



## HUMAN DIGNITY AND HUMAN RIGHTS AS CRITERIA OF SOCIAL DEVELOPMENT

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### ABSTRACT

*The term "dignity" has evolved over the years. Human dignity is an inherent, absolute, and final value; and these three characteristics are the properties of a single value. The 3 types of human dignity are the dignity of merit, the dignity of moral or existential stature, and the dignity of identity. Human rights are inherent to our nature and without which we cannot live as human beings. Human rights are those minimal rights that every individual must have against the State or any other public authority by his membership in the human family, irrespective of any other consideration. There is the right to life, freedom, freedom of thought and expression, and equality before the law. When human rights are guaranteed by a written constitution, they are called "Fundamental Rights" because a written constitution is the fundamental law of a state. Development approaches must be considered in terms of Human Dignity and Rights. In this regard, the active participation of poor and vulnerable communities is important in decision-making for development activities and processes. By using a rights-based approach, the development field is called to shift its focus from charitable work and to concentrate on changes in systems and structures so that development becomes a permanent feature of society. Thus, dependency dynamics can be reduced. In this way, development achieved through a rights-based approach has the potential to be sustainable.*

*The National Human Rights Commission and State Human Rights Commission are an expression of India's concern for the protection and promotion of human rights. The Universal Declaration of Human Rights has inspired both a new awareness and a body of laws defining and protecting the conditions of being fully human. This new awareness includes the recognition that all of our human rights are threatened if a single human being*



*is unable to express the highest potential of what it means to be human. Human Rights Education aims to change attitudes and behaviour, acquire new skills, and promote the exchange of knowledge and information. HRE is long-term and aims to provide an understanding of issues and equip people with the skills needed to articulate their rights and communicate this knowledge to others. Thus, development involves growth with justice. Development within the framework of empowerment is a process aimed at taking control of oneself, ideology, and resources that determine power.*

**Key Words:** Human Dignity, Human Rights, Social Development, National Human Rights Commission, State Human Rights Commission, Human Rights Education and Universal Declaration of Human Rights

## CONCEPT OF HUMAN DIGNITY

At its most fundamental base, the concept of human dignity is the belief that all individuals have a special value solely linked to their humanity. This has nothing to do with their class, race, gender, religion, abilities, or any other factor than their human condition. The term "dignity" has evolved over the years. Human dignity is an inherent, absolute, and final value; and these three characteristics are the properties of a single value. The 3 types of human dignity are the dignity of merit, the dignity of moral or existential stature, and the dignity of identity.

Human dignity implies reverence, respect, and protection towards each person, as a free being with a unique history. Human dignity is therefore not relative to social status, nor to physical or intellectual performance. Universal human dignity is a fundamental principle of human rights. It is from the inherent dignity of the human person that our rights derive.

## CONCEPT OF HUMAN RIGHTS

Human rights are inherent to our nature and without which we cannot live as human beings. The Universal Declaration of Human Rights in 1948 and the subsequent covenant did not specifically define the expression. Human rights are the legal claims of human souls for conditions essential to human life with dignity and social security. It is a cry for freedom and



a demand for conditions that would ensure development associated with protection. "Human rights" have been the subject of numerous jurisprudential discussions, revolving around the idea of the right of human beings to a series of legal rights, which are fundamental and inviolable by nature. "Human rights" are "those minimal rights that every individual must have against the State or any other public authority by his membership in the human family, irrespective of any other consideration." Gewirth described human rights as "rights that all persons have equally simply as human beings." The way the expression "human rights" is defined in the Human Rights Protection Act of 1993 is complex. Human rights will refer to the interests of human beings, which are recognized and protected by the State.

There are civil, political, legal, and moral rights for an individual. There is the right to life, freedom, freedom of thought and expression, and equality before the law. Although human rights are protected by Part III of the Constitution of India, there is no specific definition in the Constitution of India for "human rights." It is only through the adoption of the Human Rights Protection Act of 1993 that the Parliament of India attempted to define "human rights." Article 2(d) of the Human Rights Protection Act of 1993 defines "human rights" as "rights relating to the life, freedom, equality, and dignity of the individual guaranteed by the Constitution or incorporated in international covenants and enforceable by courts in India." In India, "human rights" refer to rights relating to the life, freedom, equality, and dignity of the individual. Part III of the Constitution of India guarantees certain rights to every person called "fundamental rights". When human rights are guaranteed by a written constitution, they are called "Fundamental Rights" because a written constitution is the fundamental law of a state. The Constitution of India guarantees six fundamental rights. They are the right to Equality (Articles 14 to 18); the Right to Freedoms (Articles 19 to 22); the Right against Exploitation (Articles 23 and 24); the Right to Freedom of Religion (Articles 25 to 28); Cultural and Educational Rights (Articles 29 and 30); and Right to Constitutional Remedies (Article 32).

Universal human rights are listed in the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social, and Cultural Rights (ICESCR). Policy rights emerge from guiding principles in India. And judicable rights are received through the Constitution/Fundamental Rights. Human rights refer to "fundamental rights and freedoms to which all human beings are entitled". Examples of rights and freedoms



often considered human rights include civil and political rights, such as the right to life, freedom, freedom of expression, and equality before the law; social, cultural, and economic rights, including the right to participate in culture, the right to food, the right to work, and the right to education. Human rights reinforce human rights to peace and development, that is, the rights of human beings and nations to be free from aggression or any other unlawful use of armed force and mass impoverishment.

These rights also include the right of human beings to benefit from peaceful applications of science and technology and to have the capacity to exercise choices and participate in decision-making that affects their lives. Women's rights are now recognized as human rights. Human rights must strengthen the struggle against all forms of patriarchy everywhere and accelerate the full realization of a world based on respect for the dignity of all women. Such strengthening must not be achieved through pre-emptive wars for regime change, but rather by recognizing and supporting women's struggles everywhere, the particular forms of oppression they face. The dignity of labour is fundamental to human interdependence, social cooperation, and just development. Human rights education promotes conditions that foster respect for the inherent dignity of human labour and the rights of workers and their organizations.

## **VIOLATION OF HUMAN RIGHTS**

Human rights are said to be violated when the basic needs of a person are not met. India boasts of upholding the rule of law, but widespread violation of human rights is commonplace. The violation of human rights of women and children from oppressed classes and castes, personnel from marginalized communities, and unorganized workers is a common feature. Incidents of mass killings, torture, widespread disappearances, arbitrary detentions, and excessive censorship of thought and expression are reported every day. The evils of injustice, exploitation, patriarchy, impoverishment, tyranny, civil conflicts, genocide, abuse of power, and catastrophic state failures have plagued humanity since time immemorial and have bred humiliation and despair. They also spur action for social and economic transformation, which human rights education helps to define and implement. Genocidal practices and other massive human rights violations pose a particular challenge to human



rights. Every human being should be empowered by human rights education to expose and counter the very possibility of such practices before they emerge and to join others in ending such practices and holding perpetrators accountable for their actions and those who might help accountable for their silence and inaction.

## **APPROACH OF HUMAN DIGNITY, HUMAN RIGHTS, AND SOCIAL DEVELOPMENT**

Development approaches must be considered in terms of Human Dignity and Rights. In this regard, the active participation of poor and vulnerable communities is important in decision-making for development activities and processes. Another important aspect is to raise awareness among people that development should not be seen as charity but as a right. Development thus achieved can be sustainable. The human rights-based approach to development is an idea that studies envisages, and applies all activities of social change in terms of rights. Development should be seen as a right rather than a charity. Development efforts for education, health, employment, and other infrastructures should be decided with the participation of the concerned individuals. Development should be approached from a rights perspective rather than a reward. Failure to ensure community participation means that the development process cannot be completed and is considered irrelevant to the community. Lack of participation means a lack of ownership feeling towards development.

Andrea Assen (2000) acknowledges that human rights-based development approaches were formulated and tested in a period of neoliberal globalization. The rights-based approach emerged from the quest to develop people-centred approaches in the 1990s, in response to the failures of contemporary globalization processes to address fundamental issues of subsistence and security, social injustice, political oppression, and recurrent high levels of poverty, marginalization, and social exclusion.

The fact that currently, over a billion people live in extreme poverty demonstrates that international human rights policy and law enforcement are still far from achieving their goal of ensuring fundamental human rights to subsistence, participation, and security. The rights-based approach focuses on the content of rights and works to obtain them for the disadvantaged through the courts, the legislature, and the executive. It also focuses on the



approach or attitude of rights holders to change mindsets. It ensures the delivery of rights services by the state and "rights claiming" by the marginalized themselves. It establishes systems that would institutionalize rights and ensure their easy implementation or claiming. The rights-based approach operates within the legal and ethical framework. When something is identified as a right by the state, it is justifiable (can be legally claimed). If it is not so identified, attempts are made to persuade/press for it to be so. The rights-based approach identifies lack of power as the root cause and addresses it. A rights-based approach is ultimately more sustainable - and sustainability increases to the extent that rights are institutionalized and people-centred in their claiming.

Devi (2005) noted that the application of the human rights-based approach also favourably influences the development of programming that prioritizes the needs of the poor, marginalized, and vulnerable groups. In India, for example, rights-based strategies have been used in programs to enable marginalized and vulnerable children to access primary education and claim their right to food. The accountability structure pursued through a rights-based approach facilitates the development of quantitative benchmarks and indicators to measure progress in planning and delivering development. It also encourages institutions to address complaints and moderate conflicts arising from the development process, both at the project and national levels.

Peter (2004) emphasized that the human rights-based approach to development is the preliminary step to rebalancing the power dynamics between donors and recipients. This dynamic is prevalent in a needs-based approach. In the case of charitable giving, it is the donor who decides on the needs of the recipient, undermining the process of empowerment and choice. In a rights-based approach, there is more agreement between these parties, although there is some debate in the discourse between cultural relativism and universalism on the validity of this argument. Critics argue that power imbalance remains intact in a rights-based approach as they claim that standards are based on Western moral judgments. By using a rights-based approach, the development field is called to shift its focus from charitable work and to concentrate on changes in systems and structures so that development becomes a permanent feature of society. Thus, dependency dynamics can be reduced. In this way, development achieved through a rights-based approach has the potential to be sustainable.



Steiner and Alston (2000) mentioned that the utility of using a rights-based approach for development lies respectively in the distinct meanings and implications that arise from needs-based language versus rights-based language. A needs-based approach is characterized by charitable giving, without any sense of duty. In contrast, there is no place in a rights-based approach for charity, as the act of mercy is seen as an inequality factor for which the donor expects marks of submission or political flexibility from the recipient.

Scott (1999) reveals that a new paradigm of rights-based development is emerging among some agencies. At this level, development and rights become different but inseparable aspects of the same process, as if they were different threads of the same fabric. The boundaries between human rights and development disappear, and both become conceptually and operationally inseparable parts of the same processes of social change. All valid processes of social change are simultaneously rights-based and economically grounded and should be designed in these terms. This makes sense because, at the level of human experience, these dimensions are indeed inseparable.

Parihan (1995) in his study titled "Ethical Dilemma of the Indian Family of Human Rights to Development" indicates that the right to development was recognized at the 41st session of the General Assembly and the recent World Conference on human rights. Policy planning is likely where a choice is exercised as to the development goals and quality of life they are sure to achieve in policy regardless of its economic and other connotations. It becomes clear that development strategies adopted so far by planning have adversely affected the institution of the family where women in general and married women in particular are most affected.

Pandey (1993) stressed that human rights are measured by two development indicators: the rectification of five key UN instruments and the status of rights. The gradation of the violation of human freedom is ranging from a few violations to substantial oppression" and total denial". Freedom belongs to two broad groups. Freedom is guaranteed against the arbitrary rule or illegal arrests, etc., the second group 'violated freedom' includes positive freedoms to do something - to participate in the community, to organize opposition, etc.



## **ROLE OF HUMAN RIGHTS COMMISSIONS IN PROMOTING HUMAN DIGNITY AND HUMAN RIGHTS FOR SOCIAL DEVELOPMENT**

### **National Human Rights Commission**

The protection of fundamental human rights has always held a significant place in the Indian constitution. The National Human Rights Commission is an expression of India's concern for the protection and promotion of human rights. It was established in October 1993. The Protection of Human Rights Act of 1993 provides for the establishment of a National Human Rights Commission, state human rights commissions, and human rights courts for better protection of human rights and related or incidental issues. The autonomy of the commission stems from the method of appointment of its members, the fixed term of their office, and statutory guarantees in this regard, the status accorded to them, and how the staff is made accountable to the Commission - including its investigating agency - which will be appointed and conduct itself. The financial economy of the commission is specified in Section 32 of the Act. The chairman and members of the commission are appointed by the president based on recommendations of a committee consisting of the Prime Minister as chairman, the Speaker of the House of Representatives, the Minister of the Interior, and the Leader of the Opposition in the House of Representatives and the Rajya Sabha, as well as the Vice-President of the Rajya Sabha as members.

The functions to be performed by the National Human Rights Commission (NHRC) are stipulated in Section 12 of the Act. The basic function of the commission is to investigate complaints received for human rights violations. It also has the power to intervene in judicial proceedings concerning allegations of human rights violations, promote human rights literature, encourage social activism, and review existing human rights laws and recommend measures for their effective implementation. Each proceeding before the NHRC is deemed to be a judicial proceeding and the Commission is deemed to be a civil court. When investigating complaints under the law, the NHRC has all the powers of a civil court adjudicating a dispute under the Code of Civil Procedure, and in particular, the NHRC has the following powers:

- Summons and enforced attendance of witnesses and examination under oath;
- Discovery and production of any document;
- Receipt of evidence by affidavits;
- Requisition of any public record or copy thereof from any court or office;
- Issuing commissions for examination of witnesses or production of documents;



### **State Human Rights Commission**

The respective state governments may constitute a body called the State Human Rights Commission (Names of the State). The State Human Rights Commission can investigate human rights violations only in respect of matters related to any of the entries listed in Lists II and III of the Seventh Schedule of the Constitution. If a matter is already under investigation by the NHRC or any other commission duly constituted under any law, the SHRC shall not investigate such matter. The state government provides the Commission with an official not below the rank of a secretary to the state government, who shall be the secretary of the State Commission; as well as police and investigative personnel under the charge of an officer not below the rank of an inspector general of police and other officials and staff necessary for the effective discharge of the functions of the State Human Rights Commission. The SHRC may, to conduct any inquiry relating to the investigation, utilize the services of any officer or investigation agency of the central government or any state government with the consent of the central government or the state government, as the case may be. The investigating officer shall inquire into any matter relating to the investigation and submit a report to the SHRC within the time specified by the SHRC. The State Human Rights Commission is empowered to regulate its procedure. The functions and powers of the State Human Rights Commission are the same as those of the National Human Rights Commission at the state level under the Human Rights Regulation Act of 1994 and the Code of Civil Procedure.

### **Human Rights Courts**

The state government may, with the concurrence of the Chief Justice of the High Court, by notification, specify for each district a sessions court to be a human rights court for the speedy trial of "offences arising out of the violation of human rights". The state government specifies a public prosecutor or appoints a lawyer who has practised as an advocate for at least seven years, as a special public prosecutor for each human rights court, for the conduct of cases before the human rights courts.

### **Guiding Principles of Human Rights Education**

The Universal Declaration of Human Rights has inspired both a new awareness and a body of laws defining and protecting the conditions of being fully human. This new awareness includes the recognition that all of our human rights are threatened if a single human being is unable to express the highest potential of what it means to be human. The



right of individuals, groups, associations, and nations are the to individual and collective human rights education. Human rights education is a collective effort of individuals and organizations that are both participatory and exemplary of the virtues they seek to apply to others. Human rights are now the common heritage of humanity; therefore, human rights education is the means of access to this heritage through a universal commitment to the dignity and worth of every human person. The mission and mandate of human rights education extend to the creation and development of rights cultures in which the material and non-material needs of all human beings are met and all victims of historical discrimination, including indigenous peoples, excluded peoples, and ethnic minorities, are redressed. Human rights education builds on solidarities and social networks among participants in the global human rights education movement, which should be supported by national governments and international institutions, particularly the United Nations.

The commitment of nation-states and the United Nations system to human rights education is a first step and the modest efforts made during the first decade of the United Nations for Human Rights Education (1995-2004) must be redoubled to strengthen solidarities through the message of the equal dignity and worth of every human person. According to Amartya Sen (2003), '... attention needs to be paid to the narrowing of horizons, particularly of children, that illiberal and intolerant education can produce.... Indeed, the nature of education is central to world peace.... the identity of each human being comprises many different components, linked to nationality, language, place, class, occupation, history, religion, political beliefs, and so on.

Amnesty International defines human rights education (HRE) as a process through which people learn about their rights and the rights of others, within a participatory and interactive learning framework. HRE aims to change attitudes and behaviour, acquire new skills, and promote the exchange of knowledge and information. HRE is long-term and aims to provide an understanding of issues and equip people with the skills needed to articulate their rights and communicate this knowledge to others. HRE includes a range of diverse and effective educational programs in formal, informal, and non-formal sectors. It recognizes the universality and indivisibility of human rights; increases knowledge and understanding of human rights; empowers individuals to claim their rights; helps individuals use legal instruments designed to protect human rights; uses an interactive and participatory methodology to develop attitudes of respect for human rights; develops the skills necessary to



defend human rights; integrates human rights principles into the daily life; creates a space for dialogue and change; encourages respect and tolerance.

Vishiesh Verma (2001) reiterates that the educational network in India is one of the largest in the world. They have over seven lakh educational institutions. 3.1 million teachers, and 100 million students with an annual expenditure of 25 billion rupees. India has largely succeeded in the primary objective of qualitative education expenditure. Currently, the Government of India attaches very high priority to education both as a human right and as a means to transform societies towards greater humanity and enlightenment. Article 45 of the Indian Constitution provides that "within ten years from the commencement of this Constitution, i.e., by 1996, the States shall endeavour to provide free and compulsory education to all children until they complete the age of fourteen years." The objective has not been achieved till today. It has underscored that the constitution and the Supreme Court can establish education as a fundamental right but rights become meaningful if the beneficiaries are willing to exercise the right to education.

Virendra Dayal (2000) discusses the various measures adopted by the NHRC to make human rights education more effective and meaningful. He believes that human rights education must include the issues of Dalit liberation, decentralization, autonomy, etc. and that these aspects must be understood within an international framework. Bureaucracy alone cannot be entrusted with this task, and all thoughtful elements of civil society must be involved. Human rights education must be powerful and comprehensive enough to enable people to live with dignity.

Raghu Ram (2000) asserts that human rights education should not be limited to the institutional framework alone and that it should be integrated with human suffering in society at large. Human rights education should target different sections of the population as each has a distinct role to play in the protection and promotion of human rights. Human rights education curricula should help bring about positive change.

Joseph Gathia (2000) argues through his study on "human rights education and vulnerable groups" that human rights education based on the right to development approach will be instrumental in instilling a sense of solidarity towards vulnerable groups. The use of human rights language in curricula does not necessarily mean that the concept of human



rights has been understood. There is an evident problem of rhetoric. The concern is more between the so-called objective of human rights and the evaluation of human rights education. One possible method to implement human rights for vulnerable groups is through human rights education.

Jaswa (1999) emphasized that educating about human rights is necessary to aid in the protection and observation of human rights. His opinion is that the fundamental obligation to provide free primary education should be fulfilled without further delay regardless of economic resources. He suggested that primary education should be oriented towards human rights. The quality of education depends on the amount one can afford to pay and this creates inequality from the outset.

Jean Dreze (1999) states that education itself must be considered a human right. He views human rights education from a broader perspective and does not confine it to legal rights. He suggests that other means of intervention must be considered. In the Indian context, he finds no serious incompatibility between Indian tradition and human rights values, regarding the right to compulsory education for a child, he argues that it is the responsibility of the State, parents, teachers, employers who employ child labour, etc. A distinction between the right to education and compulsory education in a situation is where the latter may lead to authoritarian sanctions against recalcitrant parents.

Ambrose Pinto (1999) advocates for human rights as the ability to generate critical consciousness among the masses. This ability can be acquired if human rights education addresses individuals. He views human rights violations as the outcome of two crises of civilization - the caste system at the social level and the capitalist system at the economic level. Teaching human rights must focus on dialogue enabling students to shed biases about hierarchy, inequality, and justice.

Rajni Kothari (1998) mentioned the two pedagogies of human rights education - one, the transmission of knowledge and reflection on human rights developed in middle-class circles. Another, ongoing in society and among people - is their struggles against hegemony and for due respect and dignity for human beings. Professor Kothari argues that human rights education must be promoted in the context of Indian society which is currently caught



between two dynamics - the dynamic of globalization and a rise in democratic aspirations of the people.

The World Conference on Human Rights (Vienna, 1993) observes that human rights education, training, and public information were essential for the promotion and achievement of stable and harmonious relations between communities and for fostering mutual understanding, tolerance, and peace. The Conference recommended that states strive to eradicate illiteracy and to orient education towards the full development of human personality and the strengthening of respect for human rights and fundamental freedoms. It called on all states and institutions to include human rights and humanitarian law. Democracy and the rule of law should be subjects on the curriculum of all educational institutions in both formal and non-formal contexts.

Theodor Meron (1984) emphasized that knowledge and awareness of human rights are equally important in times of peace and war. Human rights education is essential for shaping public opinion and generating public pressure for compliance with human rights and the observation and promotion of human rights. Only educated individuals aware of human rights can demand adherence to these rights. Knowledge of human rights is essential as a means of conflict prevention and resolution.

It is important to note that human rights education is not only about classroom instruction but also about awareness-raising activities, teacher training, the production of educational materials, etc. It is a continuous process that must be integrated into all aspects of daily life. Ultimately, the promotion of human dignity and human rights for social development depends on awareness, education, and collective action at all levels of society.

Advocacy for human dignity and human rights: Advocacy is the pursuit of influencing outcomes - including decisions on public policy and resource allocation within political, economic, and social systems and institutions - that directly affect people's lives. There are several forms of advocacy, each representing a different approach to how change is introduced in society. Human rights remain inseparable from the formation and maintenance of human rights cultures. By "culture," we mean here the increasingly shared values, beliefs, symbols, and feelings of all human beings, which represent ways of living and being in this world. Human rights advocacy primarily aims to spread the culture of human rights. Its



objective is to help people understand human rights, to value their principles, and to assume responsibility for respecting, defending, and promoting them. An important outcome of human rights education is empowerment, a process by which individuals and communities increase their control over their own lives and the decisions that affect them. The ultimate goal is for people to work together to promote human rights, justice, and dignity for all. It is for the well-being and development of human beings. Experts believe that the right way to educate on human rights leads to a better form of sustainability. Advocacy is the tool for disseminating human rights education. Governments and non-governmental organizations provide various advocacy techniques to educate the masses.

Hilde Hey (2007) emphasized that human rights stem from the recognition of the equal dignity of all human beings. They refer to civil and political rights as well as economic, social, and cultural rights. The fact, that all human beings have equal dignity and therefore the universality of human rights. Furthermore, human rights are recognized as indivisible, interdependent, and interconnected. This implies that no category of rights is "more important" than another category. Economic and social rights have the same order and importance as civil and political rights, and vice versa. This also implies that to enjoy one right, other right must also be respected, protected, and realized. Recognizing the interdependence of human rights resonates well with the multisectoral approaches of current development policies and strategies. At the operational level, human rights have become a significant cross-cutting issue for many bilateral or multilateral agencies in recent years, despite some differences among these agencies.

According to Bhargava (2001), human rights are based on respect for the dignity and worth of all human beings and seek to ensure freedom from fear and want. They are rooted in ethical principles and are generally enshrined in the constitutional and legal framework of a country. The violation of human rights is one of the most pressing issues of our time for the entire global civilization. Responses to the worst human rights violations of the 20th century, totalitarian oppression, have created a true human rights culture. Discourse on institutional human rights has become a means of condemning local abuses, regardless of how these abuses may otherwise be characterized or rationalized within national political schemes.

Discussions about rights can influence local dialogue and, in this way, the structures of internal political development. All issues such as peace, democracy, human rights,



equality, efficient use of energy resources, involvement of the local community, equitable distribution of wealth, and participation of all sectors in decision-making are interconnected and interdependent prerequisites for sustainable development.

Economists like Amartya Sen, Paul Streeten, Mahbub ul Haq, and others believe that income growth should be seen as a means of improving human well-being, not an end in itself. According to them, human well-being is the overarching goal - the essence of development. According to Mahbub ul Haq, the fundamental difference between economic growth and human development is that the former focuses exclusively on expanding a single choice - income - while the latter encompasses the broadening of all human choices - whether economic, social, cultural, or political. UNDP reports, published annually since 1990, provide accounts of human development in developing and industrialized countries.

These accounts are based on an index comprising three core components:

- (a) Real average income per capita
- (b) Average life expectancy; and
- (c) Adult literacy combined with real access to education at various levels.

In sociological literature, marginalization is defined as the situation where individuals find themselves on the boundaries of two cultures existing within a society but are not fully members of any culture. This is cultural marginalization. It is the phenomenon of social exclusion, where socially excluded individuals have no specific role or participation in society. Slowly, they become alienated and become a minority group within society. They are effectively excluded from the productive labour market, distributive labour, and employment. Thus, this will result in a combination of cultural, economic, political, and social exclusion with the possibility of developing personal limitations such as a lack of self-esteem and a confused personal identity. This will lead to the gradual withdrawal of the individual from active participation in society's affairs and necessary interactions with others, leading to increasing exclusion and alienation. Thus, one finds oneself on the periphery or margins of society. The conditions of marginalization are characterized by:

- Lack of access and control over resources
- Lack of access and control over intangible resources such as information and influence



- Lack of access to education
- Lack of access and control over public resources and institutions
- Lack of control over community affairs
- Lack of control over political processes and decision-making
- Lack of mobility and accessibility

Lack of freedom as a human being with varied capabilities Development is a process by which what exists "potentially" becomes real. Theories of social development can be expressed in the form that human development consists of the unfolding of human powers, both individual and collective, and the use of these powers to address oneself and nature. A better term used to refer to social change is social progress, which is development or evolution in a direction that satisfies rational value criteria. But this term also does not denote the best-intended sense. There is no universal agreement on value standards and we cannot say from the mere fact that something has changed whether it has progressed or not. Evolution or change is an objective condition. Progress means change for the better and therefore implies a value judgment. Some of these changes may also be undesirable. Social change is never received as a pure blessing.

The concept of progress is as old as humanity. In all epochs, people had an idea of what would be most desirable. There is an awareness that we are working to establish a brighter and happier future. Development involves an overall positive change in the physical quantity of life. This positive change for the better encompasses both economic and social aspects. Therefore, development calls not only for economic growth but also for the equitable distribution of gains achieved through economic growth.

## CONCLUSION

Thus, development involves growth with justice. Development is a long-term phenomenon and to accomplish something in the long term, it is essential to plan with the goals we wish to achieve in mind. But there is no single path to development. Development within the framework of empowerment is A process aimed at taking control of oneself, ideology, and resources that determine power A process that changes systemic forces that marginalize disadvantaged sections in a given context A process that frees individuals from their roles as oppressors and exploiters A process that begins in a person's mind, with the



glimmers of a new consciousness, challenging existing power, relationships, and roles A process where people find a "time and space" of their own A process that enables people to discover new possibilities, new options, and increasing capacity to make choices This requires an environment where the fundamental needs of all are met, where social well-being is assured, and where psychological as well as physical needs are fulfilled.

The new set of parameters for measuring this development would be people's participation in planning programs, decision-making, implementation, and evaluation of their activities, their capacity for organization and federation, the role of women and youth in these processes, etc. People, at the end of the process, will feel - "we did it". In this context, empowerment is a transition or movement of power from the elite to the power of the people. It is a new way of seeing power. A new world is created with all its desire to be powerful and this is only possible when people are empowered. Empowerment is associated with inner strength, control, autonomy, personal choice, living in dignity, the ability to fight for rights, autonomous decision-making, awakening, and capacity.

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