The concept of Human Rights was a subject which provoked the thoughts of thinkers and philosophers from time immemorial. And it had received the recognition of the international community only on 10, December 1948 through a resolution of the General Assembly of the United Nations, known as Universal Declaration of Human Rights (U.D.H.R). From that day onwards every nation observes December 10 as Human Rights Day. The declaration contained general definitions not only of those principal civil and political rights recognized in democratic constitutions, but also of social, economic and cultural rights. Every democratic constitution tries to recognize the concept of Human Rights in one way or other. The declaration had certainly influenced the formation of the Indian Constitution. The Constitution recognizes the concept of Human Rights through its preamble. Human Rights are implied as civil liberties (Fundamental Rights) and democratic rights (Directive Principles of state policy) in the Indian Constitution.

Human Rights means, the minimum rights which every individual possesses against his state by virtue of being a member of human family. They are inherent in every human being as endowed by nature and not given by any ruler or even by the Constitution. They are inalienable and so cannot be taken away or
transferred by state action. The concept of Human Rights envisages many things. Human beings are born free. Hence they have certain fundamental inalienable rights. The right to life is the most fundamental human right; because without this there cannot be any safety to the citizen, or to his society. Social life would be impossible without the right to life. Human life is considered so sacred that a person is not allowed to take even his own life. Now this right is not confined to mere physical or animal existence but includes the right to every limit or faculty through which life is enjoyed. It signifies the right to live with basic human dignity, the right to livelihood, the right to a habitation or home, the right to education and the right to a clean healthy environment, for without these there can be no real and effective exercise or enjoyment of the right to life.

Mahatma Gandhi, the man of the century has been recognized as one of the champions of human rights. His work in South Africa initially and later back in India, created a new era of hope to millions of fellow human beings to whom basic human rights were denied under dehumanizing circumstances perpetrated by oppressive forces of various kinds, including social, political and economic. To him the violation of human rights was identified as a crucial area for creating awareness in the minds of the victims as well as their perpetrators. Gandhiji’s theory of Satyagraha was based on the notion of the individual’s inalienable right to resist a coercive social and political system. For Gandhiji the equality of
human rights is derived from one common father who is God and that postulates a social equality among men. And due to his persuasion, he threw himself headlong in to the struggle for social justice. For Gandhiji, neither birth nor occupation essentially differentiates one man from another, because it is one and the same human nature that is shared by every human being which brings it human rights and human dignity. Gandhiji believed all human beings are the children of God. Hence all are equal in dignity and rights. He loves them all without any discrimination based on caste, colour, creed, sex, tribe etc. and spend his entire life for the welfare of all. I believe the Gandhian perspective on man is the only solution to cure all social evils which have crept into the minds of the people and protect the rights of all. This study is an attempt to understand the experiments of Mahatma Gandhi for the protection and promotion of human rights and its relevance today.

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