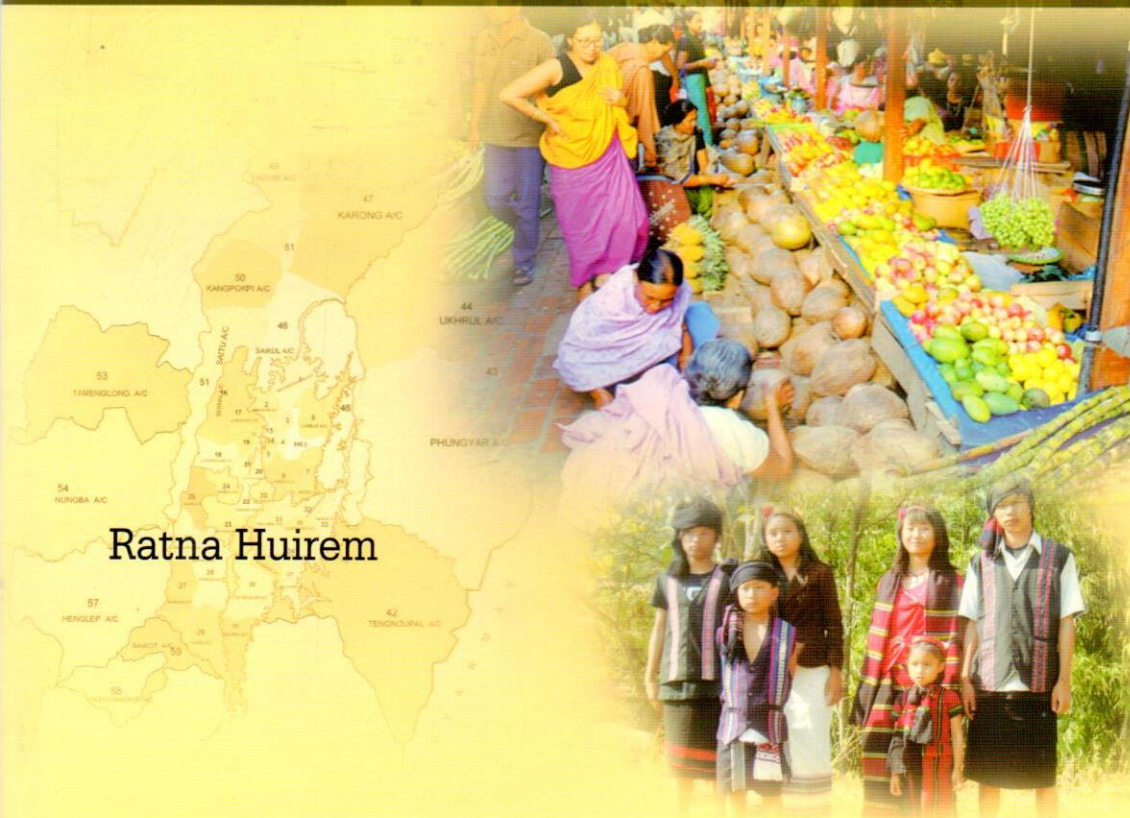


The Development and Human Rights Paradigm in Manipur



Ratna Huirem

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I

Understanding and Conceptualising Human Rights

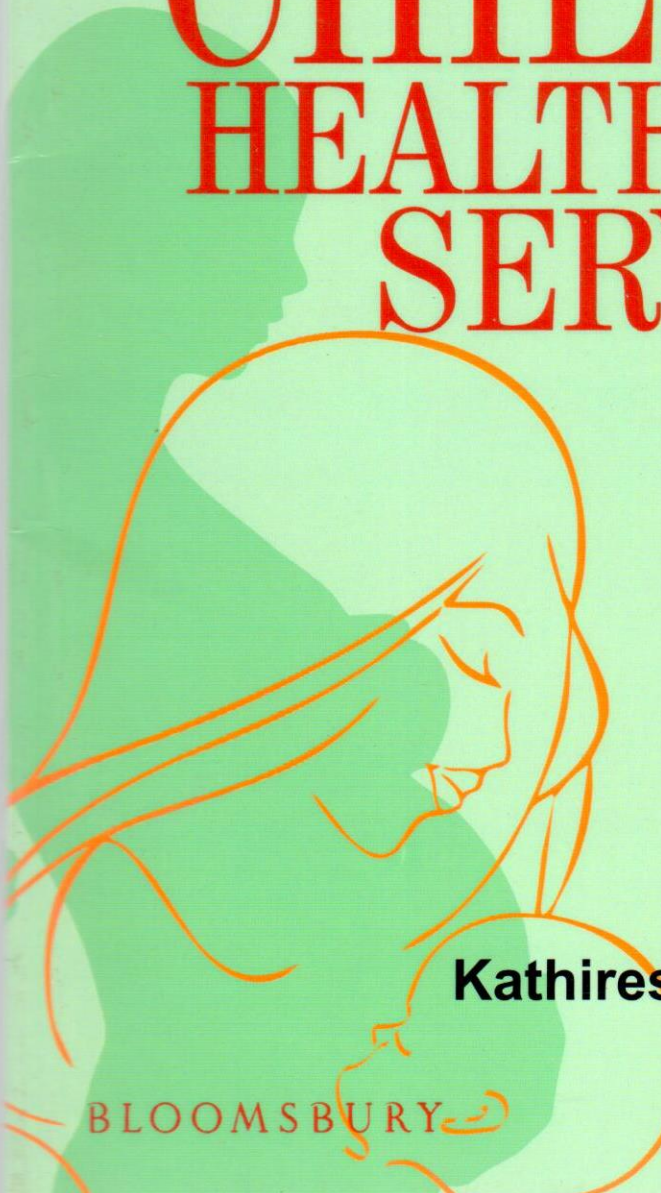
In order to understand the subject being studied, it is essential to familiarize oneself with all facets of rights. This chapter examines HR in the context of Political Economics, Philosophical, Psychological and Sociological theories that strengthen Social Work theory and practice in its entirety.

To give precision to the study, a working definition of human rights has been outlined. 'Human Rights are those rights which a person must rightfully have access to and also be ensured of them at all times. They should be commensurate to human dignity. A right to livelihood, social and economic justice, economic equality, adequate standards of education, are essential for such an assurance.' They are however only necessary but not sufficient conditions for a person to enjoy Human Rights.

THEORIES OF HUMAN RIGHTS

Justice Theories

Justice theorists focus primarily on three areas: (1) Retributive justice, which considers appropriate penalty or punishment for wrongful acts; (2) Compensatory justice, which state that the injured parties be redressed or remunerated; (3) Distributive justice, which states just ways to distribute benefits and burdens within a society. In each of these areas, justice theories explain the rights to retribution, the right to compensation, and the right to a just distribution of benefits and burdens. For this study, the emphasis is on *distributive justice*, as it is this theory that has gained acknowledgement and momentum in the developmental context. I also refer specifically to human rights in the context of acts of men and not acts of nature.



REPRODUCTIVE AND CHILD HEALTHCARE SERVICES

Examining its
Utilisation in
Northeast India

**Kathiresan Loganathan
Ratna Huiem**

BLOOMSBURY



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Introduction

I

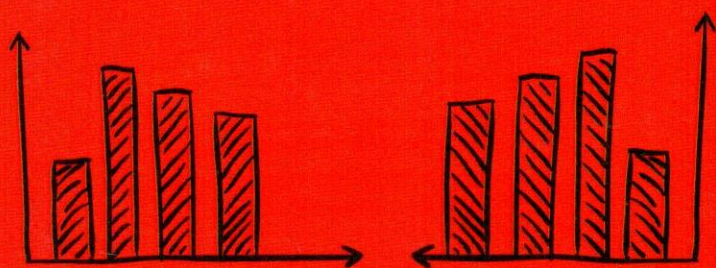
BACKGROUND OF THE STUDY

The Central Intelligence Agency (CIA) World Factbook (CIA, 2014) reports Infant Mortality Rate (IMR) in India at 43.19, while its neighbour China records it at 14.79. Both are developing nations. This contrasting figure should be adequate to serve as a wake-up call to our nation. If we compare the same figure with those of the two most developed nations, namely, United Kingdom and the United States, which records these figures at 4.44 and 6.17 respectively, it should shake our very core. In addition to this, in 2010, the above source records the Maternal Mortality Rate (MMR) at 200 in India, 37 in China, 12 in the U.K. and 21 in the U.S.

Looking at the All India picture, as per the Sample Registration System (SRS) Report, 2011, advanced states like Delhi and Tamil Nadu record IMRs at 28 and 22. The same Report notes IMRs for the north-eastern states of Assam, Manipur, Meghalaya and Sikkim at 55, 11, 52, and 26 respectively. Regarding MMR, SRS 2007-09 notes these figures at 97 for Tamil Nadu and 390 for Assam. It is unavailable for Delhi as well as the other three states as on September 30, 2012.

It is in the backdrop of these very disturbing figures in India in general, and in the Northeast in particular, that this study was conceptualised. It is to be appreciated that reproductive health does not affect women alone; it is a family health and social issue as well. The International Conference on Population and Development, Programme of Action, 1994, had aptly defined Reproductive health as, 'a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity, in all matters relating to the reproductive system and its functions and processes.'

STRUCTURAL INEQUALITY



Modern Avatars of
Exclusion and
Discrimination



EDITOR
SIVASANKAR V

BLOOMSBURY PRIME



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Ethnicity, Identity and Social Exclusion in Northeast India

RATNA HUIREM¹

INTRODUCTION

Northeast India, that labyrinthine entity of the Indian Union is a complex amalgam of multiple ethnicities and identities. Its social, political and cultural dominance by the significant 'other' has perpetuated manifold afflictions in various forms resulting in ideologies like distributive justice being reduced to a simple notion in the northeast societal lexicon. Ethnic based hierarchies in Indian society have resulted in a covert variety of social stratification. Unequal resource mobilisation and consequent poor social and cultural capital formation in the northeast have further pushed them out of the bigger league of Indian society. The 'Social' affects the 'Economic' only too strongly because poor social capital formation with its accompanying maladies of dubious educational attainment and employability continue to persist in this region. Implicit categorising done on the lines of ethnicity and the inevitable identity one wears owing to it worsen the matter. New studies denouncing ethnicity and identity based discourses of the northeast, claiming it to be serving as springboards for further alienation need to be re-contextualised and re-examined as lived experiences suggest otherwise. The line dividing social isolation and social exclusion indeed is blurry. Suitable positive discrimination in recognition of the need to usher in positive social change and reverse the tide of social exclusion that has been happening over time still remains a worthy option.

This paper therefore tries to look at how the colonial history of India within which the history of the Northeast (NE) is embedded influences

¹ Assistant Professor, Department of Social Work, Assam University, Silchar



Contemporary Social Development Paradigms

A. Thomas William

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Education as a Human Right: A Prerogative for Social Inclusion in Manipur

Ratna Huirem

relative deprivation exists when the values to which people collectively aspire are unrealizable and selfishly enjoyed by others around them - under the conditions of life that prevail.

-Ted Robert Gurr

ABSTRACT

Education throws open a plethora of opportunities as it enables one to develop one's potentials and channelize them towards substantial objectives in life. The youth, if armed with meaningful education can mainstream themselves and act as effective agents of social change, and thus participate actively in the development process. Therefore, educational institutions must play a significant role in shaping their ideologies and their contribution towards society. This forms the crux of socially inclusive human development. The basic premise of this paper therefore is that provisions for imparting meaningful and qualitative education are a must for inclusive social development. Jeremy Bentham had rightly argued that for every set of rights there is a corresponding set of obligations. Striking the correct equilibrium between these two will poise society towards development.

INTRODUCTION

Education which is often assumed to be a birthright in several households especially among the *de la crème* of society is not necessarily being received or even perceived so in many less fortunate households in India, particularly in the less developed regions. The 'right to development' was adopted by the UN General Assembly resolution 41/128 of 4 December 1986, which states that it recognizes "that development is a comprehensive economic, social, cultural and political process, which aims at the constant improvement of the well-being of the entire population and of all individuals on the basis of their active, free and meaningful participation in development and in the fair distribution of benefits resulting therefrom."