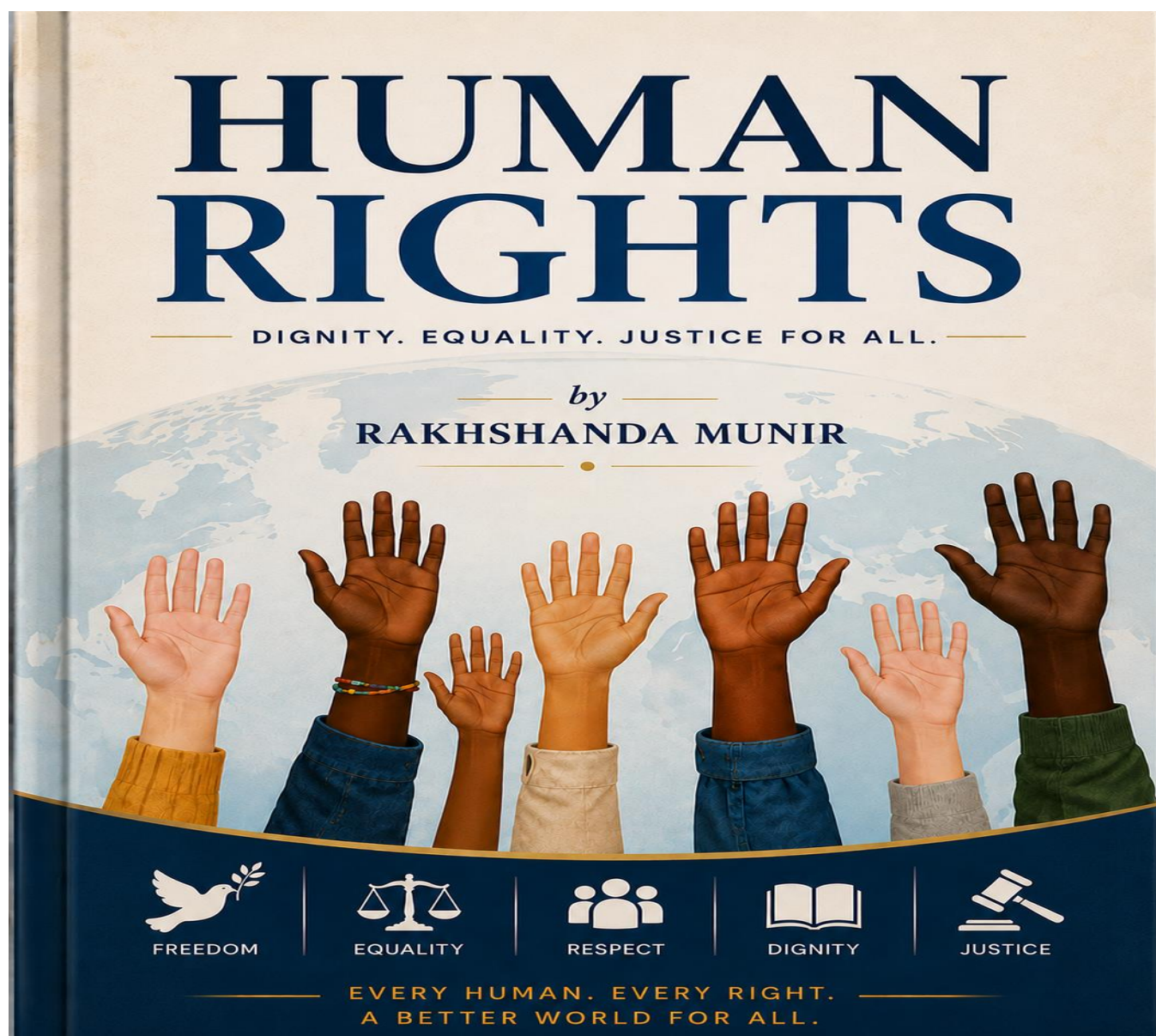


Human Rights



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Dedication

In the first place, this book is dedicated to my parents & to all my teachers.

Secondly, the book is dedicated to all the human rights activists who have dedicated their lives to the welfare of humanity.

Abstract

Human rights are the fundamental rights and freedoms inherent to all individuals, forming the foundation of justice, equality, and dignity in society. They represent the basic standards necessary for individuals to live with respect, security, and opportunity, regardless of differences such as race, gender, religion, or nationality. Over time, the concept of human rights has evolved into a universal framework aimed at protecting individuals from injustice, discrimination, and abuse. In modern society, human rights play a crucial role in promoting social harmony, democratic values, and sustainable development. They guide the relationship between individuals and institutions, ensuring accountability, fairness, and the protection of vulnerable groups. The recognition and implementation of human rights are essential for building peaceful societies and fostering mutual respect among people. This work emphasizes the significance of awareness, education, and collective responsibility in safeguarding human rights. It highlights the need for continuous efforts at both individual and institutional levels to uphold these rights and ensure their protection for present and future generations.

Keywords: Human Rights, Fundamental Freedoms, Equality, Justice, Dignity, Social Justice, Human Development, Rights Protection, Ethical Values, Democracy

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PREFACE

Human beings are the most beautiful creation of Allah Almighty. By birth, all humans are granted certain rights which may be also known as the divine rights. Besides this ,the book analyses the rights of children, parents and teachers. The book crosses the boundaries and sheds light on territories that are forcefully annexed by other states.

This book highlights the things documented on papers and what is the reality.

Chapter 1

Meaning, Definition, Characteristics and Types of Human Rights

The term human rights have gained popularity among different factions and organizations of the world because we enjoy these rights as humans. These are rights that are enjoyed by all individuals dwelling in different regions of the world; irrespective of caste, color, or creed. The fundamental rights from the right to life, right to expression, right to vote, right to property, right to education, and right to health. (1)

1.1 Definition

Rights that are delegated to all human beings as a citizen of a state or a member of the world community are called Human Rights. (2)

1.2 Origin Of Human Rights

Human rights have long been originated in the land of India, China and, United Babylon. These laws made a valuable contribution towards Greek and Rome which are central to Buddhist, Christian, Hindus, Islamic and Jewish teachings. Ethical values, justice, and human dignity were adopted long time before to develop different societies. The concepts of justice have also been implemented in Australia and other societies where such laws were unscripted by Aboriginal and Torres Strait Islander people.

Human Rights were discovered in the Greko-Roman natural laws of Stoicism which declared that human conduct should be judged according to PRESENT-DAY laws of nature in the Jus Gentium (laws of nation) were upgraded beyond the rights of Roman citizenship.

In 1215 the English people forced the King of England to sign Magna Carta. Magna Carta a Latin word that means the great charter. The Magna Carta was the first document that limited the powers of the King.

It was during the 17th Century when Hugo Grotius and Thomas Aquinas were able to spread awareness regarding natural rights or human rights among people.

The American Declaration of Independence (1776) was based on the understanding that certain rights, such as 'life, liberty and the pursuit of happiness are fundamental to all people. Similarly, the French Declaration of the Rights of Man and the Citizen (1789) challenged the authority of the aristocracy and recognized the 'liberty, equality, and fraternity of individuals. These values were also echoed in the United States of Rights (1791), which recognized the freedom of speech, religion, and the press, as well as the right to 'peaceable' assembly, private property, and a fair trial.

During the 17th and 18th Centuries Benedict De Spinoza, Francis Bacon and Gottfried Leibniz stressed on the importance of Human Rights. Later on, John Locke, Montesquieu, and Jean Jacques Rousseau highlighted the necessity of accepting human rights through their theories. (3)



1.2.1 Civil And Political Rights (First Generation Rights)

Civil rights which are also known as non-political rights (4) and political rights began to emerge during the seventeenth and eighteenth centuries. Civil rights include: the right to property, marriage, and protection by law, access to judiciary, freedom of contract, etc. The category of political rights consists of all the rights delegated to citizens which may allow them to participate in the administrative matters of the country directly or indirectly. (5) These rights when granted to allow them unity to move freely, express their views opinions without fear, protecting the individual against the violation of the state and become a part of the political system by voting whenever the elections are conducted in a country. These are enclosed in the International Covenant on Political and Civil Rights and in the European Convention for Protection of Human Rights and Fundamental Freedom.

During the Cold War, the countries of the Soviet bloc were severely criticized for their disregard of civil and political rights. These countries responded by criticizing the western democracies, in turn, for ignoring key social and economic rights, which we shall look at next. There was at least an element of truth in both criticisms. It also illustrates how human rights are prone to political abuse.

"States and the international community as a whole continue to tolerate all too often breaches of economic, social and cultural rights which, if they occurred about civil and political rights, would provoke expressions of horror and outrage and would lead to concerted calls for immediate remedial action."

1.2.2 Social, Economic And Cultural Rights (Second Generation Rights)

These rights concern how people live and work together and the necessities of life. They are based on the ideas of equality and guaranteed access to essential social and economic goods, services, and opportunities. They became increasingly a subject of international recognition with the effects of early industrialization and the rise of a working-class. These led to new demands and new ideas about the meaning of a life of dignity. People realized that human dignity required more than the minimal lack of interference from the state as proposed by civil and political rights. Social, economic, and cultural rights are outlined in the International Covenant on

Economic, Social and Cultural Rights (ICESCR) and also in the European Social Charter of the Council of Europe.

- Social rights are those that are necessary for full participation in the life of society. . They include at least the right to education and the right to found and maintain a family but also many of the rights often regarded as 'civil' rights: for example, the rights to recreation, health care, privacy and freedom from discrimination.
- Economic rights are normally thought to include the right to work, to an adequate standard of living, to housing and the right to a pension if you are old or disabled. The economic rights reflect the fact that a certain minimal level of material security is necessary for human dignity, and also the fact that, for example, a lack of meaningful employment or housing can be psychologically demeaning...
- Cultural Rights refer to a community's cultural "way of life" and are often given less attention than many of the other types of rights. They include the right to participate freely in the cultural life of the community and, possibly, also the right to education. However, many other rights, not officially classed as "cultural" will be essential for minority communities within a society to preserve their distinctive culture: for example, the right to non-discrimination and equal protection of the law.

1.2.3 Solidarity Rights (Third Generations)

The list of internationally recognized human rights has not remained constant. Although none of the rights listed in the UDHR has been brought into serious question in over 60 years of its existence, new treaties and documents have clarified and further developed some of the basic concepts that were laid down in that original document.

These additions have been a result of several factors: they have partly come about as a response to changing ideas about human dignity, and partly as a result of new threats and opportunities emerging. In the case of the specific new category of rights that have been proposed as third-generation rights, these have been the consequence of a deeper understanding of the different types of obstacles that may stand in the way of realizing the first and second-generation rights.

The idea at the basis of the third generation of rights is that of solidarity; and the rights embrace collective rights of society or peoples, such as the right to sustainable development, to peace, or to a healthy environment. In much of the world, conditions such as extreme poverty, war, ecological and natural disasters have meant that there has been only very limited progress in respect of human rights. For that reason, many people have felt that the recognition of a new category of human rights is necessary: these rights would ensure the appropriate conditions for societies, particularly in the developing world, to be able to provide the first and second-generation rights that have already been recognized.

The specific rights that are most commonly included within the category of third generation rights are the development rights, to peace, to a healthy environment, to share in the exploitation of the common heritage of mankind, to communication and humanitarian assistance.

There has, however, been some debate concerning this category of rights. Some experts object to

the idea of these rights because they are 'collective rights', in the sense of being held by communities or even whole states. They argue that human rights can only be held by individuals. The argument is more than merely verbal because some people fear such a change in terminology could provide a "justification" for certain repressive regimes to deny (individual) human rights in the name of these collective human rights; for example, severely curtailing civil rights in order to secure "economic development".

There is another concern what is sometimes expressed: since it is not the state but the international community that is meant to safeguard third generation rights, accountability is impossible to guarantee. Who, or what is supposed to be responsible for making sure that there is peace in the Caucasus or the Middle East, or that the Amazonian rainforest is not destroyed and that appropriate measures are taken against climate change?

Nevertheless, the general agreements won't help to resolve issues of climate change. This area requires special attention from the international community. Some collective rights have already been recognized, in particular under the African Charter on Human and Peoples' Rights and the Declaration on the Rights of Indigenous Peoples. The UDHR itself includes the right to self-determination and a human right to development was codified in a 1986 UN General Assembly Declaration.

The right to development is an inalienable human right by which every human person and all peoples are entitled to participate in, contribute to, and enjoy economic, social, cultural, and political development, in which all human rights and fundamental freedoms can be fully realized. (UN Declaration on the Right to Development).

The 'generations approach' is not the only effort in distinguishing between rights in the light of the proliferation of rights. Some rights can be exempted in times of public emergency; others cannot. Some rights are recognized as being 'jus cogens' which can never be exempted under any condition: examples include the prohibitions against genocide, slavery, and systematic racial discrimination. Some rights are 'absolute' in that they cannot be subject to derogation or limitation in their manifestation, for example, the prohibition on torture. 'Minimum core' obligations have been identified in relation to certain economic and social rights, for example the provision of essential primary health care, basic shelter and education. Others may suggest that collective rights are core, in that they establish a framework of protection within which individual rights can then be realized. There is no clear consensus or single theory on this, and most observers would reinforce the importance of emphasizing the universality, indivisibility and interdependence of rights. (6)(7)

1.3 Environmental Rights

All human beings enjoy different rights which states and organizations tend to grant individuals. Environmental rights are rights which every person should be receiving. Mostly these rights are not given to different individuals. Most people and organizations are involved in the violation of environmental rights. When people or states use nuclear weapons against another state they are causing environmental pollution. A basic environmental human right can be understood as requiring maintenance and restoration of an environment that is safe for human life and health. Many countries have environmental rights of this sort in their constitutional bills of rights (Hayward 2005) and the European Union's Bill of Rights, the Charter of Fundamental Rights of

the European Union, includes in Article 37 an environmental protection norm: “*A high level of environmental protection and the improvement of the quality of the environment must be integrated into the policies of the Union and ensured in accordance by the principle of sustainable development.*” (8)

A justification for a human right to a safe environment should show that environmental problems pose serious threats to fundamental human interests, values, or norms; that governments may appropriately be burdened with the responsibility of protecting people against these threats; and that most governments actually have the abilities.

Climate change is currently a major environmental threat to many people’s lives and health, and hence it is unsurprising that human rights approaches to climate change have been developed and advocated in recent decades. One approach, advocated by Steve Vanderheiden, accepts the idea of a human right to an environment that is adequate for human life and health and derives from this broad right a more specific right to a stable climate (Vanderheiden 2008). Another approach, advocated by Simon Caney, does not require introducing a new environmental right. It suggests instead that serious action to reduce and mitigate climate change is required by already well-established human rights because severe climate change will violate many people’s rights to life, food, and health (Caney 2010). One could expand this approach by arguing that severe climate change should be reduced and mitigated because it will cause massive human migrations and other crises that will undermine the abilities of many governments to uphold human rights. (9)

1.4 The Advancement In Science

Another area where new rights are being acknowledged is in health and medical science. New scientific discoveries have opened up a number of questions relating to ethics and human rights, in particular in the fields of genetic engineering, and concerning the transplant of organs and tissues. Questions on the very nature of life have had to be addressed as a result of technical advances in each of these fields.

The Council of Europe responded to some of these challenges with a new international treaty: The 1997 Convention for the Protection of Human Rights and Dignity of the Human Being about the Application of Biology and Medicine ("Oviedo Convention"). This convention has been signed by 30 member states of the Council of Europe and ratified by ten. It sets out guidelines for some of the problematic issues raised in the previous section.

Summary of most relevant articles:

- Any form of discrimination against a person on grounds of their genetic heritage is prohibited.
- Predictive genetic tests can be carried out only for health purposes and not, for example, in order to determine the physical characteristics that a child will develop in later life.
- Intervention which aims to modify the human genome may only be undertaken for preventative, diagnostic or therapeutic purposes.
- Medically assisted procreation is not permitted where this is designed to determine a

future child's sex.

- Removal of organs or tissue from a living person for transplantation purposes can be carried out solely for the therapeutic benefit of the recipient.
- Genetic engineering is the method of changing the inherited characteristics of an organism in a predetermined way by altering its genetic material. Progress in this area has led to an intense debate on a number of different ethical and human rights questions; for example, whether the alteration of germ cells should be allowed when this results in a permanent genetic change for the whole organism and subsequent generations; or whether the reproduction of a cloned organism from an individual gene should be allowed in the case of human beings if it is permitted in the case of mice and sheep.

1.5 Advancement Of Biomedical Technology

The progress of biomedical technology has also led to the possibility of transplanting adult and fetal organs or tissues from one body to another. Like genetic engineering, this offers huge potential for improving the quality of some people's lives and even for saving lives - but consider some of the problematic issues that are raised by these advances:

- If a life can be saved or improved by using an organ from a dead body, should this always be attempted? Or do dead bodies also deserve respect?
- How can we ensure that everyone in need has an equal chance of receiving a transplant if there is a limited supply of organs?
- Should there be laws concerning the conservation of organs and tissues?
- Is there a rights approach to genetically modified foods and feeds (GMOs)? If so, what is it? (10)

1.6 Development Of Human Rights

The end of the nineteenth century and beginning of the twentieth century development of all individuals. The system of slavery was abolished during this time period different provisions in the field of education were made during this period and political rights were also granted to individuals.

1.6.1 1800 to World War I

Declaration of the Rights of Man and of the Citizen approved by the National Assembly of France, 26 August 1789

Philosophers such as *Thomas Paine*, *John Stuart Mill* and *Hegel*, expanded on the theme of *universality* during the 18th and 19th centuries. In 1831 *William Lloyd Garrison* wrote in a newspaper called *The Liberator* that he was trying to enlist his readers in "the great cause of human rights" so the term human rights probably came into use some time between Paine's *The Rights of Man* and Garrison's publication. In 1849 a contemporary, *Henry David Thoreau*, wrote about human rights in his treatise *On the Duty of Civil Disobedience* which was later influential

on human rights and civil rights thinkers. United States *Supreme Court Justice David Davis*, in his 1867 opinion for *Ex Parte Milligan*, wrote "By the protection of the law, human rights are secured; withdraw that protection and they are at the mercy of wicked rulers or the clamor of an excited people."

Many groups and movements have managed to achieve profound social change over of the 20th century in the name of human rights. In Western Europe and North America, *labor unions* brought about laws granting workers the right to strike, establishing minimum work conditions and forbidding or regulating *child labor*. The *women's rights* movement succeeded in gaining many women the right to *vote*. *National liberation* movements in many countries succeeded in driving out colonial powers. One of the most influential was *Mahatma Gandhi's* leadership of the *Indian independence movement*. Movements by long-oppressed racial and religious minorities succeeded in many parts of the world, among them the *civil rights movement*, and more recent diverse *identity politics* movements, on behalf of women and minorities in the United States.

The foundation of the *International Committee of the Red Cross*, the 1864 *Lieber Code* and, the first of the *Geneva Conventions* in 1864 laid the foundations of *International humanitarian law*, to be further developed following the two World Wars. (11)

1.6.2 Between World War I and World War II

The *League of Nations* was established in 1919 at the negotiations over the *Treaty of Versailles* following the end of *World War I*. The League's goals included disarmament, preventing war through collective security, settling disputes between countries through negotiation, diplomacy, and improving global welfare. Enshrined in its Charter was a mandate to promote many of the rights which were later included in the Universal Declaration of Human Rights?

The League of Nations had mandates to support many of the former colonies of the Western European colonial powers during their transition from colony to an independent state. (12)

Established as an agency of the League of Nations, and now part of United Nations, the *International Labor Organization* also has a mandate to promote and safeguard certain of the rights later included in the Universal Declaration of Human Rights (UDHR):

The primary goal of the ILO today is to promote opportunities for women and men to obtain decent and productive work, in conditions of freedom, equity, security and human dignity. (13)

1.6.3 Second World War

The Second World War destroyed a large area to a greater extent when the United States of America used the nuclear bomb against Hiroshima and Nagasaki. The attack left the world in a state of devastation. As a result of this attack hundreds and thousands of people lost their lives. Besides this people suffered from various skin diseases and had breathing problems.

1.6.4 After World War II

On the issue of "universal", the declarations did not apply to domestic discrimination or racism. Henry J. Richardson III has argued:

All major governments at the time of drafting the U.N. charter and the Universal declaration did their best to ensure, by all means known to domestic and international law, that these principles had only international application and carried no legal obligation on those governments to be implemented domestically. All tacitly realized that for their discriminated-against minorities to acquire leverage on the basis only of being able to claim enforcement of these wide-reaching rights would create pressures that would be political dynamite.

1.7 Universal Declaration of Human Rights

Eleanor Roosevelt who served the USA as the first lady from 1933 to 1945 declared that the UDHR is not a [*treaty*](#)... In the future, it will prove to be like [*Magna Carta*](#).

The [*Universal Declaration of Human Rights*](#) (UDHR) is a non-binding declaration adopted by the United Nations General Assembly in 1948, partly in response to the events of [*World War II*](#). The UDHR urges member states to promote a several human, economic, and social rights, asserting these rights are part of the "foundation of freedom, justice and peace in the world". The declaration was the first international legal effort to limit the behavior of states and make sure they did their duties to their citizens following the model of the [*rights-duty duality*](#).

The recognition of the inherent dignity and of the equal and [*inalienable rights*](#) of all members of the human family is the foundation of freedom, justice and peace in the world.

— *Preamble to the Universal Declaration of Human Rights, 1948*

The UDHR was framed by members of the Human Rights Commission, with [*Eleanor Roosevelt*](#) as chair, who began to discuss an International Bill of Rights in 1947. The members of the Commission did not immediately agree on the form of such a bill of rights, and whether, or how, it should be enforced. The Commission proceeded to frame the UDHR and accompanying treaties, but the UDHR quickly became the priority. Canadian law professor John Humphrey and French lawyer [*Rene Cassin*](#) were responsible for much of the cross-national research and the structure of the document respectively, where the articles of the declaration were interpretative of the general principle of the preamble. The document was structured by Cassin to include the basic principles of dignity, liberty, equality and brotherhood in the first two articles, followed successively by rights pertaining to individuals; rights of individuals in relation to each other and to groups; spiritual, public and political rights; and economic, social and cultural rights. The final three articles place, according to Cassin, rights in the context of limits, duties and the social and political order in which they are to be realized. Humphrey and Cassin intended the rights in the UDHR to be legally enforceable through some means, as is reflected in the third clause of the preamble:

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law.

— Preamble to the Universal Declaration of Human Rights, 1948

Some of the UDHR was researched and written by a committee of international experts on human rights, including representatives from all continents and all major religions, and drawing on consultation with leaders such as [Mahatma Gandhi](#). The inclusion of both civil and political rights and economic, social and cultural rights was predicated on the assumption that basic human rights are indivisible and that the different types of rights listed are inextricably linked. Though this principle was not opposed by any member states at the time of adoption (the declaration was adopted unanimously, with the abstention of the [Soviet bloc](#), [Apartheid](#) South Africa, and [Saudi Arabia](#)), this principle was later subject to significant challenges.

The onset of the [Cold War](#) soon after the UDHR was conceived brought to the fore divisions over the inclusion of both economic and social rights and civil and political rights in the declaration. Capitalist states tended to place strong emphasis on civil and political rights (such as freedom of association and expression), and were reluctant to include economic and social rights (such as the right to work and the right to join a union). Socialist states placed much greater importance on economic and social rights and argued strongly for their inclusion.

Because of the divisions over which rights to include, and because some states declined to ratify any treaties including certain specific interpretations of human rights, and despite the Soviet bloc and a number of developing countries arguing strongly for the inclusion of all rights in a so-called Unity Resolution, the rights enshrined in the UDHR were split into two separate covenants, allowing states to adopt some rights and derogate others. Though this allowed the covenants to be created, it denied the proposed principle that all rights are linked which was central to some interpretations of the UDHR.

Although the UDHR is a non-binding resolution, it is now considered to be a central component of international [customary law](#) which may be invoked under appropriate circumstances by state judiciaries and other judiciaries. (14)

1.8 UN treaty bodies

In addition to the political bodies whose mandate flows from the UNCharter, the UN has set up a number of treaty-based bodies, comprising committees of independent experts who monitor compliance with human rights standards and norms flowing from the core international human rights treaties. They are supported by and are created by the treaty that they monitor, With the exception of the CESCR, which was established under a resolution of the Economic and Social Council to carry out the monitoring functions originally assigned to that body under the Covenant, they are technically autonomous bodies, established by the treaties that they monitor and accountable to the state parties of those treaties – rather than subsidiary to the United Nations, though in practice they are closely intertwined with the United Nations system and are supported by the [UN High Commissioner for Human Rights](#) (UNHCHR) and the UN Centre for Human Rights.

- The [Human Rights Committee](#) promotes participation with the standards of the [ICCPR](#). The members of the committee express opinions on member countries and make judgments on individual complaints against countries which have ratified an Optional Protocol to the treaty. The judgments, termed "views", are not legally binding. The

member of the committee meets around three times a year to hold a session.

- The [*Committee on Economic, Social and Cultural Rights*](#) monitors the [*ICESCR*](#) and makes general comments on ratifying countries performance. It will have the power to receive complaints against the countries that opted into the Optional Protocol once it has come into force. It is important to note that unlike the other treaty bodies, the economic committee is not an autonomous body responsible to the treaty parties, but directly responsible to the Economic and Social Council and ultimately to the General Assembly. This means that the Economic Committee faces particular difficulties at its disposal only relatively "weak" means of implementation in comparison to other treaty bodies. Particular difficulties noted by commentators include perceived vagueness of the principles of the treaty, relative lack of legal texts and decisions, at the ambivalence of many states in addressing economic, social and cultural rights, comparatively few non-governmental organizations focused on the, real and problems with obtaining relevant and precise information.
- The Committee on the Elimination of Racial Discrimination monitors the [*CERD*](#) and conducts regular reviews of countries' performance. It can make judgments on complaints against member states allowing it, but these are not legally binding. It issues warnings to attempt to prevent serious contraventions of the convention.
- The Committee on the Elimination of Discrimination against Women monitors the [*CEDAW*](#). It receives states' reports on their performance and comments on them, and can make judgments on complaints against countries that which have opted into the 1999 Optional Protocol.
- The Committee against Torture monitors the [*CAT*](#) and receives states' reports on their performance every four years and comments on them. Its subcommittee may visit and inspect country that which have opted into the Optional Protocol.
- The [*Committee on the Rights of the Child*](#) monitors the [*CRC*](#) and makes comments on reports submitted by states every five years. It does not have the power to receive complaints.
- The Committee on Migrant Workers was established in 2004 and monitors the [*ICRMW*](#) and makes comments on reports submitted by states every five years. It will have the power to receive complaints of specific violations only once ten member states allow it.
- The [*Committee on the Rights of Persons with Disabilities*](#) was established in 2008 to monitor the [*Convention on the Rights of Persons with Disabilities*](#). It has the power to receive complaints against the countries which have opted into the [*Optional Protocol to the Convention on the Rights of Persons with Disabilities*](#).
- The Committee on Enforced Disappearances monitors the [*ICPPED*](#). All States parties are obliged to submit reports to the committee on how the rights are being implemented. The Committee examines each report and addresses its concerns and recommendations to the State party in the form of "concluding observations". (15)

- Each treaty body receives secretariat support from the Human Rights Council and Treaties Division of Office of the High Commissioner on Human Rights (OHCHR) in Geneva except CEDAW, which is supported by the Division for the Advancement of Women (DAW). CEDAW formerly held all its sessions at United Nations headquarters in New York but now frequently meets at the United Nations Office in Geneva; the other treaty bodies meet in Geneva. The Human Rights Committee usually holds its March session in New York City. (16)

1.9 Characteristics Of Human Rights

Following are the characteristics of human rights:

1. Human Rights are Inalienable - Human rights are conferred on an individual due to the very nature of his existence. They are inherent in all individuals irrespective of their caste, creed, religion, sex and nationality. Human rights are conferred to an individual even after his death. The different rituals in different religions bear testimony to this fact.
2. Human Rights are essential in the absence of human rights, the moral, physical, social and spiritual welfare of an individual is impossible. Human rights are also essential as they provide suitable conditions for material and moral upliftment of the people.
3. Human Rights are in connection with human dignity – To treat another individual with dignity irrespective of the fact that the person is a male or female, rich or poor etc. is concerned with human dignity.
4. Human Rights are Irrevocable: Human rights are irrevocable. They cannot be taken away by any power or authority because these rights originate with the social nature of man in the society of human beings and they belong to a person simply because he is a human being. As such human rights have similarities to moral rights.
5. Human Rights are Necessary for the fulfillment of purpose of life: Human life has a purpose. The term “human right” is applied to those conditions which are essential for the fulfillment of this purpose.
6. Human Rights are Universal – Human rights are not a monopoly of any privileged class of people. Human rights are universal in nature, without consideration and without exception. The values such as divinity, dignity and equality which form the basis of these rights are inherent in human nature.
7. Human Rights are never absolute – Man is a social animal and he lives in a civic society, which always puts certain restrictions on the enjoyment of his rights and freedoms. Human rights as such are those limited powers or claims.
8. Human Rights are Dynamic - Human rights are not static, they are dynamic. Human rights go on expanding with socio-economic and political developments within the State. Judges have to interpret laws in such ways as are in tune with the changed social values. (17)

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Chapter 2

Human Rights Agencies & Human Rights Activists

2.1 Human Rights Agencies; National And International

2.1.1 Introduction

Human rights have been violated many times within different territorial jurisdictions. People or states that are weaker are easily pressurized by different people and groups. In order to provide protection and security different organs are working actively in different parts of the world.

2.1.2 Amnesty International

Amnesty International is a global movement of more than seven million people who are independent of any type of political ideology, religion or economic interest and who take injustice personally. The movement campaigns for the world in which human rights are enjoyed by all.

The core activities of Amnesty International are research, advocacy and lobbying and campaigns and action. The organization employs experts who do accurate and facts-based research into human rights violations by governments and other actors. This analysis is, then, used to influence and press governments and decision-makers to undertake the necessary steps to stop or prevent human rights violations. The organization also employs the methods of campaigns and advocacy through petitions, letters, and protests to call for action. In this way, Amnesty International covers a big spectrum of human rights from seeking the release of political prisoners to protecting sexual and reproductive rights.

2.1.3 Human Rights Watch

Human Rights Watch is an international human rights organization that investigates and reports on abuses of human rights around the world. Currently, it employs around 450 people, mostly country-based experts, lawyers, journalists, and human rights workers who work to protect those at right.

The organization works with and advocates towards governments, businesses and armed groups, forcing them to change their policies and laws. To stay independent, Human Rights Watch refuses government and corporate funding. Researchers, who work directly on the field, uncover facts about human rights abuses. These facts are shared with millions of people through social media every day to gain global reach. The scope of the work of the Human Rights Watch is wide and the organization is highly committed to reaching justice, dignity, compassion and equality.

2.1.4 Civil Rights Defenders

Civil Rights Defenders was established in 1982 in Sweden as an independent expert organization, with the mission to defend civil and political rights of people and empower human rights defenders at risk around the world. The organization is currently active in some of the most repressive regions in the world and collaborates with 200 local partners while focusing on

innovation and sustainable change.

The organization uses advocacy, litigation, and public campaigns to advance people's rights globally. Through advocacy, the Civil Rights Defenders provides expertise and support to human rights defenders while holding those in power accountable for their actions. The organization also actively works on improving people's access to justice and freedom through increased respect for their civil and political rights.

2.1.5 Human Rights without Frontiers International

Human Rights without Frontiers (HRWF) is an international non-profit organization that promotes respect for human rights around the globe and advocates for democracy, the rule of law and social justice. Based in Brussels, Belgium, the HRFW became one of the most active organizations promoting human rights in EU institutions and shaping European policies towards human rights.

At the core of HRWF's activities is advocacy, which includes activities such as publishing research, sharing information, organizing public events and speaking to political leaders on a particular issue. The core of the HRWF's advocacy is international treaties and covenants, such as the International Covenant on Civil and Political Rights and the European Charter of Fundamental Rights, that bind its parties to respect human rights. Therefore, the HRWF is an active participant in several coalitions and networks advocating for the respect of these treaties.
(1)

2.1.6 Physicians for Human Rights

A physician for Human Rights (PHR) is an international organization that uses the medical and scientific tools to attract attention to severe human rights abuses and mass atrocities. It was established on the idea that physicians, scientists and other medical professionals own unique skills that would give credibility to investigation and documentation of human rights violations.

The PHR uses its expertise to document mass atrocities, prevent torture, advocate for persecuted medical staff and hold those who abuse human rights accountable. In its work, the organization focuses on psychological and physical effects of sexual violence and torture, excessive use of force on civilians, the forensic documentation as well as the protection of medical professionals and institutions. PHR gives voice to witnesses and survivors of human rights abuses and makes sure that perpetrators are accountable for committed crimes.

2.1.7 Anti-Slavery International

Anti-Slavery International is an international organization committed to eliminating all forms of slavery and similar practices. It is one of the oldest human rights-based organizations in the world that bases its work on the UN treaties against slavery to influence decision-makers and inspire global change.

The organization holds consultative status with the UN Economic and Social Council, as well as observer statutes at the International Labor Organization. It uses its status to raise awareness and campaign against bonded labor, descent-based slavery, forced labor, forced marriage, the worst

forms of child labor, the exploitation of migrant workers in conditions amounting to slavery and human trafficking. It partners with local organizations in the field to understand the local contexts and facilitates access to education, justice and compensation for people freed from slavery.

2.1.8 Global Rights

Global Rights is an international human rights non-governmental organization that was established in 1978 in Washington. In 2014, the organization moved its seat to Nigeria and currently works in partnership with local activists in Africa, Asia and Latin America to build the grass root movements that promote and protect the rights of marginalized populations.

The organization works on building capacities of underserved communities and builds platforms for participatory governance. It uses teaching and trains other organizations and coalitions to document and expose human rights abuses, advocate for legal and policy reforms and provide legal services to those in need. The Global Rights mostly focuses on working on cross-cutting issues such as access to justice, women's rights, security of human rights and natural resource governance. The focal points of all organization's programmes are women's rights, access to remedies and disabilities issues.

2.1.9 UN Watch

UN Watch is a non-governmental organization based in Switzerland. It was established to promote the protection of universal human rights as set out in the Universal Declaration of Human Rights and monitor by once with its founding Charter. The organization's vision is a just and strong UN.

The organization is an accredited NGO in Special Consultative Status to the UN Economic and Social Council, as well as an Associate NGO to the UN Department of Public Information. It actively participates at the UN Human Rights Council and in this way advances the UN's mandate in promoting human rights and international peace.

2.1.10 European Centre for Minority Issues

The European Centre for Minority Issues (ECMI) is human rights organization that conducts policy research, provides information and documentation, as well advisory services related to national minorities in Europe. ECMI serves European governments and closely cooperates with the academic community and general public.

ECMI aims to facilitate diversity in all aspects of society. The organization is committed to working for improvement on the issues related to minorities in Europe, as well as raising awareness of minority rights amongst all relevant actors. The specific purpose of the organization is to provide actors with knowledge and tools that will empower them to exchange views through constructive dialogue to be able to build a peaceful and diverse Europe.

2.1.11 International Federation for Human Rights

The International Federation for Human Rights (FIDH) is an international human rights non-

governmental organization comprised of 184 organizations from 112 countries, active in defending and promoting respect for civil, political, economic, social and cultural rights contained in the Universal Declaration of Human Rights.

FIDH operates based on interaction with its member organizations. The organization uses tools such as urgent public and private response, investigative missions, judicial observation, legal defense, political dialogue, advocacy, and public awareness campaigns to draw attention to human rights abuses. Through its network of national organizations, FIDH addresses human rights abuses directed at states, armed opposition groups, and multinational corporations. Through these actions, FIDH is committed to helping victims of human rights violations and holding those accountable for committing international crimes to be brought before the court.

2.1.12 Human Rights Foundation

The Human Rights Foundation (HRF) is a non-profit organization that promotes and protects human rights on a global level while focusing on closed societies. The organization follows the principles of all people being entitled freedom to self-determination, freedom from tyranny, the right to speak freely, and leave and enter their countries. In addition, the organization believes that all people have the right to be free from arbitrary detainment and exile.

The HRF unites people to defend human rights and promote liberal ideals of democracy. It provides platforms for human rights defenders who are making an impact in their communities and ensures that freedom is promoted and preserved around the world. The HRF focuses its work on the ideals of the human rights movement enshrined in the Universal Declaration of Human Rights and the Covenant on Civil and Political Rights.

2.1.13 Front Line Defenders

The Front Lines Defenders is an independent human rights organization working to protect rights contained in the Universal Declaration of Human Rights, as well as to protect human rights defenders around the world.

The core of the organization's activities is provision security and protection grants to human rights organizations and individual human rights defenders at risk. The grants are provided for strengthening the protection and security of human rights defenders to be able to continue their work. This often covers digital and communication security, legal fees for those who are judicially harassed, medical fees for those who have been attacked, and family assistance for imprisoned human rights defenders. The part of the organization's work is also campaigning and lobbying at the international level for the protection of human rights defenders.

2.1.14 Human Rights House Foundation

The Human Rights Foundation House Foundation (HRHF) is an international human rights organization that supports and empowers human rights defenders and their organizations through Human Rights Houses. The Human Rights Houses serve as collaborative projects of non-governmental organizations who work together to promote respect for human rights in their countries and abroad.

Organizations that are placed within the Human Rights Houses remain independent and follow their human rights agenda, but share expertise, solidarity, and advocate together on human rights issues. Thus, the Human Rights Houses are the cores of the HRHF's work, including advocacy, awareness-raising, capacity building, and protection. By doing this, the HRHF ensures that human rights defenders enjoy freedoms and can carry out human rights works. The HRHF promotes the fundamental freedoms of assembly, association, and expression, and the right to be a human rights defender.

2.1.15 Open Society Foundations

The Open Society Foundation is an international organization that works on building vibrant societies with accountable governments and open participation of all people. The organization actively works on strengthening the rule of law, respect for human rights, minorities, democratically elected governments and civil society, organizations that will keep governments accountable. It works in every part of the world and places a high priority on protecting and improving the lives of people living in marginalized communities.

Every year, the Foundation distributes thousands of grants to groups and individuals who work on promoting tolerance, open debate, and transparency. The Foundation also actively engages in strategic human rights litigation by advocating for positive change towards governments and policymakers. It takes strong stands on unpopular causes and works in hostile environments. The organization also responds to crises that require immediate funding and shapes its priorities by listening to local and global experts.

2.1.16 Freedom House

Freedom House is an independent watchdog organization that supports democratic change, monitors freedom, and advocates for human rights and democracy. Since it was established, the Freedom House has opposed tyrannies around the world and promoted democratic values.

The organization supports human rights defenders to promote open government and defend human rights. It also supports civil society organizations by strengthening their capacities. This is done through trainings, international exchange programs grant giving and networking activities. In addition to that, the Freedom House also offers its moral support by advocating and providing visible demonstrations of solidarity on behalf of counterparts abroad.

2.1.17 Human Rights First

Human Rights First (HRF) is an international non-governmental human rights organization that believes that American leadership is essential in the struggle for human rights. Thus, the organization's mission is to pressure the US government and private companies to respect the rule of law and human rights. The HRF demands justice, reform and accountability of those that violate human rights.

The organization focuses on making a difference by protecting refugees, combating torture and defending persecuted minorities. It partners up with human rights activists and lawyers to tackle these issues and works around the world on harnessing American influence to secure core freedoms. Therefore, the organization conducts campaigns to pressure policy makers in the US

to hear about human rights issues.

2.1.18 Survival International

Survival International is a human rights organization that campaigns for the rights of indigenous tribal and un-contacted peoples. The organization has more than 50 years of experience in international lobbying and campaigning, mostly focusing on desire of tribal people to keep their ancestral lands.

The organization considers tribal people as “some of the most vulnerable on earth”. Therefore, it’s goal is change perceptions on misconceptions that are usually used to justify human rights violations. The organization also publicizes the risks that tribes face from actions of states and corporations. Thus, it actively works in partnerships with tribes to raise their voices on the global stage and help foster their self-determination.

2.1.19 International Service for Human Rights

The International Service for Human Rights (ISHR) is a non-governmental organization working on promoting and protecting human rights by providing support to human rights defenders, strengthening human rights systems and participating in coalitions for human rights change.

According to the organization, the work of human rights defenders is essential in protecting human rights because they directly contribute to prevention of human rights violations, while strong international and regional levels human rights mechanisms ensure accountability for human rights violations and contribute to change. Therefore, the ISHR is the most active in strengthening the capacity of human rights defenders and of human rights systems, as well as promoting accountability for human rights violations and securing implementation of human rights law at national levels.

2.1.20 Commonwealth Human Rights Initiative

The Commonwealth Human Rights Initiative (CHRI) is an international non-governmental organization working for the practical realization of human rights across Commonwealth. The organization works on the police and prison reforms and promotion of access to information. One of the core activities that the organization implements is monitoring of human rights situation in all 53 countries of Commonwealth, with a special focus on the situation of human rights defenders, compliance of states with international treaties ,and their performance at the UN Human Rights Council.

The CHRI draws attention to the setbacks and progress in regard to human rights through reporting, research and advocacy. To achieve its goals, the CHRI advocates measures to prevent human rights violations by addressing major actors such as the Commonwealth Secretariat, the UN Human Rights Council, civil society, and the media. It also works on public education programmes, policy dialogues, research, advocacy and networking related to issues of access to information and justice.

2.1.21 Centers for Economic and Social Rights

The Center for Economic and Social Rights (CESR) is an international human rights organization promoting social justice through human rights. The CESR upholds universal human rights of all people, including the right to education, health, food, water housing, work, as well as other economic, social and cultural rights that are essential to human dignity. The organization fights against extreme poverty and inequality and holds governments and other actors accountable to respect and fulfill human rights.

The organization's aim is to fulfill two goals-to promote development and socioeconomic policies that reduce inequality and realize human rights and to support civil society groups in their efforts to claim their social and economic rights. It achieves this by exposing violations of human rights and working with civil society groups around the world assisting them to hold all actors involved accountable for these violations.

2.1.22 Minority Rights Group International

The Minority Group International (MRG) is an international human rights organization that works on the promotion of rights of minorities and cooperation between communities. The MRG works in over 60 countries with around 130 partners and campaigns over the world for marginalized ethnic, religious and linguistic minorities and indigenous people. The MRG makes sure that their voices are heard.

The organization works for the recognition of minority rights in several ways. It advocates and lobbies governments and the UN, publishes publications that are valued by academic communities, produces documentary movies on minority issues, and conducts legal cases to protect minorities in accordance with the international law. The MRG's work, therefore, leads to more inclusive and cohesive societies.

2.1.23 The Advocates for Human Rights

The Advocates for Human Rights is an independent nonpartisan human rights organization that envisions a world in which all people live with dignity, freedom, justice, equality, and peace. The organization implements international human rights standards to protect the rule of law and promote civil society. With a broad network of volunteers, the organization, the organization builds broad constituencies around the world.

The organization works on investigating and exposing human rights such as against women, representation of immigrants, and refugees who become victims of human rights abuses. It also trains and assists groups that protect human rights, as well as uses research, education, and advocacy to involve the general public in the implementation of international human rights standards.

2.1.24 Humanity in Action

Humanity in Action (HIA) is an international non-profit educational organization that globally connects students and leaders who are dedicated to promoting human rights, as well as active citizenship and diversity in their respective communities and around the world.

The organization develops professional development programs at the International Criminal Tribunal for the Former Yugoslavia, the European Parliament, the US Congress and other important institutions for its fellows, as well as organizes seminars and exchanges creating and supporting the network of its senior fellows and the broader public. HIA educates young leaders on human rights issues and challenges through cross-cultural dialogues and critical history.

2.1.25 Protection International

Protection International (PI) was established in 1998 with the purpose of working with grass-roots human rights defenders who are at risk. The mission of the organization is to “enhance the security and the protection of threatened civil society actors with non-violent means, especially those who fight for their legitimate rights for the rights of others as they are guaranteed by the international humanitarian law and the human rights conventions”.

The organization provides human rights defenders with training and tools for them to be able to develop and implement protection measures that will enable them to defend human rights freely. It also reviews existing public policies regarding the protection of human rights defenders and contributes to the recognition of human rights defenders as actors of positive social change in the societies.

2.1.26 International Society for Human Rights

The International Society for Human Rights (ISHR), together with its national branches of independent non-governmental organizations, has worked on the Universal Declaration of Human Rights by promoting international tolerance in all aspects of society and culture. The organization was founded to support individuals who share its philosophy “that the realization of human rights and the improvement of social conditions cannot be pursued through the use of force”.

ISHR has approximately 30,000 members in 38 countries worldwide. Its main areas of work include support of individuals who are discriminated against, persecuted and imprisoned because of their religious beliefs or political affiliation, public relations related to human rights issues and education on human rights issues for those who live in countries that are transitioning to democracy. (2)

2.2 Human Rights Activists

There are human rights advocates which are present in different parts of the world. These activists have dedicated their lives for protecting the rights of human beings. In the following discussion, we will be highlighting some prominent human rights advocates of the United States of America.

2.2.1 Jane Addams

Jane Addams, (born September 6, 1860, Cedarville, Illinois, U.S.—died May 21, 1935, Chicago, Illinois), American social reformer and pacifist, cowinner (with [Nicholas Murray Butler](#)) of the [Nobel Prize](#) for Peace in 1931. She is probably best known co-founder of [Hull House](#) in [Chicago](#), one of the first [social settlements](#) in [North America](#).

Addams graduated from Rockford Female Seminary in Illinois in 1881 and was granted a degree the following year when the institution became Rockford College. Following the death of her father in 1881, her own health problems, and an unhappy year at the Woman's Medical College, Philadelphia, she was an invalid for two years. During neither subsequent travel in [Europe](#) in 1883–85 nor her stay in [Baltimore](#), Maryland, in 1885–87 did she find a vocation. Addams worked with labor as well as other reform groups toward goals including the first juvenile-court law, tenement-house regulation, and an eight-hour working day for women, factory inspection, and [workers' compensation](#). She strove, in addition, for [justice](#) for immigrants and African Americans, advocated research aimed at determining the causes of poverty and crime, and supported [women's suffrage](#). In 1910 she became the first woman president of the National Conference of Social Work, and in 1912 she played an active part in the [Progressive Party's presidential campaign for Theodore Roosevelt](#). At [The Hague](#) in 1915, she served as chairman of the International Congress of Women, following which was established the [Women's International League for Peace and Freedom](#). She was also involved in the founding of the [American Civil Liberties Union](#) in 1920. In 1931 she was co-winner of the [Nobel Prize for Peace](#).

In 1887–88 Addams returned to Europe with a [Rockford](#) classmate, [Ellen Gates Starr](#). On a visit to the [Toynbee Hall settlement house](#) (founded 1884) in the Whitechapel industrial district in [London](#), Addams's vague leanings toward reform work crystallized. Upon returning to the [United States](#), she and Starr determined to create something like Toynbee Hall. In a working-class immigrant district in [Chicago](#), they acquired a large vacant residence built by Charles Hull in 1856, and, calling it Hull House, they moved into it on September 18, 1889. Eventually the settlement included 13 buildings and a playground, as well as a camp near [Lake Geneva](#), Wisconsin. Many prominent social workers and reformers—[Julia Lathrop](#), [Florence Kelley](#), and [Grace](#) and [Edith Abbott](#)—came to live at Hull House, as did others who continued to make their living in business or the arts while helping Addams in settlement activities.

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The establishment of the Chicago campus of the [University of Illinois](#) in 1963 forced the Hull House Association to relocate its headquarters. The majority of its original buildings were demolished, but the Hull residence itself was preserved as a [monument](#) to Jane Addams.

Among Addams's books are *Democracy and Social Ethics* (1902), *Newer Ideals of Peace* (1907), *Twenty Years at Hull-House* (1910), and *The Second Twenty Years at Hull-House* (1930). (3)

2.2.2 Muhammad Ali

Muhammad Ali the great, original name Cassius Marcellus Clay, Jr., (born January 17, 1942, [Louisville, Kentucky](#), U.S.—died June 3, 2016, [Scottsdale](#), Arizona), American professional [boxer](#) and social activist. Ali was the first fighter to win the world heavyweight championship on three separate occasions; he successfully defended this title 19 times.

Cassius Marcellus Clay, Jr., grew up in the American South in a time of segregated public facilities. His father, Cassius Marcellus Clay, Sr., supported a wife and two sons by painting billboards and signs. His mother, Odessa Grady Clay, worked as a household domestic.

When Clay was 12 years old, he took up [boxing](#) under the tutelage of Louisville policeman Joe Martin. After advancing through the amateur ranks, he won a gold medal in the 175-pound division at the 1960 [Olympic Games](#) in [Rome](#) and began a professional career under the guidance of the Louisville Sponsoring Group, a syndicate composed of 11 wealthy white men.

In his early bouts as a professional, Clay was more highly regarded for his charm and personality than for his ring skills. He sought to raise public interest in his fights by reading [Larry Holmes](#) in a bout that was stopped after 11 rounds. The final ring contest of Ali's career was a loss by decision to [Trevor Berbick](#) in 1981. childlike [poetry](#) and spouting self-descriptive phrases such as “float like a butterfly, sting like a bee.” He told the world that he was “the Greatest,” but the hard realities of boxing seemed to indicate otherwise. Clay infuriated devotees of the sport as much as he impressed them. He held his hands unconventionally low, backed away from punches rather than bobbing and weaving out of danger, and appeared to lack true knockout power. The opponents he was besting were a mixture of veterans who were long past their prime and fighters who had never been more than [mediocre](#). Thus, purists cringed when Clay predicted the round in which he intended to knock out an opponent, and they grimaced when he did so and bragged about each new conquest.

On February 25, 1964, Clay challenged [Sonny Liston](#) for the heavyweight championship of the world. Liston was widely regarded as the most intimidating, powerful fighter of his era. Clay was a decided underdog. But in one of the most stunning upsets in [sports](#) history, Liston retired to his corner after six rounds, and Clay became the new champion. Two days later Clay shocked the boxing establishment again by announcing that he had accepted the teachings of the [Nation of Islam](#). On March 6, 1964, he took the name Muhammad Ali, which was given to him by his spiritual mentor, [Elijah Muhammad](#).

For the next three years, Ali dominated boxing as thoroughly and magnificently as any fighter ever had. In a May 25, 1965, rematch against Liston, he emerged with a first-round knockout victory. Triumphs over [Floyd Patterson](#), [George Chuvalo](#), Henry Cooper, Brian [London](#), and Karl Mildener followed. On November 14, 1966, Ali fought Cleveland Williams. Over the course of three rounds, Ali landed more than 100 punches, scored four knockdowns, and was hit a total of three times. Ali's triumph over Williams was succeeded by victories over [Ernie Terrell](#) and Zora Folley.

Then, on April 28, 1967, citing his religious beliefs, Ali refused [induction](#) into the [U.S. Army](#) at the height of the [war in Vietnam](#). This refusal followed a blunt statement voiced by Ali 14 months earlier: “I ain't got no quarrel with them Vietcong.” Many Americans vehemently

condemned Ali's stand. It came at a time when most people in the [United States](#) still supported the war in [Southeast Asia](#). Moreover, although exemptions from military service on religious grounds were available to qualifying [conscientious](#) objectors who were opposed to the war in any form, Ali was not eligible for such an exemption, because he acknowledged that he would be willing to participate in an Islamic [holy war](#).

Ali was stripped of his championship and precluded from fighting by every state athletic commission in the United States for three and a half years. In addition, he was criminally indicted and, on June 20, 1967, convicted of refusing induction into the U.S. armed forces and sentenced to five years in prison. Although he remained free on bail, four years passed before his [conviction](#) was unanimously overturned by the [U.S. Supreme Court](#) on a narrow procedural ground.

Meanwhile, as the 1960s grew more [tumultuous](#), Ali's impact upon American society was growing, and he became a lightning rod for dissent. Ali's message of Black pride and Black resistance to white domination was on the cutting edge of the [civil rights movement](#). Having refused induction into the U.S. Army, he also stood for the proposition that "unless you have a very good reason to kill, war is wrong." As Black activist [Julian Bond](#) later observed, "When a figure as heroic and beloved as Muhammad Ali stood up and said, 'No, I won't go,' it reverberated through the whole society."

In October 1970, Ali was allowed to return to boxing, but his skills had eroded. The legs that had allowed him to "dance" for 15 rounds without stopping no longer carried him as surely around the ring. His reflexes, while still superb, were no longer as fast as they had once been. Ali prevailed in his first two comeback fights, against Jerry Quarry and Oscar Bonavena. Then, on March 8, 1971, he challenged [Joe Frazier](#), who had become heavyweight champion during Ali's absence from the ring. It was a fight of historic proportions, billed as the "Fight of the Century." Frazier won a unanimous 15-round decision.

Following his loss to Frazier, Ali won 10 fights in a row, 8 of them against world-class opponents. Then, on March 31, 1973, a little-known fighter named Ken Norton broke Ali's jaw in the second round en route to a 12-round upset decision. Ali defeated Norton in a rematch. After that he fought Joe Frazier a second time and won a unanimous 12-round decision. From a technical point of view, the second Ali-Frazier bout was probably Ali's best performance in the ring after his exile from boxing.

On October 30, 1974, Ali challenged [George Foreman](#), who had dethroned Frazier in 1973 to become heavyweight champion of the world. The bout (which Ali referred to as the "[Rumble in the Jungle](#)") took place in the unlikely location of Zaire (now the [Democratic Republic of the Congo](#)). Ali was received by the people of Zaire as a conquering hero and he did his part by knocking out Foreman in the eighth round to regain the heavyweight title. It was in this fight that Ali employed a strategy once used by former boxing great [Archie Moore](#). Moore called the maneuver "the turtle" but Ali called it "[rope-a-dope](#)." The strategy was that, instead of moving around the ring, Ali chose to fight for extended periods of time leaning back into the toder to avoid many of Foreman's heaviest blows.

Over the next 30 months, at the peak of his popularity as champion, Ali fought nine times in bouts that showed him to be a courageous fighter but a fighter on the decline. The most notable

of these bouts occurred on October 1, 1975, when Ali and Joe Frazier met in the [Philippines](#), 6 miles (9.5 km) outside Manila, to do battle for the third time. In what is regarded by many as the greatest prizefight of all time (the “[Thrilla in Manila](#)”), Ali was declared the victor when Frazier’s corner called a halt to the bout after 14 brutal rounds.

The final performances of Ali’s ring career were sad to behold. In 1978 he lost his title to [Leon Spinks](#), a novice boxer with an Olympic gold medal but only seven professional fights to his credit. Seven months later Ali regained the championship with a 15-round victory over Spinks. Then he retired from boxing, but two years later he made an ill-advised comeback and suffered a horrible beating at the hands of [Larry Holmes](#) in a bout that was stopped after 11 rounds. The final ring contest of Ali’s career was a loss by decision to [Trevor Berbick](#) in 1981.

Ali’s later years were marked by physical decline. Damage to his brain caused by blows to the head resulted in slurred speech, slowed movement, and other symptoms of [Parkinson syndrome](#). However, his condition differed from [chronic encephalopathy](#), or [dementia pugilistica](#) (which is commonly referred to as “punch drunk” in fighters), in that he did not suffer from injury-induced [intellectual](#) deficits.

Ali’s religious views also evolved over time. In the mid-1970s he began to study the [Quran](#) seriously and turned to Orthodox Islam. His earlier [adherence](#) to the teachings of Elijah Muhammad (e.g., that white people are “devils” and there is no heaven or hell) were replaced by a spiritual embrace of all people and preparation for his own life. In 1984 Ali spoke out publicly against the separatist doctrine of [Louis Farrakhan](#), declaring, “What he teaches is not at all what we believe in. He represents the time of our struggle in the dark and a time of confusion in us, and we don’t want to be associated with that at all.”

Ali married his fourth wife, Lonnie (née Yolanda Williams), in 1986. He had nine children, most of whom avoided the spotlight of which Ali was so fond. One of his daughters, however, [Laila Ali](#), pursued a career as a professional boxer during which she went undefeated in 24 bouts between 1999 and 2007 while capturing a number of titles in various weight classes. In 1996 Ali was chosen to light the Olympic flame at the start of the Games of the [XXVI](#) Olympiad in [Atlanta](#), Georgia. The outpouring of goodwill that accompanied his appearance confirmed his status as one of the most-beloved ones in the world. The dramatic period of his life from 1964 to 1974 was the basis of the film *Ali* (2001), in which [Will Smith](#) starred as the boxer. His life story is told in the [documentary film](#) *I Am Ali* (2014), which includes audio recordings that he made throughout his career and interviews with his [intimates](#). He also was the subject of the documentaries “What’s My Name (2019)” and [Muhammad Ali](#) (2021), the latter of which was codirected by [Ken Burns](#). Ali was a member of the inaugural class of the International Boxing Hall of Fame in 1990, and in 2005 he was awarded the [Presidential Medal of Freedom](#). (4)

2.2.3 Frederick Douglas

Frederick Douglass, original name Frederick Augustus Washington Bailey, (born February 1818, [Talbot](#) county, [Maryland](#), U.S.—died February 20, 1895, Washington, D.C.), [African American](#) abolitionist, orator, [newspaper](#) publisher, and [author](#) who is famous for his first [autobiography](#), *Narrative of the Life of Frederick Douglass, an American Slave, Written by Himself*. He became the first Black U.S. marshal and was the most photographed American man of the 19th century.

Douglass was born enslaved as Frederick Augustus Washington Bailey on Holme Hill Farm in Talbot County, Maryland. Although the date of his birth was not recorded, Douglass estimated that he had been born in February 1818, and he later celebrated his birthday on February 14.

(The best source for the events in Douglass's life is Douglass himself in his [oratory](#) and writings, especially his three autobiographies, the details of which have been checked when possible and have largely been confirmed, though his biographers have contributed corrections and clarifications.) Douglass was owned by Capt. Aaron Anthony, who was the clerk and superintendent of overseers for Edward Lloyd V (also known as Colonel Lloyd), a wealthy landowner and slaveholder in eastern Maryland. Like many other enslaved children, Douglass was separated from his mother, Harriet Bailey, when he was very young. He spent his formative years with his maternal grandmother, Betsey Bailey, who had the responsibility of raising young enslaved children.

Harriet Bailey worked as a field hand on a neighboring plantation and had to walk more than 12 miles (about 19 km) to visit her son, whom she met with only a few times in his life. He described her as "tall and finely proportioned, of dark, glossy complexion, with regular features, and amongst the slaves was remarkably sedate and dignified." She died when he was about seven years old. As an adult, Douglass learned that his mother had been the only Black person in what was then Talbot country who could read an extraordinarily rare achievement for a field hand.

When Douglass was age five or six, he was taken to live on Colonel Lloyd's home plantation, Wye House. Lloyd's plantation functioned like a small town. Young Douglass found himself among several other enslaved children competing for food and other comforts. In 1826 at approximately age eight, he was sent to live with Hugh and Sophia Auld at Fells Point, [Baltimore](#). Hugh's brother Capt. Thomas Auld was the son-in-law of Douglass's owner, Aaron Anthony. Douglass's responsibility in Baltimore was to care for Hugh and Sophia's young son, Thomas. Sophia began teaching Douglass how to read, along with her son. The lessons ended abruptly, however, when Hugh discovered what had been going on and informed Sophia that literacy would "spoil" a slave. According to Douglass, Hugh stated that if a slave were given an inch, he would "take an ell [a unit of measure equal to about 45 inches]." In Maryland, as in many other slaveholding states, it was forbidden to teach enslaved people how to read and write. Douglass continued his learning in secret, by exchanging bread for lessons from the poor white boys he played with in the neighborhood and by tracing the letters in Thomas's old schoolbooks.

In March 1832 Douglass was sent from Baltimore to St. Michaels, on Maryland's Eastern Shore. After both Aaron Anthony and his daughter Lucretia died, her husband, Capt. Thomas Auld, became Douglass's owner. Teenage Douglass experienced harsher living conditions with Auld, who was known for his abusive practices.

In January 1833 Douglass was leased to local farmer Edward Covey. Leasing or hiring out enslaved persons was a common revenue-generating practice. Farmers would pay slaveholders a monthly fee for enslaved people and take responsibility for their care, food, and lodging. Covey was known as a "slave breaker," someone who abused slaves physically and psychologically in to make them more [compliant](#). According to Douglass, Covey's abuse led to a climactic confrontation six months into Douglass's time with the farmer. One day Covey attacked Douglass, and Douglass fought back. The two men engaged in an epic two-hour-long physical struggle. Douglass ultimately won the fight and Covey never attacked him again. Douglass

emerged from the incident determined to protect himself from any physical assault from anyone in the future. In January 1834 Douglass was sent to William Freeland's farm. Living and working conditions were better under Freeland; however, Douglass still desired his freedom. While living with Freeland, he started a Sabbath school at which he taught area Blacks how to read and write. Along with four other enslaved men, Douglass plotted to escape north by taking a large canoe up the coast of Maryland and to proceed to Pennsylvania, but their plot was discovered. Douglass and the other participants were arrested. Captain Auld then sent Douglass back to Baltimore to live again with Hugh and Sophia Auld and to learn a trade.

Hugh Auld hired out Douglass to local shipyards as a ship caulker. Now working as a skilled tradesman, Douglass was paid by the shipyards for his efforts. He would then submit his earnings to Auld, who gave Douglass a small percentage of the wages. Douglass would eventually hire out his own time, which meant that he paid Auld a set amount every week but was responsible for maintaining his own food and things. During this time, Douglass became more involved in Baltimore's Black [community](#), which led him to meet Anna Murray, a freeborn Black woman, whom he would eventually marry.

Douglass moved about Baltimore with few restrictions, but that privilege came to an end when he decided to attend a religious meeting outside of Baltimore on a Saturday evening and postpone paying Auld his weekly fee. The following Monday, when Douglass returned, Auld threatened him. After that encounter, Douglass was determined to escape his bondage. He escaped in September 1838 by dressing as a sailor and traveling from Baltimore to [Wilmington](#), Delaware, by train, then on to [Philadelphia](#) by [steamboat](#), and from there to [New York City](#) by train. Black sailors in the 19th century traveled with documents granting them protection under the American flag. Douglass used such documents to secure his passage north with the help of Anna, who, according to family lore, had sold her feather bed to help finance his passage.

New York City was a dangerous place for enslaved people seeking freedom. Numerous slave catchers traveled to the city to track down those who had escaped. Many locals, Black and white, were willing, for money, to tell the authorities about people trying to escape enslavement. For his own protection, Douglass (still months from assuming that name) changed his name from Frederick Bailey to Frederick Johnson. A chance meeting with Black abolitionist David Ruggles led Douglass to safety. Anna arrived in New York several days later, and the two were married by the Reverend J.W.C. Pennington.

At Ruggles's recommendation, the couple quickly left New York City for [New Bedford](#), Massachusetts. Ruggles had determined that New Bedford's shipping industry would offer Douglass the best chance to find work as a ship caulker. In New Bedford the couple stayed with a local Black married couple, Nathan and Polly Johnson. Because many families in New Bedford had the surname Johnson, Douglass chose to change his name again. Nathan Johnson suggested the name Douglass, which was inspired by the name of an exiled nobleman in [Sir Walter Scott's](#) poem *The Lady of the Lake*. The newly minted Frederick Douglass earned money for the first time as a free man. However, despite Douglass's previous work experience, racial [prejudice](#) in New Bedford prevented him from working as a ship caulker (white caulkers refused to work with Black caulkers). Consequently, Douglass spent his first years in Massachusetts working as a common laborer. Douglass remained an [avid](#) reader throughout his adult life. When he escaped to New York, he carried with him a copy of *The Columbian Orator*. In New Bedford he

discovered [William Lloyd Garrison](#)'s abolitionist newspaper, *The Liberator*. Inspired by it, Douglass attended a Massachusetts Anti-Slavery Society convention in [Nantucket](#) in the summer of 1841. At the meeting, abolitionist William C. Coffin, having heard Douglass speak in New Bedford invited him to address the general body. Douglass's [extemporaneous](#) speech was lauded by the audience and he was recruited as an agent for the group.

As an agent of both the Massachusetts Anti-Slavery Society and the [American Anti-Slavery Society](#), Douglass traveled the [country](#) promoting [abolition](#) and the organizations' agenda. He and other persons who had escaped conditions of enslavement frequently described their own experiences under those conditions. The American Anti-Slavery Society supported "moral suasion" abolition, the belief that [slavery](#) was a [moral](#) wrong that should be resisted through nonviolent means. Douglass strongly promoted this philosophy during the early years of his abolitionist career. In his speech at the 1843 National Convention of Colored Citizens in Buffalo, New York, Black abolitionist and minister [Henry Highland Garnet](#) proposed a resolution that called for enslaved people to rise up against their masters. The controversial resolution ignited a tense debate at the convention, with Douglass rising in firm opposition. His belief in moral suasion would repeatedly place him at odds with other Black abolitionists during this phase of his career. Work as an agent provided Douglass with the means to support his family. He and Anna had five children: Rosetta (born 1839), Lewis (born 1840), Frederick, Jr. (born 1842), Charles (born 1844), and Annie (born 1849).

In 1845 Douglass published his first autobiography, *Narrative of the Life of Frederick Douglass, an American Slave, and Written by Himself*. Prior to its publication, audiences at Douglass's lectures had questioned his authenticity as an ex-slave because of his eloquence, refusal to use "plantation speak," and unwillingness to provide details about his origins. The Narrative settled these disputes by naming people and locations in Douglass's life. The book also challenged the conventional employment of ghostwriters for slave narratives by boldly acknowledging that Douglass wrote it himself. Douglass would publish two additional autobiographies: *My Bondage and My Freedom* (1855) and [Life and Times of Frederick Douglass](#) (1881). The Narrative quickly became popular, especially in Europe, but the book's success contributed to Hugh Auld's determination to return Douglass to the conditions of enslavement.

The threat of capture, as well as the book's excellent performance in Europe, prompted Douglass to travel abroad from [August](#) 1845 to 1847, and he lectured throughout the United Kingdom. His English supporters, led by Ellen and Anna Richardson, purchased Douglass from Hugh Auld, giving him his freedom. In the spring of 1847, Douglass returned to the [United States](#) a free man with the funding to start his own newspaper.

Douglass moved to [Rochester](#), New York, to publish his newspaper, *The North Star*, despite objections from Garrison and others. Basing the newspaper in Rochester ensured that *The North Star* did not compete with the distribution of *The Liberator* and the *National Anti-Slavery Standard* in [New England](#). The *North Star*'s first issue appeared on December 3, 1847. In 1851 the paper merged with the *Liberty Party Paper* to form *Frederick Douglass' Paper*, which ran until 1860. Douglass would publish two additional newspapers during his life, *Douglass' Monthly* (1859–63) and *New National Era* (1870–74).

The move to Rochester surrounded Douglass with political abolitionists such as [Gerrit Smith](#). During his first few years in Rochester, Douglass remained loyal to Garrison's philosophy,

which promoted moral suasion, stated that the [*U.S. Constitution*](#) was an invalid document, and discouraged participation in American politics because it was a system corrupted by slavery. In 1851, however, Douglass announced his split from Garrison when he declared that the Constitution was a valid legal document that could be used on behalf of emancipation. Consequently, Douglass became more engaged in American politics and [*constitutional*](#) interpretation. Involvement with John Brown, Abraham Lincoln, Elizabeth Cady Stanton, and Susan B. Anthony

The country's tension around slavery rapidly increased in the 1850s. Douglass's Rochester home was part of the [*Underground Railroad*](#) and hosted numerous fellow abolitionists. In 1859, Douglass met with abolitionist [*John Brown*](#) in a quarry in Chambersburg, Pennsylvania. Brown invited Douglass to participate in the planned [*raid on the federal arsenal in Harpers Ferry*](#), Virginia (now in West Virginia), which Brown hoped would inspire a massive uprising by enslaved people. Douglass declined the invitation. Shortly after the raid (October 16–19), Douglass received word that the authorities were looking to arrest him as an accomplice. He quickly fled to Canada before heading to Europe for a scheduled lecture tour. Douglass returned home in April 1860 after learning that his youngest daughter, Annie, had died.

With the outbreak of the [*Civil War*](#), Douglass strongly advocated for inclusion of Black soldiers in the Union army. He became a recruiter for the Massachusetts 54th, an all-Black infantry regiment in which his sons Lewis and Charles served. In 1863 Douglass visited the [*White House*](#) to meet with Pres. [*Abraham Lincoln*](#) to advocate for better pay and conditions for the soldiers. Lincoln then invited Douglass to the White House in 1864 to discuss what could be done for Blacks in the case of a Union loss. Douglass would meet with Lincoln a third time, after the president's second inauguration and about a month before his assassination.

The [*Emancipation Proclamation*](#) and the Union's victory presented a new reality: millions of Black people were free. Douglass dedicated himself to securing the community's rights to this new freedom. He strongly supported the [*Fourteenth Amendment*](#), which granted Blacks citizenship, but he realized that this new citizenship status needed to be protected by suffrage. Initially, Douglass supported a constitutional [*amendment*](#) supporting [*suffrage*](#) for all men and women. Having attended the [*1848 women's rights convention in Seneca Falls*](#), New York, he was a longtime supporter of women's rights, joining [*Elizabeth Cady Stanton*](#) and [*Susan B. Anthony*](#) in this stance. [*Reconstruction*](#) politics, however, indicated that a universal suffrage amendment would fail. Douglass then supported Black male suffrage with the idea that Black men could help women secure the right to vote later. This placed him at odds with Stanton and Anthony. Douglass hoped that the passage of the [*Fifteenth Amendment*](#) would encourage African Americans to stay in the South to consolidate their power as a voting bloc, but the region's high levels of violence against African Americans led him to support Black migration to safer areas of the country. (5)

Move to Washington, D.C., the Freedman's Bank, government office-holding, and later years.

After a fire destroyed his Rochester home, Douglass moved in 1872 to Washington, [*D.C.*](#), where he published his latest newspaper venture, *New National Era*. The newspaper folded in 1874 because of its poor fiscal health. That same year Douglass was appointed president of the Freedman's Savings & Trust, also known as the Freedman's Bank. The bank failed four months after he became president because of the years of corruption that predated his association with

the bank. The bank's failure harmed his reputation, but Douglass worked with the U.S. Congress to remedy the damage caused by the bank. After the Freedman's Bank [*debacle*](#), Douglass held numerous government appointments. He became the first Black U.S. marshal in 1877 when he was appointed to that post for the District of Columbia by Pres. [*Rutherford B. Hayes*](#). He served in that capacity until 1881, when Pres. [*James A. Garfield*](#) appointed him to the high-paying position of recorder of deeds for the District of Columbia. In 1889 Pres. [*Benjamin Harrison*](#) selected Douglass as the U.S. minister resident and consul general to the [*Republic of Haiti*](#). The major controversy during Douglass's [*tenure*](#) was the quest by the United States to acquire the port town of [*Môle Saint-Nicolas*](#) as a refueling station for the U.S. Navy. Douglass disagreed with the Harrison administration's approach, preferring to promote the [*autonomy*](#) of the Haitian government. He resigned the position in 1891 and returned to his home in Washington, D.C.

Douglass spent the last 17 years of his life at Cedar Hill, his home in the [*Anacostia*](#) neighborhood of Washington, D.C., to which he had moved in 1878. On August 4, 1882, Anna Murray Douglass died in the home after suffering a stroke. In 1884 Douglass married Helen Pitts, his white secretary, who was about 20 years younger than her husband. The marriage was controversial for its time, and it resulted in Douglass's temporary estrangement from some friends and family. During the latter years of his life, Douglass remained committed to social [*justice*](#) and the African American community. His prominence and work resulted in his being the [*most photographed American man in the 19th century*](#). His distinguished photographs were deliberate contradictions to the visual [*stereotypes*](#) of African Americans at the time, which often exaggerated their facial features, skin color, and physical bodies and demeaned their intelligence. He served on [*Howard University*](#)'s board of trustees from 1871 to 1895. Douglass [*cultivated*](#) relationships with younger activists, most notably [*Ida B. Wells*](#), who featured his letter to her in her book *Southern Horrors: Lynch Law in All Its Phases*. He also [*contributed to her pamphlet*](#) protesting the exclusion of exhibits dedicated to African American [*culture*](#) from the 1893 [*World's Columbian Exposition*](#), *The Reason Why the Colored American Is Not in the World's Columbian Exposition*.

Douglass died in his Cedar Hill home on February 20, 1895. After his death, Helen Pitts Douglass established the Frederick Douglass Memorial and Historical Association to preserve his [*legacy*](#). She [*bequeathed*](#) the home and its belongings to the organization in her will. Cedar Hill became part of the National Park system in 1962, and it was designated the [*Frederick Douglass National Historic Site*](#) in 1988. The U.S. [*Library of Congress*](#) digitized its holdings of [*Douglass's papers*](#), which include letters, speeches, and personal documents.

At the end of his life, Douglass, an American icon who fought for social justice and [*equity*](#), became known as the "Lion of Anacostia." Through his writings, speeches, and photographs, he boldly challenged the racial stereotypes of African Americans. Douglass's contributions to the Black American community and American history were recognized in the early 20th century during Negro History Week, the predecessor of [*Black History Month*](#), which many [*communities*](#) anchored to the day on which his birthday was celebrated, February 14. Today Douglass is renowned not just for his rise from slavery to the highest levels of American society but also for his dedication to challenging the country to recognize the rights of all people and be consistent with its ideals. (6)

2.2.4 Abraham Lincoln

Abraham Lincoln, by name Honest Abe, the Rail-Splitter, or the Great Emancipator, (born February 12, 1809, near [Hodgenville](#), Kentucky, U.S.—died April 15, 1865, Washington, D.C.). Among American heroes, Lincoln continues to have a unique appeal for his fellow countrymen and also for people of other lands. This charm derives from his remarkable life story—the rise from humble origins, the dramatic death—and from his distinctively human and humane personality as well as from his historical role as savior of the Union and emancipator of enslaved people. His relevance endures and grows especially because of his eloquence as a spokesman for [democracy](#). In his view, the Union was worth saving not only for its own sake but because it embodied an ideal, the ideal of self-[government](#). In recent years, the political side to Lincoln's character, and his racial views in particular, have come under scrutiny, as scholars continue to find him a rich subject for research. Among American heroes, Lincoln continues to have a unique appeal for his fellow countrymen and also for people of other lands. This charm derives from his remarkable life story—the rise from humble origins, the dramatic death—and from his distinctively human and humane personality as well as from his historical role as savior of the Union and emancipator of enslaved people. His relevance endures and grows especially because of his eloquence as a spokesman for [democracy](#). In his view, the Union was worth saving not only for its own sake but because it embodied an ideal, the ideal of self-[government](#). In recent years, the political side to Lincoln's character, and his racial views in particular, have come under close scrutiny, as scholars continue to find him a rich subject for research. The [Lincoln Memorial](#) in [Washington, D.C.](#), was dedicated to him on May 30, 1922.

The Emancipation Proclamation and Thirteenth Amendment brought about by the Civil War were important milestones in the long process of ending legal slavery in the United States. We will discuss the development of those documents through various drafts by Lincoln and others and shows both the evolution of Abraham Lincoln's thinking and his efforts to operate within the constitutional boundaries of the presidency.

Almost from the beginning of his administration, abolitionists and radical Republicans pressured Abraham Lincoln to issue an Emancipation Proclamation. Although Lincoln personally abhorred slavery, he felt confined by his constitutional authority as president to challenge slavery only in the context of necessary war measures. He also worried about the reactions of those in the loyal Border States where slavery was still legal. Lincoln is said to have summed up the importance of keeping the Border States in the Union by saying "I hope to have God on my side, but I must have Kentucky."

Events early in the war quickly forced Northern authorities to address the issue of emancipation. In May 1861, just a month into the war, three slaves (Frank Baker, Shepard Mallory, and James Townsend) owned by Confederate Colonel Charles K. Mallory escaped from Hampton, Virginia, where they had been put to work on behalf of the Confederacy, and sought protection within Union-held Fortress Monroe before their owner sent them further south. When Col. Mallory demanded their return under the Fugitive Slave Law, Union General [Benjamin F. Butler](#) instead appropriated the fugitives and their valuable labor as "contraband of war." The Lincoln administration approved Butler's action, and soon other fugitive slaves (often referred to as "contrabands") sought freedom behind Union lines.

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In principle, Lincoln approved of emancipation as a war measure, but he postponed executive action against slavery until he believed he had both the legal authority to do so and broader support from the American public. Two pieces of congressional legislation passed on July 17, 1862, provided the desired signal. The Second Confiscation Act included provisions that freed the slaves of disloyal owners, authorized the president to employ African Americans in the suppression of the rebellion, and called for exploring voluntary colonization efforts. The Militia Act authorized the employment of African Americans in the military, emancipated those who were enslaved, and freed their families, if owned by those disloyal to the Union. Not only had Congress relieved the administration of considerable strain with its limited initiative on emancipation, but it also had demonstrated an increasing public acceptance of emancipation as a military act.

By July 1862 Lincoln had written what he termed his "Preliminary Proclamation." He discussed his thoughts for an emancipation proclamation with cabinet secretaries William H. Seward and Gideon Welles on July 13, 1862, while sharing a carriage ride from the funeral of Secretary of War Edwin M. Stanton's infant son James. Welles [*later recalled External*](#) that neither he nor Seward were prepared to offer opinions on a subject that Seward thought "involved consequences so vast and momentous," but he agreed with Seward's initial impression that the measure was both "justifiable" and perhaps "expedient and necessary."

Nine days later, on July 22, Lincoln again raised the issue of emancipation in a cabinet meeting, at which he read the content of his [*preliminary draft of the Emancipation Proclamation*](#). In addition to reiterating his support for gradual emancipation in the loyal states, the draft proclamation declared that as of January 1, 1863, "all persons held as slaves within any state or states, wherein the constitutional authority of the United States shall not then be practically recognized, submitted to, and maintained, shall then, thenceforward, and forever, be free." Whereas the Confiscation Acts freed the slaves of individual owners who demonstrated disloyalty, Lincoln's proclamation freed slaves of all owners residing in geographic areas engaged in rebellion as "a fit and necessary military measure."

The reaction of Lincoln's cabinet members was mixed. Secretary of War Edwin M. Stanton, correctly interpreting the proclamation as a military measure designed both to deprive the Confederacy of slave labor and bring additional men into the Union army, [*advocated its immediate release*](#). Attorney General Edward Bates, a conservative, opposed civil and political equality for blacks but gave his support. Welles feared the unintended consequences of

emancipation, but remained silent, as did Interior secretary Caleb Smith. Postmaster General Montgomery Blair foresaw defeat in the fall elections and opposed the proclamation. Treasury secretary Salmon P. Chase supported the measure, which [he noted in his diary](#) went further than his own recommendations, but his tepid enthusiasm for the proclamation was surprising given his history as an outspoken opponent of slavery. Secretary of State Seward expressed concern about the [diplomatic](#) implications of emancipation and noted the lack of recent Union military victories, which might cause the proclamation to be interpreted as an act of desperation. Better to wait for success on the battlefield, Seward counseled, and issue the proclamation from a position of strength. Lincoln agreed, and the course was set.

While Lincoln waited for his generals to secure a victory, New York Tribune editor Horace Greeley provided Lincoln with an opportunity to test public reaction to emancipation as a war measure. In an open letter to President Lincoln published on August 20 under the heading "[The Prayer of Twenty Millions](#)," Greeley urged Lincoln to recognize slavery as the root cause of the war and act boldly with regard to it. Although he already had a draft emancipation proclamation prepared, [Lincoln responded](#) with his own open letter to Greeley, which he published in the National Intelligencer in Washington, D.C. Lincoln stated plainly that the goal of his administration's policies, including those related to slavery, was to save the Union. "My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave I would do it, and if I could save it by freeing all the slaves I would do it; and if I could save it by freeing some and leaving others alone, I would also do that." Lincoln carefully noted that this represented his official position. He intended "no modification of my oft-expressed personal wish that all men everywhere could be for everywhere bloodiest single day of the Civil War occurred on September 17, 1862, as Confederates in Robert E. Lee's Army of Northern Virginia battled the Army of the Potomac, commanded by Union General George B. McClellan, at Antietam Creek near Sharpsburg, Maryland. While the Battle of Antietam was not quite the decisive Union triumph Lincoln hoped for, Lee's retreat was victory enough for Lincoln to issue the emancipation proclamation on which he had continued to labor since July. Lincoln read the revised proclamation to his cabinet on September 22, 1862. Secretary of the Navy [Gideon Welles](#) recorded in his diary that the president was open to criticism of the document itself, but that "he was satisfied it was right . . . his mind was fixed—his decision made" regarding the issuance of the proclamation.

The [Preliminary Emancipation Proclamation](#) of September 22, 1862, stated that the slaves in all areas designated as being in rebellion as of January 1, 1863, would "be then, thenceforward, and forever free." The preliminary proclamation also reiterated Lincoln's support for compensated emancipation and voluntary colonization of "persons of African descent." Newspapers in the Confederate states predictably denounced the proclamation. The [Memphis \(Tenn.\) Daily Appeal](#) labeled it unconstitutional and "plainly a proposition to incite domestic insurrection." The Charlotte, North Carolina, [Western Democrat](#) carried the briefest of notices of the proclamation and brushed aside its significance. "No one in the South cares for that—Lincoln might as well proclaim to the moon." Some in the North thought the preliminary proclamation more serious, but still ill conceived. The [Indiana State Sentinel](#) deemed it a "blunder" and "disastrous" in promoting colonization schemes that would deprive the United States of valuable labor and leave loyal taxpayers to foot the bill. But others were elated by Lincoln's proclamation. The [Chicago Tribune](#) reprinted laudatory responses from newspapers across the North. Lincoln retained among his papers a number of letters of support for the proclamation, including one from [B. S.](#)

[*Hedrick*](#), who identified himself as a Southerner and formerly a professor of chemistry at the University of North Carolina. "In my opinion the whole question of the War is reduced to this. Can the power of the United States Gov't either conquer or exterminate slavery?" Hedrick asked. "If it can, then that should be done, and the sooner the better. If not—we fight with no object."

In anticipation of the January 1, 1863, deadline of the Preliminary Emancipation Proclamation, Lincoln provided the cabinet on December 30 with the text of the revised Final Emancipation Proclamation, soliciting opinions and necessary alterations. The [*Final Emancipation Proclamation*](#) differed significantly from the previous versions. It designated the areas considered to still be in rebellion, but also those under Union control and thus exempted from the proclamation. The exempted areas included parishes in Louisiana and the city of New Orleans, several cities and counties in Virginia, and all of the counties in what would become the new state of West Virginia. Slaves living in those Union-occupied exempted areas were considered outside of the president's war powers, and would remain enslaved after January 1. Lincoln urged those freed by the proclamation to "abstain from all violence, unless in necessary self-defense" and to "labor faithfully for reasonable wages." Unlike the previous preliminary proclamations, the final proclamation announced that African-American men would "be received into the armed service of the United States." And unlike the Preliminary Emancipation Proclamation, gone was any mention of compensated emancipation or colonization. Lincoln also incorporated Secretary [*Chase's suggestion*](#) of closing the document with an acknowledgment of the proclamation as an "act of justice" and invoking God and the "judgment of mankind" in supporting the effort.

January 1, 1863, was a "[*mild and bright day*](#)" in Washington. Lincoln had sent the manuscript of the proclamation to the State Department in the morning for copying, and Secretary Seward brought the official version to the White House for Lincoln's signature. Lincoln noticed an error in the document that required amending, which was not accomplished before the annual New Year's reception at the White House, at which Lincoln shook hundreds of hands. Seward and his son Frederick brought the corrected proclamation to the White House later in the day for the president's signature. Frederick Seward [*recalled External*](#) Lincoln saying "I never in my life felt more certain that I was doing right, than I do in signing this paper." Lincoln steadied his tired arm as signed the document, assigned witnesses that any sign of a tremor in his handwriting would be interpreted as a mental reservation about the proclamation. And with a signature that was "clear, bold, and firm," Lincoln signed the Emancipation Proclamation.

With the issuance of the Final Emancipation Proclamation the war for the Union also became a war to free the slaves. As was the case with the preliminary proclamation in September, the issuance of the final proclamation received a mixed reception, especially in the North. Abolitionists greeted the news with jubilation. [*Eliza Quincy*](#) wrote to Mary Lincoln that "the thought of the millions upon millions of human beings whose happiness was to be affected & freedom secured by the words of President Lincoln, was almost overwhelming." [*Benjamin Rush Plumly*](#) could not remember a more "devout 'Thanksgiving'" as he witnessed the celebration of African Americans in Philadelphia at the news of the proclamation. [*Hamilton Gray*](#) of Kentucky, however, warned Lincoln that Kentuckians loyal to the Union did not accept the Emancipation Proclamation as a military necessity, and there was [*word*](#) that the Kentucky legislature urged the governor to reject the proclamation. The [*New York Herald*](#) considered the proclamation

"unnecessary, unwise and ill-timed, impracticable, outside the constitution and full of mischief," noting that Lincoln freed slaves only in areas where he exerted little practical authority. "But let us hope that this proclamation will prove nothing worse than a nullity and a harmless tub to the abolition whale," the Herald's editors opined. Emancipation, even as a war measure, faced continued opposition months later in Lincoln's hometown of Springfield, Illinois. Lincoln understood that many of his neighbors supported the Union, but resented fighting for the cause of freedom. "You say you will not fight to free Negroes. Some of them seem willing to fight for you; but, no matter. Fight you, then exclusively to save the Union," Lincoln urged his neighbors in a [statement](#) he sent to his friend James Conkling to be read at a Union meeting in September. "I issued the proclamation proclaimed saving the Union. Whenever you shall have conquered all resistance to the Union, if I shall urge you to continue fighting, it will be an apt time then for you to declare you will not fight to free Negroes."

The president still found it necessary in 1864 to explain and defend his actions with regard to emancipation, which remained unpopular with many Northerners. In an April 4, 1864 [letter to Albert G. Hodges](#), editor of the Commonwealth newspaper in Frankfort, Kentucky, Lincoln was careful to distinguish his own opinions from the actions he felt constitutionally justified in taking. "I am naturally anti-slavery. If slavery is not wrong, nothing is wrong. I can not remember when I did not so think, and feel," he began. "And yet I have never understood that the Presidency conferred upon me an unrestricted right to act officially upon this judgment and feeling." His presidential oath bound him to "preserve, protect, and defend the Constitution of the United States," and each step in the process of emancipation was in the interest of preserving the nation, and thus preserving the Constitution. To highlight this, Lincoln used the word "indispensable" six times to distinguish the criteria on which he acted, until emancipation became militarily an "indispensable necessity." In his letter to Hodges, Lincoln also credited a higher power in determining the events of the war. "I claim not to have controlled events, but confess plainly that events have controlled me." Lincoln's clear explanation of his presidential evolution on emancipation even won praise from a frequent critic, Horace Greeley. "We are known not to favor his renomination," Greeley's [April 29](#) editorial in the New York Tribune began, but "few men who have ever lived who could have better explained and commended his course and attitude with regard to Slavery than he has done aboutttter to Mr. Hodges of Kentucky."

Greeley's editorial demonstrated that Abraham Lincoln's popularity was not universal even within the Republican Party as the 1864 presidential campaign got underway. With the Union military effort stalled on several fronts, with the Democrats' delay in naming a candidate and platform, and with emancipation being [interpreted as a primary obstacle](#) to a negotiated peace with the Confederates, some political advisors feared Lincoln's chances for reelection and suggested in August that he consider [other options](#). In response, Lincoln even went so far as to [draft instructions](#) for a proposed peace conference, at which "remaining questions" like slavery would be "left for adjustment by peaceful modes." Ultimately Lincoln and his cabinet determined that this course would be, as Lincoln's secretary John G. Nicolay [noted](#), "worse than losing the Presidential contest—it would be ignominiously surrendering it in advance." As it was, Lincoln's concern about reelection prompted him to write a [secret memorandum](#) pledging to cooperate with the president-elect to save the union before the March 4, 1865, inauguration, and discussed with [Frederick Douglass](#) plans to elp slaves in the Confederacy escape while there was still time.

The despair of August turned to hope in September as William T. Sherman's troops captured Atlanta, Georgia, Philip H. Sheridan advanced in the Shenandoah Valley, and the Democrats faced their divisions in the candidacy of George B. McClellan and a controversial party platform. Lincoln triumphed in the November election. Although the dire plans and pledges made in August could now be abandoned, the process of ending slavery was not complete. As a wartime measure, the status of the Emancipation Proclamation would be in question after the war, and slavery remained legal in Union-controlled areas in the Confederacy as well as the border slave states in the United States. Only an amendment to the United States Constitution could end slavery irrevocably.

Ceremonial copy of the proposed Thirteenth Amendment to the U.S. Constitution, signed by Abraham Lincoln and all members of Congress who voted for the joint resolution. The United States Senate had passed a joint resolution on April 8, 1864, calling for an amendment to the Constitution that may put an end to slavery, but the House of Representatives had failed to pass it. Pressure on Republican leadership in the House to pass the resolution intensified, and the resolution finally succeeded on January 31, 1865. The proposed amendment stated that "Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, nor any place subject to their jurisdiction," and authorized Congress to enforce the amendment with appropriate legislation. Lincoln personally signed the joint resolution, signaling the importance he placed on the amendment. He also signed several *ceremonial copies* of the resolution produced in honor of the occasion. The amendment was sent to the states for ratification on February 1, and Abraham Lincoln's home state of Illinois became the first state to ratify the proposed Thirteenth Amendment.

Abraham Lincoln did not live to see the ratification of the Thirteenth Amendment. Nineteen states had ratified it when he was shot by John Wilkes Booth while attending a play at Ford's Theatre on the night of April 14, 1865. Lincoln died the following morning. On December 6, 1865, Georgia became the twenty-seventh state to ratify the amendment, achieving the three-fourths of the state's necessary to validate the amendment, which Secretary of State William H. Seward did on December 18.

The Emancipation Proclamation and Thirteenth Amendment brought about by the Civil War were important milestones in the long process of ending legal slavery in the United States. Defining the meaning of freedom, however, continued long after the war ended. (7) (8)

2.2.5 Alfred Hermann Fried

Alfred Hermann Fried, (born November 11, 1864, *Vienna*, Austria—died May 5, 1921, Vienna), Austrian pacifist and publicist who was a cofounder of the Gco-founderce movement and cowinner (with *Tobias Asser*) of the *Nobel Prize for Peace* in 1911.

In 1891 Fried, in *Berlin*, founded the *pacifist* periodical *Die Waffen nieder!* ("Lay Down Your Arms!"), from 1899 called *Fried Niederswarte* ("The Peacekeeper"). In 1892 he founded the *Deutsche Friedens Gesellschaft* (German Peace Society), which became the focus for the German pacifist movement before *World War I*. Fried advocated "fundamental pacifism" and believed that "international anarchy" should be met by both legislative measures and spiritual regeneration.

With the outbreak of World War I, he immigrated to *Switzerland* in protest against German policy. As editor of “Papers for International Understanding and Inter-State Organization”, he worked for an immediate peace. Fried protested against the *Treaty of Versailles* but warned the Germans against attempting to revise it by force. His works included Handbuch der Friedens bewegung, 2 vol. (1911–13; “Handbook of the Peace Movement”), and Mein Kriegstagebuch, 4 vol. (1918–20; “My War Diary”). (9)

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Chapter 3

Rights of Parents and Teachers

Parents must always be respected as it is due to the parents that we are on earth. Parents are the source of happiness. They teach the child when it utters incomplete words and sentences. They stand-by their kids while the child is learning to walk. Before all this the mother keeps a child in her womb for nine months. She bears all the pain just to bring her child in the world. After birth she spends many restless nights because the baby is unable to sleep. On the other hand the father's works harder as a new family member has arrived.

Parents take care of every small thing which can multiply the happiness of children. Parents always give priority to the needs and demands of their children. For parents, the education, health and up-bringing of children gains primary importance. It is the responsibility of the children to respect their parents. Especially when the children have reached the age of maturity they should give quality time to parents. Mostly children prefer to go abroad for higher studies and they leave behind their parents all alone. If we the children just consider the sacrifices which our parents have given for us then we can sacrifice our happiness for our parents. It's just a matter of belief, our sacrifices which give for our elders never go in vain. After a few years that sacrifice is showered upon us in the form of blessings.

It is witnessed that most of the time that after marriage the sons of a family leave their parents so that they can live separately. Again they forget that children are the center of happiness for parents. When they were weaker and were not able to speak or move their parents never left them. So how come children can be so selfish that they at once decide to leave their parents who have grown older. They had reached to an age in which they are in a dire need of their children.

Another harsh behavior of children towards their parents has been observed. If both parents and anyone parent gets physically disable the children prefer to shift their parents to the old age homes. This act is also quite painful. The children take their parents as a burden although they are a source through which we can achieve many accomplishments in life.

When the matter of distribution of property rises the children are unable to control their temperament. They often misbehave with their parents which is an unethical behavior. (1)

3.1 Rights of Parents and International Law

1. The Universal Declaration of Human Rights (10.12.1948)
2. Parents have a prior right to choose the kind of education that shall be given to their children.
3. Parents have all the right to choose the right education for their children, whether it is regarding natural sciences, social sciences or it is technical education.
4. Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (25.11.1981)
5. Article 5 (1) The parents or, as the case may be, the legal guardians of the child have the

right to organize the life within the family in accordance with their religion or belief and bearing in mind the moral education in which they believe the child should be brought up.

6. Every child shall enjoy the right to have access to education in the matter of religion or belief in accordance with the wishes of his parents or, as the case may be, legal guardians, and shall not be compelled to receive teaching on religion or belief against the wishes of his parents or legal guardians, the best interests of the child being the guiding principle.
7. The child shall be protected from any form of discrimination on the ground of religion or belief. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood, respect for freedom of religion or belief of others, and in full consciousness that his energy and talents should be devoted to the service of his fellow men. (2)

3.2 Rights of Teachers

Teachers are like second parents. They make all efforts to provide all the knowledge to students. Teachers whether associated with the schools, colleges or universities always focus on the well-being of their students. During all conditions and circumstances teachers prefer to facilitate their students. Teachers are those saints that polish the abilities of the children. Teachers nourish the minds of students and provide guidance in regards of choosing the right professional path.

Teachers face both kinds of attitudes from the students. Some students respect their teachers deeply while the others misbehave with teachers. They always show disrespect towards their teachers. Students belonging to upper class are often not serious about their studies. If the teachers try to give some advice the students take it as their insult and they start using sentences which are quite painful. Most students adopt extreme behaviors by hurting the teachers physically. Teachers are kidnapped and often murdered by students belonging to influential families. Teachers lighten up the minds and hearts of students. Therefore they should be respected properly.

Teachers connected to the public sector or the private sector is often underpaid. They are overburdened and very less salary is paid to them. Most women choose this profession to earn bread and butter for their families. Only some women choose teaching as their profession to utilize their abilities. When teachers work harder and they are not able to fulfill their economic needs this causes frustration among them. This frustration may also impact their personal life as well as professional life.

Teachers must be paid a proper amount according to their worth so that their professional abilities can be polished and they can prove to be better teachers.

A few lines for my respected teachers:

Teachers are sweet, Teachers are smart,

But when we do some mischief they take it to their heart,

Some teach us sweetly and some teach harshly

But whatever they teach, they teach kindheartedly.

Now we come towards the teachers that are working in schools present in rural areas. The feudal lords are always against the education of the people. They always use different strategies to stop the educational activities. In this process the teachers are often targeted. They are kidnapped and tortured badly so that they may stop the process of education. They almost risk their lives so that they can educate the children of these areas. They must protected by different organization. (3)

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