experience to know about Human Rights, because as a woman of Sri-Lankan Refugee my rights were violated and the IARF-HRRC gave me an opportunity to gain the knowledge on Human Rights and selected me as a member of the HRE young adult team. I am very proud about that. Today I came to know about my rights and the rights of the refugee. Hope it will help me to fight for my rights and the rights of the thousands of Sre-Lankan, who were tortured during the civil war.

Mary Jensala A. St. Antony College of Arts and Science for Women, Dindugal

I am very happy to attending this human rights Education program, in which I learned about human rights and how to use it for our day today life. The training program helped me to understand all the rights and I share this to my friends and neighbours. I also learned 30 Articles of UDHR and different kinds of issues of our country.

**P. Shabarinath,
Balayesu College, Hindupur, A.P**

Kausrajan, Hindupur, A.P



Young Adults Network Activities (RFYN)

Young adults have been working in specific projects with IARF since the new millennium. We seek the widest diversity of faith traditions in creating a network of young adults (ager 18-35 years) with the capacity and commitment to take action on behalf of freedom of belie.

Young Adult Gathering

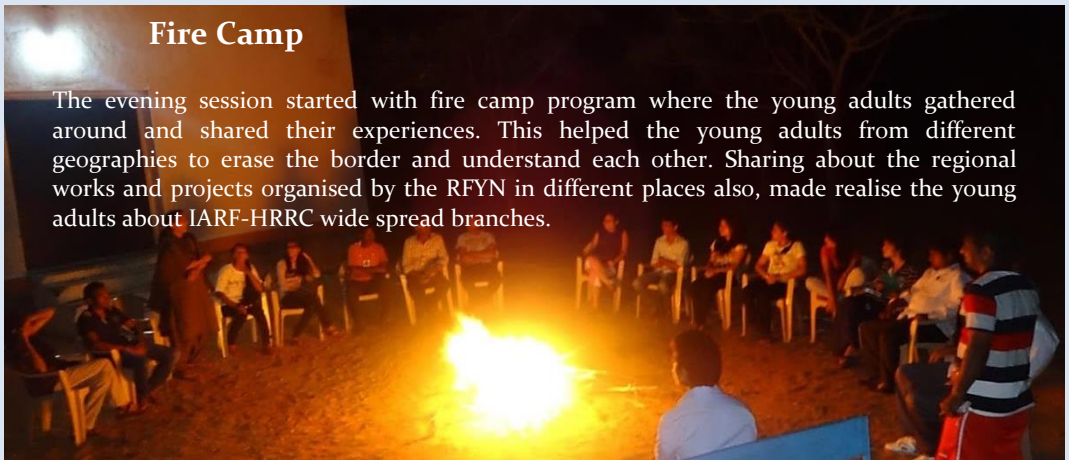
The two days RFYN leaders gathering begin post HRRC launching ceremony on 8th August 2013 at HRRC, Hindupur. Mrs. Brown the Women's Rights supporter of Madhya Pradesh Human Rights Commission, Chhindwara shared about the present need of Human Rights awareness and the value of Human Rights Education in India. The rural communities are suppressed in many ways and it is the responsibility of the young adults to support the suppressed people via

Human Rights Resource Centre. She also shared about the problems faced by the women and children in India.



Fire Camp

The evening session started with fire camp program where the young adults gathered around and shared their experiences. This helped the young adults from different geographies to erase the border and understand each other. Sharing about the regional works and projects organised by the RFYN in different places also, made realise the young adults about IARF-HRRC wide spread branches.



Village Exposure

Learning for the young adults who are into protected environment and unaware of the reality: “Village Exposure”.

To understand the knowledge gap among the community, RFYN decided to visit a village called Bevanahalli on 9th Aug'13. RFYN moved towards the destination on a bike ride and auto rickshaw with HRRC flags. The young adults were divided in to three groups and targeted three streets and interacted with the villagers. A study of two and half hours was made by the RFYN by visiting different people from different caste, varied economical background had discussed about Human Rights violations, like discrimination based on caste, educational systems, government's schemes and policies, poverty and other social problems in the village.

The Dalit people shared about their life and situation prevailing in that village,

- They feel difficult to carry out their livelihood with low wages.
- Many are deprived of the government support as they did not receive Government IDs & Ration Cards.
- Most of the pregnant ladies and growing babies couldn't get a proper nutritious food.
- They do not possess proper sanitation and medical assistance.

“ I earn Rs 60 per day to run the family of four people ”

- School children are not able to get proper education as teachers are not qualified.
- No proper roadways and transport facility. Only Auto-Rickshaw is available and they charge high amount.
- For higher education they have travel 8-10 km away. This charges them 60-70% of their earnings per day.
- Dry lands and no proper water.



All these happen due to negligence of many people who do errors “Intelligently & Intentionally” for their own benefits.

Madhya Pradesh Human rights commission establishment day

The IARF young adults in Chhindwara, Madhya Pradesh were invited to take part in the Madhya Pradesh Human rights commission establishment day on 13 Sep 2013 PG college, Chhindwara.

The Chhindwara young adult president Mr. Immanuel Manish Daniel was given an opportunity to speak about IARF and its Human rights activities in India. His speech was appreciated by the M.P Human Rights Commission & other dignitaries. They were amazed to know the activities of IARF young adults in promoting human rights education in India. The commission also welcomed & encourage the young adult to organise number of program in Madhya Pradesh.



Immanuel Manish Daniel, Chhindwara, M.P

Inter-Faith Dialogue

To help local people and religious leaders understand the importance of interfaith dialogue, the IARF-RFYN organised an interfaith dialogue during the launch ceremony of HRRC. Three eminent speakers from four different faiths were invited. The theme for the speakers was “Religion speaks and promotes Human Rights & Peace”. **Dr. Brown**, IARF member from Chhindwara branch, moderated the

session by presenting a very brief introduction about the dialogue and how IARF works to promote peace through interfaith dialogue.

Prof. Suresh from BIT institute of Technology shared about how Hinduism promotes Human Rights and peace in society. He represented Mr. Chandra Mohan and shared his ideas: “In today’s society we need to

Human Rights News

Still missing: Asia's lost women

Studies indicate that more than 60 million women, 30 million from India and China alone, are 'missing' from the world's population. This alarmingly high number calls into question their fate and the consequences of such a significant gender imbalance.

New reproductive technology such as IVF and ultrasound were introduced in the 1980s. This advancement in biotechnology has created much joy for many prospective parents but has also posed new ethical problems for scientists, law makers and the public alike. The world community, have been forced to reconsider the way persons, medicine and the environment are thought of.

In the UK, USA and France there are roughly 105 women per 100 men; in parts of Asia, where the preference for sons is ripe, there are only 95 women for every 100 men. Despite women naturally giving birth to more males than females, the balance is normally regained in the later stages of adulthood as women tend to outlive men. Nature not being allowed to take its course will severely disrupt the male to female ratio. This results in a significant gender imbalance in adulthood and poses social, economic and moral problems.

Local considerations including cultural, social economic and political have shaped the way Western generated science and technology is adapted by non-Western subjects. These ideas challenge popular assumptions of Western based nations that new biotechnologies are 'culture free' and can be implemented across the world in the same way. Biotechnology, however is not 'culture free'. In countries where there is still a strong son preference, parents use new reproductive technology to select the desired gender of their child.

Prenatal sex selection refers to the practice of prospective parents using technology such as ultrasound to check the gender of the fetus. The fetus with the undesired gender, usually female, is subsequently aborted. In many countries there is wide access to prenatal scanning for sex selection technologies as well as safe and easy access to abortion. This combination contributes to an already high gender imbalance as a result of the neglect of female children in parts of Asia.

Ultrasound, the most common technology used in prenatal sex determination at around 13-14 weeks, poses no threat to the mother

and is affordable, even for poor rural villagers. Despite the stringent laws of countries such as India and China, many health practitioners, driven by material wealth and private connections, persist on providing prenatal sex determination services.



Prenatal scanning for sex determination is not unique to Asian countries. Many believe in ‘family balancing’ whereby a family has children of both genders. In Israel, for example, sex selection is allowed when the first four children of a family are of one gender.

Personhood and a culture of son preference

The Chinese government introduced its one child policy in 1979. In the same year ultrasound testing became available with the country’s biggest manufacturer of ultrasound mass producing 5,000 machines a year. When faced with the dilemma of being allowed only one child, many opt for this one child to be male.

70% of China’s population live in rural areas where a household without sons is dishonourable. This cultural belief in China and other Asian countries stems from Confucianism which orders a strict patrilineal inheritance. In these societies being female may be seen as a “social disability.” Sons carry on the family name, inherit the family wealth, look after aging parents and among Hindus light the funeral pyre upon the death of parents. Sons are also an important economic asset to families in societies where pensions and social security do not exist. Females, on the other hand, leave the natal home upon marriage. This has made it vital for women to give birth to and raise sons.

Until recently, Indian adverts even encouraged the abortion of female foetuses. Messages such as “invest 500 rupees now, save 50,000 later” in reference to how future dowry payments can be avoided by not having female children altogether are not uncommon.

Personhood refers to the status of being a person. Cross culturally there are different ideas and notions on: what constitutes a person, when life begins, when it ends and when it can be ended without rebuke. For this very reason not all human early life survives. For example, in central Africa personhood is achieved in developmental stages and through specific rites of passages. Thus, a slave

or a barren woman will always be considered to be a non-person.

Deciding the point at which an embryo becomes a person is incredibly contentious. Some believe that the fetus does not meet the criteria of personhood at any stage of development; others believe that life, thus personhood begins at conception. Though, there is no strictly scientific basis for when personhood should begin, science is often used as a convenient way to support age old views.

The Western notion of a person is also heavily associated with individual rights. In parts of Asia where is a strong attachment to the extended family and clans, the rights of the fetus may be seen as less important than producing a male heir for the family.

Consequently, using sex selective technology and abortion will naturally be more acceptable in some places than in others.

Consequences

There are those who have, controversially, argued that it is perhaps a less cruel fate for unwanted females to be aborted. Thus, saving them from the misfortune of being born into an environment that may well commit the centuries old practice of infanticide or into a family that leaves them to languish for the sake of their gender. Regardless of one's views on personhood and abortion, however, few can deny the long term consequences of sex selective abortion and gender imbalance.

“
In countries where
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In China there is a shortage of women for men to marry resulting in criminal gangs kidnapping and selling women in illegal trafficking. Other detrimental consequences are long term economic problems due to a dwindling population, more mental health problems, increased violence among young men who lack family responsibilities.

Hope for the future?

This use of new technology for sex selection cannot be ignored

considering India and China are the world's most populous countries. Recognizing the problem, China's government has been providing families who have girls with financial incentives.

In 2003 the Chinese government introduced the Care for girls' scheme where positive messages about girls are advocated. One can only hope that such initiatives will work and curb the trend of the lost ones, the girls who never even came to be.

Yashika Kim, Bangalore, Karnataka

Communal Violence in India

Religious violence in India includes acts of violence by followers of one religious group against followers and institutions of another religious group, often in the form of rioting. Religious violence in India, especially in recent times, has generally involved Hindus and Muslims, although incidents of violence have also involved Christians, Jews, and Sikhs.

Despite the secular and religiously tolerant constitution of India, broad religious representation in various aspects of society including the government, the active role played by autonomous bodies such as National Human Rights Commission of India and National Commission for Minorities, and the ground-level work being out by Non-governmental

organisations, sporadic and sometimes serious acts of religious violence tend to occur as the root causes of religious violence often run deep in history, religious activities, and politics of India.

Muzaffarnagar/Lucknow:

A peacock struts beside the canebrakes near Kutba village in the northern state of Uttar Pradesh (UP), but other signs of life are few. Doors are bolted. The streets are mostly empty, and it is unnaturally quiet. Around 700 of Kutba's 4,000 residents fled on September 8th as arsonists burnt several houses and struck the mosque. Eight people were reported killed. Tensions persist, and locals say they are braced for more violence.

Those who ran were Muslims, mostly field labourers. Those who remain are Hindus, wealthier landowners of the Jat group. Both lots prospered, if unequally, over the past decade. Nobody recalls violence of this sort before.

A small house with yellow walls and a satellite dish on the roof lies in ruins. Jat neighbours say the owner was a “Mr Idris”. Asked how many lived there, they laugh. “Every Muslim family has 15 or 16 members,” one says. “They burnt their own home,” another states implausibly, even claiming that he witnessed it.



The Jats in Kutba say that nobody died in their village and that Muslims torched their own homes in a collective conspiracy to seek compensation. “Muslims are lazy,” one says. They sold their land, got into debt, failed to work. As for the mosque fire, they admit Jats did that, but only outsiders “who came from the fields”. The truth under the searing sun is proving elusive.

“People were cut to pieces”

A short drive away, at Bassi Kalan, 1,000 people are crammed into a madrasa. Some of them are displaced from the villages. On September 16th three visitors came calling to express their sympathy: India’s Prime Minister, Manmohan Singh, the head of the ruling Congress party, Sonia Gandhi, and her son, Rahul. They heard victims’ complaints then left. Nothing has improved as a result.

Mohammad Abrar, a clothes seller from Kutba, says three uncles and a brother were slaughtered there. A young man claims the Jat headman ordered attacks. A middle-aged woman says the headman led the violence after meeting landowners. “People were cut to pieces,” she says.

Kutba was not alone. Violence erupted in dozens of villages around Muzaffarnagar, a fast-growing town, on September 7th and 8th. In all, over 40 people died and hundreds were injured. The dead included Jats attacked by Muslims. Over 40,000 Muslims were displaced.

The various attacks make up the worst violence in UP in recent memory, and the army was deployed there for the first time in two decades. _ That is a

sign of incompetence of the state government, already accused of letting religious incidents flare in recent months. UP, with 80 MPs, is the biggest battleground in next year's general election. Political tension could mean more clashes.

Murky politics are already at work. A triple murder sparked the latest violence, after a fight between two Jats and a Muslim. Such incidents do not usually provoke wider trouble, but low-level politicians stirred up fury at public meetings. Others failed, deliberately or not, to stop anger spreading. Some victims say politicians paid village headmen to start killing. On September 18th a court in Muzaffarnagar ordered the arrest of 16 politicians and community leaders for inciting violence.

Critics of the opposition Bharatiya Janata Party (BJP), such as local Muslims, warn that a campaign has begun to fire up Hindu supporters. On September 13th Narendra Modi, a Hindu hardliner from Gujarat, at last became its prime ministerial

candidate. Muslims speak nervously of him. In May he sent a close ally, Amit Shah, who is charged with murdering two Muslims in Gujarat in 2005, to lead the party in UP.

Yet Mr Modi is avoiding campaigning as a Hindu chauvinist, saying instead that he will bring economic development and tackle corruption. Last year he insisted that only a "secular leader" could run India. And to moderate his image, Muslim BJP supporters (of whom, admittedly, there are not many) are now asked to attend rallies in obviously Muslim clothing.

Other parties may stir up trouble. Local ones based on the politics of identity use clashes to corral specific castes as supporters. Bigger ones, such as Congress or the Samajwadi Party, which runs the state, rely on Muslim voters in UP. Jats complained this week that visiting leaders spent far more time with Muslim victims than with others. Whoever caused the latest violence, politicians of all stripes will seek advantage from it.



**Shashank Thakur,
Chhindwara, M.P**

Pillay says Sri Lanka turning Authoritarian

UN human rights chief Navi Pillay says that four years after end of civil war people are still suffering.

The UN Human Rights High Commissioner, Navi Pillay, has warned that Sri Lanka was becoming "increasingly authoritarian" with rights activists apparently suffering growing harassment from security agencies. Pillay said on Saturday that it was "utterly unacceptable" that rights activists who spoke with her during her fact finding mission had subsequently faced harassment by the police and the military.

"I'm deeply concerned that Sri Lanka, despite the opportunity provided by the end of the war to construct a new vibrant, all-embracing state, is showing signs of heading in an increasingly authoritarian direction," she said.

"It is important everyone realise that although the fighting is over, the suffering is not," Pillay told a news conference at the end of a controversial fact-finding mission to assess Sri Lanka's progress after the 26-year war between the government and separatist Tamils.

She said that the reconstruction and the redevelopment are important

achievements in the former war zones. "However, physical reconstruction alone will not bring reconciliation, dignity, or lasting peace," Pillay said.



"Clearly, a more holistic approach is needed to provide truth, justice and reparations of people's suffering during the war." She also urged the government of President Mahinda Rajapakse to de-militarise the former war zones in the country's east and north, following the end of the civil war in 2009.

Credible allegations

A UN panel has said it has "credible allegations" that both sides committed atrocities and war crimes, and singled out the government for most of the blame. The UN rights chief had publicly called for a war crimes investigation into what the UN calls "credible allegations" that up to 40,000 civilians were killed during the final

stages of the civil war between Tamil fighters and government troops. Pillay began her visit last weekend after Colombo appeared to drop its public hostility towards her and the UN rights body, which has adopted two resolutions against the island in as many years. She visited the former northern war zones in Jaffna, Kilinochchi, Mullaitivu and the eastern district of Trincomalee, and met leaders in the capital of Colombo.

Sri Lankan President Mahinda Rajapaksa told Pillay on Friday that his

people believed the UN was a biased organisation, and a report she was due to release next month had already prejudged the country. Pillay's visit was protested outside UN office in Colombo by a group led by Buddhist monks few days ago.

The pro-government activists have accused the international community of drumming up false allegations of war crimes during the final months of a separatist conflict.

G. Vishnupriya, Dindugal, TN

Will the Criminal Law (Amendment) Bill, 2013 protects the women from Rape & Acid Attacks?

The Criminal Law (Amendment) Bill, 2013 is an Indian legislation passed by the Lok Sabha on 19 March 2013, and by the Rajya Sabha on 21 March 2013, which provides for amendment of Indian Penal Code, Indian Evidence Act, and Code of Criminal Procedure, 1973 on laws related to sexual offences. The Bill received presidential assent on 2 April 2013 and deemed to come into force from 3 February 2013. It was originally an Ordinance promulgated by the President of India, Pranab

Mukharjee, on 3 February 2013, in light of the protests in the 2012 Delhi gang rape case.

On 16 December 2012 a female physiotherapy intern was beaten and gang raped in Delhi. She died from her injuries thirteen days later, despite receiving treatment in India and Singapore. The incident generated international coverage and was condemned by the United Nations Entity for Gender Equality and the

Empowerment of Women, who called on the Government of India and the Government of Delhi "to do everything in their power to take up radical reforms, ensure justice and reach out with robust public services to make women's lives more safe and secure". Public protests took place in Delhi, where thousands of protesters clashed with security forces. Similar protests took place in major cities throughout the country. On 22 December 2012, a judicial committee headed by J. S. Verma, a former Chief Justice of India, was appointed by the Central government to submit a report, within 30 days, to suggest amendments to criminal law to sternly deal with sexual assault cases.

The Committee submitted its report after 29 days on 23 January 2013, after considering 80,000 suggestions received by them during the period from public in general and particularly eminent jurists, legal professionals, NGOs, women's groups and civil society. The report indicated that failures on the part of the Government and Police were the root cause behind

crimes against women. Major suggestions of the report included the need to review AFSPA in conflict areas, maximum punishment for rape as life imprisonment and not death penalty, clear ambiguity over control of Delhi Police etc.



The Cabinet Ministers on 1 February 2013 approved for bringing an ordinance, for giving effect to the changes in law as suggested by the Verma Committee Report. According to former Minister of Law and Justice, Ashwani Kumar, 90 percent of the suggestions given by the Verma Committee Report has been incorporated into the Ordinance. The ordinance was subsequently replaced by a Bill with numerous changes, which was passed by the Lok Sabha on 19 March 2013.

The Criminal Law (Amendment) Act, 2013

The Bill was passed by the Lok Sabha on 19 March 2013, and by the Rajya Sabha on 21 March 2013, making certain changes from the provisions in the Ordinance. The

Bill received Presidential assent on 2 April 2013 and came into force from 3 April 2013. The changes made in the Act in comparison with the Ordinance is listed as follows:

Offence	Changes
Acid attack	Fine shall be just and reasonable to meet medical expenses for treatment of victim, while in the Ordinance it was fine up to Rupees 10 lakhs.
Sexual harassment	"Clause (v) any other unwelcome physical, verbal or non-verbal conduct of sexual nature" has been removed. Punishment for offence under clause (i) and (ii) has been reduced from five years of imprisonment to three years. The offence is no longer gender-neutral, only a man can commit the offence on a woman.
Voyeurism	The offence is no longer gender-neutral, only a man can commit the offence on a woman.
Stalking	The offence is no longer gender-neutral, only a man can commit the offence on a woman. The definition has been reworded and broken down into clauses, The exclusion clause and the following sentence has been removed "or watches or spies on a person in a manner that results in a fear of violence or serious alarm or distress in the mind of such person, or interferes with the mental peace of such person, commits the offence of stalking". Punishment for the offence has been changed; A man committing the offence of stalking would be liable for imprisonment up to three years for the first offence, and shall also be liable to fine and for any subsequent conviction would be liable for imprisonment up to five years and with fine.
Trafficking of person	"Prostitution" has been removed from the explanation clause
Rape	The word <i>sexual assault</i> has been replaced back to <i>rape</i> . The offence is no longer gender-neutral, only a man can commit the offence on a woman. The clause related to touching of private parts has been removed.

The new laws have provisions for increased sentence for rape convicts, including life-term and death sentence, besides providing for stringent punishment for offences such as acid attacks, stalking and voyeurism. Through the revised Bill, the government has amended various sections of the Indian Penal Code, the Code of

Criminal Procedure, the Indian Evidence Act and the Protection of Children from Sexual Offences Act.

As per the amended law, a rape convict can be sentenced to rigorous imprisonment for a term not less than 20 years, which may extend to remainder of the convict's natural life. It also provides for the death sentence to repeat offenders. And for the first time, stalking and voyeurism have been defined as non-bailable offences if repeated for a second time, while acid attack convicts can get a 10-year jail sentence.

Sathyanarayanan, Chennai, TN

Human Rights Champion (Gandhiji & International Human Rights) Celebrating Gandhi Jayanti, October 2nd

Every person is entitled to certain fundamental rights, simply by the fact of being human. These are called "human rights". But today's fact is: Are we really aware about our Rights?

Many people know something about their rights. Generally they know they have the right to food and a safe place to stay. They know they have a right to be paid for the work they do. But there are many other rights.

When human rights are not well known by people, abuses such as discrimination, intolerance, injustice, oppression and slavery can arise. Born out of the atrocities and enormous loss of life during World War II, the United Nations Universal Declaration of Human Rights was signed in 1948 to provide a common understanding of

what everyone's rights are. It forms the basis for a world built on freedom, justice and peace.

In one of the readings we have come across the fact that the Universal Declaration of Human Rights [UDHR] was being drafted in the 1940s, UNESCO commissioned a project which asked the world's best-known philosophers the following question: How is it possible to belong not only to different cultures and civilisations, but to different spiritual families and antagonistic schools of thought? While the existence of the UDHR might make us believe that these philosophers managed to find some common ground, the sad truth is that the report submitted was ultimately shelved because (surprise!) no agreement could be reached on what

‘common convictions’ and ‘universal values’ the world shared. Gandhi was one of the philosophers consulted by this project.

Mohandas Karamchand Gandhi is widely recognized as one of the twentieth century’s greatest political and spiritual leaders. Honored in India as the father of the nation, he pioneered and practiced the principle of *Satyagraha*—resistance to tyranny through mass nonviolent civil disobedience. While leading nationwide campaigns to ease poverty, expand women’s rights, build religious and ethnic harmony and eliminate the injustices of the caste system, Gandhi supremely applied the principles of nonviolent civil disobedience to free India from foreign domination.

Even in the 1940s, when the world was obsessed with the emerging ‘rights-discourse’, Gandhi’s contribution is unique because of its emphasis on duties. Gandhi disagreed with the rhetoric of rights – at a national and international level – and much preferred a discourse couched in the language of duties. What is most fascinating is that he went beyond the obvious correlation between human rights and state duties, and emphasised the duties of individuals. In other contexts Gandhi argued that the “Rights of Man” be replaced with a “Charter of Duties” and said that “a duty well performed creates a corresponding right”.

“Rights of Man” be replaced with a “Charter of Duties”

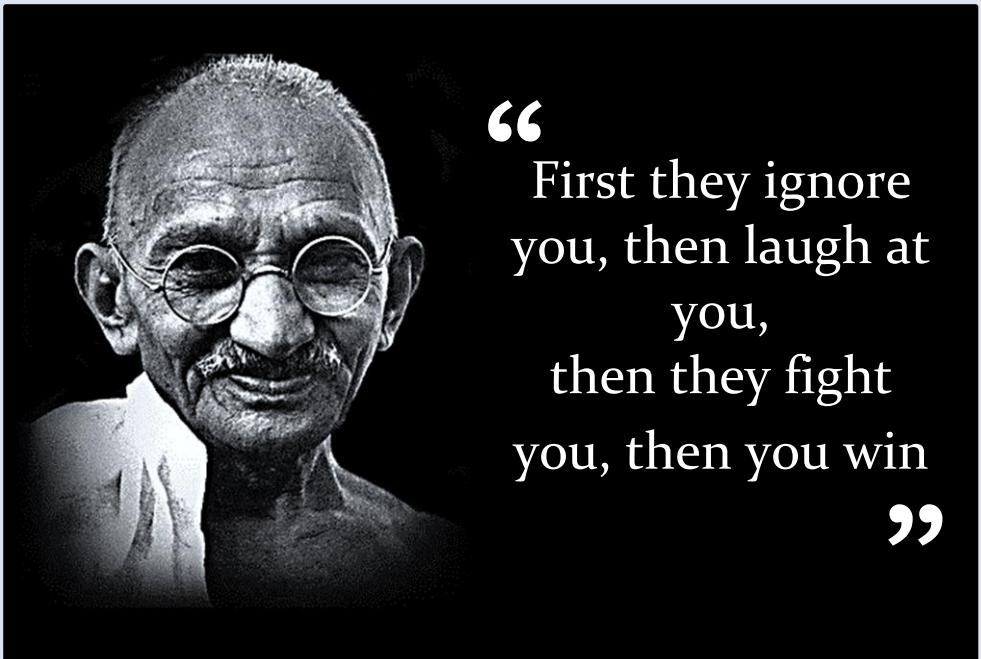
The idea of duties in the international human rights discourse has gained great currency in recent times. Most obvious is the emergence of the norm of the responsibility to protect, which suggests that states may act to prevent gross violations of human rights within the boundaries of other states. Interestingly, even Gandhi’s emphasis on the duties of non-state actors in the context of human rights protection is becoming more relevant.

International law is progressively realising the inefficacy of promoting global human rights without regulating the conduct of crucial non-state actors. We hear noises about corporate accountability for rights violations, individual criminal liability for rights violations, the responsibility of armed groups and ‘belligerents’ in times of war, duties of peacekeepers and human rights defenders. Recently adopted regional instruments – such as

the African Charter for Human Rights –provide for clearly delineated individual duties. The Inter Action Council recently went so far as to suggest a draft ‘Universal Declaration of Human Responsibilities’.

Yes, some of these developments are problematic. Some aim to subvert the central principle of state sovereignty while others raise concerns about a new-age imperialism in international law. It is also possible that the impact

of these developments today will be far removed from what Gandhi envisaged in the 1940s. Nevertheless, the interest in this field demonstrates that while Gandhi’s emphasis on the duties of the individual may have been ignored in the 1940s, there is no doubt that it is a ‘hot’ topic in international human rights today. As is true in many spheres of human activity, it is evident that Gandhi understood the stakes and debates in the project of universalising human rights better than most.



“
First they ignore
you, then laugh at
you,
then they fight
you, then you win
”

Janhvi Gupte, Indore, M.P

Our Human Rights Education Training Program

About HRE Training

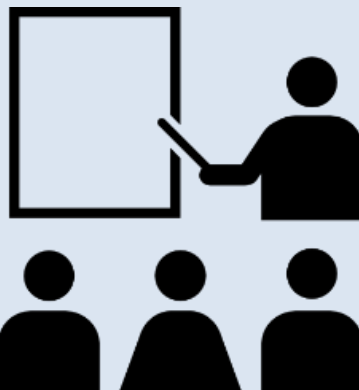
- It is two-day intensive training.
- We provide free handout materials.
- We award attendance certificates to participants.

HRE Program Includes

- UDHR articles
- UDHR film
- Indian Fundamental Rights
- Awakening Once Rights
- Three short docudramas (films)
- Communication & confidants Tips

HRE Program Methods

- PowerPoint presentation
- Videos
- Group Discussion & Presentation
- Role Play
- Activities (Ice-Breaking Sessions)



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Institution's Information:

Name of the Institution:

Address:

Tel: Mob:

E-Mail:

Preferable Dates: Any other Dates:

Participants Information:

Participants: Teachers College Students

School Children Others

No of Participants: Male Female

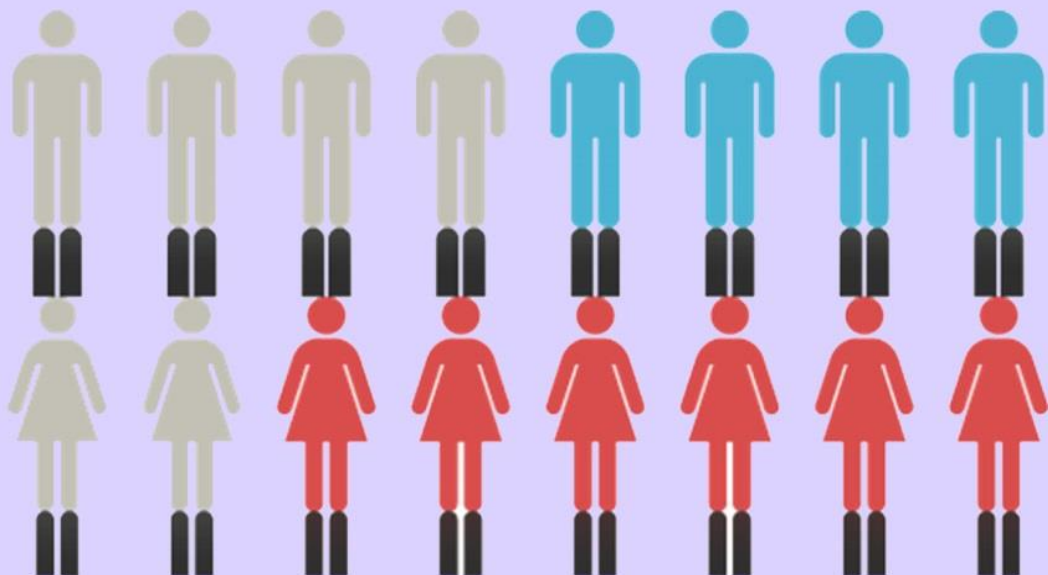
Age Between:

Language for Communication:

SPEAK HUMAN RIGHTS



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