CHAPTER-1

INTRODUCTION, RESEARCH PROBLEM, METHODOLOGY, SCOPE AND STUDY
CHAPTER 1

INTRODUCTION, RESEARCH PROBLEM, METHODOLOGY, SCOPE AND STUDY

1.1 Introduction

The ancient heritage of India was not only rich and great, but also mostly spiritual and ethical in nature. Indian culture and civilization were based on certain spiritual and ethical value which may be taken as Dharma which is not a religious in true sense of them. The term ‘Dharma’ etymologically means which upholds supports and nourishes the society. It maintains stability of the social order and promotes well-being and progress of the mankind. Dharma, is thus, asserts to one self good conscious and conscientious principle that spring from and aims at increasing one’s happiness and well-being. It relieves from ignorance, fear, disease and other evils and cherishes and moulds fellow-feeling, brotherhood and amity and other good feelings.

The Vedas and Puranas contain basic principles of Dharma, Artha, Kama and moksha. Dharma was practically dominating other aspects of Indian life in the past. It influenced substantially social, economic and political life and seemed to have moulded and welded into a social order which was a unified configuration of ideas, ideals and practices that are mostly ethical as well as spiritual. The fundamental principles propounded in the Vedas aim at securing happiness to all, which constitute Dharma. These were all basic human rights incorporated in the smritis and puranas in various rules and regulations, customs and usages. Anything which goes against these principles was rejected as invalid. Dharma as enunciated by Vyas, the other of Mahabharat, also says that when there is conflict between what is Dharma in the Vedas and provisions in the smritis, puranas, etc. what is declared in the Vedas shall prevail. These principles enable us to decide what Dharma is and what Adharma is. These provisions also intend us to adopt Dharma and reject Adharma. As observed by Justice Jois “This is similar to Art. 13 of our constitution which provides that laws enacted by the Legislature / Rules made by the spirit of the Fundamental Rights”.
The principles of the Dharma show that human rights are valuable and eternal. These are identified and are recognized in Indian civilization from time immemorial as the basic conditions for peaceful and progressive life. These are the value included in the human rights subsequently incorporated in the Universal Declaration of human rights contained in part III of the Constitution of India.

Similarly, Artha (Economic prosperity) and Kama (Pleasure of sensuous activities) of the ancient Indian although superseded and dominated by Dharma were not entirely neglected or under-estimated. It, of course, deals with worldly affairs and mundane activities of the mankind but was profoundly influenced by religious pursuits. Dharma was deeply intermingled with political economic and social activities. The various purposes of state administration or government was to ensure smooth functioning of Dharma and economic and spiritual well-being of the individual, the king of Head of the State was mainly responsible for providing adequate facilities for material advancement and also to spiritual and ethical well-being of people.

Moksha or salvation was the ultimate reality for the Indians, and it aims at not only salvation from the birth but also from ignorance and poverty of all kinds. It was closely related to spiritual and religious pursuits of the people. Dharm also is not aloof from the well-being of the people. Rather all the individuals regard Moksha as the most alluring spiritual well-being to be relished and the most valuable, and ethical, metaphysical wealth created though religious activities. Thus Dharma was taken as the ultimate reality and basic to all spiritual activities of the ancient Indians.

The material attainment through Artha and Kama –two most important worldly pursuits were an integral part of Dharma and the purpose of all this achievement was the realization on the ultimate end of life – Moksha. Individual was considered basic unit of the society and he has to be given all the facilities and conditions for attainment to excellence in all these directions. These facilities and condition are the basic human rights. These are regarded as the instruments for achieving objectives of Dharma, Artha, Kama and Moksha.
Education

Through age's education regarded as a means of equality and potential instrument for social change. An individual can improve to the maximum mainly through education. Therefore, the Vedas laid stress on three pious obligations as Dharma, namely ‘gratitude’ in which every individual has an obligation to the source of all benefits received by him including his own existence. These obligations as declared in the Vedas are:

(1) Towards God (Devaruna)
(2) Towards Parents (Pitruruna)
(3) Towards (Rishiruna)

These ethical obligations have been explained by Vyas in Bhagwat Gita and he had added fourth obligation, namely towards human society (Manvaruna). This is very remarkable contribution Vyas of towards mankind. The relevant stanza says, “Every individual should discharge four pious obligations. They are Devaruna, Pitruruna, Rishiruna, and Manvaruna. Man should discharged Pitruruna by maintaining continuity of family, Devaruna by worshipping God, Rishiruna by the acquisition and dissemination of knowledge and Manvaruna by performing/involving oneself in every type of social services.

Human being desire Happiness

Human beings ‘desire’ happiness at every stage and in every sphere of his/her life. Pleasure or satisfaction gives happiness and displeasure or frustration creates unhappiness. Man is apt to avoid unhappiness and seeks happiness. Hence, it is natural human rights to be happy and without happiness life become dull and dreamy. Rights to happiness are, therefore, essential for every individual and have been recognized as salt of life. Since it is the most important human rights and comprises all rights relating to self-fulfillment and satisfaction, it is very much comprehensive. Every human being has capacity to fulfill his/her desires through his/her efforts and secure happiness for himself/herself and for other who are his near and dear ones to
him/her. Human life is full of sorrows and sufferings and pleasure and happiness. Happiness which is beyond one’s reached many may create unhappiness. Some unhappiness is created by one’s inadequacies and some are by various accidents and accumulated whether man made unhappiness and miseries which cannot be avoided are tolerated easily. An individual being rational has to take decisions judiciously his pleasure and happiness.

Right to Protection

It is the basic responsibility of the state to ensure protection to its individuals from insecurity and oppression. The state has to see that all its citizens live happily in peace and tranquility. As already discussed in the Mahabharata, Rajdharma should emphasis such protection as an important responsibility of king or the ruler. It has been said therein,” to punish wicked to protect good; to enrich treasury by fair means; to be impartial in the litigation and to protect the kingdom- these are five yojanas (selfless duties) to be performed by a king. The paramount duty of the state is to protect its people. It is the responsibilities to protect helpless and the deceased or diseased; to protect the life and personal liberty is equally important for enabling people for leading a comfortable life and to live with dignity and happiness. It has, therefore, been included as fundamental rights under the A-21 of the constitution of India. It has also been declared as one of the human rights. Convention of the rights of child has included the right to survival and right to protection as important rights of every child. According to UN, Rights to survival includes rights to live, the highest attainable standard of health, nutrition and adequate standard of living and the right to protection includes freedom from all forms of exploitation, abuse; inhuman or degrading treatment and neglect including right to special protection in situations of emergency of armed conflicts. Hence nation’s holy duty to protect the citizen of India.
1.2 INTRODUCTION OF RESEARCH PROBLEM

The God when wished to create the universe, at that time all living creatures were created by his worlds to entirely fill the world. He then created trees, mountains, rivers, fruits and flowers to make the world more beautiful. The creation of mankind is the best of all His creations. Therefore, it is the bound ant duty of human beings to keep this world filled with the resources forever and protect its beauty at the same time. Along with the birth of human beings they were given all freedoms so that they can make full efforts to protect all living things and take proper care.

When man first came into existence since then he began to enjoy nature’s beauty and started exercising the rights that were given by the God at the time of his birth. But at the same time knowingly or unknowingly, he forgot to protect and to take necessary care of nature’s beauty whose test he was cherishing. He remained always ahead in his race for acquiring the rights but showed carelessness in carrying out the duties which are like two panes of a balance. When it comes to managing the world, the equilibrium can only be possible to achieve when both the sides are balanced. But slowly, the pane of rights started becoming heavier than the pane of duties. This was the beginning of creating unbalanced state of condition in the world. Eventually, that led to create difference of opinion between people to person and soon they were separated. This separation caused all the living things a great suffering. Under such state; each person began to establish its supremacy over the others by adopting different ways and means. As a result the person, who was enjoying equal freedom in the world, came at a stake where limitations or restrictions were imposed. Everyone in the world was now running after acquiring the rights instead of carrying out one’s duties. A simple notion or an issue of showing ineptness towards carrying out the duties which could have let the rights conferred automatically upon them was forgotten. The discrimination in cast and creeds, language, region, colour, gender and religion were the produce of one’s mind to behave inhumanly and with cruelty with one another. That eventually led this beautiful world to divide into pieces of land like nations, states, cities and villages. People were not hesitant in choosing erroneous ways and means for procurement of rights and establishment of supremacy over the
others. Hence start discrimination with people by the king or main authority of the state then need to human rights.

1.2.1  A brief history of human rights

In 539 B.C., the armies of Cyrus the Great, the first king of ancient Persia, conquered the city of Babylon. But it was his next actions that marked a major advance for Man. He freed the slaves, declared that all people had the right to choose their own religion, and established racial equality. These and other decrees were recorded on a baked-clay cylinder in the Akkadian language with cuneiform script.

Known today as the Cyrus Cylinder, this ancient record has now been recognized as the world’s first charter of human rights. It is translated into all six official languages of the United Nations and its provisions parallel the first four Articles of the Universal Declaration of Human Rights.

1.2.1.1  The Spread of Human Rights

From Babylon, the idea of human rights spread quickly to India, Greece and eventually Rome. There the concept of “natural law” arose, in observation of the fact that people tended to follow certain unwritten laws in the course of life, and Roman law was based on rational ideas derived from the nature of things.

Documents asserting individual rights, such as the Magna Carta (1215), the Petition of Right (1628), the US Constitution (1787), the French Declaration of the Rights of Man and of the Citizen (1789), and the US Bill of Rights (1791) are the written precursors to many of today’s human rights documents.

1.2.1.2  The Magna Carta (1215)

The Magna Carta, or “Great Charter,” was arguably the most significant early influence on the extensive historical process that led to the rule of constitutional law today in the English-speaking world.
In 1215, after King John of England violated a number of ancient laws and customs by which England had been governed, his subjects forced him to sign the Magna Carta, which enumerates what later came to be thought of as human rights. Among them was the right of the church to be free from governmental interference, the rights of all free citizens to own and inherit property and to be protected from excessive taxes. It established the right of widows who owned property to choose not to remarry, and established principles of due process and equality before the law. It also contained provisions forbidding bribery and official misconduct.

Widely viewed as one of the most important legal documents in the development of modern democracy, the Magna Carta was a crucial turning point in the struggle to establish freedom.

1.2.1.3 Petition of Right (1628)

The next recorded milestone in the development of human rights was the Petition of Right, produced in 1628 by the English Parliament and sent to Charles I as a statement of civil liberties. Refusal by Parliament to finance the king’s unpopular foreign policy had caused his government to exact forced loans and to quarter troops in subjects’ houses as an economy measure. Arbitrary arrest and imprisonment for opposing these policies had produced in Parliament a violent hostility to Charles and to George Villiers, the Duke of Buckingham. The Petition of Right, initiated by Sir Edward Coke, was based upon earlier statutes and charters and asserted four principles: (1) No taxes may be levied without consent of Parliament, (2) No subject may be imprisoned without cause shown (reaffirmation of the right of habeas corpus), (3) No soldiers may be quartered upon the citizenry, and (4) Martial law may not be used in time of peace.

1.2.1.4 United States Declaration of Independence (1776)

On July 4, 1776, the United States Congress approved the Declaration of Independence. Its primary author, Thomas Jefferson, wrote the Declaration as a formal explanation of why Congress had voted on July 2 to declare independence from Great Britain, more than a year after the outbreak of the American Revolutionary War, and as a statement announcing that the thirteen American Colonies were no longer a part of the British Empire. Congress issued the Declaration
of Independence in several forms. It was initially published as a printed broadsheet that was widely distributed and read to the public.

Philosophically, the Declaration stressed two themes: individual rights and the right of revolution. These ideas became widely held by Americans and spread internationally as well, influencing in particular the French Revolution.

1.2.1.5 The Constitution of the United States of America (1787) and Bill of Rights (1791)

Written during the summer of 1787 in Philadelphia, the Constitution of the United States of America is the fundamental law of the US federal system of government and the landmark document of the Western world. It is the oldest written national constitution in use and defines the principal organs of government and their jurisdictions and the basic rights of citizens.

The first ten amendments to the Constitution—the Bill of Rights—came into effect on December 15, 1791, limiting the powers of the federal government of the United States and protecting the rights of all citizens, residents and visitors in American territory.

The Bill of Rights protects freedom of speech, freedom of religion, the right to keep and bear arms, the freedom of assembly and the freedom to petition. It also prohibits unreasonable search and seizure, cruel and unusual punishment and compelled self-incrimination. Among the legal protections it affords, the Bill of Rights prohibits Congress from making any law respecting establishment of religion and prohibits the federal government from depriving any person of life, liberty or property without due process of law. In federal criminal cases it requires indictment by a grand jury for any capital offense, or infamous crime, guarantees a speedy public trial with an impartial jury in the district in which the crime occurred, and prohibits double jeopardy.

1.2.1.6 Declaration of the Rights of Man and of the Citizen (1789)

In 1789 the people of France brought about the abolishment of the absolute monarchy and set the stage for the establishment of the first French Republic. Just six
weeks after the storming of the Bastille, and barely three weeks after the abolition of feudalism, the Declaration of the Rights of Man and of the Citizen (French: La Déclaration des Droits de l’Homme et du Citoyen) was adopted by the National Constituent Assembly as the first step toward writing a constitution for the Republic of France.

The Declaration proclaims that all citizens are to be guaranteed the rights of “liberty, property, security, and resistance to oppression.” It argues that the need for law derives from the fact that “...the exercise of the natural rights of each man has only those borders which assure other members of the society the enjoyment of these same rights.” Thus, the Declaration sees law as an “expression of the general will,” intended to promote this equality of rights and to forbid “only actions harmful to the society.”

1.2.1.7 The United Nations (1945)

World War II had ranged from 1939 to 1945, and as the end drew near, cities throughout Europe and Asia lay in smoldering ruins. Millions of people were dead; millions more were homeless or starving. Russian forces were closing in on the remnants of German resistance in Germany’s bombed-out capital of Berlin. In the Pacific, US Marines were still battling entrenched Japanese forces on such islands as Okinawa.

Hence, after the two great world-wars were fought. The men realized and began to think that if at all his needs were to be satisfied, firstly he shall have to help and see that needs of others were also to be satisfied. The others were to be protected first if at all he wanted to ensure his own protection. Wisely he began to understand the meaning of rights in its true sense. The self-realization of the people made them to think for granting and protecting individual’s rights if they wanted to be free from the hostilities of war like crimes. This philosophical notion is well explained in our ancient volumes of ‘Vedic Purana’

Many agencies all over the world had tried to protect the world for restoring peace but most of their efforts did not bear the desired fruits. Lastly at the end of Second World War, United Nations organization was established. It was formulated
with the aim of restoring the peaceful atmosphere all over the world. The idea of ‘human rights’ and such sentimental feelings were put forth in front of the entire world for the first time in the history of mankind. The ‘Human Rights’ were thus internationally considered with full honor and dignity and brought under the provision of international laws. It was this organization that incarnated the nation of such human rights.

In April 1945, delegates from fifty countries met in San Francisco full of optimism and hope. The goal of the United Nations Conference on International Organization was to fashion an international body to promote peace and prevent future wars. The ideals of the organization were stated in the preamble to its proposed charter: “We the peoples of the United Nations are determined to save succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind.”

The Charter of the new United Nations organization went into effect on October 24, 1945, a date that is celebrated each year as United Nations Day.

1.2.1.8 The Universal Declaration of Human Rights (1948)

The first document for the “Human Rights” was accepted in UNO’s first conference held at San Francisco during 1945. This Charter was only the recommendation and narration of ideal form of these ‘human rights’ and their implementation. Though this Charter was not binding upon the member nations of the world but in the year of 1948 there was came the long awaited announcement of UDHR wherein this Charter was accepted there by biding all the member nations of the world. However, it was lacking the guarantee for the protection of these ‘Human Rights’. But for those member nations which favored the guarantee, two covenants were signed wherein implementation of duties were directed. It gained more and more response internationally and India was one of the nations which expressed its concern towards giving guarantee for the protection of “Human Rights”.

The philosophical idea of protecting one’s rights has been well expressed in ancient historical volumes of ‘Ramayan’, ‘Mahabharat’ etc. As time passed by, India was invaded by many invaders who wanted to establish supremacy. In order to spread
the realm by these invaders people of India were victimized with cruelty. Before becoming independent, India was ruled by the Britishers. During the time when India gained independence, the dialogue on human rights protection was going on. At that time India also wanted to grant Human Rights to its citizens. Efforts were made to incorporate all the HRs in Indian Constitution that were described by the UDHR. Most of the HRs is included as fundamental rights in part III of our Constitution and other rights in part IV of the Constitution as Directive principle of state policy. The implementation of protection of these rights is guaranteed under the constitution and provisions of our country.

As referred in the international (Level) dialogue on the protection and implementation of HRs, arrangements were made by individual nation. According to these arrangements, individual nation establishes commission after accepting the laws concerning the ‘Human Rights”. India also approved the law which is known as the “protection of Human Rights Act 1993”. Moreover, these rights have been included in our constitutional provision also. The commission in India is popularly known as “National Human Rights commission” Under section 3 of H.R. Act 1993.

1.2.2 Establishment of National Human Rights Commission

The Government of India did realize the need to establish an independent body for promotion and protection of human rights. The establishment of an autonomous National Human Rights Commission (Commission) by the Government of India reflects its commitment for effective implementation of human rights provisions under national and international instruments. The Commission is the first of its kind among the South Asian countries and also few among the National Human Right institutions, which were established, in early 1990s. The Commission came into effect on 12 October 1993, by virtue of the Protection of Human Rights Act 1993. More than 24 Indian States have also set up their own human rights commissions to deal with violations from within their states. The Act contains broad provisions related with its function and powers, composition and other related aspects.
Section 2 (d) of the Act defines human rights as rights relating to life, liberty, equality and dignity of the individual guaranteed by Constitution or embodied in the international covenants and enforceable by Courts in India. The Indian Constitution provides certain rights for individuals in Part III of the Constitution, which are known as the fundamental rights. Part IV sets out the Directive Principles of State Policy. While the former guarantees certain rights to the individual, the latter gives direction to the State to provide economic and social rights to its people in specified manner. The word fundamental means that these rights are inherent in all the human beings and basic and essential for the individual. However, the rights guaranteed in the Constitution are required to be in conformity with the International Covenant on Civil and Political Rights and International Covenant on Economic, Social and Cultural Rights in view of the fact that India has become a party to these Covenants by ratifying them. The justifiability of fundamental rights is itself guaranteed under the Indian Constitution. The responsibility for the enforcement of the fundamental rights lies with the Supreme Court by virtue of Article 32 and by Article 226 to the High Courts.

It functions as a recommendatory body to check violation of HRs and to prevent incidences of sinful behavior and cruelty and give to justice to victimized persons. It also organizes nationwide Programmes for protection and securing the rights of individuals and also see that the justice is served to the afflicted persons. Wherever it finds appropriate and necessary, it makes the law or sends the recommendation to the government for amendments to be made thereof.

Many times, the commission itself takes necessary steps (suo motu action) to help the victimized persons. Any complaints made to the commission are also taken care off.

It was found necessary to establish state-wise commission to make the working procedures of the National Commission easier and effective. In the state of Gujarat, it was established on 12th July 2006, known as “Gujarat State Human Rights Commission.”
1.2.3 Gujarat Communal Riot

The commission took *suo motu* action on communal riot which took place in Gujarat in early 2002; the decision to take action was based on media reports, both print and electronic. The Commission also received an e-mail communication requesting the Commission to intervene. A team of the Commission had visited Gujarat between 19 to 22 March 2002 and prepared a confidential report, which is latter made to the public. The release of the confidential report was initially withheld to provide an opportunity to the Gujarat government to comment on its contents, given the sensitivity of the allegations contained in it. Unfortunately, the State government did not bother much about this report. The Commission observed that the State has failed to discharge its primary and inescapable responsibility to protect the rights to life, liberty, equality and dignity of all of those who constitute it. The principle of *res ipsa loquitur* (the affair speaking for itself) applies in this case in assessing the degree of State responsibility in the failure to protect the Constitutional rights of the people of Gujarat.

1.2.4 Gujarat State Human Rights Commission

The incidence of Godhara communal riot that took many lives was another reason why GSHRC was created. This incidence was very cruel in the history of Gujarat state as many of were rendered homeless in order to prevent such violations happening again the GSHRC was established.

Researcher have seen many problems in Gujarat like child marriage, child labour child prostitution, illegal trafficking on children, state are doing violation of human rights of persons. Inhuman behavior in prisons, harassment of prisoners, inequalities in jails, custodial death, rape, torture and police atrocities, harassment by anti-social elements, discrimination with minority and SC,ST, misuse of power, breach of human rights by the government officer, sexual harassment at work place, provided work not done by officers, discrimination with the staff member and violation of his rights, discrimination with the staff for the promotion and transfer, lack of transparency of government officer’s and for this reason discrimination with
people and violation of human rights as well as environment pollution, communal violence, and for that reason researcher like to research on this problem “Role of the State Human Rights Commission for Promotion and Protection of Human Rights: An Analytical Study with reference to the State of Gujarat”

1.3 Objective Of Research

For the effective conduct of the proposed research study, the present researcher has set the following objectives

- Identified the Human Rights meaning and origin.
- Examine the Human Rights related rights provisioning Indian constitution.
- Examine declaration of Human Rights.
- Checking of establishment of NHRC to protect H.Rs.
- Trying to recognize Gujarat state under Human Rights Commission.
- Trying to check the complaining. For violation of H.Rs. in GSHRC.
- Examine the roll of GSHRC in matter of H.R. violation.

1.4 Aim Of The Research

Researcher wishes that no more violation of Human Rights occurs in Gujarat and all people get the human rights so as to increase the effectiveness of law and order and to establish a good state which gets effective speed in Gujarat state human rights commission’s procedures. Seeing many type of problem in the state so researcher decided to work out this problem. “Role of the State Human Rights Commission for Promotion and Protection of Human Rights: An Analytical Study with reference to the State of Gujarat”

1.5 Hypothesis Of Research

For the effective conduct of the proposed research study, the present researcher has set the following objectives The Hypothesis of this research is as follows.
1. Jurisprudentially definition of human rights is not possible, but only what is possible is identification of human rights

2. There is effective role of NHRC and SHRC in dealing with promotion and protection of human rights in the state of Gujarat.

3. The power of NHRC and SHRC are only recommendatory but still state makes effective Implementation because of this values.

4. Lack of awareness among the people of Gujarat his result in unfervolous complains to GSHRC, resulting in delay, while dealing with complains.

1.6 Research Methodology And Collection Of Data

The research is mainly the analytical. But it covers the historical aspect too. We are aware of the use of the statistical data in our day to day life. The use of statistical information is essential in any field of studies. This research work will be carried out with collection of primary and secondary data.

A. Primary sources
B. Secondary sources

This research study main in from of analysis the study generally depends on secondary datalike primary laws, reference, books, journals, periodicals, reports, newspaper, opinion of legal scholars magazine, relevant article, visiting the important data bases.

1.7 Design Of Research

Descriptive method will be adopted in the proposed study. All the steps and procedure of the descriptive design will be followed in the study. Here the method of the gathering data is observation and analytical. The data is collected from various
sources such as preparation of literature, i.e. primary laws, references books, reports etc.

1.8 Scope and Limitation of the Study

1.8.1 Criteria

Criteria of research are limited to Gujarat State

1.8.2 Scope of the Study

Scope of research is depending on secondary data collection. The data as a case study will be taken from book of Indian constitution, law books, cases law, books related to human rights international covenants, annual report of NHRC and GSHRC etc.

1.9 Significance and Utility of Research

Present research will contribute very important factor in field of knowledge national level and state level

- National level

This research is useful for the national level. At the national level When people face any problems related to human rights at the point of time this research will help to the experts to all the government agencies, NGOs, etc.

- State and local level :-

This research as well as is important for the local level also. At the state level when people face any problems related to human rights, at the point of time which types of provision are there in human rights to protect people against such type of condition This research will useful to for social workers, social working department, NGOs and useful for the people who is also practicing in field of law and human rights etc.
1.10 Contribution of Knowledge

This study is very useful for expansion of knowledge based professions. Those who are connected to administration justice for them this study would be helpful to deliver justice. This study will help immensely to legal scholars, academicians, and student to further their knowledge the relatively new and rapidly growing subject of roll of GSHRC.Victim of human rights violation etc.

1.10.1 This research will be useful for student for further research.
1.10.2 This research is useful to the person who is specially connected with law.
1.10.3 This research is useful to the person who wants knowing the information of This subject.
1.10.4 This research will be useful for which type of procedures of NHRC and SHRC to protect of human rights.
1.10.5 This research is useful to the organization that working for protect human Rights.
1.10.6 This current research is useful to the professor, student and teacher and connected with Teaching filed etc.

1.11 Scheme of the Research

Present research will research some topic under various chapters present researched has planned following chapters.

- Information about human rights.
- Provision in Indian constitutional rights, which is related to human rights.
- National Human Rights Commission.
- Gujarat State Human Rights Commission.
- Complain about violation of Human Rights in Gujarat State Human Rights Commission.
➢ Roll of Gujarat State Human Rights commission matter of violation of Human Rights

➢ Conclusion and suggestion
## 1.12 Contribution of Bibliography

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