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Human Rights and Social Work

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Dr.Gholap Babu




Human Rights

Editor

Dr. Bapu g. Gholap

Navgan Arts & Commerce College,
Parli V, Dist.Beed



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Dedication's

**It will be dedicated to
Our Parents and Teachers**



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Human Rights and Social Work: Denotified Tribes – ‘from nowhere to nowhere’

Nilesh M. Shinde

Ph.D. Scholar

TISS, Mumbai

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Introduction

The discrimination, abuse, and social and economic marginalization faced by millions of Indians belonging to ‘denotified and nomadic tribes’ (DNT-NTs) have their roots in 19th century British colonialism when such tribes were ‘notified’ by the British as being inherently “criminal”. However, this historical pattern of marginalization and abuse continues today, and is blight on India’s human rights record and its declared commitment to the equality and well-being of all its citizens under both domestic and international law.

Denotified and Nomadic tribe of India covers a population approximately of 60 million.

Generally in the past 50 years, there has been an increase in the standard of living of the downtrodden class also. A remarkable number is working in the organized sector and is earning better livelihood. But this cannot be generalized. A huge lot of them is still facing the same social, educational

and economic problems, owing to which they are denied totally even the prevailing benefits.

VJ A : Vimuktalati (Denotified Tribes) - 14 Main Tribes	1. Berad 2. Bestar, 3. Bhamata, 4. Kaikadi, 5. Kankarbhat, 6. Katabu, 7. Lamani, 8. Phase-Pardhi, 9. Raj-Pardhi, 10. Rajput- Bhatma, 11. Ramoshi, 12. Vadar, 13. Waghari and 14. Chhapparband	3%
NT B:	1. Bawa, 2. Beldar, 3. Bharadi, 4. Bhute, 5. Chalwadi, 6. Chitrakathi, 7. Garudi, 8. Ghisadi, 9. Golla, 10. Gondhali, 11. Gopal, 12. Helwe, 13. Joshi, 14. Kasi-Kapadi, 15. Kolhati, 16. Mairal, 17. Masan-Jogi, 18. Nandi-Wale, 19. Pangul, 20. Raval, 21. Shikalgar, 22. Thakar, 23. Vaidu, 24. Vasudeo + 25. Bhoi, 26. Bahurupi, 27. Thelari 28. Otari ++ 31. Mariaiwaleetc, 32. Gidara/Gihara, 33. Gulai / Gosavi, 34. Muslim Madari, Garudi, Saapwale, Jadugar, 35. Indian Irani, 36. Gavali, Muslim Gavali 37. Darveshi, Waghwale (Muslim), Aswalwale	2.5 %
NT C:	Dhangar	3.5 %
NT D:	Vanjari	2.0 %
	Total	11%

VJNT/ DNT.

Nomadic Tribes may be defined as;

“Those people that because of their wandering lifestyle are unable to satisfactorily fulfill their needs of food, clothing, shelter and formal education those do not own immovable, property, nor have a village of origin nor possess tools of trade, but who for survival opt to beg or steal, whom the larger society has for millennia branded as aliens, and who have no place in the village affairs or the Balutedary system (system of caste and their division of work), may be defined a ‘Nomadic Tribe’.

History of so-called born criminals in India

What is common to all these DNTs is the fate of being branded as ‘born’ criminals. The Denotified and Nomadic tribes make up about 60 million of India’s population. There are 313 Nomadic Tribes and 198 Denotified Tribes.

The names of the Denotified tribes in the state of Maharashtra are Berad, Bestar, Bhatma, Kaikadi, Kankarbhat,

Katabu, Lamani, Phase-Pardhi, Raj-Pardhi, Rajput-Bhatma, Ramoshi, Vadar, Waghari and Chhapparbandh.

The Nomadic Tribes:

Bawa, Beldar, Bharadi, Bhute, Chalwadi, Chitrakathi, Garudi, Ghisadi, Golla, Gondhali, Gopal, Helwe, Joshi, Kasi-Kapadi, Kolhati, Mairal, Masan-Jogi, Nandi-Wale, Pangul, Raval, Shikalgar, Thakar, Vaidu, Vasudeo, Hatkar, Thelari.

Traditionally the tribes wander and therefore have not integrated into Indian society, as well as being a tradition it is also due to the tribes not having any livelihood production. India's Draft National Policy in Tribals does not include Denotified or Nomadic Tribes.

Total Population of VJNT:

1960	Thate committee report	11.95 lacks
1991	Dr. BabasahebAmbedkar Institute	65.73 lacks
2001	Information collected by Ashram school teachers	71.12 lacks
2011	Avg. 1.6 % growth	82.67 lacks

(Source – Department of social justice and empowerment, Govt. of Maharashtra)

Nomadic Tribes- Cultural common Identification as their problems:

Culture is totally unique. The faiths, dress, festivals and even the languages are different and not to be found anywhere in India. Each caste has its own language consisting of some special words that make them identify whether a person belongs to their caste or not. Might be this is to safeguard their community; but it makes the child to feel Marathi as a foreign language.

People usually prefer visiting these tribes because of their lifestyle and conduct. Common stone Chula, Varieties of hut structures, begging styles, marriage, Birth and death ceremony, tribal council rules, Primitive Traits. Various practices like worship of nature in different forms, animal sacrifices during religious ceremonies, adorning head with

horn (Banjara woman), not wearing a blouse (Wadar woman) are only a few of them to demonstrate this fact. Distinct Cultural Identity, Geographical Isolation from the rest of the society. Some of these tribes still prefer to stay near jungle, away from the villages. Their temporary settlements are known as pal or pada residential temporarily settlement colonies.

Social and economic backwardness:

The Nomadic and Denotified tribes have no means of production and livelihood as a result of which they have to move from village to village in the form of a caravan. Also, the children are deprived of education. They cannot take education through regular school systems in a settled society due to this unstable life style. They are left away from the mainstream of life and their life is fossilized in poverty, superstition and ignorance. They have remained backward economically and socially.

Tasks

For about more than 3000 years, Indian society has been divided into about 7000 guilds by professions. It is not seen proper if a member of another caste performs a task outside that of his or her own caste.

Caste & traditional professions

Wadar—Stone breakers

Laman—Entertainers, gypsies, construction workers

Korvi— Herbal medicines, bricks baking

Dhangar (Hatkar, Thelari)——Maintaining lambs

Bhoi——Fishermen

Kaikadi——Transportation of raw material with the help of donkeys

Nathjogi——Folk singers

Vaidu— Herbal medicines

Bharadi/Gondhali——Offering to local deities

Kudmude Joshi— Fortune tellers

GadiLohar—Mending wheels of bullock carts

Rajput Bhamata—Migrated ex-criminals of Rajasthan

GaonParadhi—Hunters, killing after money robbery

Ramoshi—Brave, protectors of upper castes

Nomadic Way of Life:

As already mentioned these tribes have wandering traditions. In absence of any means of survival and lack of education to fit into the settled society they are forced to continue with this tradition for bare survival in the most degrading and sub human conditions. Thousands of families belonging to these tribes wander from place to place and stay in temporary structures rarely fit for humans beings to stay. Unless they settle at one place or another, unless they are provided with opportunities of education and employment they will never be in a position to integrate themselves in the society and avail of the benefits of modern civil life.

Stigma and Criminality:

Though Criminal Tribes Act was repealed in 1952 the stigma of criminality is still attaché with them. Due to this stigma they are the victims of persecution and torture at the hands of the British and the state machinery. Anywhere an act of theft or robbery takes place persons belonging to these tribes in the surrounding area are arrested and subjected to various forms of torture. In the eyes of the society they are still criminals, and a wide gulf exists between them and the rest of the society. Owing to the criminal background of some of these castes, they are still used for the criminal acts by the upper caste people and generally by politicians.

Syllabus of police training

This concept is even included in the syllabus of police training and therefore VJNTs are arrested without any inquiry on being reported any type of robbery. As an effect, the children and women in their families become helpless and unsafe. Even teenager boys are arrested for a long time. One

can easily imagine what type of problems they are facing under this situation. Young boys get detached from school; girls get afraid of leaving home due to the insecurity. Sometimes there remains nobody to earn for the family. It is a fact that many carrying mothers are arrested under false cases and the kids get born in prisons. How can one expect these children to cope up with the changing modern India?

Working with DNT - Role of social work and human rights

Social work aims to maximize the development of human potential and the fulfillment of human needs.

Social workers by very definition are human rights workers. Social workers help individuals realize their rights everyday and are ideally placed to help communities claim their collective rights.

Indigenous people and communities are very often 'social work clients.' By shifting our focus to human rights, social workers can move towards more empowering, rights based practice that develops individual and community capacity.

The Code of Ethics goes on to state that two of the key values and principles are: human dignity and worth; and social justice. Human dignity and worth means that social workers respect the inherent dignity and worth of every person and respect the human rights expressed in the United Nations Universal Declaration of Human Rights. Social justice encompasses the satisfaction of basic needs; fair access to services and benefits to achieve human potential; and recognition of individual and community rights. These values and principles in the Code of Ethics already establish the foundations for human rights based social work practice. They readily acknowledge human rights principles, explicitly the Universal Declaration

Human rights are often categorized as first, second and third generations. First generation rights are civil and political rights, like the right to vote, freedom of speech,

freedom from discrimination, fair trial etc. Second generation rights are economic, social and cultural rights, like the right to health, housing, social security and education. Third generation rights are collective rights, such as the right to development and self determination.

In terms of social work practice, realizing first generation rights means advocacy either on behalf of individuals or disadvantaged groups. Social workers working in advocacy might be involved in the protection of civil and political rights through advocacy groups, refugee action groups or prisoner reform.

Working to realize second generation rights is the bread and butter work of most social workers. It involves putting services in place to meet rights like the right to education, health care, housing, income and so on. So, every time a social worker takes a client to Centre link to assist them to get income support, or liaises with the Department of Housing to find accommodation, or refers them to a community health centre for physical, social or emotional support they are engaging in a form of human rights work.

Third generation rights are collective rights which intersect perfectly with the social work practice of community development. Community development, the discipline I focused on in my career, is a way of working with, rather than for, communities to increase their capacity and ability to find their own solutions to problems. Social workers are facilitators for this process of change that occurs from the grass roots in a bottom- up way.

Community development needs a human rights based framework if it is to be successful, and human rights needs a community development framework if they are to be realized.

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Human rights violation and Mumbai Slums Dwellers

Amir zari
MSW

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The problems

Studies on urban development have shown that the urban slums are an outgrowth of limited and by distorted industrial and commercial development, the slums at indira nagar on west of Bandra station and Pipeline, Behram pada, Garib nagar on the east side of Bandra station Mumbai, this four community been a victim of numbers of Human rights violations, Even after independence of India government and local bodies continued to have a biased attitude towards the poor, especially urban poor which constitute the slum and pavement dwellers in Indian cities, In fact bigger the city greater the number of slums and payment dwellers. Besides living in sub human condition, they also have to face a lot of harassment and exploitation these people live with little or no basic amenities at all. The problems of pavement and slum dwellers is not a recent phenomenon, but dates back to the british rule, steady growth of urbanization and industrialization of india give rise to several developmental and social problems.

The census 2011 reveals that numbers of household

in shastrinagar were 3133 and Indira nagar were 695 these are notified slums in the census 2011 and situated in H east and H west ward of greater Mumbai Municipal corporation area. Bandra slums houses which is mostly made up of steel beams in load bearing style the walls of these houses were of tins or cement but the basic frame of the houses are of iron beams which hold the structure. The structure has multiple uses and ground floors generally used for living and above floors used for commercial purposes, Household were in bad condition and many household built in small and congested place were sunlight also not reached. Home based Industry is more common in this four community, people have been migrated from bihar, patna, UP and other places in search of livelihoods and settle in such slums by paying rent, Garibnagar community which is on east side of Bandra station have faced number of time demolition, from Railway department and engineer which mostly make loss of 1lakh, in one attempt of demolition. People found working as a migrant labourer, Auto driver, Domestic worker they mostly earn 8,000 to 10,000 per month, In this they have to purchase bread for satisfying hunger needs, some have spend for children education, Health and on other day to day expenses in all this they also have to tackle the cost of Demolitions. "Garibnagar Society" and people participation help to file case on Dhindosi Court regarding demolition, people mostly spoke that "If we are illegal, so why our illegal votes has been consider' Garibnagar has also faced a huge short-circuit catches fire, which lead to huge amount of loss of people. In garibnagar community people are still living in insecure environment, always in fear of loss and exploitation, living a life with self respect is too far from them.

Violation of Human Rights

The Government of Maharashtra every year targets some slums for eviction, in the year 1998 in may, Slums on

the railways land were targeted. More than , 4000 slums along western railways and 23,135 slums along the central railways were demolished, further around 12,721 slums estimated to be within the 10 meter safety zone were also evicted (TOI April 12, 1998.Mumbai). Shatri nagar community which is situated on west side of Bandra station, were mostly SC, Minorities population has been found, Third gender is also residing in shastrinagar community, women mostly found working as a Domestic worker, In shastrinagar near to Budh vihar, BMC chawl has been located, from last 6month there is no water supply in this chawl, they have to fill water by going little far from their houses, YUVA(Youth for Unity and Voulantry Action) organization dealing with this water issues, it's an serious violation of fundamental right to water, Women from SHG(self help groups has written a letter to political parties, political members demanded 2000Rs from per houses, which is more for the common people, which lead to in access to water facility, If we put light on Third gender, they having a stigma type of environment in around to them, people blow vessels, call with different names , Third gender also demanding an life were they can live with dignity and self respect, they have to face lots of harassmt and exploitation, people were not treated them as a Human being, has a part of society.

Similarly pipeline community in east of Bandra station, from last 5 years in pipeline community there is no toilet facility for people, only 1 public toilet is available for whole pipe line population, most of people from pipe line community use paid toilets which cost 5 to 10 Rs daily, In pipeline community people even not access to water facility they have to depend for the water on leakage of pipeline, in all this situation a huge problem has occurred regarding Annexure (Eligibility and Not Eligibility), people who have been highlighted as eligible in annexure1 and 2 but in 3rd time

the Eligible family has been shown as Not Eligible, which leads to huge pressure on people of pipeline community, they were in fear of Homelessness, Their Houses in which they have stayed from last 20 to 25 years and also passed in 2 times in Annexure, but in 3rd time they were highlighted as not eligible, BMC maintenance department staff also not accepted their mistake, they said people were responsible for their not eligibility, issues of Housing is still on, with the collaboration of society of Pipeline and YUVA (Youth for Unity and Voluntary Action) organization Intervening on the present situation of Housing, Article 21 talks that every person has a right to life, to live is life with Dignity and self respect, still people are found struggling to live a life with peace and self respect, even after 60 years of Independence.

Ambujawadi a community located in Malwani, were a huge demolition take place, people have get notice of demolition before 10 days of demolition, after that they have given one hour to take all things outside, people who have gone at workplace they not even aware about the demolition, after coming from the workplace they have seen their Houses were demolished, a huge loss taken place, they mostly become homeless, their social, economical and educational life get disturbed. They were still seeking Right from the Governmental Bodies, They were also not aware of the International covenant on Economic, social and cultural rights which declare forcible eviction against human rights and has been ratified by our country. Not only this, but in after the UN convention, the government of India came up with the protection of Human Rights Act' which defines as the rights relating to life, liberty, equality and dignity of the individual guaranteed by the constitution or embodied in the international covenants and enforceable by courts in India (The protection of Human Rights Act. 1993)

The Authorities who order and support indiscriminate

evictions are also not aware of the fact that in a series of cases, the supreme court itself has said that right to shelter would fall within a scope of Article 21 of the constitution of india.

NGO's, CBO's other organization, progressively lawyers and individual should act on the basis of this resolution to put an end Human Rights violation and forced evictions.

Social worker has to accept this emerging challenges and deal it with effectively for eliminating the causes of Human rights violation and developing a sustain Humane Society, were every humanbeing will live with self respect, peace and all people able to get social justice.

Conclusion

Despite of signatory to the International conventions, it is still state is responsible for the violation of human rights, even after constitutional provisions people are still found victim of numbers of violation, Ngos and Professional Social worker has to come forward, and should take step to protect rights of human being Human rights as to protect, its an inherent and inalienable, which no one has given, every human being has taken birth with their own rights, government bodies, CBO's, Ngo's has to play major role for proper implementation of Human rights Legislation, for developing a society on the bases of peace, equality were all human beings seeks social Justice .

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The Role of Social Work in Peace, Human Rights, and Development in India

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Abstract

Peace, stability, and human rights are essential for achieving development not only in India but also in the world at large. Peace and stability play a significant role in achieving human wellbeing and development. It is for this reason that the post-2015 UN Agenda suggests that peace is one of the essential elements for delivering on the sustainable development goals. This clearly indicates that no (sustainable)

development is possible without peace and stability. Thus, issues of peace, stability, and human rights necessitate the active involvement of all professions and individuals at different levels. This paper explores various ways social work practitioners can significantly contribute towards peace-building and development in India and beyond. The paper advances the need to include a component of peace and human rights in the curriculum of social work training. Training, it is assumed, would help prepare students to effectively engage with the communities in promoting peace, human rights, and development. This would also unify the concepts of peace with the profession's commitment to promoting human rights and social justice.

Keywords: Social Work, Peace, Human Rights, Development

1. Introduction

Violent conflicts affect people in many parts of the world in different ways. The effects of conflicts on human welfare are devastating. Conflicts have a profound impact on political, social, and economic development. Violent conflict can reverse all development efforts resulting into increased human suffering and poverty. As such, a great deal of human suffering may be linked to violent conflicts, political as well as economic instability. According to UNESCO in Yesufu, (2009: 82), 'peace implies principally a process of progress, justice and mutual respect among the peoples designed to secure the building of an international society in which everyone can find his share of the world's intellectual and material resources'. It is a situation where human basic needs are met, where justice can be obtained, conflicts resolved through non-violent processes, and human material resources are shared for the benefit of all people (Reardon in Yesufu,2009).

However, the achievement of peace and human development presents the major challenge in many parts of

the world. Peace building, therefore, requires an integrated approach with a diverse range of actors. Peace-building is a complex concept that includes but not limited to commitment to human rights, elimination of all forms of injustice and inequalities, institutional building and promoting an ethic of dialogue and fostering reconciliation among other activities. Therefore, being a multidimensional issue, it calls for the involvement of various professions including social work.

As a human rights profession with social justice as one of the core values, social work profession seeks to respond and challenge the unjust and unstable political, economic, as well as social systems that tend to perpetuate injustice and violence in society. It has thus been argued that, if social work is to play a greater role in peace- building and promotion of human rights in India, peace and human rights related issues must be incorporated in social work education and training. The Council on Social Work Education (CSWE) in Morgaine (2014) states that, the social work curriculum must advance human rights and social and economic justice. Promotion of human rights and justice can have a significant bearing in achieving peace and development.

As such, all social work education institutions in India and beyond are urged to adopt a component of peace and human rights in the curriculum of social work training in an effort to enhance the effectiveness of the profession in this regard.

This paper therefore examines how social work profession can significantly contribute towards peace-building and promotion of human rights and development, with a focus on the integration of peace and human rights **related issues in social work education and training. The discussion is divided into three sections. The first part gives an overview of the role social work can play in promoting peace and development. The next section discusses how the**

social work profession can help achieve social justice and equality. This is followed by a discussion on how social work can contribute towards institutional building, dialogue, and reconciliation. Finally, the conclusion is drawn on the role of social work in peace-building and humanrights.

2. An Overview of the Role of Social Work in Peace andDevelopment

The major causes of war and conflict in societies are many, but they include inequalities, injustice, and deterioration of human relations. Most often, societies are vulnerable to conflicts and insecurity when local institutions are unable to provide equitable access to justice and economic opportunities. It can be argued that, poverty and lack of access to basic requirements of life are amongst the top drivers of conflict. This means, societies that are affected by violent conflicts are most likely to fail to meet the basic requirements of life of their population. Similarly, low-income countries (like most Indian countries) stand at a high risk of experiencing conflicts (World Bank, 2011). Effects of conflicts can reverse all the development efforts, resulting into underdevelopment and high levels of poverty. The World Bank emphasises promoting stable and peaceful societies as a foundation for achieving development. This, it is assumed, would enable countries to meet the needs of the people. Considering the link between peace and development, it is vital to build peaceful societies if development is to be realised. It is in peaceful societies where human rights can be respected and protected.

In the world of violent conflicts, various professions may be involved in promoting peace in different ways. Being a human service oriented profession; peace-building and development agenda is inherent in values and goals of social work profession. Like other professionals, social workers can play a pivotal role in promoting peace, human rights and

development by advocating the value, dignity and worthy of man. However, although the 1980's marked a period of heightened professional concerns with matters of war and peace, the literature revealed that the profession was primarily engrossed in the psychological, social, and economic effects of war, and less engaged in advancing a conceptual framework to inform a social work approach to positive peace (Yesufu,2009).

As a result some substantive issues related to social action with a view to promote peace and human rights have remained unattended to, rendering the profession less effective, more so, taking into consideration the link between peace, human rights and development. Development implies change for the betterment of the individual, the society in which the individual exists, and the world at large. Underdevelopment is about the effects of poverty, malnutrition, hunger, disease, human rights denials and all such indignities on a person (Young, 1993). However, Social work practitioners can contribute towards peace-building and development through empowerment of clients and fighting for human rights and social justice. Peace, oriented social work would also reduce hate and violence, and thus, promote institutional building, dialogue, and reconciliation, which is fundamental to development.

Social work is a profession that aims at helping those who cannot help themselves. Being a caring profession, it is the duty of the social worker to find out the root cause of vulnerability of the clients. Social work profession strives to promote dignity and worth of all people regardless of their political and economic status and religious affiliation. The profession is committed to the enhancement of the quality of life and the development of the full potential of the clients **by addressing the barriers, inequalities, and injustices that exist in society. As such, the principles of human rights and**

social justice are fundamental to social work.

Considering the nature of social problems confronting most Indian countries, and fully aware of the importance of peace in social work practice, various scholars, Mehta (1997); Mullaly (1997) & Yesufu (2009) have called for the involvement of social work profession in peace-building if it is to be a meaningful and viable profession in promoting development in the continent particularly in war torn countries. For instance, Mullaly (1997) called for peace awareness for social workers while Yesufu (2009) suggested integration of a peace paradigm in social work practices.

Thus, the need for the integration of peace and human rights components in social work practice cannot be overemphasised. There can be no development without peace and there cannot be peace without respect of human rights. Therefore, in order to achieve development and in an effort to meet the needs of the clients, the profession should assume a greater role in peace-building and human rights issues. Yesufu (2009) states that, development is about justice, human rights, and peace.

Nevertheless, it must be acknowledged and commendably so that involvement of social work in peace and human rights related issues have been put forward. However, without evidence of peace and human rights related issues in social work curriculum, the profession cannot claim to be relevant in peace-building and development. Therefore, if social work is to assume a significant role in peace-building and promotion of human rights and social justice in India, and may be beyond, this must start at the level of education. As such, this paper suggests the need to integrate the components of peace and human rights issues during the process of training social workers. This requires the inclusion of the peace and human rights components in the curriculum of social work programs.

Inclusion of peace and human rights issues in social work education and training would bring in a new and effective dimension in addressing issues to do with conflict, marginalisation, human rights, and development of harmonious communities. It would also develop critical thinking in peace related issues and transform social work practice. This can also allow the profession to play a greater role in development. Thus, social workers should not only learn therapeutic approaches, but must also be concerned with issues to do with power relations, inequality and oppression, empowerment and other factors that may have a bearing on the lives of the people. The approach must also emphasise equitable distribution of resources and participation of all the people in socioeconomic activities and associated political actions, with focus on the marginalised groups (Yesufu, 2009).

2.1 Peace and conscientisation

Peace in social work training would promote conscientisation. Conscientisation facilitates conscious rising for the process of action which may lead to empowerment on the marginalised groups. It also enables people to work together with confidence and self-esteem. Yesufu (2009: 97) argues that, 'a peace paradigm in social work education would promote, peace-oriented consciousness, and move social workers to undertake action on the basis of their self-realised responsibility either as personal or social action'. Peace in social work training would therefore advocate empowerment in an effort to reduce powerlessness and **alienation and gain greater control over all aspects of their lives and their social environment.**

2.2 Peace and empowerment

In an effort to promote development, social workers can adopt a form of social work practice termed developmental social work. This type of social work enables

social workers to respond to the challenge of poverty, vulnerability, and disempowerment. Developmental social work can be defined as a type of social work which diverges from the residual, service-oriented approach to 'holistic planned' development strategies which place people at the centre of social planning (Mupedziswa, 2006). This approach seeks to enhance the social functioning of all the people, including the optimum utilisation of available individual and institutional resources. Developmental social work proposes adoption of measures such as creation of organisational arrangements at the national level that harmonises economic and social policies, adoption of macro-economic policies that promotes employment and attains people centred economic development outcomes.

Developmental social work focuses on the vulnerable people. Thus, while social workers may not be able to prevent the social, political, and economic circumstances causing poverty, they can empower people to take control of their lives and enable them meet their own needs. Empowerment enhances people's resilience to vulnerability and oppression which can factor into peace-building and development.

3. The Role of Social Work in promoting Human Rights, Social Justice and Equality

3.1 Social work and human rights

Human rights encompass 'those rights that make a person human, enabling one to develop fully and allowing people to live in community and realise the richness of their talents, culture, resources and non-material gifts' (Romany in Yesufu, 2009: 88). According to the UN in Lombard (2015), every human being has a right to a standard of living for his/her health and wellbeing, including food, clothing, housing, and medical care, necessary social services, and the right to security in the event of particular circumstances. Respect for human rights can facilitate peace and harmony in society.

Human rights information is the foundation for social justice, equality, and empowerment. It creates conditions under which domination and oppression can be overcome and transformed through deliberate and collective action in the struggle to secure the rights of the individual and the collective. It can be assumed therefore that, the recognition of people's rights and promotion of equality is the foundation of social justice and peace in the world.

The 2030 Agenda envisages a world of universal respect for human rights and human dignity, and equal opportunity. It aspires a world where every child grows up free from violence and exploitation, where all legal, social, and economic barriers to its empowerment have been removed. This commitment includes supporting migrants and refugees so that they have access to social services, and eliminating human trafficking (UN, 2015). Human rights emanate from the dignity and worth of people. However, in practice human rights are often violated. Violation or denial of human rights, most often, results into violence which denies people access to basic necessities of life such as adequate food, decent shelter, quality education, and quality health services. Violence can also deny people freedom from exploitation, repression (Lombard, 2015) and can also lead to unnecessary loss of life.

Social workers are often confronted with issues of human rights violation. However, one of the important values of social work is to promote the dignity and worth of people. This implies that, human beings ought to be respected regardless of their economic status, political or religious affiliation. With this background, it is expected that, naturally, integration of human rights in social work training **would focus not only on enhancing awareness of people's rights but also on respect for humanity and equal treatment of all. Social workers believe that all people have a right to self-**

determination, 'which enables them to work out their own development priorities, goals and directions' (Yesufu, 2009: 89). With a peace dimension, this would promote self-confidence and hope. As such, the poor, who are most often marginalised, would begin to seek justice and thus, be able to actively participate in matters that affect them. This is one of the objectives of social work practice. Society should therefore uphold people's political, economic, and social rights which are just and equitable. It is expected that, respect for people's rights would result into peaceful attitudes and practices leading to meaningful development in societies.

Human rights information embedded in social work training would prepare students to prevent any acts of marginalisation, intimidation, and oppression by political leaders. This means social workers would be equipped with necessary skills to enable them influence policy at both national and international levels. One important dimension of social work in political activity is 'policy dimension of social work practice where social workers implement, analyse, comment on, influence, and generally work towards making policies just and meaningful' (Gray, 2002:10). Policies shape the nature and direction of service provision including human rights issues. Peace, oriented social work would seek to ensure that the clients are involved in policy making processes. Social workers would also engage in other issues related to the roles of lobbyists, campaigners, advocates, persuaders, collaborators, communi- cators, activists, and individuals (Gray, 2002).

3.2 Social work, social justice and equality

Peace-building involves promotion of social justice. There can be no peace without social justice. However, in most cases, the world tends to be unjust. The UN (2015) indicates that, inequalities are rising within and between countries, and there are enormous disparities of

opportunities, wealth, and power.

While a minority of privileged people can consume excessively and trivially, a large portion of humanity remains desperately poor and unable to meet their basic needs. Similarly, the 2030 Agenda for Sustainable Development in Lombard (2015) states that, billions of people continue to live in poverty and are denied a life of dignity. In most societies, marginalised people like those who cannot influence policy decisions due to low social and economic status and the minority groups bear the brunt of several forms of injustice and violation of human rights. The injustice could be the result of disparities in income, lack of political power, loss of human rights, racial and religious discrimination, and repressive state policies (Pearson in Yesufu, 2009). Thus, most of the problems that the marginalised members of this world experience are due to mal-distribution of resources. However, the UN (2015) argues that, the sustained inclusive and sustainable economic growth essential for poverty and for strong economic foundations for countries is only possible if wealth is shared and income inequality is addressed. Furthermore, inequalities can be broken if the economic and political powers are fairly redistributed, meaning, a just and inclusive society is important for poverty reduction.

It is clear that conflict both feeds and is fed by injustice. One of the fundamental issues in social work practice is to fight social injustice. In the face of injustice, and informed by one of the core values of social work; social justice, social workers need to focus their efforts on issues of inequality, discrimination, poverty and many other forms of injustice. Social work organisations such as National Association of Social Workers (NASW), Council of Social Work Education (CSWE), and the International Federation of Social Workers (IFSW), highlight social justice as one of the core values and function of social work (Morgain, 2014). The NASW defines

social justice as 'An ideal condition in which all members of a society have the same basic rights, conditions, protection, opportunities, obligations, and social benefits' (NASW in Morgain, 2014: 242). This implies, therefore that, one of the roles of social workers in this case is to ensure that everyone, regardless of the social and economic standing, and political or religious affiliation have equal access and opportunities especially the marginalised groups in society. This helps reduce inequalities and thus conflicts. Where there is peace and socioeconomic justice development takesplace.

However, Yesufu (2009) stated that, social workers do not traditionally speak against injustices and they do not critically challenge issues that affect them. They are not trained to do so. Generally, they are trained to conform to policies and guidelines. Taking this into consideration, it is assumed that, integrating peace and human rights in social work training would cultivate a critical understanding of and encourage social workers to stand against injustice and for fair treatment with regard to the distribution of the world's resources. It is the duty of a social worker to advocate for justice and equal access especially for the vulnerable groups such as women, children, the aged and the minority groups, who may be the victims of war.

It is expected that, the revised social work curriculum would equip the students with necessary knowledge and motivation to identify the root causes of inequalities, injustice and oppression, which may result into violent conflict and this, can provide a means of addressing them. The new curriculum may be unified with the profession's long standing commitment to social justice and the elimination of oppression (Butterfield & Korazim-Korossy, 2013). Traditional social work focuses primarily on remedial or therapeutic approach in addressing social problems in society, thus may not necessarily emphasise on the root causes of the problem.

Therefore, the need to integrate social justice and peace issues in social work education and training cannot be overemphasized. This would enable social work practitioners understand that 'poverty, deviance, and dysfunction in the lives of the clients may not always be internally generated, but may be a reaction to the social environment; that root causes of poverty could be extraneous forces working against the client. These include 'injustice, inequalities, inequity, domination, oppression, and discriminatory laws, hegemony, racism, ethnic and religious differences, ignorance, greed, individualism, unemployment, economic insecurity, and political disempowerment' (Yesufu, 2009: 85). Knowledge of this can have a huge bearing on poverty reduction and development.

Furthermore, being a caring profession, social work is concerned with the plight of the vulnerable and the marginalised poor people who may be victims of oppression and injustice. These are the same people that suffer the brunt of violent conflict. With a component of peace and human rights in social work training, social workers would be adequately equipped with knowledge to enable them get engaged in international matters that tend to perpetuate suffering of their clients. Training would also enable them achieve social justice through transformative critical action by analysing some aspects of society that are oppressive, unjust and exploitative. Social workers can play a vital role in mitigating conflicts by ensuring non-discriminatory delivery of services.

Service provision and equitable distribution of resources is important in peace-building. Literature has shown that, lack of access or inequitable access to social services can be a key trigger or driver of conflicts. For instance, Ashby in Erin (2013:1) states that 'insufficient or inequitable access to education was a factor in the decision of adolescent and

youth to join armed groups in Sierra Leon'. Equitable access or distribution of services is particularly important where there is perceived discrimination against a certain group of people, may be due to region, ethnicity, or any other form of groups.

4. The Role of Social Work in Institutional Building, Dialogue and Reconciliation

4.1 Social work and institutional building

Social work can play a fundamental role in building resilience, support, and constructive social relationships at both individual and institutional levels, in an effort to develop peaceful communities. Social workers can support welfare institutions as a way of fighting inequality that may cause poverty among the disadvantaged groups. In cases where there is severe reduction in welfare services, and which may result into increased inequalities between the have and have not, social workers can refocus their emphasis to advocate for the marginalised groups in an effort to maintain peace in society. Advocacy can also help strengthen the institutions that are involved in fighting for human rights. The revised curriculum would prepare social workers to work with the vulnerable groups such as women's movements, organisations for people living with disability, with a purpose to promote human rights and social justice (Morgaine, 2014). This is cardinal for equitable distribution of recourses and poverty alleviation.

4.2 Social work, dialogue and reconciliation

Functions of social work practice include strengthening of human relations, mediation, consensus, collaboration, and team spirit. However, there are instances when such approaches do not meet the needs of the people (Yesufu, 2009). Poverty and inequalities can have a negative impact on human relations in society. Inequalities may lead

to violent conflicts, community instability, and human insecurity, which may result into violation of human rights and several forms of abuse especially among women and children. For instance, Girls are taken as child brides while as boys are taken as child soldiers, and are trained to hate and even kill their own family members. As a result, those who survive are rejected by society and even by their own family members, leaving them traumatised and heartbroken.

Strengthening recognition of the importance of human relations underscores the role of social workers (Lombard, 2015). Therefore, training social workers in peace-building and human relations would help them realise that social work is not just about individual welfare, but about improvement in all aspects of life of the clients including developing strong human relations in the community. The inclusion of peace and human relations issues in social work curriculum would promote the transformation of relationships in society and help build community cohesion and resilience. This type of social work would facilitate inclusion in an effort to enhance social cohesion and hence build on human relations in society, resulting into peace and development. Social workers can also contribute to peace-building by supporting communities in building capacity to protect themselves.

Peace-building training in social work encourages involvement in issues of advocacy, dialogue, and reconciliation, particularly regarding the increasing levels of violence due to religious disparities and terrorism. Social work practitioners would seek to find out what undermines, disfranchises, deprives and oppresses people (Lombard, 2015). Thus, the new curriculum would prepare practitioners to play a leading role in mediation and dialogue not only at the national level but also at an international level. As part of social action, social workers would engage the violent

structures in an effort to fight against hate and oppression which tends to perpetuate violence and underdevelopment in societies. Practitioners can also engage government to address violence and alleviate people's suffering. This can also help build peaceful, effective, accountable, and inclusive societies which are free from fear and violence, resulting into meaningful sustainable development (Lombard, 2015). Thus, the profession would play a great role in preventing the recurrence of violence by addressing root causes and effects of conflicts.

5. Conclusion

Enhancing the effectiveness of social work profession in promoting peace, respect for human rights and sustainable development in society requires involvement of the profession in peace-building. Learning cannot be separated from practice, therefore, integration of peace and human rights issues in social work should start at the point of training social workers. Hence, as study tried to show, integration of peace and human rights in social work education and training would produce social workers with peace perspective who will transform social work practice, and challenge the violent communities in India, and perhaps beyond. Thus, in unison with the values of social work, the profession would work towards promoting peace, respect for human rights and dignity and worth of people regardless of their status. To sum it all, Yesufu (2009: 98) stated that, 'if social workers start working with peace policies, continue to care for others, become more assertive, feel more compassion, believe in themselves, develop the passion and endurance to struggle for a more humane and peaceful, developed world, they have a chance to transform the society and change the world'.

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Human Rights Education and Social Work

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Introduction:-

Many scholars have argued that social work is a profession whose values are largely aligned with human rights. Human rights and social justice both having as one of their core tenets can be used to develop a commitment to promoting human rights within the social work profession.

Social Workers are concerned with improving the health and quality of life of persons who are disconnected or excluded from larger society. Social Workers engage in practice at all levels, from working with children to working with communities and governments. The profession is particularly concerned with social and economic justice, the representation and support of vulnerable or oppressed

segments of the population, and direct action strategies to bring about positive change for the disenfranchised.

Objectives:-

1. To understand the Human Right Education.
2. To study the Social Work Education.
3. To understand the relationships between human rights and social Work education.

Methodology:-

This paper based on secondary sources of data. Secondary sources are used like books, news paper articles and e-articles, reports of central government organizations reports and Maharashtra state government report through internet information related to the theme of paper.

Human Rights:

Human rights have been desired as there minimal rights that every individual must have by virtue of his being a member of human family irrespective of demand for a life in which the inherent dignity of a human being will receive respect and protection. According to Western Political and Philosophical Thinking, human rights are innate in individuals and are an intrinsic factor in the 'quality of the human persons.' They are, to quote the words of President Jefferson, "inherent and inalienable rights of man".

The general conference of the United Nations Educational, Scientific and Cultural Organization (UNESCO) at its eighteenth session in Paris in 1974 recommended that "education should be directed for the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the sake of peace". The document further stated that education should bring every person to understand or assume his or her responsibilities for the

maintenance of peace. These entities are an expert body responsible for maintaining states implementation of the Human Rights Education.

UNESCO has played a very prominent role in the promotion of human rights education. Human rights teaching and education must aim at fostering an attitude of tolerance, respect and solidarity inherent in human rights, provide knowledge of human rights in both national and international dimensions and develop among the individuals awareness of the ways and means by which human rights can be translated into social and political reality at both national and international levels.

Education should not only make the individual aware of his or her own rights but should also at the same time instill respect for the rights of other, it is true that education cannot eliminate the conditions that cause massive violation of human rights and even affect human survival. There are various social political and economic factors responsible for this. But education does indeed liberate the mind of the individual and provide him the capacity and motivation to act. Human right implies Universality. Education in human rights should make an individual conscious of the basic and inalienable rights of others, regardless of sex, language, religion and other social and economic conditions. Through the education the people enable to become more responsible citizens not only of their own nations but of the world.

The Universal Declaration of human Rights and the international Covenant on Economic, Social and Cultural Rights and in the other international human rights instruments, to ensure that education promotes respect for human rights and fundamental freedom. States must work out education programmes that promote tolerance and foster peace and understanding among the nations as well as different social, religious and ethnic groups.

In India, the National Human Rights Commission has been constituted in accordance with the provisions of Protection of Human Right Act, 1993. Section 12 of the Act lays down the functions to be performed by the commission. As per the section 12(h) of the Act, the commission is mandated to “spread human rights literacy among various sections of the society and promote awareness of the safeguards available for the protection of these rights through publications, the media, seminars and other available means”. As per section 12 (i) of the Act, the commission should encourage the efforts of non governmental organization and institution working in the field of human rights. The National Human Rights Commission an its part has taken number of steps to promote human right awareness and spread human right literacy in the country. The need of promoting and protecting all human rights is important to secure full and universal enjoyment. These rights cannot be fulfilled to without means awareness and sensitivity to human rights issues.

According to Kofi Annan, the former Secretary General of United Nations without education, we cannot see beyond ourselves and our narrow surrounding to the reality of global interdependence. Without education, we cannot realize how people of other races and religious share the same dreams, the same hopes. Without education, we cannot recognize the Universality of human aim and aspirations.

Human Rights Education can provide information on human rights and the mechanisms that protect rights. Education also imports the skills needed to promote, defend and apply human rights in daily life. The agenda of global peace and prosperity is possible only with people understanding and imbibing the human rights values. Awareness is important in order to resolve the human rights conflicts.

Social Work:

Social work is both academic discipline and profession that concerns itself with helping individuals, families, groups and communities enhance their social functioning and overall well-being; Social work is underpinned by theories of social science and humanities and guided by principles of social justice, rights, collective responsibility and respect for diversity social work engages people and structures to address life challenges, socio-economic development, social cohesion and enhance well being. Their engagement with client system and with communities creates change they may bring out about social change. Social Work practice is often divided into micro-work, which involves working directly with individuals or small groups; and macro-work, which involves working with communities; and within social policy, to create change on a larger scale.

Definition of Social Work – “Social Work is a profession concerned with helping individuals, families, groups and communities to enhance their individual and collective well-being. It aims to help people, develop their skills and their ability to use their own resources and those of the community to resolve problems. Social Work is concerned with individual and personal problems but also with border social issues such as poverty, unemployment and domestic violence.” (Canadian Association of Social Work) .

“Social Workers work with individuals and families to help improve out comes in their lives. This maybe helping to protect vulnerable people from harm or abuse or supporting people to live independently, Social workers act as advocate and direct people to the services they may require. Social workers often work in multi-disciplinary teams alongside health, and education professionals.” (British Association of Social Workers)

Social Work is an interdisciplinary profession, meaning it draws from a number of areas such as psychology, sociology,

criminology, philosophy, anthropology, education, health, counseling,... etc. It is not a single model; such as that of health, followed by medical professional such as nurses and doctors, social work requires study and continued professional development to retain knowledge and skills in practice. Field work is a distinctive attribution to social work pedagogy. This equips the trainee in understanding the theories and models within the field of work. Professional practitioners from multicultural aspects have their roots in these social work emersion engagements from the early 19th century in the western countries. As an example, here are some of the models and theories used within social work practice: Empathy, Social Case Work,, Social Group Work, Community Organization, Behavioral Crisis Intervention, Medical Social Work, Psychoana- lytic, Cognitive Behavioral Therapy,.....etc.

The social work profession has evolved extensively since its inception in 1898. The profession began with a focus on helping others and recognizing social injustices as its core charges. The profession is now being called to view human rights as its professional responsibility, too. As driving forces behind this new charge, the Council on Social Work Education (CSWE) and the National Association of Social Workers (NASW) are taking concrete steps to ensure that the human rights perspective is being integrated into social work education and practice.

Social Work and Human Rights

It is the core of social work to promote and safeguard a just society and to defend the rights and interests of vulnerable citizens. The current international definition of social work confirms this stance and states that: "Principles of social justice, human rights, collective responsibility and respect for diversities are central to Social Work".

Social work is neither a value-neutral practice nor a practice devoid of power in addressing issues of injustice and

inequality. It comprises essentially a social, political and ethical mission and practice. Social work is a human rights profession! Day after day social workers attempt to combat practices and mechanism of exclusion of people, and contribute to social Justice and human dignity.

To prepare future social workers for this assignment human rights and the accompanying political mission should be given an explicit place in the social work curricula at universities and university colleges of applied sciences in every country. In recent years, these courses in social work have often been subject to technical and instrumental conceptions of professionalization, aiming at individual support or cultural or social activation. Similar tendencies can be observed in the daily practice of social workers. As a result, the socio-political context of social work is come underexposed. Part of the normative dimension of the professionalization of social work is to practice the profession on the basis of fundamental human rights.

Conclusion:-

The social work profession shares a close relationship with human rights, because it adheres to values such as respect, dignity, and self-determination - values that are strongly embedded in the code of ethics for all practitioners. The client-social worker relationship has long been celebrated. The profession is highly regarded for challenging the inhumane treatment of vulnerable people, its commitment to challenge anti-oppressive practice, and most importantly, ensuring that vulnerable people are given a voice!

Human rights are particularly important for social workers when making decisions that concern the future care needs of individuals.. Social workers, on a daily basis, have to make important decisions. Having an awareness of the person's human rights can perhaps give the practitioner confidence to challenge unfair decisions as required. There is

no one right way to practice, and our job at times can be difficult, but the rewards are great. Whenever placing someone into long-term care, my message to practitioners is that they must do all they can to promote the person's human rights! Thus, the social work education and human rights education have very close relations to each other.

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मानवी अधिकारांची जाणीव : एक प्रभावी मार्ग - समाजकार्य

प्रा. प्रमोदहरी जाधव

सहाय्यक प्राध्यापक

महात्मा फुलेसमाजकार्य महाविद्यालय, तळोदा, जि. नंदुरबार

सारांश :-

निसर्गनिर्मित संसाधनांमध्ये पृथ्वीतलावरील सर्व मानवांचा हिस्सा आहे, अर्थातच हक्क आहे. परंतु प्रत्यक्षात आपल्याला तसे दिसत नाही. गरीब-श्रीमंत, उच्च - नीच असे भेदभाव दृष्टीस पडतात. जगात मुठभर श्रीमंततर खंडीभर गरीब हे वास्तव आहे. शिक्षणाची गंगा घरोघरी पोहचलेली नाही. निरक्षर, अशिक्षित लोकांचे प्रमाण फार मोठे आहे. शिक्षणापासून वंचित असणारे घटक शिक्षण घेण्यासाठी धडपड करीत आहेत. उपाशी राहणारे लोक अन्नासाठी संघर्ष करीत आहे. या सर्व घटकांच्या गरजा पूर्ण व्हायच्या असतीलतर मानवी हक्कांची जाणीव निर्माण होणे हे पहिले पाऊल उचलले जाण्याची घटना घडावी असे वाटते. प्रस्तुत शोधनिबंधात मानवी हक्क आणि समाजकार्य या नाण्याच्या दोन बाजूंवर प्रकाश टाकलेला आहे.

प्रस्तावना :-

मानवाला जन्मजात मिळालेले अधिकार म्हणजे मावधिकार होय. प्रत्येक व्यक्तीला आपल्या व्यक्तिमत्त्वाचा विकास करण्यासाठी काही अधिकारांची देणगीही निसर्गतःच प्राप्त झालेली असते. व्यक्तीच्या सर्वांगीण विकासासाठी मानवी हक्कांची अत्यंत आवश्यकता असते. व्यक्ती हा समाजशील प्राणी आहे. समाजात राहूनच तो आपल्या जिवावश्यक गरजांची

पुर्तता करत असतो. गरजपुर्ती करत असतांना सामाजिक नियमांच्या अधीन राहून पालन करणे बंधनकारक असते. त्याला प्राप्त झालेल्या निसर्गदत्त अधिकारांचेतो आपल्या मर्जीप्रमाणे वापर करू शकत नाहीतसे झालेतर समाजात अराजकता निर्माण होऊन सामाजिकतेढ निर्माण होईल. म्हणून व्यक्तीच्या वर्तनावर काही निर्बंध घालणे आवश्यक असतात. त्यालाच आपण नियमने असे म्हणतो.या सामाजिक नियमांचा व्यक्ती विकासाला अडथळा निर्माण होणार नाही याची देखील दक्षता घ्यावी लागते.त्याकरिता समाज व्यक्तीला काहीसंधी किंवा सवलती देत असतात त्यालाच हक्क असे म्हटले जाते.भारतीय संविधानाने नागरिकांना अन्यायाविरुद्ध न्याय मागण्याचा अधिकार, शिक्षणाचा अधिकार, समतेचा अधिकार इत्यादी अधिकार दिले आहेतत्यामुळे मनुष्यसुखीसमाधानाने जीवन जगू शकतो.

समाजकार्य एक व्यवसाय:-

भारतीय समाजात व्यवसाय म्हणूनसमाजकार्याचे स्वरूप वैशिष्ट्यपूर्ण आहे. समाजकार्याजवळ ज्ञान आहे, व्यवसायिक आचारसंहिता आहे, व्यवसायाचे शिक्षण व प्रशिक्षण उपलब्ध आहे. समाजकार्यातसंघटना आहेत, समाजकार्यात स्पेशलाय झेशन्स (Specialization),सामाजिक मान्यता, शास्त्रीय पध्दत इत्यादी घटकांचा समावेश आहे.समाजकार्यहा एक विचार प्रवाह आहे एक विचार प्रणाली आहे. जीवन जगण्याची पध्दती आहे. समाज हीसमाजकार्याची प्रयोगशाळा आहे.व्यावसायिकसमाजकार्याचे ज्ञान व कौशल्य समाजाच्या कल्याणासाठी असते.भारतामध्ये मानवी हक्कांची जाणीव सर्वसामान्य जनतेतकमी प्रमाणात असल्यामुळे अनेक वेळा मानवी अधिकाराच्या वापरास मुकावे लागते.मानवी अधिकाराबाबत जनतेमध्ये जागृती करणे काळाची गरज आहे.अशावेळेस मानवी अधिकाराची प्राप्ती करण्याचा एक मार्ग म्हणून व्यवसायिक समाजकार्याकडे पाहिले जाते.मानवी हक्कांचे उल्लंघन होण्याच्या अनेक घटना लोकशाही राज्यातही घडत असतात.त्यांचे एक महत्त्वाचे कारण असे की, लोकांना त्यासंबंधी पुरेशी जागृती नसते.आपल्या विशिष्ट कृत्यामुळे आपण इतर व्यक्तीच्या हक्कांवर गदा आणतो याचीही जाणीव समाजातील बऱ्याच लोकांना नसते.मानवी हक्क व मानवी प्रतिष्ठा या संबंधीच्या घटकांचासमाजकार्य शिक्षणातुन विकास साधता येईल आणि अशा अनिष्टप्रकारच्या घटनांवर मात करणे नक्कीच शक्य होईल.

मानव अधिकार :-

जागतिक शांतता सुव्यवस्थेच्या दृष्टिकोनातून २४ ऑक्टोबर १९४५ ला संयुक्त राष्ट्रसंघाची स्थापना करण्यात आली.१९४६ सालीश्रीमती एलिनारे रुझवेल्ट यांच्या

अध्यक्षतेखाली मानवी अधिकार आयोगाची स्थापना झाली.मानवी हक्कांचा वैश्विक जाहिरनामा (Universal Declaration of Human Rights) संयुक्त राष्ट्रसंघाच्या आमसभेने १० डिसेंबर १९४८ रोजी संमत व स्वीकृत केला. जगातील सर्व मानवांना त्याचा उपयोग घेता यावा म्हणूनसदस्य राष्ट्रांमधून प्रयत्न सुरु केले याचाच परिणाम म्हणून आज जगातील सर्व सदस्य देशांनी मानवी हक्क आयोगाची स्थापना केलेली आहे. धर्म, वंश, लिंग, भाषा या आधारावर भेद न करता प्रत्येक व्यक्तीला मानवी अधिकार व मुलभूत अधिकार यांचा फायदा घेता आला पाहिजे म्हणून १० डिसेंबर रोजी घोषणापत्र काढण्यात आले.त्यामुळे या दिवसाला जागतिक मानवी हक्क दिन म्हणून ओळखले जाते.या जाहिरनाम्यामध्ये प्रत्येक व्यक्तीला मानवी हक्क आहेत व त्याचा संकोच करण्याचा अधिकार सार्वभौम सत्तेलाही नाहीहा विचार आंतरराष्ट्रीय पातळीवर मान्य झालेला आहे. मानवी हक्काच्या जाहिरनाम्यात गुलामी, छळ, अमानवी वर्तन व शिक्षातसेच जात, धर्म, वंश, पंथ इत्यादी पारंपरिक निष्ठांच्या आधारे केला जाणारा दुजाभाव या गोष्टी निषिद्ध मानण्यात आल्या आहेततसेच सर्व राष्ट्रांना बंधनकारक राहिल असा नरसंहार प्रतिबंधक व दंडात्मक असा एक आंतरराष्ट्रीय करार केला गेलात्यामुळे या जाहिरनाम्याचे महत्व सर्व देशासाठी महत्त्वपूर्ण ठरले आहे.

भारतामध्ये १९९३ साली मानवी हक्काच्या संरक्षणासाठी मानवी अधिकारसंरक्षण कायदासंसदेने पारित केला.या कायद्याअंतर्गत राष्ट्रीय मानवी अधिकार आयोग आणि राज्य मानवी हक्क आयोगाचीतरतूद करण्यात आली.भारतीय राज्यघटनेतील भाग ३ मध्ये एकूण २३ अनुच्छेद असून त्यात नागरिकांना मुलभूत हक्क दिलेले आहेत.तसेच भारतीय संविधानाच्या प्रास्ताविकमध्ये मानवी हक्कांचीसंकल्पना स्पष्ट करण्यात आली असूनती न्याय, स्वातंत्र्य, समता आणि बंधुभाव या तत्वांवर आधारलेली आहे.

मानवी हक्क तज्ज्ञांची मते :-

१) टी. एच. ग्रीन- मानवाच्या आंतरिक विकासासाठी आवश्यक असलेली बाह्य परिस्थिती म्हणजेहक्कहोत, पुढे जाऊनते असे म्हणतात की, मानवी जागृती स्वातंत्र्याची मागणी करते स्वातंत्र्यासाठीहक्काची गरज भासते आणि हक्काच्या रक्षणासाठी राज्य आवश्यक असते.

२) प्रा. बोझांके- आपण ज्या समाजाचे घटक असतो त्या समाजाच्या सर्वोच्च कल्याणाच्या दिशेने आपल्या जीवनाचा विकास घडवून आणण्यासाठी आवश्यक असणारीसाधने म्हणजेहक्कहोय.

यावरुन आपल्याला असे म्हणता येईल की, मानवी हक्क म्हणजेचकुणाहीस्त्री-पुरुषाचा जगण्याचा अधिकारछ्या विचारात मानवता, मानवी भावना, मानव आणि त्याचे मन, अखिल मानवतावाद, मानवी अत्याचार, दबाव, जुलूम असे असंख्य विषय त्यात अंतर्भूत होतात.

मानवी हक्क आणि समाजकार्य :-

मानवी हक्कहे व्यक्तीच्या व्यक्तिमत्त्वाचा अविभाज्य भाग आहे.हक्कांशिवाय मानव प्राणी या नात्याने चांगले जीवन जगणे आपणास शक्य होणार नाही.मानवाचे व्यक्तिमत्त्व, गुणवत्ता, सद्सद् विवेकबुद्धी यांच्या विकासासाठी हक्क आवश्यक असतात.हक्कांशिवाय कोणत्याही व्यक्तीला स्वतःचा विकास करुन घेता येत नाही. व्यक्तीचा आंतरिक विकास तसेच भौतिक विकास या दोहोचा आधारहक्कहेच असतात.मानवी हक्कहे मानवाच्या संपूर्ण व्यक्तिमत्त्वाशी निगडित झालेले असतात.म्हणुन मानवी हक्कांच्या रक्षणासाठी लोकशाही शासन पध्दतीत खास उपाय योजले जातात.मानवी हक्कांचा आदर केल्यानेच व्यक्तीचे व पर्यायाने मानव जातीचे कल्याणसाधले जाते. यावर लोकशाही व्यवस्थेचा विश्वास आहे. त्यामुळे आज जगातील बहुसंख्य देशात मानवी हक्कांचे रक्षण करण्यासंबंधी विशेष काळजी घेतली जात असल्याचेनिदर्शनास येते.

मानवी हक्कांचे महत्त्व व आवश्यकता यांची आता सर्वांनाच पुरेशी जाणीव झाली असली आणि त्याबाबत आणखी जागृती घडवुन आणण्याचे प्रयत्न जगभर सुरु असले, तरी जगाच्या विविध भागातील बऱ्याच व्यक्तींना मानवी हक्कांपासुन वंचित रहावे लागतेही वस्तुस्थिती नाकारता येत नाही. भारतीय समाजव्यवस्थेमध्ये आजही आपल्याला मानवी हक्कांची पायमल्लीहोतांना दिसते.समाजातीलतळागाळातील वंचित घटक आजही मानवी हक्कांपासून पृथक आहे.समाजविकासाच्या मुख्य प्रवाहापासुन वेगळा पडलेलाहा अल्पत घटक मानवी हक्कांपासुनखूपच लांब आहे. आपल्या देशातील परिस्थिती विचारात घेता केवळ गरिबीमुळे सर्वसामान्य लोकांना मुलभूत हक्कांपासुन कसे वंचित व्हावे लागते याची अनेक उदाहरणे सांगता येतील. आदिवासी जमातींच्या मुलांना शिक्षणच काय पण पोटभर अन्न मिळणेही दुरापास्त असते. महानगर किंवा मोठ्या शहरांतील अनेक लोकांना झोपडपट्टीतील गलिच्छ वस्तीत वास्तव्य करावे लागते. परिस्थिती गरिबीची असल्यामुळे आई-वडिल मुलांच्या शिक्षणाकडे दुर्लक्ष करतात. त्यांच्य दृष्टीने शिक्षण ही चैनीची बाब ठरते. जेव्हा गरिबी व निरक्षरताहे दोन घटक एकत्र येतात तेव्हा मानवी हक्कांचा विचार एकदम बाजूला पडतो. म्हणुनच गरीब व निरक्षर व्यक्ती सर्व प्रकारच्या मानवी हक्कांपासून वंचित राहत असल्याचे आपणास जाणवते.बेकारी किंवा बेरोजगारी हा घटक देखील लोकांना

मानवी हक्कांपासून वंचित ठेवण्यास मोठ्या प्रमाणावर कारणीभूत आहे. बेकारीचे जीवन वाटायला आलेल्या व्यक्तीला समाजात सन्मानाने जगता येत नाही, आपल्या हक्कांचा लाभ घेता येत नाहीत्याचप्रमाणे समाज व्यवस्थेत असणारी केरकेचरा उचलणारी व्यक्ती, मेहतर, मातंगसमुदाय, वेश्याव्यवसाय करणाऱ्या स्त्रिया, बालमजुरी करणारा बालक अशा विविध घटकांचा समावेश मानवी हक्कांपासून अलिप्त असणाऱ्या समाजामध्ये होतो. मुलीच्या जन्माला अवरोध करणारी तसेच स्त्रीयांवर बलात्कार करणारे दुष्ट व्यक्ती, स्त्री भ्रुण हत्यासारख्या कटकारस्थानात सहभागी असणारा वर्ग, स्त्री जन्म हक्क हिरावून घेतात. अशा अनेक समस्या आज समाजात अस्तित्वात असलेल्या दिसतात. या समस्यांच्या निराकरणासाठी समाजकार्याचा हस्तक्षेप एक महत्वाचा मार्ग ठरतो. समाजकार्याला विशिष्ट सैद्धांतिक ज्ञानाचा आधार प्राप्त झाला आहे. त्याचा उपयोग करून प्रशिक्षित व्यवसायिक समाजकार्यकर्ते निर्माण केला जातो. त्यांच्या मार्फत सामाजिक समस्यांची जटिलता कमी करण्याचा प्रयत्न केला जातो. मणुष्य म्हणून जन्माला आलेल्या प्रत्येक प्राण्याला स्वाभाविकपणे प्राप्त झालेले हक्क मिळवून देण्यासाठी समाजकार्य नेहमीतपर असते. बदलत्या व गतीशील समाजात नव्या गरजा व नव्या समस्यांचा जन्म होत आहे. त्यांचे स्वरूप क्लिष्ट आहे. ह्या सर्व परिस्थितीत समाजकार्य समाज टिकवण्याची व समाजाचा विकास करण्याची आपली जबाबदारी व्यावसायिक सेवा पुरवून पार पाडत आहे.

व्यक्तिसाह्यकार्यात मदतीची सेवेची गरज असणारा कोणत्याही क्षेत्रात राहणारा सामान्य किंवा अपंग, कोणत्याही वयाचा मानव, स्त्री-पुरुष, कोणत्याही धर्माचा, रंगाचा, जातीचा गरजू मानव जर आपल्या मुलभूत हक्कांपासून वंचित असेल तर त्याला प्रशिक्षित कार्यकर्ता आपल्या उपचार पध्दतीचा, तंत्राचा, कौशल्यांचा, ज्ञानाचा उपयोग करून समस्याग्रस्त व्यक्तीला मदत पुरवित असतो. गटकार्याच्या माध्यमातून अधिकार, जबाबदाऱ्या, कर्तव्य या बाबतीत सदस्यांना जागृत करणे, भूमिका करण्यास सक्षम करणे, क्षमतांची ओळख करून देणे. लोकशाही पध्दतीचा अवलंब करून कोणाच्याही हक्कावर गदा येणार नाही याचा सारासार विचार करून गट निर्मिती व गट विकासाचे कार्य समाजकार्य दक्षतेपूर्वक पार पाडत असते. समुदायसंघटनांद्वारे ग्रामीण, शहरी आणि आदिवासी समुदायांच्या मानवी हक्कांसंदर्भात असणाऱ्या समस्यांना सोडविणे. जो समुदाय विस्कळीत असतो तेथे एकता नसते तेथे कार्य करताना समुदायातील सर्व गटांचे सहकार्य मिळविले जाते. समाज कल्याण प्रशासनामध्ये मानवी हक्क अबाबदीत ठेऊन लाल फीतशाही व नोकरशाहीच्या अनिष्ट परिणामांपासून संस्थेला वाचविण्याचे कार्य केले जाते. तसेच संघटनेत विचार व मतांचे

मोकळेपणाने दडपणविरहित, स्वच्छ, सुलभ व सरळ अदानप्रदान घडविणारी व्यवस्था प्रस्थापित केली जाते. समाज कल्याण व कल्याणकारी योजनांमध्ये सामाजिक कायदे समान संधी व अधिकार प्रदान करण्यासाठी सहाय्यकारी ठरतात. जसे मुलांचे हितसंबंध जतन करणारे कायदे, अल्पसंख्यांकांचे संरक्षण करणारे कायदे, समाजातील दुष्ट प्रवृत्ती नष्ट करणारे कायदे, सुधारणा घडविणारे कायदे, सामाजिक सुरक्षितता प्रदान करणारे कायदे इत्यादी. मानवी हक्कांचे उल्लंघन झाल्याच्या घटनेतून उद्भवणाऱ्या गुन्ह्यांची जनजागृती जनसमुदायांमध्ये समाजकार्य अतिशय कुशलतेपूर्वक करत असते. समाजकार्यसंशोधनामध्ये मानवी हक्कांपासून वंचित असणाऱ्या व्यक्तीचा अथवा समुदायाचा अभ्यास देखील शास्त्रीय पध्दतीने करण्यात येतो त्यामुळे मानवी हक्कासंदर्भात असणाऱ्या समस्यांवर संशोधनाच्या दृष्टिकोनातून प्रकाश टाकण्यास मोलाचे सहकार्य मिळत असते. व्यक्ती, गट, समुदाय यांच्या समस्यांचे अध्ययन करून समाजाला कृती करण्यासाठी कार्यान्वित करण्याची महत्वाची पध्दत म्हणजे सामाजिक क्रिया होय. सामाजिक क्रिया व्यावसायिक समाजकार्याचे अभिन्न अंग आहे. मानवी हक्कांच्या प्राप्तीसाठी लोकांना एकत्र करून, तातडीने किंवा तत्परतेने समुदायातील अयोग्य बाबींना, समस्यांना तोंड देण्यास सामाजिक क्रिया प्रेरित करते.

लोकशाही मूल्यांचे रक्षण करण्यासाठी सर्वसामान्य जनतेने जागरूक राहिलेच पाहिजे. त्याकरिता लोकशाही व्यवस्थेतील नागरिकांना मानवी हक्कांसंबंधी प्रशिक्षण देणे आवश्यक ठरते. लोकांना मानवी हक्कांचे महत्त्व समजले आणि मानवी हक्कांच्या रक्षणातूनच चांगल्या व सुसंस्कृत जीवनाचा लाभ घेणे शक्य आहे. हे त्याच्या लक्षात आलेतर मानवी हक्कांचे उल्लंघन होण्याचा प्रकार कोणत्याही समाजात होणार नाहीत.

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पुणे





मानवी हक्क आणि समाजकार्य

नारायण शंकर चौधरी

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जगात अनेक युद्धांमध्ये व आप-आपसातील वाद, तंटे याच्यांत होणारा नरसंहार यातूनहोणारी मानवी हानी मात्र केवळ सत्ता व संघर्ष या स्पर्धेत अज्ञानातूनहे सर्व घडत गेले. वर्चस्व सिध्दत्वांची लढाई म्हणजे मानवी शक्तीचा ज्हास करणारीहोय. यातूनच शिक्षणाच्या माध्यमातूनसुज्ञान, सुसंस्कृत व सुशिक्षित नागरीकाचीसंकल्पना उदयास आली, आणि मग उदय झाला तो मानवाच्या हक्काचा व विकासाचा विचार जगामध्ये सुरु झाला.अशा प्रकारे अनेक धर्म, संस्कृती तत्वज्ञान यातून मानवी हक्क आणि त्या संदर्भातील जाणिव जागृती होवून अनेक राज्यक्रात्यां व दुसऱ्या महायुद्धा नंतर मानवी हक्क चळवळीस जोर मिळाला. आणि जगाने मानव अधिकाराचे वैश्विक घोषणापत्रहेसंयुक्त राष्ट्रांच्या आमसभेने १० डिसेंबर १९४८ रोजी पॅरीस येथे स्विकारले. गिनेस बुक ऑफ रेकॉर्ड नुसारहा जगातील सर्वाधिक भाषांतरीत दस्ताएवज आहे.हे घोषणापत्र म्हणजे आता पर्यंत होत आलेला नरसंहार व दुसऱ्या महायुद्धा नंतर झालेली मानवी हानी जि कधी न भरून निघणारीहोती.त्या करीता वरील जाहिर नामा स्विकारून सर्व मानवाच्या जन्म सिध्द मानव अधिकाराची पहिली जागतीक अभिव्यक्ती म्हणून या जाहिरनाम्याकडे पाहिले जाते.मानवी हक्कालाच नैसर्गिक न्यायाचे आपत्य असे संबोधले आहे. जन्माचे मानूस काहीहक्क आपल्या सोबत घेवून येतो. अशा या मानवीहक्काच्या जाहिर नाम्यात एकूण ३० कलमी असून त्याचा सविस्तर अर्थ नंतर झालेल्या जागतीक करारांमधून अनेक देशांच्या राष्ट्रीय

घटनांमधून कायदयांमधून आणि स्थानिक मानव अधिकारसंघटनांकडून लावण्यात आला आहे. या घोषणापत्रावर आधारित मानवी हक्काचे अंतरराष्ट्रीय विधेय सन १९६६ मध्येसंयुक्त राष्ट्र संघाच्या आम सभेत मांडण्यात आले.१९७६ मध्ये पुरेशा राष्ट्रांचा पाठिंब्यानंतर त्यास अंतर राष्ट्रीय कायदयाचे स्वरूप प्राप्त झाले.

मानवी हक्क चळवळीचा इतिहास पाहिला असता प्रमुख धर्म संस्कृती व तत्वज्ञान यातून हिसंकल्पना पुढे आलेली असून सर्वात जुना संदर्भ म्हणजे इ.स. २३५० सालातील लगाश मधील उरुकागिना येथील सुधारणेबाबत येतो.त्यानंतरचा त्याचा उल्लेख नव-सुमेरियेनसंस्कृतीतील उर-नम्मूच्या संहितेमध्ये आढळतो.प्राचीन इराणी साम्राज्याने इ.स.पुर्व ५३९ साली घोषित केलेलीसायरस वृत्तचिन्ती हा मानवी हक्काविषयीचा पहिला लिखित दस्तावेज मानला जातो.या वृत्तचिन्तीद्वारे गुलामीची प्रथा संपुष्टात आणण्यात आली.भारतातील मौर्य साम्राज्याने घालून दिलेली तत्वे तत्कालीन काळात अभूतपूर्व होती.कर्लींग युध्दामुळेसम्राट अशोकाच्या धोरणांमध्ये मानवी हक्कांना प्राधान्य मिळाले.इस्लाम धर्माचा उदयानंतर अरबस्थानात मानवी हक्कास महत्वाचे स्थान प्राप्त झाले.तत्कालीन महंमद पैगंबरांनी इ.स.६२२ मध्ये मदीनेचीसनदतयार केली.मॅगना कार्टा नावाची सनद इ.स.१२२५ मध्ये इंग्लंडमध्ये जाहिर करण्यात आली. आजच्या संसदे व्यवस्थेमुळे या सनदेत आहे. नैसर्गिकहक्काचीसंकल्पना सॉक्रेटी आणि त्यांचे विचारवंत वारसदार प्लेटो अॅरिस्टॉटल यांनी उचलून धरलीहोती.सदर वैश्विक घोषणापत्राचा प्रमुख जॉन पिटर्सहंप्रेहा कॅनडा देशाचा नागरीकहोता.हंप्रे नेसादर केलेला कच्चा मसुदा आयोगा मार्फत वापरण्यात आला.दि. १० डिसेंबर १९४८ रोजी वैश्विक घोषणा पत्रास ४८ अनुकूल विरोधी ०, अलिप्त - ८ मताने स्विकृती दिली.त्या प्रमाणेचसंयुक्त राष्ट्रांच्या दोन संस्था सध्या कार्यरत आहेत.१) मानवी उच्चायुक्त कार्यालय, २) मानवी हक्क समिती.

ज्या अर्थी मानव कुटूंबातील सर्व स्वाभाविक प्रतिष्ठा व त्यांचे समान अधिकार यांना मान्यता देण्यात आली. जगात स्वातंत्र न्याय व शांतता यांचा प्रस्थापनेचा पाया घातला गेला. म्हणूनसदर जाहिर नामा हासंयुक्त राष्ट्रांचा प्रसिध्द करण्यात आला.त्याचात अनुक्रमे एकूण ३० कलमे असून मानवाच्या कल्याणाकरता सर्व कलमेहे संरक्षणात आहेत.

भारतात संविधानातच मुलभूत अधिकारांचीसनद आहे.हिसनद भारतीयांना भारतीय नागरीक म्हणूनत्यांचे आयुष्य शांतता व समानतेने व्यथित करण्याचे नागरी अधिकार प्रधान करते. या मुलभूत हक्कांमध्ये कायदयामध्ये समानता, उच्चार आणि भिव्यक्ती स्वातंत्र शांततेने कोठेही उपस्थीत राहण्याचे स्वातंत्र आणि नागरीहक्काच्या संरक्षणासाठी

संवैधानिक प्रतिकारासाठी (habeas corpus) या सारख्या याचिकांचा अधिकार आहे. या अधिकाराचा भंग केल्यास न्यायालयाचा विवेकानुसार भारतीय दंडविधान संहिते खाली शिक्षा होवू शकते. मुलभूत मानवी अधिकाराखाली भारतीय नागरीकांचा व्यक्तीमहत्वाचा योग्य आणि मैत्री पूर्ण प्रगतीसाठीचहक्क अशि भारताच्या मुलभूत हक्काची व्याख्या केली जावू शकते.

हेहक्कसंपूर्ण जगात वंश, जन्माचे ठिकाण, धर्म, जात, संप्रदाय, रंग, लिंग यात भेदभावाशिवाय सर्व नागरीकांना लागू आहेत. काही बंधने वगळता हे अधिकार न्यायालयाद्वारे हक्कांविषयीचे विधेयक आणि फ्रान्सचे माणसाच्या अधिकाराच्या घोषणा यांमध्ये भारताच्या मुलभूत अधिकारांचे मुळ आहे.

भारतीय संविधाने पदान केलेले सात मुलभूत अधिकार खालील प्रमाणे आहेत.

१. समानतेचाहक्क
२. अभिव्यक्ती स्वातंत्र्याचा हक्क
३. शोषणापासूनसंरक्षणाचाहक्क
४. धार्मिक निवड व स्वातंत्र्याचा हक्क
५. सांस्कृतिक व शैक्षणिकहक्क
६. संवैधानिक प्रतिकाराचाहक्क

७. मालमत्तेचाहक्क (हाहक्क ४४ व्या संवैधानिक दुरुस्तीनुसार मुलभूत अधिकारातून वगळून कायदेशीर अधिकर म्हणून मनुद करण्यात आला आहे.)

खाजगी व समुदायाच्या भल्याकरता असणाऱ्या स्वातंत्र्याला हक्क असे संबोधले जाते. भारतीय घटनेने प्रदान केलेलेहक्कहे भूभागाचे मुलभूत कायदे यामध्ये अंतर्भूत केले असल्या कारणानेते मुलभूत असून न्यायालयाद्वारे प्रवर्तित केले गेले आहेत. तरीही हे हक्क अपरिवर्तनशील किंवा घटनादुरुस्तीपासून मुक्त नाहीत.

संयुक्त राष्ट्र परिषदेने स्वीकृत केलेल्या नागरी, राजकीय, सामाजिक, आर्थिक व सांस्कृतिक अधिकारांच्या आंतरराष्ट्रीय जाहिरनाम्यामध्ये व इतरही आंतरराष्ट्रीय जाहिरनाम्यातील भारतीय केंद्रसरकारने मान्य केलेले सर्व अधिकार, ज्यांना भारतीय संविधान व विविध कायदयात मान्यता दिली गेली आहे आणि ज्यांची अंमलबजावणी भारतीय न्यायालये करू शकतात, असे सर्व अधिकार म्हणजे मानवी हक्कहोत. समस्त मानव जातीचा जन्मताच प्राप्त झालेले काही अधिकार व ज्या हक्का शिवाय मानसाला जगता येत नाही. अशा हक्कांना मानवी हक्क अधिकार असे म्हणतात.

समाजाचा सर्वांगीन विकास तेव्हाच शक्य आहे. जेव्हा स्त्रि आणि पुरुषांना समान विकास साधण्याचीसंधीहोईल. अपहरण, लैंगिक शोषण, कौटुंबीक हिंसाचार, शारिरीक व मानिसिक अत्याचा व विविध प्रकारचे दडपशाही व अत्याचार विचारांचे दमन अशा पार्श्व भूमीवर त्यांच्या मानवी हक्का विषयी जनतेमध्ये जाणिव जागृती होवून पुरुष प्रधान संस्कृतीचा जोखडातून या समाज व्यवस्थेला मुक्त करता येईल. महिला आणि मानवी हक्क याबाबत भूमिका स्पष्ट करतांना महिलांपुढील अवाढाणे, स्त्रि भ्रूणहत्या, कौटुंबीक हिंसाचार, या संदर्भातील कायदे व तरतुदी यांचा समावेश असतो.

विशेष करुन भारताचे संविधान व राज्य घटना यात असलेली कलमेही मानव अधिकारास पुरकठरत आहे.मात्र मानवी हक्काच्या उल्लघनातूनतक्रार करण्यासाठी स्वतंत्र नियंत्रण यंत्रणा असणे आवश्यक आहे असे लक्षात आले आहे.शासनाने १९९३ सालीमानवी हक्का संबंधीचा अध्यादेश जाहिर केला.व त्यानंतर त्याला कायदयाचे स्वरुप देवू एक मौलिक अशि सुविधा भारतीय जनतेला प्राप्त करुन दिली.

तसेच राष्ट्रीय स्तरावर स्वतंत्र राष्ट्रीय मानवी हक्क आयोगाची स्थापना करण्यात आली.तसेच राज्य स्तरावर महाराष्ट्राचे मानवी हक्काची योजना ६ मार्च २००१ रोजी करण्यात आली. आयोगाची रक्कामही मानवी हक्क कायदा १९९३ अन्वये करण्यात आली. ऑक्टोंबर १९९१ मध्ये पॅरीस येथे झालेल्या अंतरराष्ट्रीय परिसंवादात मानवी हक्क संस्था कशा असाव्यात या बाबत पॅरीसप्रिंसीपल सर्वानुमते मान्य करण्यात आले.व तेसंयुक्त राष्ट्र संघाच्या सभेने २० डिसेंबर १९९३ रोजी पारित केले.

मानवी हक्कात समाज कार्याचे भूमिका - मानवी हक्काचे सतत होणारेहनन थांबविण्या करीता अनेक एनजीओ कार्यरत आहेत.बज्याच वेळी काही स्वयंमसेवी संघटना व काही समाज सुधारक व्यक्ती यांच्याकडून मानवी हक्काचे उल्लघन थांबविण्यासाठी नेतृत्व केले जाते.भारता मध्येसाक्षारतेचे प्रमाण वाढल्यामुळे लोकांमध्ये मानवी हक्का विषयी जाणिव जागृती निर्माण झाल्याने आज पर्यंत आलेल्या विविध आपत्तींना जे मदत कार्य मिळालेले आहेत अंभूत पूर्व आहे. अनेक संस्था, संघटना समाज सुधारक, दानशुर व्यक्ती, धार्मिक संस्था, ट्रस्टतसेच मोठे उदयोजक यांचा कडून अशा वेळेस आपत्ती निवारणा करीता घेतलेला सहभाग हा चांगल्या प्रकारे नोंदविला आहे. आज पर्यंत भूकंप, पुर परिस्थिती, अपघातग्रस्त परिस्थिती, भोपाळ वायु घटना, सुनामी, आग परिस्थिती, दहशतवादी हल्ले, व युद्ध जन्य परिस्थिती अशा सगळ्या आपत्ती ग्रस्त परिस्थितीवर जनतेची साथ मिळालेलीहेच मोठेसमाजाचे योगदान आहे.

संदर्भ सुची -

१. मानवी हक्क
२. भारतातील मुलभूत हक्क
३. मानवी अधिकाराचे वैश्विक घोषणापत्र





Innovation in Field Work

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Field work is one of the integral components of Social Work Education. The nature of learning in social work and the focus of field work supervision are directed towards three aspects i.e. the cognitive affective and behavioral. Nature and nurturing process develop among the students in the field work. They developed the positive attitude towards the people with whom they work during the field work. They develop the sensitivity towards them.

Following are some of the innovative strategies for field work guidance:

Integration of theory with practice:

Practical experiences in field work should be integrated with theory taught in the classroom. Theory without field experiences and field experiences without theoretical understanding, both are handicapped with each other. It is a responsibility of students to bring the theory into the field experience as well as field experience to bring into classroom learning. "A recurring thing in terms of integrating thought and action is that of reflecting practice. This is a very useful concept which acts as an effective bridge between theory and practice." (Ref: Theory and Practice by

Neil Thompson, Open University press 2000) It is very difficult component for the students to link up theory and practice but field work guide / instructor can make the road much easier by putting it into practice by using several mediums such as group discussion, film review, Book review etc. The conscious efforts need to put in by the field work guide or instructor to initiate a thought process.

Field work guidance is not merely observation, controlling and coordination among a group of field work students but it is a platform to enhance skills and knowledge of the student social workers. "An understanding of the 2 aspects of teacher's role both as practice teacher and as a supervisor of the work of the agency" (Ref: Student Supervision by Kathy ford and Alan Jones, Macmillan Education Ltd., 1990)

Evaluation and Brain storming:

Time to time evaluation and brain storming and taking up new responsibilities in the field will enrich the overall performance of the field work students. In such discussion it is also very necessary to focus on the roles of each student's played and the dynamics they undergone.

Workshop on the field work can be organized at the initial period of the academic year. It will help the students to gain clarity about the concept as well as the objectives of the field work. Such workshop also can focus on the guideline and the rules of the field work. This will clarify the role of the each personnel related to the field work.

Some students are totally new to the field of professional social work. They are unknown to the field work component. Students need to get assurance that "Field work guide will be with the students in the time of difficult situations in the field work."

Participation in social activism:

Field work guide also can initiate discussion on current socio - political issues. It will help to understand micro to

macro dimensions of a particular issue.

Field work guide can motivate the students to participate in social activism such as housing issues, campaign against female infanticide etc. Such activities will help to develop sensitivity towards social issues.

Responding to the Crisis Situation:

It will be enriching experiences for the students to intervene in the crisis situation. Institute can accommodate the work undertaken in such times as a part of field work. Tasks such as relief and rehabilitation, counseling, group session, services providing etc. can be carried out by students as well as supervisors. College of Social Work, Nirmala Niketan has intervened in such several crisis situations such as earth quake, flood, terror attack etc. As a result of such efforts, College of Social Work established some field action projects.

Handling group dynamics:

Field work guide sometimes has to handle group dynamics. Group dynamics could be handling in fruitful and positive way. It should be learning gains for students. Role of the field work guide is absolutely crucial because no other person but only guide can perform this role.

Individual conference and group conferences:

Individual conference and group conferences for the field work student play a vital role in understanding about the field work, clarification, upgrade their knowledge and also to enhance their skills. In such conferences giving responsibilities to students to be a chairperson and secretary will give a feel of the participation in the entire process. Field work guide should intend to learn the students from each other's learning gains. Field work guidance is an enjoyable experience by learning through students social workers.

Retrospection on field work recording:

Sometimes students are not able to express their feelings and thoughts through writing recordings. Field work

recordings are submitted without even reflecting on their own writings or content of the recordings. The field work supervisor can read out the recordings to the student himself or herself in individual conference. This reflective process will enhance the writing skills of a student. It will gain clarity on their work.

Training of Supervisor / Field work Guide:

“Supervisors also need some facility to understand the theory which supports intervention methods, so that experience and knowledge can be brought together in an understandable way for the students.” (Ref: Social Work Education and Social Work Practice in India Edited by T. Krishnan Nair, Association of Schools of Social Work in India, 1981)

Neil Thompson explained in detailed 15 strategies in the book ‘Theory Practices in Human Services’ as follows –

1. Using cycles of learning
2. Going beyond practice wisdom
3. Going beyond theory less practice
4. Going beyond common sense
5. Developing research minded practice
6. Going beyond elitism and anti intellectualism
7. Using the critical incident techniques
8. Developing a group approach
9. Promoting continuous professional development
10. Developing inter professional learning
11. using mentoring
12. Problematizing
13. Using enquiry and action learning
14. Balancing challenge and support
15. Developing staff care

(Ref: Theory and Practices in Human Services by Neil
Thompson, Open University press 2000)





Challenges in Social Work Research

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Social Work Research

In a very broad sense, social work research is the application of research methods to solve problems that social workers confront in the practice of social work. It provides information that can be taken into consideration by social workers prior to making decisions that affect their clients, programs or agencies.

Social work research may be defined as systematic investigation into the problems in the field of social work. The study of concepts, principles, theories underlying social work methods and skills are the major areas of social work research. It involves the study of the relationship of social workers with their clients; individuals, groups or communities on various levels of interaction as well as their natural relationships and functioning within the organizational structure of social agencies.

It is difficult to define what is unique about research in social work. However, McDermott (1996) makes a very good beginning when she suggests that social work research:

- Would be research that arises from a particular theorization of the acting subject within his/her social, political and economic context.
- Would be research that privileges the research process as an intervention leading to the possibility of constructive change.
- Would be research that enables the participation of the researched—the poor, the vulnerable, the oppressed and those who interact with them.

Role of Research in Social Work

As the need for social work practice has been increasing with the social issues becoming more complex, the place of research in social work has become more critical. Today, research is relevant to just about every area of social work practice: from the initial stages of an intervention, determining the needs of an individual, group or community; through to testing new ideas and deciding which course of action to take; and finally, to evaluating practice and justifying social work's existence.

Social work is a practice profession dealing with human beings. The major objective of social work research is to search for answers to questions raised regarding interventions or practice effectiveness. Social work research attempts to provide knowledge about what interventions models of work help or hinder the attainment of social work goals. It also assists in evolving alternate and innovative interventions. Research in social work performs a dual function; it advances the knowledge base as well as informs practice.

Social work research also deals with problems faced by professional social workers, social work agencies and community in its concern with social work functions. In other words in social work research the problems to be investigated are always found in the course of doing social work or planning to do it (Dasgupta, 1968).

Social work profession has a scientific base, which consists of a special body of knowledge; tested knowledge, hypothetical knowledge and assumptive knowledge. Assumptive knowledge requires transformation into hypothetical knowledge, which in turn needs transformation into tested knowledge. Social work research has significant role in transforming the hypothetical and assumptive knowledge to tested knowledge (Khinduka, 1965).

We also need to develop our research so that we are better able to assess government social policies and to formulate such policies. It is our role as a profession to take a lead in the formulation of policy that affects the most vulnerable members of our community and to oppose or support government policies, to create a pressure to change or modify policies. Improved research skills, provide a firmer ground in joining in the policy process in commenting on current policies or evaluations of policy and in developing a case for new or different policies.

Social work research informs professional practice. Through social work research, the profession can:

- Assess the needs and resources of people in their environments
- Evaluate the effectiveness of social work services in meeting peoples needs
- Demonstrate relative costs and benefits of social work services
- Advance professional education in light of changing contexts for practice
- Understand the impact of legislation and social policy on the clients and communities we serve (Retrieved from [http://www. socialworkpolicy.org/research](http://www.socialworkpolicy.org/research))

Social work research may also be conducted to know the problems faced by professional social workers in social work agencies and communities in its concern with social work

functions. Thus, social work research embraces the entire gamut of social work profession; concepts, theories, methods, programs, services and the problems faced by social workers in their practice.

There have been many developments in social work research methods in recent years that suggest that the purpose of social work research can extend beyond traditional concepts of research and can be conceptualized as an intervention strategy (Pennel & Ristock, 1999). Haraway (1997), for example, described research as one tool among many with which to think rather than an objective activity that dominates knowledge production. In a practice setting, research should support social workers in seeking understanding of social problems and not constrain or limit their creativity in seeking knowledge to address social ills.

The challenges of Social Work is to bring a focus and synergy between social work research, practice, and education to bear on a range of universal social, economic, political, environmental, and psychological problems. Social workers are committed to advancing a strong scientific base for our profession that would provide solutions for positive transformation to several areas of need that social workers tackle daily (Retrieved from <https://www.aasw.asn.au/professional.../recordings-from-national-symposium-2015>)

Challenges in Social Work Research

Ethics in research has been an issue of growing importance in the disciplinary field of Social Work due to the increased number of studies involving human beings and the need to protect the rights of participants. Social Work is a field of knowledge that maintains an ethical and political commitment to protecting the rights of the participants in research.

Research is not a value-free activity which inevitably

produces knowledge for the good of all people. Instead we must accept that research is a political activity with ethical and political consequences. Two fundamental and related political questions must be addressed before undertaking any research. These are:

- Who is the research for? (Whose interests does it serve?)
- What is the purpose of the research? (How will the results be used?)

While we cannot always be sure how our research will be used in the long term, it is important to be as clear as possible from the beginning about the purposes of the research and whose interests it will serve (Alston and Bowles, 2003)

Just as research is never value free, ethics is a vital part of every research project. These days it is generally accepted that social research must meet five ethical criteria in order to be considered ethically acceptable.

Five ethical criteria for research:

- Autonomy/self-determination (includes informed consent and confidentiality)
- Non-maleficence (not doing harm)
- Beneficence (doing good)
- Justice (are the purposes just?)
- Positive contribution to knowledge

(Beauchamp 1982)

In research projects conducted by social workers, it is common for the object of the study to be users of Social Work who belong to socially stigmatized social classes or groups due to factors such as income, level of education, profession or even physical and mental deficiencies. Some of the people who participate in Social Work studies can be described, according to Barroco (2009), as “a population considered vulnerable to certain requirements presented by scientific

research.” In this sense, the adoption of ethical care in the realization of scientific studies is an attribute of considerable importance in the education and professional exercise of social workers.

Further, Social work primarily deals with human behaviour, which is, by and large, complex and dynamic in nature. One cannot, therefore investigate under guided conditions as in natural and physical sciences. The researcher faces several challenges such as the problems of subjectivity and individualistic generalizations etc. The researcher needs to address own biases as well as the biases of the individuals involved in collecting the data before the results can be generalized to a larger population.

Certain social groups continue to be excluded from social research, and these include women, sexual minorities, and ethnic minorities, among others (Bailey 2008). Excluded groups are often difficult for researchers to access because of the group’s social or physical location, vulnerability, or otherwise hidden nature. Populations may also be hard to reach because they are vulnerable (i.e., disenfranchised, subject to discrimination or stigma; Liamputtong, 2007; Stone, 2003) or hidden (i.e., populations with no defined limits or sampling parameters; Faugier & Sargeant, 1997; Heckathorn, 1997).

One of the first challenges researchers face when conducting research with hard-to-reach, hidden, and vulnerable populations is identifying potential participants within that population. For example, research demonstrates that identifying sexual assault survivors is difficult because women do not always label or identify their experiences as assault, abuse, or even a form of sexual victimization (Harned, 2004; Orchowski, Untied, & Gidycz, 2013; Wood & Rennie, 1994). A second well-documented barrier to vulnerable group participation in research is mistrust of the research process

(Bonevski et al., 2014; Hynes, 2003; Jenkins et al., 1998). In many cases, this mistrust stems from historical violations by researchers and can affect willingness to participate and/or to disclose identities to researchers.

Not all concepts or theories that are used by professional social workers have been tested and validated. Concerted efforts through social work research are very much required to conceptually articulate and validate the concepts and theories, which will in turn strengthen the scientific base of professional social work.

Conclusion

As mentioned in the paper, social work research is gaining more and more importance and is used widely at different levels. Research plays a very critical role in the development of the profession of social work. To sustain the interest of the social work researcher, and motivate professionals to carry out research in their respective fields of work, all the institutions need to promote a research atmosphere. It is important to review the entire process of social work research and try to overcome the various challenges experienced in the process of conducting research.

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Challenges in Social Work Research in Maharashtra

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Abstract

Quality is a continuous journey and it needs time and money to attain excellence. The journey need to be supported by faculty and staff to keep the quality and standards of the institution at high level. The social work education in Maharashtra has been given in two institutions one is colleges of social work (under Non-Government Organizations) and secondly in various Universities. The aim of this paper is to identify challenges of social work research in Maharashtra.

There is need to improve availability and accessibility of computer lab, improving literature like research magazine, government research and statistical reports. There is need to use of secondary data available from Government of India and other International organizations. To develop professional identity, professional use of research data, funding for research, freedom of work, academic work to teachers these are some domain to make serious concern to improve social work research.

Key Words: Social work research, Challenges,

Maharashtra

Introduction

In the 21 century there is need to re-frame our goals and system of education by keeping in mind today's problems. The government of India's main concern is to increase share of higher education in India. The current higher education in India has witnessed manifold increase in its institutional capacity since independence. During 1950 to 2008 the number of universities has increased from 20 to about 431, collages from 500 to 20677 and the teachers from 15000 to nearly 5.05 lakhs. (Thorat, 2009). This is about overall education but in case of social work education the situation is not satisfactory in India.

The professional social work in India started in 1936 at that time only one college was established known as Tata Institute of social sciences. Almost after two decades Karve Institute was established in Mumbai. Till 1990 the number of social work colleges in Maharashtra was limited. Since 1992 to 1997 there were 47 private social work colleges were established in Maharashtra.

There are six methods in social work education in the Social work education. The social work research is an indirect method of social work. The social work research deals with the social welfares services and their quality as well as clients' satisfaction, etc.

Objective of the paper - The main objective of this paper is to find out challenges of social work research

Data & Methodology

For the present study secondary data like books, report and papers has been used. The Information of district wise colleges was collected from various university website and annual magazine of various universities.

Discussion and conclusions

Social work is a practice profession and social work

research is an indirect method of social work education in India. The social work research helps in the practice of social work. The social work research gives majors to control various social problems. Further the social work research gives the current scenario of the social problems, density of the problem, causes and consequences of the problems and future situation of the social problems. Also the social work research deals with the problems faced by social work/welfare agencies and community. The social work research gives the solution of the problem which will be helpful for social work practitioners. The quality of social work services may be improved by the majors given by social work research.

Poor Computer literacy

The colleges were not permanently affiliated to universities so they were not receiving UGC grants for improving infrastructure related to research like computer lab, technical software's, research related books and magazines etc. To fulfill the NAAC norms every college having computer lab and research books and magazines to develop research culture at college level. But as far as accessibility is concern such facilities are far away from students. These facilities were developed at college level as a proof not to develop skills among students. The present situation is that social work institutions have not drawn their priority areas of research and related literature at college level to improve social work research. The modern technology like statistical packages for analysis i.e. SPSS and STATA were not using by the students.

Professional Identity

The utility of the social work profession has not proved. Still there is identity crisis of social work profession. So there is need to develop strong research skills, research culture and scientific thinking among students and social work professionals. Many professionals may go behind

superstitions and blind faith. The social work researcher has to develop their own scientific diagnosis of the social evils traditional practices which are the barriers of modern scientific life. The colleges has to follow uniform scientific method to conduct research.

Professional use of Research Data

As a part of BSW and MSW education students has to conduct research on social issues and submit research report to Concern College and university. Many scholars and researchers were collecting data on social problems but such data were not professionally used by social workers. There is need to develop social work data bank which includes information related various social problems, mechanism of social justice program, implementation problems of social welfare program, impact of social justice programs, evaluation of social justice programs, etc. The social work research institute can build up public private partnership to identify social, economical, health related issues and majors to control such issues with the collaboration of social work colleges.

Funding for research

The ICSSR and UGC providing research grant to teachers and research institute to develop research culture. Along with these national funding agencies the social work colleges have to develop their own funding to promote research culture in the institution. Other national and international organizations providing funding for social work research but the identity of social work colleges may be barriers for receiving such grants.

Educational Culture

The social work colleges in Maharashtra were running by private organizations. The funding for salary of the staff becomes permanent problem. There is no educational culture in the private colleges of Maharashtra may be the situation may not be true in urban settings. As far as rural colleges are

concern the staff of rural colleges have to follow Government rules University rules, college rules, and some local unwritten rules of the colleges. There is no uniform system of rules and regulation at rural colleges. Due to such non educational problems social work researchers are not improving their research aptitude in rural area.

Lack of technical workshop

The social work institutions are have organized technical workshop like sampling procedures, use of secondary data like Census, National Sample survey organization, National family survey, District level household survey, National economic and social survey, etc. It is very big challenges for social work institutions due to lack of technical expert and computer lab availability in the institutions.

Availability and Use of Secondary Data Source

Government of India conducting Census after regular ten years and that data sources are available on census website. The data is collecting on socioeconomic and livelihood indicators. Also other International organization like UNDP, WHO UNICEF UNISCO, World Bank, conducting various surveys on social economical other indicators that data will be available on respective websites. These data sets are very useful for draw representative sample, framing hypothesis and finalization of research topics. The college of social work have to make available such various data sources in the college. If such secondary data used validity and reliability of research may be certified. So using various secondary data is a big challenge for social work colleges.

Conclusion

The colleges of social work have to do many things for improvement research culture at college level. Decision making authorities and policy makers have to reframe the policy of recruitment, admission, examination, and permission to open new colleges. Quality in social work research is not

depend on one element so we have to work and make separate policies to overcome from each problem. It is well known that we have multidimensional problems like administrative, policy, planning, monitoring, evaluation, corruption, syllabus, examination procedure, and unethical work culture at various levels but still growing tendency of saying "All is Well" keeping the problems unchanged. So we have to have transparent policy, proper implementation of policy. Research is very good tool of development so there is need to develop social work data bank which includes information related various social problems, mechanism of social justice program, implementation problems of social welfare program, impact of social justice programs, evaluation of social justice programs, etc.

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Values and Ethics of social work: Humanism

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In this paper focused on vales and ethics of social work, Its help in sustainable developing process and trying to cultivate humanism therefore possibility of sustainable develop- ment. This articles written base on only secondary data.

Introduction

Social work profession intent to promote social change, problem solving in human relation and empowerment and liberating of people to better their well being.It is the patient to note that social work is a professional and academic discipline that seek to improve the quality of life and well being of an individual, group, community by innerving trough research, policy, community organizing , direct practice and teaching of behalf of those afflicted with poverty or any real or perceived social injustice and violation of their human rights. Research is often focused on areas such as human development, social policy, public administration, psycho- therapy, program evolution and international community development.

. Social work an interdisciplinary field, includes theories from economics, education, sociology, medicine, philosophy, politics, anthropology and psychology. In many jurisdictions, clinical social workers are licensed mental health professionals.

Human Rights & Social Work

Social work practice based on human rights is no panacea for discrimination, inequality, poverty & other social problems, knowledge of human rights can help the profession better understand it's role as a helping profession.

Human rights have a long tradition in social work theory and practice. The social work profession shares a close relationship with human rights, because it adheres to values such as respect, dignity and self determination values that are strongly embedded is the code of ethics for all practitioners. The client social worker relationship has long been celebrated. The value & principles in the code ethics already establish the foundations for human right based social work practice.

Human rights are the natural rights of human being which means the rights to guaranteed dignity as a person. Everybody is born with human rights regardless of he who is and to which community he belongs, and wear's different culture. Every one has right to in and integral to every human beings, basic for human life and incorporated in constitutions of every civilized state.

Social workers understand people, and how they develop and place people' life span development. This will enable the worker to appreciate that a person's experience, their growth, development and life experience have a direct affected on what they are and how they see their world. Social work profession is based on the supposition that people can be helped and supported to change and grow as a result of

their experience.

Humanism

Humanism is a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence (rationalism and empiricism) over acceptance of dogma or superstition. The meaning of the term humanism has fluctuated according to the successive intellectual movements which have identified with it. The term was coined by theologian Friedrich Niethammer at the beginning of the 19th century. Generally, however, humanism refers to a perspective that affirms some notion of human free domain progress.

In modern times, humanist movements are typically non-religious movements aligned with secularism, and today humanism typically refers to a monotheistic life stance centered on human agency and looking to science rather than revelation from a supernatural source to understand the world.

Humanism aspire for the upliftment of human beings in all field that is culture, social, political and economical, and advocate that science philosophy, art and literature or anything that man has achieved by rational thinking and intellectual acumen must aim at the well-being of man. Its chief aim is to attained human freedom, joyous life with progress prosperity without any kind of discrimination among men.

Humanism considers man as the measure of all things and keeps man at the centre. It is a program directed towards the realization of the inherent potentialities of man and is concerned with development welfare and happiness of man. Humanism is committed to the values of life and continues to be unrelenting quest for truth. In the East, unlike in the West, humanism has not been developed as a system but

the traces of humanism could be discerned. Despite the differences from the western tradition, the trends of humanism such as human dignity, human development, human welfare, emphasis on man and his values could also be found in Indian thought. In Western tradition humanism has been distinguished from spiritualism and supernaturalism. We don't find such distinction in Indian Tradition.

Values of social work

Service

Social work primary goal is to help people in need and to address social problems. Volunteering one's time and energies without expectation of remuneration is also consist with this value.

Social Justice

Social worker challenges social injustice. Goal for social worker included recognition of the importance of cultural diversity, equitable distribution of resources and elimination of poverty and discrimination, among other social-ills.

Dignity and worth of the person

Social worker believe in the inherent dignity and worth of every person and demonstrate this in the ways we treat other people. We acknowledge difference and diversity among individuals and groups and seek to ensure that all people have maximum opportunity to develop their capacity.

Importance of human relationships

Relationship among the people are important to social worker. It is from these relationships that people acquire the supports and strengths they needs to succeed in life. Social work practice is base on the premise of a helping relationships between the client and the social worker. One tenet of practice is that social workers work to enhance the well-being of people by supporting and strengthen human relationships.

Integrity

Integrity has to do with basic honesty. Social work

practice that honors their obligation to the client and to their employer. Social workers behave in a trustworthy manner.

Social Work Code of Ethics

Codes of ethics in the social work profession, there are six broad ethical standards that are ethical responsibilities to the client, colleagues, practice settings, professionals, the profession, and broader society.

Commitment to clients

The code of ethics states clearly that the social worker's primary responsibility is to the client and their well-being. All things being equal.

Self-determination

Ensure that clients have the right to set their own course in life even if we disagree with the direction.

Informed consent

Clients have to be fully informed about such things as their right to accept or decline services and the possible consequences of their decisions.

Derogatory Language

Derogatory language is not used in either written or verbal communication regarding their clients.

Respect

Social workers should treat colleagues with respect and should represent accurately and fairly the qualifications, views, and obligations of colleagues.

Discrimination

Discrimination involves treating people with partiality and making unjust distinctions between one or another. On any basis, not discrimination in the social work profession.

Dishonesty, Fraud and Deception

Social workers are not permitted to engage in dishonesty, fraud, or deception in any aspect of their professional work, to be associated with such behavior.

Social Welfare

Social workers promote the general welfare of society, from local to global levels, and the development of people, their communities, and their environment.

Public participation

Social work believes that the public, to the extent possible, should participate in shaping social and economic policies and institutions.

Social and political action

Social workers are much more likely to be familiar with problems of the poor, mental health issues, trends in family life, and other situations in society.

Ethical Principles**Protection of life**

Social work professionals must deal with as they try to balance values such as client self-determination, sanctity of life and quality of life.

Equality and Inequality

When the situation is not equal and one group has greater or more emergent needs than another, the one with fewer needs receives lower priority.

Autonomy and freedom

Social workers are committed to providing clients with the maximum degree of autonomy possible because this is the underlying factor in client self-determination.

Least Harm

Means we have a duty to ensure that any harm in an individual's experience is as slight as possible. We would not want any harm to befall another person.

Quality of life

Quality of life is influenced by access to resources for meeting basic and other human needs and some degree of control over one's environment. Privacy and confidentiality are way down the list of priority rights that social workers must be aware of

when working with client.

Truthfulness and full disclosure

Social work conduct their work with an emphasis on telling the truth and fully disclosing information needed by the client or other professional we do not lie to clients or tell them only some of the limit to confidentiality or some of the risk inherent in a particular treatment.

Conclusion

Social work profession spread humanism. Six type of method of social work used will have been used increasing equality in society. Human right and social work both of base are equal, there emergences of humanism. Social work profession will have been teaching humanism every step to the society. Social Work Code of Ethic that is Commitment to clients, Self-determination, Informed consent, Derogatory Language, Respect, Discrimination, Dishonesty, Fraud and Deception, Social Welfare, Public participation, Social and political action. In short Social work grew out of humanitarian ideals, and its values are based on respect for the equality, worth and dignity of all people.

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20th Century Black African-American Novelists

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Abstract:-

The article illustrates the writings of black African-American novelists like Toni Morrison, Zora Neale Hurston, Maya Angelou, J. California Cooper, Langston Hughes and other. The works of these novelists focus on violence, domination, cruelty, sacrifice, violence, domination, cruelty and sacrifice, personal questions and dilemmas amid complex social and psychological pressures. Most of the novelists won Booker Prize, Pulitzer Prize and Nobel Prize too. The researcher also studies themes and styles of these writers. Every black writer tries for identity, gradual realization and recognition of black beauty and self-acceptance.

Keywords: - African, American, Toni Morrison, James Baldwin, racism, violence and etc.

Black African-American novelists like Toni Morrison, Zora Neale Hurston, Maya Angelou, J. California Cooper, Langston Hughes and other. The works of these novelists focus on violence, domination, cruelty, sacrifice, violence, domination, cruelty and sacrifice, personal questions and

dilemmas amid complex social and psychological pressures. Most of the novelists won Booker Prize, Pulitzer Prize and Nobel Prize too. The researcher also studies themes and styles of these writers. Every black writer tries for identity, gradual realization and recognition of black beauty and self-acceptance.

Toni Morrison:-

Morrison is born on 18th February, 1931. She is an American novelist, essayist, editor, teacher, and professor emeritus at Princeton University. Morrison earned the Pulitzer Prize and the American Book Award in 1988 for *Beloved*. The novel was adapted into a film of the same name (starring Oprah Winfrey and Danny Glover) in 1998. Morrison was awarded the Nobel Prize in Literature in 1993. In 1996, the National Endowment for the Humanities selected her for the Jefferson Lecture, the U.S. federal government's highest honor for achievement in the humanities. She was honored with the 1996 National Book Foundation's Medal of Distinguished Contribution to American Letters. Morrison wrote the libretto for a new opera, *Margaret Garner*, first performed in 2005. On May 29, 2012, President Barack Obama presented Morrison with the Presidential Medal of Freedom. In 2016, she received the PEN/Saul Bellow Award for Achievement in American Fiction. Her famous novels are *The Bluest Eye* (1970), *Sula* (1973), *Song of Solomon* (1977), *Tar Baby* (1981), *Beloved* (1987), *Jazz* (1992), *Paradise* (1997), *Love* (2003), *A Mercy* (2008), *Home* (2012), and *God Help the Child* (2015)

Toni Morrison has dwelt upon the theme of violence, domination, cruelty and sacrifice. In her novels violence displays its various forms. Her first novel *The Bluest Eye* begins with Pecola Breedlove's sufferings and mental disintegration

There is guilt, a sense of hopelessness and an image of the wasteland all around. Toni Morrison writes in *Playing*

in the Dark about the relationship between reading and writing,"The imagination that produces work which bears and invites readings, which motions to future readings as well as contemporary ones, implies a shareable world and endlessly flexible language. Readers and writers both struggle to interpret.....is part of the imaginative activity.¹

Zora Neale Hurston:-

She was an American novelist, short story writer, folklorist, and anthropologist known for her contributions to African-American literature. Her portrayal of racial struggles in the American South, and works documenting her research on Haitian voodoo. Hurston's four novels and more than 50 published short stories, plays, and essays, she is best known for her 1937 novel *Their Eyes Were Watching God*. In her early career, Hurston conducted anthropological and ethnographic research while attending Barnard College. While in New York she became a central figure of the Harlem Renaissance. Her short satires, drawing from the African-American experience and racial division, were published in anthologies such as *The New Negro* and *Fire!!*. After moving back to Florida, Hurston published her literary anthropology on African-American folklore in *North Florida, Mules and Men* (1935) and her first three novels: *Jonah's Gourd Vine* (1934); *Their Eyes Were Watching God* (1937); and *Moses, Man of the Mountain* (1939). Also published during this time was *Tell My Horse: Voodoo and Life in Haiti and Jamaica* (1938), documenting her research on rituals in Jamaica and Haiti.

Hurston's works touched on the African-American experience and her struggles as an African-American woman. Her novels went relatively unrecognized by the literary world for decades, but interest revived after author Alice Walker published "In Search of Zora Neale Hurston" in the March 1975 issue of *Because*. Zora Neale Hurston was a

famous black author who was associated with the Harlem Renaissance, many readers assume that *Their Eyes Were Watching God* is concerned primarily with issues of race. Race is a significant motif in the book; it is not, by any means, a central theme.

Maya Angelou:-

Marguerite Annie Johnson was born in St. Louis, Missouri, on April 4, 1928, the second child of Bailey Johnson, a doorman and navy dietitian, and Vivian Johnson. She is a nurse and card dealer. When Angelou was three and her brother four, their parents' "calamitous marriage" ended, and their father sent them to Stamps, Arkansas, alone by train, to live with their paternal grandmother, Annie Henderson. In "an astonishing exception to the harsh economics of African Americans of the time, Angelou's grandmother prospered financially during the Great Depression and World War II because the general store she owned sold needed basic commodities and because "she made wise and honest investments". The famous novels of Maya Angelou's are *I Know Why the Caged Bird Sings* (1969), *Gather Together in My Name* (1974), *Singin' and Swingin' and Gettin' Merry Like Christmas* (1976), *The Heart of a Woman* (1981), *All God's Children Need Traveling Shoes* (1986), *A Song Flung Up to Heaven* (2002) and *Mom & Me & Mom* (2013).

The writings of Maya Angelou a black woman autobiographer depict her anguish as a poor southern devoid black girl of love and opportunities in the so called prosperous, promising land. Her quest for identity, gradual realization and recognition of black beauty and self-acceptance of black womanhood as well as motherhood are also significantly portrayed in her writings. In fact, she is one of the first African American women who publically discuss her private life.²

J. California Cooper:-

She was an American playwright and author. She

wrote 17 plays and was named Black Playwright of the Year in 1978 for her play *Strangers*. Alice Walker has said of Cooper: "In its strong folk flavor, Cooper's work reminds us of Langston Hughes and Zora Neale Hurston. Like theirs, her style is deceptively simple and direct and the value of tears in which her characters reside is never so deep that a rich chuckle at a foolish person's foolishness cannot be heard.

J. California Cooper says "I was telling stories before I could write. I like to tell stories, and I like to talk to things. If you've read fairy tales, you know that everything can talk, from trees to chairs to tables to brooms. So I grew up thinking that, and I turned it into stories."³ Her famous novels are *A Piece of Mine* (1984), *Homemade Love* (1986), *Some Soul to Keep* (1987), *Family* (1991), *The Matter Is Life* (1991), *In Search of Satisfaction* (1994), *The Wake of the Wind* (1998), *The Future Has a Past* (2001) and *Some People, Some Other Place* (2004). Cooper has created good and evil, free will, truth, duty, and the nature of honor. Cooper combines deep moral sensibility.⁴

Alice Walker is an American novelist, short story writer, poet, and activist. She wrote the novel *The Color Purple* (1982) for which she won the National Book Award and the Pulitzer Prize for Fiction. She also wrote the novels *Meridian* (1976) and *The Third Life of Grange Copeland* (1970), among other works.⁵ Her famous works are *The Third Life of Grange Copeland* (1970), *In Love and Trouble: Stories of Black Women* (1973), *Meridian* (1976), *The Color Purple* (1982), *You Can't Keep a Good Woman Down: Stories* (1982), *To Hell With Dying* (1988), *The Temple of My Familiar* (1989), *Finding the Green Stone* (1991), *Possessing the Secret of Joy* (1992), *The Complete Stories* (1994), *By The Light of My Father's Smile* (1998), *The Way Forward Is with a Broken Heart* (2000) and *Now Is the Time to Open Your Heart* (2004).

The development of Walker's theories of racial

hybridity, spirituality and goddess worship as well as her treatment of African-American history staged as a protest against the white dominance of western thinking.⁶ Alice Walker writes about race, relations, and our relationships to God, African history, and human sexuality. Her works are influenced by and often responding to current racial and gender issues in the world.⁷

Langston Hughes:-

Langston Hughes was an American poet, social activist, novelist, playwright, and columnist from Joplin, Missouri. He was one of the earliest innovators of the then-new literary art form called jazz poetry. Hughes is best known as a leader of the Harlem Renaissance in New York City.

He famously wrote about the period that “the negro was in vogue”, which was later paraphrased as “when Harlem was in vogue”.⁸ His famous works are *Not Without Laughter*, Knopf, 1930, *The Ways of White Folks*, Knopf, 1934, *Simple Speaks His Mind*, 1950, *Laughing to Keep from Crying*, Holt, 1952, *Simple Takes a Wife*, 1953, *Simple Stakes a Claim*, 1957, *Tambourines to Glory*, 1958, *The Best of Simple*, 1961, *Simple’s Uncle Sam*, 1965 and etc.

Hughes’s racial consciousness and pride, as well as his depictions of black life, influenced later generations of artists and activists in Africa and the Caribbean as well as in the United States. During the 1960s he inspired and supported many young black writers, helping shape a new wave of black literature. In his 1967 anthology *The Best Short Stories by Negro Writers*, Hughes included a short story by a then-unknown Georgia-born writer, Alice Walker, a student at Sarah Lawrence College. “His support for me meant more than I can say,” recalled Walker, who has become one of her generation’s acclaimed writers.⁹

E. Lynn Harris:-

E. Lynn Harris was an American author. Openly gay,

he was best known for his depictions of African-American men who were on the down-low and closeted. He authored ten consecutive books that reached The New York Times Best Seller list, making him among the most successful African-American or gay authors of his era.¹⁰

His notable works are *Invisible Life* (1991), *Just As I Am* (1995), *And This Too Shall Pass* (1997), *If This World Were Mine* (1998), *Abide With Me* (1999), *Not A Day Goes By* (2000), *Any Way the Wind Blows* (2002), *A Love of My Own* (2003), and many other.¹¹

James Baldwin:-

He was an American novelist and social critic. His essays, as collected in *Notes of a Native Son* (1955), explore palpable yet unspoken intricacies of racial, sexual, and class distinctions in Western societies, most notably in mid-20th-century America. Some of Baldwin's essays are book-length, including *The Fire Next Time* (1963), *No Name in the Street* (1972), and *The Devil Finds Work* (1976). An unfinished manuscript, *Remember This House*, was expanded and adapted for cinema as the Academy Award-nominated documentary film *I Am Not Your Negro*.

Baldwin's novels and plays fictionalize fundamental personal questions and dilemmas amid complex social and psychological pressures thwarting the equitable integration not only of African Americans, but also of gay and bisexual men, while depicting some internalized obstacles to such individuals' quests for acceptance. Such dynamics are prominent in Baldwin's second novel, *Giovanni's Room*, written in 1956, well before the gay liberation movement.¹²

His writings are *Go Tell It on the Mountain* (semi-autobiographical novel; 1953), *The Amen Corner* (play; 1954), *Notes of a Native Son* (essays; 1955), *Giovanni's Room* (novel; 1956), *Nobody Knows My Name: More Notes of a Native Son* (essays; 1961), *Another Country* (novel; 1962), *A*

Talk to Teachers (essay; 1963),The Fire Next Time (essays; 1963),Blues for Mister Charlie (play; 1964),Going to Meet the Man (stories; 1965),Tell Me How Long the Train's Been Gone (novel; 1968),No Name in the Street (essays; 1972),If Beale Street Could Talk (novel; 1974),The Devil Finds Work (essays; 1976),Just Above My Head (novel; 1979), Jimmy's Blues (poems; 1983),The Evidence of Things Not Seen (essays; 1985),The Price of the Ticket (essays; 1985),The Cross of Redemption: Uncollected Writings (essays; 2010) and Jimmy's Blues and Other Poems (poems; 2014) Baldwin's style of writing is lucid. The plot of every novel is unique and having many themes. His novels point out violence, domination, cruelty and sacrifice and Christianity.

Thus the paper studies the black African-American novelists and their works. He also comes out with specific points. According to the researcher, these writers focus on violence, domination, cruelty,sacrifice, violence, domination, cruelty and sacrifice, personal questions and dilemmas amid complex social and psychological pressures.

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विभिन्न कालों में लोक कल्याणकारी राज्य

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भूमिकाइ

कल्याणकारी राज्य की अवधारणा आधुनिक शासन से जुड़ी है, हालांकि प्राचीन सभ्यताओं में भी लोक कल्याणकारी राज्य की अवधारणा देखने और सुनने को मिलता था। इसमें शासन केवल कानून और व्यवस्था से संबंधित नहीं था बल्कि इसमें विभिन्न कल्याणकारी नीतियां भी शामिल थी जो सामाजिक स्थिरता, आर्थिक समृद्धि और सामाजिक न्याय में योगदान करती थी। वैदिक काल से लेकर अब तक विभिन्न कालों में लोक कल्याणकारी अवधारणा को देखा जा सकता है। प्राचीन समाज में कल्याणकारी नीतियां प्राचीन भारत में कल्याण सामाजिक सद्भाव सुनिश्चित करने व्यापार का समर्थन करने शिक्षा को बढ़ावा देने और बुनियादी ढांचा प्रदान करने के इर्द-गिर्द बनता था। कल्याण को औपचारिक विभागों के माध्यम से संस्थागत रूप नहीं दिया गया था बल्कि राजाओं परिषदों और धार्मिक अधिकारियों के कार्यों के माध्यम से किया गया था। शासकों की जिम्मेदारियां कानून और व्यवस्था के रखरखाव से परे थी, उनसे लोगों को ला पहुंचने वाली नीतियों के माध्यम से धर्म नैतिक और लौकिक व्यवस्था को बनाए रखने की भी अपेक्षा की जाती थी। राज्य को लोगों की भलाई

सुनिश्चित करने के लिए जिम्मेदार माना जाता था, जो भूमि अनुदान सड़कों और जलाशयों के निर्माण और कला शिक्षा और धार्मिक संस्थाओं के संरक्षण जैसी विभिन्न गतिविधियों में प्रलक्षित होता था।

वैदिक काल से आगे बढ़ते हुए महाजनपदों बड़े राज्यों या गणराज्यों ने शासन के लिए अधिक संरक्षित दृष्टिकोण का प्रदर्शन किया। इनमें से कुछ संस्थाएं विशेष रूप से गणसंघ अर्थात् गणराज्य सामूहिक निर्णय लेने की प्रक्रिया का पालन करती थी। शासन विधानसभाओं और परिषदों के माध्यम से संचालित किया जाता था। जहां आम भलाई सुनिश्चित करने के लिए कल्याणकारी निर्णय दिए जाते थे। समाज के विस्तार के साथ शासन और कल्याण के बीच बातचीत विकसित होती रहे, जिससे पता चलता है कि कल्याणकारी प्रथाएं राज्य साहित्य तक की सीमित नहीं थी बल्कि सरकार के सहभागी रूपों में भी नहीं थी।

आधुनिक राजनीतिक विमर्श में कल्याणकारी राज्य की अवधारणा औपचारिक नीतियों और सार्वजनिक संस्थाओं के माध्यम से अपने नागरिकों की सामाजिक और आर्थिक भलाई सुनिश्चित करने की सरकार की जिम्मेदारी को संदर्भित करती हैं। इसमें शिक्षा स्वास्थ्य सेवा पेंशन बेरोजगारी आवास और सामाजिक सेवाओं का प्रावधान शामिल है जो अक्षर करण के माध्यम से वित्तपोषित होते हैं। इन योजनाओं के बावजूद आधुनिक कल्याणकारी राज्यों और प्राचीन शासन प्रणालियों दोनों ने सार्वजनिक भलाई को कैसे प्राथमिकता दी, इसमें दिलचस्प समानताएं हैं। हालांकि अलग-अलग संस्थागत दृष्टिकोण मूल्य और कार्यान्वयन के तरीके हैं। आधुनिक कल्याणकारी राज्य व्यक्तिगत अधिकारों और समानता पर केंद्रित धर्मनिरपेक्ष कानूनी और आर्थिक ढांचों द्वारा संचालित होते हैं। हालांकि प्राचीन भारतीय शासन व्यवस्था धार्मिक और नैतिक मूल्यों में गहराई से निहित है यह धार्मिक आयाम सामुदायिक कल्याण को बढ़ावा देने के साथ-साथ सामाजिक स्तरीकरण में भी योगदान देता है। जिसमें कल्याण सेवाओं तक पहुंच अक्सर जातिय और धार्मिक संबद्धता से जुड़ी होती है।

भारत में गणतंत्रीय प्रणालियां

हालांकि प्राचीन भारत में राजतंत्र शासन का प्रमुख रूप था। लेकिन गढ़ संघ के रूप में जाने वाले गणराज्य सह अस्तित्व में थे जो एक अद्वितीय राजनीतिक विविधता का प्रदर्शन करते थे। यह गणतंत्र प्रणालियां विशेष रूप से वैदिक काल महाजनपद काल और मौर्योत्तर के दौरान स्पष्ट थी, सामूहिक निर्णय लेने में नहीं थी। आधुनिक लोकतंत्र के विपरीत जो व्यक्तिगत नागरिकों की संप्रभुता पर जोर देते हैं। प्रारंभिक भारतीय गणतंत्र प्रणालियों कुलीन तांत्रिक जिम सट्टा कुलीनों या कबीले के नेताओं के छोटे समूह में नहीं थे। हालांकि उन्होंने परामर्श शासन जवाबदेही की आवश्यक तत्वों को शामिल किया जो भागीदारी वाले शासन मॉडल के शुरुआती अग्रदूत थे। इसलिए प्रारंभिक भारत की गणतंत्र प्रणालियों स्थित नहीं थी बल्कि समय के साथ बदलता राजनीतिक और सामाजिक परिस्थितियों के अनुकूल विकसित हुई। जबकि वैदिक काल के प्रारंभिक जनजातीय स्वभाव ने सामूहिक शासन की नींव रखी महाजनपद काल में परिषदों और निर्वाचित नेताओं के साथ अधिक संरक्षित गणतंत्र राज्यों का उदय हुआ मौर्य युग में केंद्रिक सत्ता के उदय के बावजूद गणतंत्र शासन व्यवस्था पूरी तरह से समाप्त नहीं हुई क्योंकि स्थानीय विधानसभाएं और संघ काम करते थे। मौर्य उत्तर काल में गणतंत्र संस्थाएं खंडित रूपों में फिर से प्रकट हुई जो प्राचीन भारत में सहभागी शासन मॉडल की लचीलापन को दर्शाती है। गढ़शंक का शाब्दिक अर्थ है लोगों की सभाएं वंशानुगत राजाओं के बजाय परिषदों या विधानसभाओं द्वारा शासित राजनीतिक संस्थाओं के रूप में कार्य करती थी। आधुनिक अर्थों में लोकतांत्रिक ना होते हुए भी इन राज्यों ने सामूहिक निर्णय लेने कुलीन तंत्र शासन और स्वायत्तता की विशिष्ट विशेषताओं को प्रदर्शित किया जो सहभागी शासन का एक प्रारंभिक मॉडल पेश करते हैं।

भारत में शासन और कल्याण के बीच संबंध

वैदिक काल से लेकर मौर्योत्तर युग तक शासन प्रणालियों में धर्म के सिद्धांत शामिल थे जो राजनीतिक शक्ति को आर्थिक विकास

शिक्षा सार्वजनिक और संरचना न्याय और सामाजिक सद्भाव के प्रति जिम्मेदारियां के साथ एकीकृत थे। राजतंत्र और गणराज्य दोनों ही विभिन्न कल्याणकारी गतिविधियों में लगे हुए थे जो समाज की स्थिरता और समृद्धि सुनिश्चित करने के लिए आवश्यक थे। शासन के इस अवधारणा ने शासन की भूमिका को सामाजिक नैतिकता के साथ जोड़ दिया जिससे जनकल्याण की खोज एक नैतिक डाइट बन गई राजाओं को अक्सर रक्षक और प्रदाता के रूप में देखा जाता था जिसे शांति समृद्धि और न्याय सुनिश्चित करने की अपेक्षा की जाती थी यह विश्वास है कि शासन का प्राथमिक कर्तव्य धर्म को बनाए रखना था प्राचीन भारत में कई कल्याणकारी नीतियों को आकार देता था और ऐसा न करने पर वैधता की हानि हो सकती थी और यहां तक की विषयों या स्थानीय विधानसभाओं से विद्रोह भी हो सकता था।

सामाजिक सद्भाव और न्याय एक और महत्वपूर्ण आयाम था जहां शासन और कल्याण आपस में जुड़े हुए थे प्राचीन भारतीय शासको ने माना के कानून और व्यवस्था बनाए रखना न केवल जनसंख्या को नियंत्रित करने के लिए बल्कि निष्पक्षता और समानता सुनिश्चित करने के लिए भी आवश्यक था। राजशाही और गणतंत्र विधानसभाओं दोनों में न्याय प्रणाली, कमजोरों की रक्षा करने और सामाजिक सामंजस को बढ़ावा देने के लिए डिजाइन की गई थी। मनुस्मृति और अन्य धर्मशास्त्र न्याय देने और उत्पीड़न को रोकने के लिए शासको के कर्तव्यों के रूपरेखा तैयार करते हैं यह सुनिश्चित करते हुए की सभी व्यक्तियों को निष्पक्ष उपचार की सुविधा मिले न्याय की खोज को कल्याण का एक अनिवार्य हिस्सा माना जाता था क्योंकि इससे शासको और शास्त्रों के बीच विश्वास बढ़ता था जिसे सामाजिक स्थिरता सुनिश्चित होती थी।

दृष्टिकोण और विधियां

वेद उपनिषद पुराण और स्मृतियां इनमें शासन और सामाजिक कल्याण के शुरुआती रूपों के बारे में महत्वपूर्ण जानकारी देते हैं ऋग्वेद में सभा और समिति जैसी सभाओं का उल्लेख है जो प्रारंभिक सहभागी

शासन को दर्शाती है। यह ग्रंथ राजा के नैतिक दायित्व पर भी जोड़ देते हैं कि वह धर्म को बनाए रखें, जिसमें सामाजिक सद्भाव और समुदाय की भलाई सुनिश्चित करना शामिल है।

बौद्ध और जैन ग्रंथ यह खासकर वज्जि संघ और माल जैसे गणतंत्र राज्यों में देखने को मिलता है। किसने गणतंत्र और राजशाही दोनों प्रणालियों की नीतियों को प्रभावित किया जो धर्म और शासन के बीच अंतर संबंध को मजबूत करते हैं। वैशाली तक्षशिला और पाटलिपुत्र जैसे स्थलों पर पुरातात्विक उत्खनन से शारीरिक और संरचना व्यापार मार्ग और धार्मिक संस्थाओं के भौतिक साक्ष्य मिलते हैं जो प्राचीन भारत में कल्याणकारी प्रणालियों का हिस्सा थे यह इस बात के गवाह है कि आर्थिक गतिविधियों और शारीरिक कल्याण का समर्थन करने के लिए सड़कों को जलाशयों और विश्राम गृह का निर्माण और रखरखाव कैसे किया जाता था।

ईश्वर पत्र का उद्देश्य प्राचीन भारत में कल्याणकारी राज्य और गणतंत्र प्रणाली का व्यापक दृष्टिकोण प्रदान करना है, स्रोत की उपलब्धता और लौकिक सीमाओं से संबंधित है। यशोदा प्राचीन भारत के चुनिंदा क्षेत्र पर केंद्रित है जिसमें भारत गंगा के मैदान मगध और उत्तर पश्चिमी सीमांत क्षेत्र शामिल है जहां राजसाहेब और गणतंत्र प्रणाली पर अधिकांश ऐतिहासिक त्रेता उपलब्ध है इससंदर्भ में। इस संदर्भ में भारत के दक्षिणी और पूर्वोत्तर भागों का काम अन्वेषण किया गया है, जो शोध की भौगोलिक समावेशिता के लिए एक सीमा है।

अर्थशास्त्र, प्राचीन भारतीय राज्य कला का एक आधारभूत ग्रंथ है जो मौर्य साम्राज्य के तहत शासन कल्याणकारी प्रशासन और आर्थिक सी नियमन का विस्तृत विवरण प्रस्तुत करता है। अर्थशास्त्र इस बात पर जोर देता है कि सार्वजनिक कल्याण सुनिश्चित करने के लिए राज्य का हस्तक्षेप आवश्यक था। शासन के लिए इस ऐतिहासिक दृष्टिकोण के माध्यम से अर्थशास्त्र यह बताता है कि कल्याणकारी नीतियां नैतिक डेटन तक सीमित नहीं थी बल्कि उन्हें राजनीतिक स्थिरता और आर्थिक विकास को बनाए रखने के लिए व्यावहारिक

रणनीतियों के रूप में भी देखा जाता था। दोनों प्रणालियों में आर्थिक सहायता भी दिलचस्प समानताएं और भिन्नताएं दिखती हैं। आधुनिक कल्याणकारी राज्यों में सरकार है पेंशन बेरोजगारी लाभ और सब्सिडी के माध्यम से प्रत्यक्ष विधि सहायता प्रदान करती है। दूसरी प्राचीन भारतीय शासन प्रत्यक्ष मौद्रिक सहायता प्रदान करने के बजाय आर्थिक गतिविधियों को सुविधाजनक बनाने पर केंद्रित था। कृषि व्यापार और शिल्प को नीतियों के माध्यम से समर्थन दिया गया था जो संसाधनों के न्याय संगत उपयोग बाजारों तक पहुंचे और शोषण से सुरक्षा सुनिश्चित करते थे। मौर्य काल के दौरान अशोक के प्रशासन ने निष्पक्ष व्यापार और कृषि उत्पादकता सुनिश्चित करने के लिए एक नियामक ढांचा विकसित किया। अशोक ने किसानों का समर्थन करने के लिए सिंचाई परियोजनाओं जैसे बड़े पैमानों पर सार्वजनिक कार्यों को लागू किया। हालांकि यह प्रयास प्रत्यक्ष वित्तीय हस्तक्षेप नहीं थे, लेकिन उन्होंने आबादी के लिए आर्थिक स्थिरता समृद्धि सुनिश्चित करने के राज्यों में बुनियादी ढांचे का विकास आर्थिक विकास और नागरिक कल्याण का समर्थन करने के लिए किया जाता है जिसमें सरकारी आवश्यक सेवाएं प्रदान करने के लिए मतदाताओं के प्रति जवाब दिए होती हैं। और धर्म में निहित नैतिक डेटन से प्रेरित था। मौर्य काल के दौरान बनाई गई सड़क सुनने और व्यापारिक दोनों देशों की पूर्ति करती थी लेकिन उन्होंने यात्रा और वाणिज्य को सुविधाजनक बनाकर जनता को भी लाभान्वित किया। व्यापार मार्गों के किनारे विश्राम गृह और कुओं का निर्माण मानवी चिंता और आर्थिक गतिविधि को बढ़ावा देने की इच्छा के संयोजन से प्रेरित था।

बौद्ध ग्रंथ जो अहिंसा और करुणा के सिद्धांतों का पालन करके लोक कल्याण सुनिश्चित करने के लिए राजा की जिम्मेदारी को रेखांकित करते हैं बहुत परंपरा शासको को परोपकार के साथ शासन करने स्वास्थ्य सेवा शिक्षा और शारीरिक कार्यों को बढ़ावा देने तथा सड़कों और विश्राम कैसे आवश्यक बुनियादी ढांचे प्रदान करने के लिए प्रोत्साहित करती है। इसी तरह जैन दर्शन ने अहिंसा सादगी और

समुदाय एक कल्याण पर जोर देते हुए दान न्याय संगत संसाधन प्रबंधन और शारीरिक सेवा को प्रोत्साहित करके शासन को प्रथाओं को आकार दिया। शासन व्यवस्था के बीच का संबंध भी समानताओं को प्रकट करता है आधुनिक कल्याणकारी राज्यों में सरकार है श्रमिक सेवाएं प्रदान करने और सामाजिक सुरक्षा बनाए रखने की अपनी क्षमता से बढ़ता प्राप्त करती हैं। इसी तरह प्राचीन भारत में शासको को न केवल उनके सैन्य शक्ति से बल्कि कल्याण को बढ़ावा देने और धर्म को बनाए रखने की उनकी क्षमता से यहां का जाता था कलिंग युद्ध के बाद अशोक का परिवर्तन इस सिद्धांत को दर्शाता है विजय से कल्याणकारी शासन की ओर उनका बदलाव परोपकार और नैतिक नेतृत्व के माध्यम से वैधता बनाए रखने के प्रयास के रूप में देखा जाता है। गणतंत्र राज्यों शासन के सामूहिक प्रकृति से अपने वैधता प्राप्त की जिसमें नेताओं को विधानसभाओं द्वारा चुना जाता था और निर्णय आम भलाई के लिए किए जाते थे।

प्राचीन भारत में शासन और कल्याण प्रणालियों पर समृद्ध विविधता के बावजूद कई अंतराल बने हुए हैं। गणतंत्र प्रणालियों में कल्याण पर सीमितध्यान बना हुआ है, क्योंकि अधिकांश अध्ययन विधानसभाओं और विधान परिषदों जैसी राजनीतिक संरचनाओं पर जोर देते हैं लेकिन इन प्रणालियों के भीतर कल्याणकारी गतिविधियों का अपर्याप्त विश्लेषण प्रस्तुत करते हैं। यह समझना जैसे गाना राज्यों में समुदाय आधारित कल्याण पहला कैसे काम करती थी। राजतंत्र बनाम गणतंत्र राज्यों की कल्याणकारी नीतियों की जांच करने वाले तुलनात्मक शोध का भीअभाव है। कल्याण के प्रथम के दृष्टिकोण में अंतर और समानताओं की खोज करना जैसे कि मौर्य राज्य का केंद्रीकृत मॉडल बनाम गण राज्यों की स्थानीयकृत कल्याणकारी प्रथाएं शासन विविधता में गहरी अंतर दृष्टि प्रदान कर सकती हैं।

इसके अलावा मौर्य उत्तर कल के दौरान कल्याणकारी प्रथाओं की निरंतर पर अपर्याप्त विश्लेषण मौजूद है, जब शासन अधिक विखंडित होगया था। मौर्य पाटन के बाद गिल्ड और स्थानीय विधानसभाओं

ने कल्याण का प्रबंध कैसे किया इस पर शोध राजनीतिक संक्रमण के दौरान कल्याणकारी शासन की लचीलापन को उजागर कर सकता है।

समीक्षा

अंत में अंतर विषय दृष्टिकोण की आवश्यकता महत्वपूर्ण है। राजनीतिक और आर्थिक दृष्टिकोण को एकीकृत करने से कल्याणकारी शासन की अधिक व्यापक समझ प्राप्त होगी जो प्राचीन प्रथम और आधुनिक नीतिगत प्रवचनों के बीच की खाई को पाट देगी। इस शोध का उद्देश्य इन अंतरालों को दूर करना और प्राचीन भारतीय शासन का समग्र मूल्यांकन प्रदान करना है।

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