

Challenges to Human Rights: The Functions of the United Nations

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There have been some significant and Delightful changes globally in the last few years. Even after the end of the Cold War, economic Cold War-like conditions prevailed. The fear of nuclear destruction is disappearing and the fear of a new weapon is emerging. More emphasis is being placed on economic issues than political ones. Technological advances have made the world smaller and closer to each other, so that all issues, especially economic ones, can be solved by cooperating with each other. This awareness is being formed. With the increase in exchanges, today's world economy has become more open.

Human rights are fundamental human rights. Human rights are universal and equal for all. These rights are innate, or may be legal. The next few are considered major human rights. Right to life, freedom from torture, freedom from slavery, right to a fair trial, freedom of speech, freedom of thought. The Office of the United Nations High Commissioner for Human Rights and the Human Rights Committee are two organizations working to promote human rights globally. The United Nations is an international organization with the stated goals of facilitating cooperation in the areas of international law, international security, economic development, social progress, human rights and achieving world peace. This organization was established after World War II in place of the United Nations to stop wars and dialogue between nations. Human rights are related to development. As a result, radical thinking around the world today is beginning to think radically about the validity of development models and measuring dimensions, and there is a huge question mark over what we traditionally call development. When it comes to human rights, the growth of goods and services is not just about development.

UN General Assembly Resolution 21A of 1948, Article 22 of the Universal Declaration of Human Rights states that every member of society has the right to social security. Social

security must be achieved through national efforts and international cooperation. Social, cultural and economic well-being are essential for the free development of any individual. According to Article 23 of the Declaration, every person needs the support of social rights / security. The concept of social security always comes in different contexts. Its features are different. It is mentioned through social protection, social welfare and many other words. Social security is a commonly used concept. The 1944 Declaration of the International Labor Organization emphasizes the exchange of information, cooperation, and international and national action by social security organizations. Countries should be encouraged to take social security measures. The declaration said that people should have adequate income and medical facilities to meet their needs. In 1952, the International Labor Organization adopted the Social Security Declaration. It considered what emergency issues should be included in social security. This declaration is one of the main pillars of the social security of the International Trade Union Confederation. And second, they are universally accepted social security criteria based on basic social security principles. From what we can learn from experience, the social security system is a way for these people to get rid of social insecurity, poverty, human dignity and the benefits of civilization, social cohesion, democracy. This principle has been used in many international objectives and manifestos.

The idea of "Vasudhaiva Kutumbakam" is being emphasized today. This family of Vasudha wants a house and for that, the whole world should become a home. This Indian concept is becoming more and more prevalent in the world today. The foundation of every house has to be strong. Children are the foundation of our universe. But one million children worldwide die of malnutrition. We must strive for it.. The United Nations feels that this is the collective responsibility of the universe. The foundation of our home depends on the health of all the children in the world and the quality of education they receive. That will create social security. In every household economy in the world, it is important to have a system that not only makes a few smart people rich, but also wipes away the tears of the world's poor and provides employment to the unemployed. In this economy, In this economy, the youth will be satisfied and will not go astray and commit crimes. Only then will social security be maintained. Otherwise, the United Nations

believes that society will be divided. Today, the roof of every house in the world should be built with modern science and knowledge. For this, all the scientists of the world should come together and contribute. Because science does not recognize the boundaries between countries. Any new discovery slowly spreads around the world. Today, the fourth industrial revolution should be a great example of international cooperation and become a roof over the head of humanity. The doors and windows of this house should be constantly open so that fresh air can flow through it, new ideas can easily play throughout the house. This house needs a table. Where everyone in the house can come together and discuss and solve their problems. Then there will be no need for violence and war. The United Nations feels that this optimism is not just an idea, but an indirect indication that human culture is at a critical juncture.

The nature of democracy is constantly changing. The democracy we are talking about is not consistently monotonous. Take the Athenian democracy, the Greek Athenian democracy. In this Athenian democracy and in our democracy today, 50 percent of the people were slaves. Only 50 percent were truly independent people. The other 50 enslaved peoples had no place in government. It is enough to show the difference between Athenian democracy and modern democracy. The first thing I want to draw your attention to is that no other country has the same form of democracy. Take the example of England, the democracy of that country before the revolution of 1688 and No one can say that the subsequent form of democracy is the same, nor is it the same as the form of democracy in England from 1688 to 1832 and after the enactment of the "First Amendment Act" passed in 1832. The third thing is that not only is the 'form' of democracy changing, but its aims are also changing with the passage of time. Take the example of. What were the objectives of democracy there at that time? The purpose is to control the king's unfettered power, to prevent him from exercising his specific rights. The king of England at that time used to go to this level and say, 'Even if Parliament has the right to make laws, I can make laws as a king and I will be given a higher position in the law!' due to this kind of Autocracy of the king. Democracy could not take the form of truth. What is the purpose of democracy today? The goal of modern democracy is not to control uncontrolled monarchy but to

promote public welfare. This change in the purpose of democracy is significant, and It is intended to be a 'necessary thing for the successful experiment of modern democracy'. Democracy is defined in different words. "Democracy is a system of government that revolutionizes the economic and social life of the people in a bloodless way." Democracy thrives in a system of government that allows the ruling party to make fundamental changes in the social and economic spheres, and in which the people do not follow the wrong path. This is the real test of democracy. That is the best test. When you evaluate a substance, it is important to put it to the test. This definition of democracy is used as a criterion and is used here as a criterion. You have to find out the reasons for the failure of democracy by studying the history of the country where democracy was experimented with, and you have to make the right assumptions. 2) The first essential thing for democracy to be successful is that there should be no inequality in the society. The oppressed class should not be in the society. The class that has all the rights and the centralization of power should not have such a division on the other side. Such inequality, such an unjust division and the social structure based on it are the seeds of a violent revolution, and then it becomes impossible for 'democracy' to modify it. In his speech in Gettysburg, Lincoln was adamant that a house divided against itself could not stand. His words, "hours divided against itself cannot stand," People are not fully aware of the meaning of their pronouncement, that is, he spoke of the conflict between the southern and northern states of America. When he said, "A divided house cannot last," he meant, "If you stand against the south, you will not stand together against a foreign enemy." But his words seem to have a deeper and more important meaning. The gap between the class and the class struggle is one of the biggest obstacles to the success of democracy. That is the true meaning of his words. The reason is obvious. What happens in a democracy? In a democracy, the victims, the lower class people, the people who have been deprived of their rights, the people who have become the bearers and they have taken all the rights to themselves. Such people both have the same right to vote. The privileged class is, in most cases, less numerous than the privileged class. And since we accept the principle of 'majority' in decision-making, if this educated class does not relinquish its privileged rights happily and cleanly. Then the gap between them and the

lower classes will widen, which will lead to the destruction of democracy and the birth of a better state system. And so it can be said without hesitation that a study of the history of democracy in different parts of the world will show that the cause of the failure of democracy is social inequality, the inequality that exists between classes.

The direction of the world in general: Many people have a misconception that the United Nations determines the direction. Because the direction of the world is decided by two or four thinkers. They convey their views to others and then many countries pick up their views and it becomes the idea of the United Nations. Some think that global economic policies go hand in hand with cities like New York, London, Frankfurt, Shanghai, Singapore. Some people think that the world is ruled by capitals like Washington, London and Beijing. But this is all half-truth. The direction of the world is determined by some secret meetings and those meetings take place in small villages. In political or economic capitals, policies are drawn up in these secret meetings and gradually all the people in the country are living their lives according to these policies.

2) 'The second thing that is necessary for the success of democracy is the existence of the Opposition! There are many people who speak out against the party system in this regard not only in this country but also in England. Those who are against the party system and consequently those who do not feel the need for an opposition party. Democracy should not be fully understood. What is democracy? Democracy can be called control over power. Democracy is the exact opposite of traditional power and feudalism (Sanatanshahi). Democracy means the control of the unlimited power of the ruling party. There is no room for control in autocracy. Once elected, the king rules by his 'innate and divine' authority. Every five years he has to go to his subjects and say, 'Why, I'm a good man, aren't I? Do you like my administration for the last five years? If so, will you re-elect me as king? No one has control over the king's power. So the people in power have to move forward every five years.. And whether they deserve to be in power, whether they are capable of caring for and protecting the people, They have to get the people to vote on these questions.. This is called control over power. This five-year control over the use of uncontrolled power in the medium term before a referendum is held only once every five years does not lead to

real democracy. In a democracy, people's control over the monarchy should not only be, but it should be immediate and continuous. In the Lok Sabha, there have to be people who are obstructing and challenging the government. From this discussion you will see that no one has the right to have extra power, but the government should hold a referendum and the people challenging it should be in the House. You will know the importance of the opposition from this. Due to the existence of the Opposition, there is a system to check the policies of the ruling government . The ruling party has to constantly address the doubts of the people. Unfortunately most of the newspapers in our country, say for government advertising revenue or for some other reason, give more importance to the government party. Opposition parties do not give publicity. What will they get from the opposition? They get advertising money from the government . These newspapers publish replies to speeches made by members of the ruling party. Speeches made by members of the opposition are printed on the last page, somewhere in the corner. And that is why democracy needs an opposition to succeed. In England, not only is the opposition recognized, but the leader of the opposition is paid to run his party. He is provided with the entourage of secretary, typist, clerk's office is in the House of Commons. In Canada, too, the Prime Minister is paid the same salary as the Leader of the Opposition. The reason is obvious. Is the government going the wrong way in both these countries? Those people feel the need to tell this. They feel that this work should be done uninterruptedly and consistently, and that is why they are ready to spend it for the Opposition. '3) The third thing that is essential for the success of democracy is equality in the legislative and administrative spheres. There is no need to discuss the issue of 'equality in law' further. Of course, in implementing this principle, injustice is done in some places. But while governing, equality and foresight have become more important in governance. Many of us may have experienced the so-called 'vashilebaji' in government. You may have seen many cases where the ruling party has ruled in a way that would benefit people. It is a social law that no one can trade a certain thing without a license. Since such a law applies equally to everyone, no one will complain about it. There is no trace of so-called 'vashilebaji' in it. Let's go further and scrutinize the implementation of that law. Suppose various people go

to government officials or ministers to ask for permits under the Act, and in such a case, if the Minister starts making decisions based on the caste of the aspirants, then it will be so-called 'vashilebaji' and there will be no equality in governance. Of course, this is a small case of licensing, and it affects a small number of people. But what will happen if the same so-called 'vashilebaji' penetrates deeper into the government? Suppose a party member is required by law to sue, there is ample evidence available to government officials, so if a party leader in that department goes to the district officer, he starts talking about dismissing the case, and says, 'Look, if you haven't done so much for us, I'll tell the minister and get you transferred'. Imagine how unjust and confusing it would be for the government to do this! In the United States, there used to be a system of governance called the 'spoils system'. When the new party came to power, it fired all the servants, including the clerks and soldiers appointed by the previous government, and appointed people who helped their party in the elections. Because of this, the United States has never had a good system for many years. Later, when America was convinced that this method was not conducive to democracy, they rejected it. In order to keep the government in England spotless, impartial and free from politics, the people have divided the jobs into political and civic jobs. Citizen jobs are permanent. The bureaucrats run the government no matter which party comes and the cabinet does not interfere in their work. This is the method they used when they were British in our country. Every viceroy has some street or club named after him in Delhi. Only Lord Linlithgow did not give his name to many places or streets. It is not possible for any secretary today to speak against the opinion of the ministry. The reason is obvious. In British imports, we had made a rule like in Great Britain, that the government should not interfere in the affairs of the government, the job of the government is to decide the policy, not to interfere or be biased is a fundamental issue and we are moving away from it today, we are abandoning it. The fourth thing that is necessary for the success of democracy is adherence to the constitutional policy.

Many people seem overly enthusiastic about their constitution. For those who want to eradicate the current Indian constitution, at least for the sake of rectifying it, One thing we must keep in mind is that our present constitution is a mere skeleton of legal provisions

and principles. In England this constitutional policy is called constitutional signal. When the thirteen constituent states revolted in the United States, George Washington was control of the United States. He was the leader of the United States. This statement made the American people of that time think that he was the real God. George Washington was elected the first president of the United States after the incident. At the end of his presidency, he refused to run for a second term. Undoubtedly, even if George Washington had stood for the presidency ten times , it would not have had a rival and the people would have elected him with great joy and unanimity. But he was not ready to stand a second time. When asked the reason, he said, "My dear compatriots, you seem to have forgotten the purpose for which you made this incident." We did not want a dynastic monarchy, a dynastic king or a dictator. That's why you made this incident, you have been released for this very purpose and you have severed ties with the English king. So what will happen to your principal if you worship me and make me president for years? By establishing me in the place of the English king, can you say that your revolt against the power of the English king was justified? Also with what mouth can you say? Because of your love and faith in us, if you urge me to stand up for the second time, I will have to do my duty not to fall prey to this sentimentality, as the originator of the philosophy of the hereditary power, However, for the sake of the people, he had to become the president for the second time. When the people went to persuade him a third time, he rebuked them severely.

In the next few years, the fifth industrial revolution in the world will begin to see the expected success. This is likely to change the picture of the world. On the other hand, there are fears of many world wars and the destruction of the entire human culture. Both of these events will happen in the next thirty to forty years, that is, in the lives of you or your children. This situation is not far off. The reins of the white and black horse have been pulled. Are you aware of it? Are you ready for that? Where is your attention? What is the scene in India today? Linguistic, provincialism, racism and other emotional issues are becoming the focus of elections today. Due to caste differences, Hindu society became more and more fragmented. its power was weakened. Due to this, the Hindu community had to bow down many times in the last twelve hundred years before the Muslim invasion.

This was seen by the thinkers in the Hindu society but Chaturvarna and Jatibheda are created by God and they are the holy indestructible and the basis of Dharma, so these thinking Hindus did not dare to rise up against it. However, the courage faded. That is why the days of capitalism came many times in India and finally on August 15, 1947 the Muslims divided India into two parts on the strength of population by converting crores of untouchables to Islam in the last one and a half thousand years. Even so, the Hindu Vedas, Chaturvarnya, caste distinctions that make Sanatani were created by God. These societies are clinging to the deadly toxic idea. After Babasaheb's announcement of conversion, in the untouchable society, alternatively in the golden Hindu society, which became a huge movement, it became clear that the majority of golden Hindus were not ready to give up the above idea. The second scene seen in this movement is that Hindu society is swaying in the movement like a ship without ships sailor and canoes. But it is not completely submerged. Conservative Hindus take advantage of this situation by claiming that their leadership is created by God. And Christian and Islamic missionaries make secret or open attempts to lure the untouchables into their fold, as long as the golden Hindus remain victims of this idea, this terrible situation will remain in the Hindu society!

The preamble of the Indian Constitution as follows: We, the people of India, pledge that India will remain an independent, sovereign, democratic nation and that all citizens of India will enjoy social, economic and political justice, freedom of thought, speech and religion, social dignity and individual dignity. And strive for national unity.

Achieving the goals and objectives of these subdivisions of the Indian Constitution. All Indians will get equal justice. Not only that, but equal justice is the right of every Indian and the party will fight to bring it where there is no equality and where it is denied. we will fight to implement. Everyone's happiness will be considered as the focal point and everyone will have equal opportunity to strive for their existence. Government is the tool to be used to achieve this. The party believes that every citizen should have religious, economic and political freedom by protecting the rights of other countries and the necessary rights of the governing body. This party will recognize that every Indian citizen has the right to equal opportunity. Of course, the party will adopt the principle of giving

priority to those who have never had a chance for self-improvement. This party will continue to make the government aware of the duty of the governing body to free every person from the needs and fears of life. This party will insist on the establishment of independence, equality and brotherhood and will put an end to the exploitation and oppression of one man by another, from one class to another, or from one nation to another. The party will continue to believe that the parliamentary system of government is the best form of government for the benefit of both the individual and the society. It is desirable to have a social environment in which moral values are maintained. This environment will not allow undesirable tendencies to enter politics. Such an environment is conducive to democracy. This environment is not in our country, nor in Indian society, it is a difficult task to survive in such an environment of our democracy!

This environment needs something nutritious. That is, the 'public opinion' is the power to know that things like justice, injustice, sin-virtue, etc. have a very bad effect on the social power. It is a matter of great fortune for the society and the country to have this awareness in all citizens and to act accordingly. There is a law in England that if a man from the 'Jewish' tribe dies, all his estate goes to the king. The situation that the Jewish children had no right to this estate persisted for many days in England. Because the majority of Christian citizens like it. And since the king gets more money and land, he also accepted this law. When the Jews started a movement against this law, they had to face the persecution of Christians and the king. Later in England some people moved to present good ideas and they inculcated their thoughts in the society about the general thinking power in the society. It is the duty of every human being to give active support to any person of any religion, party or group who is struggling for its destruction. Then it doesn't matter if the person has nothing to do with that injustice. When this ideology overwhelmed the English people, they supported the Jewish movement, and then soon the anti-Jewish law was destroyed by Parliament. In South America, black people have been treating black Indians like animals by imposing many unjust laws. When the Hindi people started a movement against this injustice, Ray Scott, a self-righteous person, started working in the movement on behalf of the Hindi people. Recently, many sets of caste-based youth groups

have been arguing with the white people in favor of the Hindi people. The influence of all this public opinion has been doing injustice to the untouchables for thousands of years. Whenever the Scheduled Caste Federation started a movement against it, it had to endure insults and protests from the majority of Hindus. Supporters of Hindus can be counted on their fingers, why is that so? Because there is no public thinking power in Hindu society. The untouchables are considered to be untouchables and they have to bear the guilt, persecution and harm. The act of the persecutors should be considered as a virtue.(Article 17) That crime should be punished. To make such a provision, the Constitution Amendment Bill (Untouchability Offenses Act) 1954 was introduced by the Home Minister in the Rajya Sabha on 12 September 1954. On that, he proved the need for the bill by speaking at the September 16 meeting. If untouchability is removed, Brahmin and non-Brahmins will get married and there will be a lot of corruption in the society. There are people in the Congress who have such views, and their views should be enforced. then Home Minister Dr. P.C. Mitra said that Mahatma Gandhi was against so-called Roti-Beti dealings.

In India today, linguistics, provincialism, casteism and other emotional issues are becoming extraordinarily sharp. We are spending our time and energy in Marathi-Bihari, Hindu-Muslim, Marathi-North Indian debate. Cinematographers' birthdays, good wishes for leaders, sponsored events, cricket matches, foreign cheerleaders, statues of leaders are serious issues for us. If a terrorist attack kills a wealthy congregation in the Taj Oberoi, we open our eyes for a few days and light candles. If a scientist of Indian descent succeeds in foreign country, what is your relationship or identity with him?It tries to flatter others. All this should be avoided. The world is moving fast. If you want to get to this level of speed, you have to put in the effort, but you also have to be able to decide which topics to prioritize.

Talking about art criticism today is like talking about world peace in a war-torn world. Both peace and criticism are lost somewhere. The sense of security has been lost since 1990. This sentiment, which persisted after World War I and the Russian Revolution, was shattered by the Great Depression and Hitlerism. The lives of the people of this period

were in danger and their value system could be destroyed at any moment. Neutrality was not easily achieved in such a situation. Socialism has not been able to replace capitalism. The well-planned centralized society that has emerged today is not even capitalist in the full sense. And not even democracy. The formulas of this system are managers, technicians, bureaucrats and military officers. In the future, this class will take over political and economic power by crushing the opposition of the workers. Bringing control over private property will not establish collective ownership in the true sense. These societies will be made up of giant nations instead of small nations. They will not be able to defeat each other decisively in the struggle between these superpowers for supremacy over other parts of the world. The multi-layered internal structure of these nations will have a handful of meritorious at the top and a majority semi-slavery at the bottom. In human society, the ruling class, which has a handful of numbers based on force and lies, runs the oligarchy. The replacement of one ruling class with another is the essence of all historical change. Dreams of democracy, independence, equality, fraternity, revolutionary movement and ideal state system or classless society all help the ruling class to hide its political ambitions. Power can sometimes be achieved without violence. But to sustain it, one has to rely on lies and gossip. Because we are the tool of a handful of power aspirations. In order to get help without letting the Bahujans know, they need to show the dream of human brotherhood. But when the new ruling class fully establishes itself, it places the Bahujans as subordinate servants.

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