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The concept of human rights is as old as Political Philosophy. It emerged globally because man knowingly or unknowingly, has undergone to atrocities, exploitation, and discrimination at all spheres of life. The end of the second world war and growing awareness of the horrors of the Holocaust the government and civil society, reflection and activity that culminated in the United Nations General Assembly for adopting the *Universal Declaration of Human Rights on 10 December 1948*, Thus, 10 December is celebrated as *International Human Rights Day*. From this day onwards human rights had a permanent place on national as well as international agenda. The UDHR contains 30 Articles and apart from its one preamble.

The Universal Declaration of Human Rights in 1948 enforced the two International covenants on Human Rights along with the *Optional Protocols to the International covenants on civil and Political rights (ICCPR) and International covenant of Economic, Social and cultural Rights (ICESCR) in 1966*. Mark the turning point in the international instruments. They constitute a code of Human Rights which set an international standard for the protection and promotion of human and are of Universally concern cutting across all ideological, political, anthropological and cultural boundaries.

While speaking about the rights we have to consider duties also. No one shall performs his duty unless others respect his rights. We perform our duty towards each other and get out right in return. The Interdependence of rights and duties are also evident in the sphere of relations between different sections of society. When one section insists on its rights, disregarding its duty towards others, it results in conflict and tension in society. If people could be trained to think in terms of their duties their rights would be automatically secured and all tension will eventually disappear. Focus on rights and duties correspond to inculcation towards politics

and ethics respectively. In politics we are moved by the idea of our rights and claims against others. In ethics we are moved by the sense of our duty and responsibility towards others. Pursuit of politics gives rise to conflict and tension, pursuit of ethics brings peace and harmony. If our politics could be founded on ethics, all our conflicts would be resolved peacefully and effectively.

The idea of Human Rights rooted in the western Greek philosophers' thought and in the philosophical concept of 'Natural Law' and 'Natural Rights'. A few Greek and Roman philosophers recognized the idea of natural rights. According to Roman Jurist Utopian society natural law was that which nature and the state assured to all human beings. Plato was one of the earliest writers to advocate a universal standard of ethical conduct. It means the foreigners were required to be treated in the same way as one deals with their countryman. People were to work for a common Good. Aristotle in his book "*Nicomachean Ethics*" expounds argument in support to the existence of a natural moral order. This natural order ought to provide the basis for all truly rational systems of justice. Cicero, a Roman statesman laid down the foundations of natural law and human rights in his work *The Law*. Cicero believed that there should be universal human rights laws that would transcend customary and civil laws. Stoics employ the ethical concept of natural law to refer to a higher order of law that corresponded to nature and which was to serve as a standard for the laws of civil society and government.

St. Thomas Aquinas rooted this 'natural law' in a Divine law which was revealed to man which is discoverable by man through his God-given right reason. The city state of Greece gave equal freedom of speech, equality before law, right to vote, right to life, right to be elected to public office, rights to trade and the right to access to justice to their citizens, similar rights were secured to the Roman by the "jus civil" of Roman Law. Thus, the origins of the concept of human rights are founded in the Greece Roman law doctrines of stoicism. Again Human Rights has flourished by the philosophers in the seventeenth and eighteenth century such as Hobbes, John Locke and Rousseau. They advocated the "natural law" and natural rights. Hobbes was a staunch supporter and believer of individual freedom and equality of men. According to him while living in the state of nature, men were absolutely free and equal to each other. Locke's theory was that, in the original state man was governed by the law of nature, but for the sake of safety, he joined a political society by means of social and contract theory for the mutual preservation

of life, liberty and property. Locke's propounded the philosophy of social contract and in his philosophy, he stressed on the natural rights. By emphasizing the natural rights the sole justification of the state was to guarantee the natural rights of freedom and equality. According to Rousseau there was natural rights in as much as they inhered in man in the "State of nature". In 18th Century Kant's moral philosophy remain highly prominent in contemporary philosophical justification of human rights. Foremost amongst these are the ideals of equality and the moral autonomy of rational human beings. Kant provides a formulation of fundamental moral principles that, through exceeding formal and abstract rights are based upon the twin ideals of equality and moral autonomy. Human rights are rights we give to ourselves as autonomous and formally equal beings. For Kant, any such rights originate in the formal properties of human reason, and not the will of some super human being.

The term human rights came late in the vocabulary of mankind. It was first used by Thomas Paine in the English translation of the French Declaration of the Right of man and citizen. Which focused on individual Rights. And after the United Nations Universal Declaration of Human Rights (1948). Human Rights dimension has expanded to women's Rights, Child Rights, Dalits Rights, environmental Rights etc. The Doctrine of human rights rests upon fundamental philosophical claims that exists on rationally identifiable moral order an order, whose legitimacy precedes, contingent, social and historical conditions and applies to all human beings everywhere and at all times.

The concept of individual rights continued to resound throughout 19th century exemplified by Mary Wollstonecraft's "*Vindication of the Rights of women*". In which she focus on women Rights typically on male-biased conception and false generalization and *gender issues* John stuart Mill in his *the subjection of women* sought to demonstrate that woman were in no inferior to men in their talent and pleaded to give them full *legal and political rights*.

The Golden Rule, or the *ethic of reciprocity* states that one must do unto others as one would be treated themselves; the principle being that reciprocal recognition and respect of rights ensures that one's own rights will be protected. This principle can be found in all the world's major religions in only slightly differing forms, and

was enshrined in the "Declaration Toward a Global Ethic" by the Parliament of the World's Religions in 1993.

The philosopher John Finnis argues that human rights are justifiable on the grounds of their instrumental value in creating the necessary conditions for human well-being. Interest theories highlight the duty to respect the rights of other individuals on grounds of self-interest:

Human rights law, applied to a State's own citizens serves the interest of states, by, for example, minimizing the risk of violent resistance and protest and by keeping the level of dissatisfaction with the government manageable.

According to Barrister Dr Mohammed Yeasin Khan: The only way '(a) to make the world terrorism and war free and also free from hunger, poverty, discrimination and exploitation; (b) to establish rule of law and economic, political and social justice; and (c) to confirm freedom of man, peace and development worldwide' is protection and promotion human rights as 'Ipso Facto Legal Rights' and the unity of the world community in one and single theory of 'man for man' correlative, interdependent and 'one to one-cum-one for other' approach, namely, the 'Man for Man Theory' approach of world peace.

CONCLUSION : Thus, the Philosophical idea of human rights depends on the western philosophers thoughts. The philosophy of human rights addresses questions about the existence, content, nature, universality, justification, and legal status of human rights. The strong claims often made on behalf of human rights (for example, that they are universal, inalienable, or exist independently of legal enactment as justified moral norms) have frequently provoked sceptical doubts and countering philosophical defences.