Human Rights Violation Against The Naga Community In Bangalore:

An Ethical Appraisal Based On The Indian Constitution

Submitted

By

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This thesis is dedicated to all the Nagas in Bangalore. May it enlighten all its readers and bring peace and comfort to the weary and the dejected.
DECLARATION

I declare that this thesis is my own research and its main content has not been submitted for a degree at any tertiary education institution.

Name and Signature

............................................
CERTIFICATION

This is to certify that Mr. Paul N Rengma has completed his thesis on the topic “Human Rights Violation against the Naga Community in Bangalore: An Ethical Appraisal Based on the Indian Constitution” for the partial fulfillment of Master of Theology in Christian Ethics under my supervision. The work carried out is satisfactory and I fully recommend him for the completion of this thesis. I wish him success and bright future.

Dr. Paul Mohan Raj,
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GENERAL INTRODUCTION

Human rights are the rights and freedoms of every human being. It is unrestricted to any geographical features and beliefs. It applies to anyone and anywhere and includes dignity, fairness, equality, respect, and independence. However, despite such human rights, violations are at their peak. Throughout history, the innocent and the powerless always suffer. For example, with Covid19 and lockdown, a more than unpleasant situation has arisen for many Nagas in Bangalore. In short, large numbers have become victims of a very serious problem that they have not caused. Therefore, acknowledging this, the researcher wishes to focus upon the issue of human rights violations of the Nagas in Bangalore. Usually, one hears reports about discrimination of the Nagas in the mainland of India. Commonly, it is related to racism and is indeed a most sensitive issue. In addition, there are other violations such as beatings, theft, verbal abuse, kidnapping, imprisonment, physical assault, hatred, gender harassment, unequal treatment, restriction to public places such as hospitals, shops, parks, schools, etc. None of this should be overlooked and in the view of the researcher definitely needs research.

The structure of the proposed research consists of five chapters. The first chapter is the introduction of the thesis. It indicates how the research would go about. It consists of the research plan, statement of the problem, elaboration of the problem, the significance of the research, research objectives and outcomes, research questions, hypothesis, methodology, and limitations.

The second chapter is concerned with the review of literature. It brings various information regarding human rights violations of the Nagas in Bangalore. Different
articles, journals, and books related to the topic were consulted and reviewed as a guide for the research. It analyses the perspective of the authors, its agreement and disagreement, and how it would further the research work.

The third chapter deals with the theoretical framework of the thesis. It considers various theories regarding human rights. The chapter includes Ancient Religious Texts such as Hammurabi, Atharva Veda, and Confucian tradition, human rights in the Greek, Roman, Christian, British and French world. It also deals with human rights after the end of World War 1 (1918) and how an institutional form was given to human rights. It discusses how the League of Nations was established after the end of World War I and attempted to protect human rights between 1919 and 1939. It comprises minority rights, labor rights, and rights of the individuals in mandated territories. The chapter discusses how the outbreak of World War II in 1939 influenced the world’s perspective on human rights. It talks about how the establishment of the United Nations Organization in 1945 and human rights has become one of the central pre-occupations of international relations. It includes the Preamble of the Universal Rights and the 30 articles related to human rights.

The chapter moves on to discuss human rights enshrined in the Indian Constitution such as Justice, Liberty, Equality, and Fraternity, Fundamental Rights, Duties, and Directives Principles of State Policy. Finally, and most importantly, it emphasizes the Biblical concept of human rights such as a human in the image of God, sexuality and gender equality, the responsibility of work and labor, right to rest, political rights and freedom of expression, economic, social, cultural rights, right to live and the teachings of Jesus Christ.
The fourth chapter is concerned with data presentation, analysis, and interpretation. Data presentation is based on the collected information from the questionnaire. It is presented in the form of a bar graph, pie chart, and line graph. The analysis is done and presented in numbers and percentage wise. The data interpretation is juxtaposed and evaluated in the light of the Indian Constitution.

The fifth chapter sets out the research findings and recommendations. The findings are based on the evaluation of chapter four. It discusses why and how the Nagas in Bangalore are discriminated against. It verifies the problems as stated in the hypothesis. Finally, it provides some recommendations for the Nagas and the Church to follow up.
CHAPTER 1: INTRODUCTION

Human Rights Violation Against The Naga Community In Bangalore: An Ethical Appraisal Based On The Indian Constitution

1. Research Plan

Often there are times when one would hear about discrimination against the North East community in India. However, after the emergence of Covid19, discrimination has intensified in different parts of India. The North East is composed of different states and tribes, but this research will be focusing only on the Nagas in Bangalore. This research is undertaken particularly to unveil and study the violence faced by the Nagas in Bangalore. The research is based on an empirical-analytical study where the data collected through questionnaires are examined to extract and find the exact cause of the problems. A case study is conducted with regard to certain victims who have undergone ill-treatment or harassment in Bangalore. A proper appraisal based on the Indian Constitution is then employed to draw a conclusion.

2. Statement of the Problem

Discrimination against the Nagas in Bangalore is increasing with the emergence of Covid19. The Nagas are often regarded or branded as foreigners by some groups of people. They are deprived of accessing basic elements such as groceries, transportation and being chasing them from their rented houses, paying guests, and jobs, etc. Some have been robbed and beaten just because of their skin colour whereby creating psychological traumas. It is distressing to witness many Nagas going homeless, unemployed, and confused in the community in what is an undesirable and unhealthy situation for them in
Bangalore. As a direct consequence, more than half of the Nagas have returned home to the North East. It is significant that many of the Nagas are not taking seriously the issues and continue to face threats and violence in silence. In the light of this, the proposed research will attempt to study the Human Rights violation against the Naga Community in Bangalore. In conclusion, human rights based on the Indian Constitution shall be clarified to impart knowledge to the Nagas.

Elaboration of the Problem

On March 30th, 2020, North East students were denied buying items of food at a retail food outlet and hence suffered serious discrimination. In a video that subsequently went viral, one of the students stated: ‘We are Indians, we need groceries too, we live here, and we have Aadhaar Card. How can you discriminate (against) us?’ This happened even as another customer entered the shop and a staff member actually came out in an attempt to stop the video being recorded.¹

Nuthipru, the former President of NSUB, writes that many Nagas have lost their jobs and are left with no salary, while many are suffering a pay cut and are unable to pay rent and amenities. Students are confused and trapped in their hostels and also as paying guests. He states also that the NSUB Office has received calls even in the middle of the night from Nagas seeking refuge and shelter.²

The Nagaland Express reported that two Nagas were stuck at Wonderla and were helpless without proper food for two days. Also, a student at Indranagar as a paying guest was rescued by the Naga Students Union Bangalore. Akuzo Lohe stated that the PG owners asked the Naga students to leave. Some Nagas have made the complaint that they were discriminated against and faced racism by being called ‘Corona’ in grocery stores.3

Sharan Poovanna writes that a large number of people from the north-eastern part of the country reside in Bengaluru and other parts of Karnataka. He affirms that discrimination has increased since the panic around the spread of the virus. Also, Rini, President of the Northeastern Solidarity is of the firm view that such discrimination is getting worse in the Coronavirus context.4

There have been several videos that have gone viral complaining about racial harassment through the forms of speech and actions. One man had been robbed and beaten and in a video the victim’s mouth was swollen and he could barely speak. In another incident, a lady in a video that went viral stated that she could not step out anywhere since people were staring at her differently every time she goes out. Similarly, there were several reports of discrimination and violence, especially during the Covid19. In the light of this, this research is dedicated to unveil more of the discrimination and human rights violation against the Nagas in Bangalore.

3. Significance of the Research

Human rights in the Indian Constitution are the pillar of the Indian Administration. Every people and state under India is mandated to uphold and respect the Constitution. Unfortunately, in the present context, people have abused the Constitution by misusing and misinterpreting it. Minorities are often suppressed and oppressed by the higher class/caste people. Likewise, Naga Community being a migrant and minority in Bangalore, frequently faces discrimination. Thus, this research based on the Human rights violations will be assessed in the light of the Indian Constitution to tackle problems.

4. Research Objectives

- To establish the facts of discrimination and violence against the Naga Community in Bangalore
- To analyse the factors that inflict this discrimination in the light of Human Rights and the Indian Constitution.
- To develop and provide a guideline on how to co-exist and live together in a pluralistic and multi-cultural society

5. Research Outcomes

- The researcher has established the fact of Human Rights Violation against the Naga Community in Bangalore.
- The researcher has shown the ability to analyze the issues and confirm the violation of Human Rights and the Indian Constitution.
- The researcher has developed healthy guidelines for the peaceful coexistence of the people of Bangalore and the Naga Community.
6. Research Questions

- What is a Human Rights violation?
- What are the different forms of violence faced by the Naga community in Bangalore?
- What are the causes of violence?
- What are the effects of violence?
- How to tackle Human Rights violations?
- What does the Constitution of India say about Human Rights?

7. Hypothesis

- The Nagas in Bangalore live in fear and insecurity because of the different types of violence inflicted on them which are against the Indian Constitution and Human Rights.
- The violence against the Naga people in Bangalore can be reduced and removed by creating public awareness programs, strict administrative vigilance over any ill-treatment of the minorities, and spreading the Constitutional provisions of equality, liberty, and fraternity.

8. Methodology

This research employs an empirical-analytical method to investigate the factors of human rights violation faced by the Nagas in Bangalore. It is based on both primary and secondary sources. For the primary sources, the researcher uses the questionnaire and case study method. Thus, after collecting the data, an analysis is done to clarify the problems of the Nagas. The issues addressed are based on the Human Rights charted in the Indian Constitution. This methodology facilitates the drawing of a logical and acceptable conclusion. Finally, biblical and theological responses to discrimination are employed to deliver/give justice to the Bible. For the secondary sources, the researcher
avails books from ACTS’ library, also access to the internet, eBooks, magazines, newspapers, journals, and any available resources.

9. Limitations

This research is limited to the Naga community in Bangalore. It addresses the issues of Human Rights violation and assessment of Human Rights based on the Indian Constitution.
CHAPTER 2: LITERATURE REVIEW

Introduction

This chapter deals with the review of literature. The sources are taken from various articles, journals, newspapers, magazines, and books, etc. Few people have written on discrimination from different Indian contexts. However, there is no specific book written on human rights violation about the Nagas in Bangalore. Thus, this research is the first of the kind.

2.1. Conceptual thoughts on Human Rights Violation in India

Parmar and Jagdish write that the Scheduled castes, scheduled tribes, and other backward classes receive a very smaller share of development. They focus upon people who are living below the poverty line, landless agriculture, and unorganized labourers who speak of their exploitations and injustice every day. Thus, they apply the notion of Dr. B.R. Ambedkar and Mahatma Gandhi to emphasize on class-free, egalitarian, democratic secular society. Therefore, this book helps the researcher to understand the social problems of India and facilitate the application of the concept of Gandhi and Ambedkar in the research work.5

Similarly, Devasahayam also focuses on the untouchables who are outside the Hindu Varna Vyavastha (Caste System). He mentions various problems such as pollution, poverty, and the powerlessness of the Dalits. Dalits are the largest minority group in India. Though they are big in numbers, they appear powerless in society due to class and

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the caste system. Thus, there is a need for Cultural Revolution, Religious Revival and provide hope for the people. The Nagas also faced parallel forms of violations such as racial, economic, and political rights, etc. Hence, the researcher seeks to bring out the violations meted upon the Naga community in Bangalore.\(^6\)

David Mosse further deals with the impact of the caste system in the village, an urban sector like labour market, business economy, post-liberalization economy, etc. He writes on the modern system of a caste system in terms of ranking, position, network, and identity, etc. However, the author fails to mention the bigotry faced by the northeast community in mainland India.\(^7\)

Vincent Rajkumar opines that the social structure of India is stratified with inbuilt inequalities and injustices based on the caste-system. He states that the Dalits are socially placed outside the four-fold caste system and they are referred to as the fifth caste. Though the Constitution of the country provides social, political, and economic justice for all they are considered unclean, untouchable, and segregated. Thus, this book studies their movements, the theological awakening, alleviating the backwardness and improving the socio, economic and political of marginalized communities.\(^8\)

According to Ponraj poverty is the main cause of discrimination. It forces tribal people into several other problems, such as land alienation, indebtedness and slavery. They are forced to leave their villages and loved ones and go to the nearby cities seeking jobs. He

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\(^6\) V. Devasahayam, “Pollution, Poverty and Powerlessness- a Dalit Perspective,” Wati Longchar (ed.) Contextual Theologies (Kolkata: SCEPTRE, 2013) 103-121.

\(^7\) David Mosse, Caste and Development: Contemporary perspectives on a structure of discrimination and advantage, Volume 110, October 2018, 422-436.

\(^8\) Vincent Rajkumar, Religion and Society: Dalit Politics and Dalit Theology, ISSN 0034-3951, Vol. 64 No. 2nd April, 2019.
opines that the British government allowed the non-tribals to enter the tribal land for administration. The government officials were followed by high caste Hindus and then Muslims, and others which encouraged other Hindus to enter the tribal land and later to become the landlords. Therefore, slowly the tribal economic values have been lost and they became slave workers who are badly treated. The bonded tribal contributes enormously to the production and earning of wealth but is not allowed his share. Thus, the tribal people continue to face violations and exploitation from the higher caste and the rich. Therefore, this book will help the researcher to study more on the servitude attitude of the Naga people, the internal issues, and the push and pull factors of the Nagas in Bangalore.  

Wati Longchar writes that the largest concentration of the tribal people, excluding Africa, is in India. The Tribal constitutes 7.74% of India’s population. In North-East India, about 88% of the Christian community comes from a tribal background. That indicates a majority of the Christians in India come from oppressed sections of the society. Longchar further states that those tribals who have been assimilated into the Hindu fold have long been subjugated, victimized, and exploited. Some tribals have been denied even an independent social status by being described as ‘Backward Hindus’. The people who failed to come under the four varnas are considered outcasts and untouchable. Through the process of assimilation, the tribals lost not only their identity but also have been reduced to slavery. This led to the extinction of the tribal culture, their religious beliefs, and living tradition and ethos. With the emergence of the modern era and developmental

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model, the tribals are industrially backward and therefore, are considered inferior. Even in the realm of religion and culture, tribal religion and culture are looked down on. They are forced to live under the threat of militarization, factional feuds, extortion, ambush, killing, etc. For all those reasons, they move to different parts of India for opportunities.  

Thus, this book clearly depicts the burning issues of the tribals and helps the researcher to understand the society better.

David writes in support of Dalit liberation to raise their voices in the struggle for achieving their rights and privileges guaranteed in the Indian Constitution. The Dalits are an oppressed people. Therefore, though this book did not mention the Nagas, the concept is the same with the suffering Dalits. This enables the researcher to indoctrinate the Indian Constitution to the Nagas in Bangalore.

Arulraja believes caste system denies human dignity and distorts the image of God in humans. It dehumanizes both the oppressor and the oppressed. They are given less attention by the government. Most of them live a simple life by doing manual work in the outskirt areas. Therefore, Arulraja took up Jesus in the context of the Dalit. He tries to portray Jesus as the man who lives a humble life yet as a liberator. Similarly, some of the Nagas in Bangalore also works in low sectors and are treated as low class people. They are given less attention and sometimes go through discrimination.

Elisabeth Reichert presents the groundwork for understanding human rights. He links social work with human rights and presents the unifying and systematic conceptualization

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10 Shimreingam Shimray (Ed.). Tribal Theology: A Reader. Tribal Study Series No. 12 (Jorhat, Assam: Tribal Study Centre, 2003)
11 J.A Onesimu, David, Dr. Ambedkar’s Critique towards Christian Liberation (Delhi: ISPCK, 2008)
of human rights. It focuses on the Universal Declaration of human rights and the basis of contemporary human rights principles. It introduces instruments drafted by the United Nations to supplement the Universal Declaration of Human Rights. It also addresses numerous human rights such as economic, social, and cultural rights. It points to the rights of women and vulnerable groups. Thus, it relates human rights to social work. This book motivate people to serve at the same time provide justice.\textsuperscript{13}

Marc Galanter visualizes more of modern India and how the law operates. It tries to show the various ways in which a complex body of formal law accommodates and adjusts it to local conditions to which it can be disconnected. It addresses the wide range of Indian society, such as equality, hierarchy, secularism, justice and conceptual problems, group membership, panchayats, justice, caste, and policies of positive discrimination. Thus, this book helps the researcher to gather more knowledge regarding the social issues and human rights violations in India. It pushes the researcher to examine the Naga context in Bangalore and dig out the burning issues faced by the Nagas.\textsuperscript{14}

Lily, Mary and Jeyaraj discusses a problem, which causes a violation of the rights of women, the elderly, consumers, laborers, urban and rural dwellers, and the consequences people face. It urges the UGC and Educational Ministry of the Central and State Governments to evolve policies and provide funding to promote Human Rights Education and thus contribute to the growth of justice, peace, harmony, and welfare in

\textsuperscript{14} Marc Galanter, Law and Society in Modern India (Delhi: Oxford University Press, 1997).
the society. Therefore, this book helps to access various information regarding human rights issues in India.\textsuperscript{15}

Linus Neli also deals with the origin of man in the Bible; the image of God, concept of human dignity and human rights in today’s parlance. He examines human rights from a Hindu perspective and explores the Hindu attitudes towards life and the values of life. It presents the prospects of human rights and basic human rights in a simple and intelligible way. Thus, this book helps people to develop the sense of respect and humility.\textsuperscript{16}

Jyoti Sharma opines that India was a signatory to the Universal Declaration of Human Rights. However, due to the wide-scale violation of human rights like extra-judicial killings, custodial deaths, and atrocities by the security forces particularly in Kashmir, the Indian Government set up the NHRC (National Human Rights Commission) in 1993. Sharma points that with the rising crimes, violations, scams, and scandals human rights are being violated and taken for granted, and in recent years conditions have become worst and deteriorated in India. Violence against women is increasing at an alarming rate and is at a high risk of sexual harassment, trafficking, and forced labor including violations of equal participation in political, economic, and social life. He also mentions some of the initiatives launched by PM Narendra Modi like “Beti Bachao Beti Padhao”, UJJAWALA– a comprehensive scheme for the prevention of trafficking and Rescue, “Stand-up India” scheme for Women, Scheduled Caste, and Scheduled Tribe. However, he asserts that the Government still needs to pay more attention towards their

\textsuperscript{15}Lily Balasingh, Briget Mary and Jesudason Jeyaraj (eds.). Human Rights and Higher Education (Tamil Nadu: Lady Doak College Publication, 2008).

laws and policies and check whether it is properly carried out. This article gives a comprehensive idea of the human rights violations in India and the researcher would like to continue with the same problem face by the Nagas in Bangalore.\textsuperscript{17}

Paul and Mondal write marriages below 18 years of age is a violation of human rights like many other harmful practices such as gender-based violence and female genital mutilation. ‘Save the Children’ estimated that an additional 1.3 to 2.5 million girls are at the risk of child marriage over the next 5 years due to the pandemic. In Maharashtra, the Women and Child Development department of the state reported about a 78\% spike in child marriages by September 2020 as compared with the previous year. Educational institutions remain temporarily closed, which increases the risk of child marriage, maltreatment, sexual abuse, and domestic violence. Estimates provided by UNESCO revealed that over 1.5 billion students across 195 countries were affected by school closures as of April 2020. It is also estimated that about 10 million children may never return to school after the pandemic, in which girl children are more likely to discontinue. Furthermore, losing jobs and deepening poverty caused by the current pandemic lead to a huge financial burden on the family, which further escalates the risk of child marriage. Educational institutions remain temporarily closed, which may increase the risk of child marriage, maltreatment, sexual abuse, and domestic violence.\textsuperscript{18}

They suggest that a strong surveillance system and immediate response and action for the reported cases of child marriage could save the girls and women from harmful practices. Civil society organizations should focus on the poorest and marginalized girls to combat

\textsuperscript{17} Jyoti Sharma, Present Human Rights Issues and Challenges in India. March 26, 2017.
the incidence of child marriage. Parents should be informed about the negative implications of child marriage through awareness campaigns. Similarly, many Nagas were affected in various sectors during the pandemic. Students were left stranded; workers lost their jobs, and underwent discrimination and violence. Thus, thousands fled to their native places. This article not only helps to understand the human rights issues in India but helps one to implement the rights and stand for the people.\textsuperscript{19}

Ram points to some of the atrocities committed upon the innocent citizens of the country. He asserts that the values of the Constitution have been violated time and over again. Some of the incidences such as atrocities on Dalits, the lynching of minorities in the name of Cow-Beef have drastically changed the social equations. He believes that secularism is at a threat. Minorities have been deceived and cheated by the parties claiming to be secular. Communalism is on the rise and some of the outcomes are like Ram Temple, Love Jihad, Ghar Wapsi, and Holy-cow-beef, etc. Communalism has stood as a counter to the secular ethos of the country. Ram mainly points to communalism as a threat to secularism. Therefore, this article opens the threats faced by the minorities in India and help the researcher to dig deeper into the communal threats faced by the Naga community in Bangalore.\textsuperscript{20}

Ritu states that Human rights are those minimum rights that are compulsorily obtainable by every individual. The constitution of India guarantees the equality of rights of men and women. However, in the sphere of women’s human rights in India, there exists a

\textsuperscript{19} Ibid
wide gulf between theory and practice. She asserts that Indian society is a male-dominated society. Men are always assumed to be superior to society. The women in India very often face discrimination, injustice, and dishonor. Though women in India have been given more rights as compared to men, the condition of women in India is miserable. She discusses the rights of women in India and how all the fundamental rights given to women are being violated in India. Thus, the researcher would study the status and security of the Naga women in Bangalore.  

Younis explores two ways in which human rights and human security interact. It deals with the human rights and human security linked within the normative framework of society and the connections between human rights and socio-economic development. He states that if we accept that human rights have a place in development, we must seek to understand where they fit within traditional economic thinking. He discusses the meaning of human security, emphasizing non-material aspects. It also focuses on human rights, particularly the significance of rights from the perspective of economics and development policy, and outlines ways in which a concern for rights can be incorporated into welfare economics.  

He outlines some common strategic elements for achieving human rights and human security. He emphasizes that human security and human rights are not just matters of law, but also of individual responsibility and collective action. That violation of human rights and the prevalence of human insecurity are two sides of the same coin; and that it is

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21 Ritu Dhanoa, Violation of Women Human Rights in India. SHIV SHAKTI International Journal in Multidisciplinary and Academic Research (SSIJMAR) Vol. 1, No. 4, November-December (ISSN 2278 – 5973)  
essential to address both of these dysfunctions in development decisions both at national and at global levels. This article enables the researcher to understand human rights violations in terms of human Security, Conflict, Security, and Development. Thus, it pushes the researcher to study deeper into the context of the Nagas in Bangalore.  

2.2. Previous Research on the Human Rights violations of the Nagas

Samson Kamei analyses theoretically the concepts of North-East and ‘Chinky’ and brings out their racial characteristics. The growth of the concept of North-East from the colonial administrative usage to its contemporary racial nature is captured in the paper. He uses the terms like Northeast, chinky, mongoloid, and racism, etc. Therefore, this article will help the researcher to distinguish more about the issues of the Northeast particularly racism and the use of defamatory words such as chinky, chini, Nepali, bahadur, Chinese, etc.  

Kharinyo Shimrah portrays in his writings the racial discrimination faced by the North East Community in Bangalore. He reports the incidences based on a questionnaire and interview method. Yet, he has failed to mention some other forms of discrimination apart from racial discrimination. Henceforth, the researcher would investigate more of the other issues by using this book as a guide.  

Palash Gosh also unravels that millions of people from the northeast have migrated to other parts of India to study or work. They have long suffered various forms of discrimination and prejudice, but the spread of coronavirus has made things worse. The Rights and Risks Analysis Group, or RRAG, a Delhi-based think tank, has cataloged

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23 Ibid
numerous incidents of abuse and harassment of Indians who “look Chinese” across the country. RRAG states, ‘Victims have been denied entry into their own homes, forced to leave their homes, threatened with eviction, forced to leave restaurants and groceries, and endured an endless litany of insults and aggressive behavior.’

Some have even been called “corona” or “coronavirus” as a slur on the streets. Others have stated that people will not sit near them on public transport. A large number of racial incidents have even occurred on college campuses across India. This article exposes the discrimination encountered by the northeast community in mainland India. Similarly, the Nagas in Bangalore have faced human rights violation. Hence, this article strengthens the researcher to investigate more problems particularly by the Nagas in Bangalore.

Saujanya Hosmani writes that there is a strong wind of racism in the nation. He opines that India is home to various cultures, and ethnic groups but the people are not even aware of it. The North East is often perceived as primitive and isolated. He further states that a deficit of understanding between the mainland and the North East region is the sole reason for the discrimination. He reveals that seventy-eight out of every hundred North East people face racial discrimination, sexual attacks against women, human trafficking and violence. He opines that caste discrimination was prevalent in India whereas racists attack belongs to the newer generation. He affirms social/racial profiling is the root cause of discrimination. The author strongly believes that North East people are subjected to racial and sexual discrimination and the root cause of which is the caste system. It is true that the writer has pointed correctly by identifying some of the issues faced by the North

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27 Ibid
East people. In addition, the researcher would like to find some other forms of violations faced by the Nagas in Bangalore.  

Jose Kavi states that some Naga students were denied buying food in a retail food outlet and were thus discriminated against. Despite of showing their Aadhaar Card they were denied from purchasing groceries thinking that they were Chinese, Corona bearers and spreaders. Some of the staff members even attempted to prevent them from making video. This article clearly depicts discrimination of the Naga Community. Therefore, keeping this issue in mind, the researcher would go deeper into the research to find similar kinds of violations faced by the Nagas in Bangalore.

Another similar incidence took place where four people from northeastern states were singled out and attacked by the Bengaluru police while they were out to buy groceries and medicine. The victims state that though there were so many other people present around, the police did not question anyone else or hit anyone else. They specifically targeted them, seeing that they were from the north-east. Therefore, the victims state that they did not go out unless without a cause. Though they maintained social distance and were wearing a mask, they were targeted by the police. Here, one would see injustice committed by the police despite of obeying all the protocols. Hence, this article needs to be studied in the light of the human rights violation to find remedies.

Archit Sharma also points out some of the unfortunate issues that took place in several parts of India. On January 29, 2014, a young man named Nido Taniam was beaten to

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death in the Lajpat Nagar area of Delhi, the reason being that he looked simply different. In 2016, two young men from Mizoram were beaten in Bangalore for not speaking the local language. Two students from Nagaland were brutally tortured for hours by local men in Goregaon to teach them a lesson that they did not belong there. Ominously, they were told that if you Northeast people come here, we will kill you. Some hotels denied giving them entry just because they did not look Indian enough. There are too many cases in which people from the Northeast are ostracized just because they do not look Indian enough. They are told to prove their nationality. These people were not given jobs or houses on the basis of their ethnicity or race. Archit remarks that the Government should take responsibility for teaching the country about the history, culture, and politics of this Nation. Therefore, this article pointed to some real incidences faced the North East people in India and thus, this will assist the researcher to particularly focus on the violence faced by the Nagas in Bangalore.

2.3. Present Research

The present research is based on the human rights violation of the Naga community in Bangalore. There are several authors and researchers that dealt on discrimination in different contexts. However, there are only few people who had written on discrimination of the Northeast specifically the Nagas.

Like any other states in India, Bangalore is also experiencing various forms of human rights violation. Thus, this research focuses on the Naga community in Bangalore. Several articles have been published on newspapers, journals, and magazines, etc. However, there is a need of proper research as there is no concrete work done on this

topic. The methodology for this research is based on the human rights and ethical appraisal of the Indian Constitution.
CHAPTER 3: THEORETICAL FRAMEWORK

Introduction


3.1. Definition

3.1.1. Human Rights

Human rights are the rights a person has simply because he or she is a human being. It is held by all persons equally, universally, and forever. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.\(^{32}\) Kant said that human beings have an intrinsic value absent in inanimate objects. To violate a human right would be therefore be a failure to recognize the worth of human being.\(^{33}\)

Brinda Newman writes ‘Human rights basically mean freedom from want and right to a decent standard of living, freedom from threats to personal security, freedom from injustice, freedom of expression, participation and association and freedom for decent

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\(^{32}\) Article 1 of the United Nations Universal Declaration of Human Rights (UDHR)

work without exploitation.\textsuperscript{34} India is a multicultural and pluralistic society and the above statement are very essential to be undertaken. One has to be socially conscious of the differences while exercising one’s own rights. Freedom cannot be at the cost of others. Balasingh views that human rights developed from the concept of natural rights, which was derived from natural rights but to Cicero, human rights is an eternal law that emanates from God and is applicable to all people.\textsuperscript{35}

Human rights refer to the basic rights and freedoms to which all humans are entitled. Human rights include civil and political rights, such as the right to life and liberty, freedom of expression, and equality before the law; and social, cultural, and economic rights, including the right to participate in culture, the right to food, the right to work, and the right to education.\textsuperscript{36}

\textbf{3.1.2. Human Rights violation}

Human rights violation can occur intentionally either by the state or as the state failing to prevent the violation. It can be physically violent in nature, such as police brutality or violation to fair trial. It involves various factors such as police, judges, prosecutors, government officials, etc. Human rights violation can also be the failure of the state when it fails to protect the conflict between individuals or groups within a society. The failure of the state to intervene and protect vulnerable people and groups signify its participation in the violations. Human rights violation can be civil and political through genocide, torture, and arbitrary arrest, the right to freedom of expression and the right of peaceful

\textsuperscript{35} Lily Balasingh, Briget Mary and Jesudason Jeyaraj (eds.), Human Rights and Higher Education (Tamil Nadu: Lady Doak College Publication, 2008), 47.
assembly, human-trafficking, force-labor; sexual-exploitation, and religious-discrimination, etc.\textsuperscript{37} Human rights violation could arise from any individual when one is misused and mistreated in the society.

3.2. Theories of Human Rights

3.2.1. Natural Rights

These affirm that an individual enters into society with certain basic rights and no government can deny these rights.\textsuperscript{38} The natural rights developed out of the natural law that peoples are the creatures of nature. They exist and organize their society on the basics of rules and principles laid down by nature. However, after the development of individualism in the 17\textsuperscript{th} century, natural law was modified as individual rights.\textsuperscript{39} John Locke rightly pointed out that individuals are gifted by nature with the inherent rights to life, liberty, and property and could not be abolished by state. Jean Jacques Rousseau unites the rights of the individual through social contract theory. Thus, the natural law conferred inalienable sovereignty on the citizens of the state as a whole.\textsuperscript{40}

3.2.2. Social Rights

According to theory of social rights, rights are the conditions of society. They are the products of society, law, customs, traditions, and yield to what is socially useful or desirable. Bentham and Mill advocated this theory. Laski accepts utility as the basis of rights. He agrees that the test of right is utility and the utility of a right is its values to all the members of the state. Rights are not independent of society, but inherent in it. One’s

\textsuperscript{39} Peter Jones, Rights (Palgrave: Macmillan, 1994), 73.
\textsuperscript{40} Kelly, Paul, Locke’s Second Treatise of Government (London: Continuum Publishing, 2007), 56.
rights are built upon one’s contribution to the well-being of society. Rights are built upon their utility to the individual and the community.\(^{41}\) This theory tends to say that individuals are build according to the existing society. As one grows up in the society, rights and responsibilities are developed and in return contribute to the society.

### 3.2.3. Legal Rights

This theory is created and maintained by the state. The state is the only source of right and outside the state an individual has no rights at all and never claim rights against the state. It claims that rights are not natural to man. The political pluralists object this theory, because the state does not create rights but it only recognizes them. One of the main exponents of this theory was Austin. This theory is vague as it does not provide the basis of right. Thus, this theory will lead to despotic state and tyranny of laws.\(^{42}\)

### 3.2.4. Historical Rights

This theory states that rights are the products of history that passed from one generation to another. It gives emphasis to customs. History is considered as the fundamental for the growth and development of man, because of the unbroken custom. Burke affirms that the French Revolution was based on the abstract rights of man, whereas the Revolution of England was based on the customary rights of the people of that country.\(^{43}\) The researcher believes that every society has certain historical tradition such as code of conduct and behaviors. Thus, people follow and practice for the welfare of the very society.

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3.2.5. Economic Rights

Karl Marx is the principal proponent of this theory. He rejects the concept of natural and other rights. Marx believes state is a powerful agency to uphold the particular type of social organization and law is a tool of the state that preserves and safeguards the interests of the dominant group in the society. He believes that rights can exist and flourish only in a classless society where all are equal and no one is to be an exploiter. He ignored all talks of right in the capitalist society and regarded fundamental rights the pillars of democracy and the fetish of bourgeois jurisprudence.\(^{44}\)

3.3. Approaches to Human Rights

3.3.1. The Natural Law Approach

This theory focuses on a natural law that is higher than positive law. A positive law is created by humans whereas natural law is by nature itself. Natural law is applied to all without any pre-condition. It employs means such as the revelation of divine will transcendental cognition and participation in natural reason. Therefore, many overlook and fail to comply with it.\(^{45}\)

3.3.2. The Historical Approach

This approach views human rights as a function of culture and environment and inculcates space and time factors as well. However, it sometimes does not consider the individual as an entity outside of the community. It also gives more importance to

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language, religion etc. than the actual views of people. It focuses much on the differences between societies and undermines human rights.\textsuperscript{46}

3.3.3. The Positivist Approach

This approach sees law enacted by an authoritative sovereign and deriving sanction from compulsion. The main disadvantage here is laws would not stem from the will of the people but from that of the sovereign. Obedience would be more easily obtained if sanction came not from force but from laws being based in the values of society. Positivists also see only nations and not individuals as subject to international law, a view that would render ineffective a number of instruments available today.\textsuperscript{47}

3.3.4. The Marxist Approach

Karl Marx held this view in the context of the 19\textsuperscript{th} century industrial revolution. It states that in capitalist societies, human rights do not exist. There are lots of injustices between the rich and the poor. The poor are exploited by the rich. It is a matter between the haves and haves not. Marxist believes that human rights only come into being in a classless society where there is public ownership of the means of production. This approach has a particular emphasis on the development of human rights in a communist society.\textsuperscript{48}

3.3.5. The Social Science Approach

This approach locates human rights in the context of larger social processes, dwelling on community’s role in shaping principles. It uses scientific and empirical methods, models

\textsuperscript{46} Ibid, 69-70.
\textsuperscript{47} Ibid, 71-73.
\textsuperscript{48} Ibid, 76-77.
and techniques to estimate the degree of success/failure of human rights. However, it fails to provide a clear link between social processes and the law.\footnote{Ibid, 79-82.}

\subsection*{3.4. Historical Development of Human Rights}

One of the first examples of a codification of laws that contain references to individual rights is the tablet of Hammurabi. It was created by the Sumerian king Hammurabi about 4000 years ago.\footnote{Babylonian King Hammurabi issued a set of laws to his people which is called “Hammurabi Code”, established fair wages, offered protection of property and required changes to be proven at trial.} The code of Hammurabi ensures the king to prevent the strong from oppressing the weak and to promote the good of the people.\footnote{Veena pani Pandey, op.cit, 10.} Venkataramaiah states a human right is the product of history and human civilization. It is found in all cultures.\footnote{Veena Pani Pandey, \emph{International Perspective on Human Rights} (New Delhi: Mothi Publications, 1999), 9.}

The Greeks propounded the natural law principles. They gave a conception of universal law for all mankind. Human rights became synonymous with natural rights, rights that spring from natural law.\footnote{Betrand Russel, \emph{The History of Western Philosophy} (Oxon: Routledge, 2009), 34-36.} The idea of natural rights continued in ancient Rome, where the Roman jurist Ulpian believed that natural rights belonged to every person, whether they were a Roman citizen or not.\footnote{Training Workshop, \emph{Manual for Teachers of Human Rights Education} (Madurai: Institute of Human Rights Education, 2002), 1.} The Christian considered natural law as the will of God revealed to men by Holy Scriptures. They discarded any law that is contrary to the law of God.\footnote{Robert Traer, “Christian Support for Human Rights,” in \emph{Faith in Human Rights: Support in Religious Tradition for a Global Struggle} (Washington, DC: Georgetown Univ. Press, 1991), 57.}

The English Magna Carta of 1215 granted by King John was protection against arbitrary acts by the King. Land and Property could no longer be seized, judges had to know and
respect laws, taxes could not be imposed without common council.\textsuperscript{56} Thus, Carta set forth the principle that the power of king was not absolute.\textsuperscript{57} It conceded personal and political liberty to the barons in return for their obedience to the kings.\textsuperscript{58}

It was St. Thomas Aquinas who made a classic attempt to harmonize the teachings of the Church with those of natural laws. He observed that the law of nature is the discovery of eternal law through reason and reason is the manifestation of religion. Thomas Hobbes (1588-1679) saw natural law as being very vague and hollow. John Locke has often been seen as the seminal figure of the development of human rights thinking. He claimed that every man had a right to life, liberty and property.

The American Declaration of Independence certainly reflects Lockean ideals, as it claims it is self-evident that all men are created equal and thus have a right to life, liberty and the pursuit of happiness. In the Bill of Rights, the set of amendments to the US constitution, these rights are justified by appeal to natural rights grounded in the rights of God.\textsuperscript{59}

After the decline of natural law conception of human rights, positive law developed and legislation became the main source of human rights. The Prominent writers in this regard are Austin and Bentham.\textsuperscript{60} The Habeas Corpus was passed by King Charles II to examine

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\textsuperscript{56} Doris Mary Stenton, Magna Carta: England, 1215 (Encyclopedia Britannica, October 29, 2020)
\textsuperscript{58} Stephen, op. cit., 13.
\textsuperscript{59} M Freeman, Human Rights: An interdisciplinary approach (Cornwall: Polity Press, 2004).
\textsuperscript{60} J. Bentham, Anarchichical Follies, quotes in N.Kinsella, "Tomorrow's Rights in the Mirror of History" in G. Gall, ed., Civil Liberties in Canada (Toronto:Butterworths, 1982), 17.
\end{flushright}
the lawfulness of a prisoner's detention and thus prevents unlawful or arbitrary imprisonment.\(^{61}\)

The Virginia Bill of Rights 1776 declares that ‘all men are by nature equally free and independent and have certain inherent rights’ of which they cannot deprive themselves or their posterity.\(^{62}\) The French Declaration of the Rights of Man (1789) set forth in a solemn declaration the natural, unalienable, and sacred rights of man.

During the Renaissance the efforts of the Humanists and in the 17\(^{th}\) century views that human beings are endowed with certain eternal and inalienable rights.\(^{63}\) In the 18\(^{th}\) and 19\(^{th}\) centuries, ‘Right of Man’ became the slogan of the revolutionaries worldwide.\(^{64}\)

The idea of rights continued to inspire the people in the 19\(^{th}\) century known as the ‘Age of Nationalism and Liberalism’. The abolition of slavery, factory legislations, popular education, trade unionism, the universal suffrage movement and other examples of the 19\(^{th}\) century reformist zeal afford ample evidence to the influence of the concept of human rights.\(^{65}\)

After the end of the World War 1 (1918) institutional form was given to human rights. The League of Nations established after the end of the 1 World War attempted to protect human rights between 1919 and 1939. It includes minority rights, labor rights and rights of the individuals in mandated territories.\(^{66}\) The outbreak of the World War II in 1939

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65 Ibid
66 Adaikkalam Subbian, op.cit., 48–49.
changed the world’s perspective. The Nazi experience and the holocaust revealed the horror and brought realization that human beings are entitled to simple respect at least.\textsuperscript{67}

It was only after the establishment of the United Nations Organization in 1945 human rights became one of the central pre-occupations of international relations.

The General Assembly declared 1968 as the International year of Human Rights. The declaration paved the way for the conclusion of specific human rights treaties on genocide, civil and political rights, economic, social and cultural rights, slavery and forced labour, racial discrimination, rights of refugees, rights of women, torture, and rights of children.\textsuperscript{68}

\textbf{3.5. International/Universal Rights}

The Universal Declaration of Human Rights contains a preamble and thirty relatively concise articles. It covers a wide range of fundamental do’s and don’ts concerning individuals, groups, and governments. The aim of Universal Declaration was to provide basic guidelines for all individuals and nations in how they act and interact with each other. It establishes code of conduct like a code of ethics for professional organizations.\textsuperscript{69}

\textbf{3.5.1. Preamble of the Universal Rights}

The preamble declares that every human being is entitled to an inherent dignity, freedom, justice, and peace. It is to create a world tolerant of different views, respect individual freedoms and mindful of economic security. It respects human rights by government through legal framework and to promote amicable dealings between countries and, by

\textsuperscript{67} ABA Journal, “Lawyers’ Role in Human Rights, American Bar Association, 1.

\textsuperscript{68} Ibid, 36.

extension, individuals from differing countries. They believe in human dignity and the equal rights of men and women. It desires to improve overall living standards in the context of greater individual freedom. It is also to promote human rights and basic freedom everywhere. It creates common understanding to play a key role in realizing universal human rights. It also strives to teach, educate, and to promote respect for the rights and freedoms to all members.\textsuperscript{70}

3.5.2. Articles of the Universal Rights

The Universal Declaration of Human Rights contains thirty articles and goals applicable to everyone. The followings are the articles:

- Articles 1–2 established the basic concepts of dignity, liberty, and equality.
- Articles 3–5 established other individual rights, such as the right to life and the prohibition of slavery and torture.
- Articles 6–11 refer to the fundamental legality of human rights with specific remedies cited for their defence when violated.
- Articles 12–17 established the rights of the individual towards the community, including freedom of movement.
- Articles 18–21 sanctioned the so-called "constitutional liberties" and spiritual, public, and political freedoms, such as freedom of thought, opinion, religion and conscience, word, and peaceful association of the individual.
- Articles 22–27 sanctioned an individual's economic, social and cultural rights, including healthcare. It upholds an expansive right to a standard of living, provides

\textsuperscript{70} Ibid, 51-52.
for additional accommodations in case of physical debilitation or disability, and makes special mention of care given to those in motherhood or childhood.

- Articles 28–30 established the general means of exercising these rights, the areas in which the rights of the individual cannot be applied, the duty of the individual to society, and the prohibition of the use of rights in contravention of the purposes of the United Nations Organization.\(^ {71} \)

### 3.6. Human Rights in the Indian Constitution

#### 3.6.1. What is a Constitution?

A constitution is a set of laws and rules setting up the machinery of the Government of a state and which defines and determines the relations between the different institutions and area of government, the executive, the legislature, and the judiciary, the central, the regional and the local governments.\(^ {72} \)

#### 3.6.2. Preamble

The preamble of the Constitution of India declares that India is a Sovereign, Socialist, Secular, Democratic and Republic country. It affirms security to all its citizens by providing justice, liberty, equality, and fraternity. Therefore, the establishment of a Nation upon Justice, Liberty, and Equality make the children of one nation and members of the same fraternity.\(^ {73} \)

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3.6.3. Fundamental Rights

Fundamental Rights are individual rights. They are essential to full intellectual moral and spiritual status. Without Fundamental Rights democracy is meaningless. It protects the rights and liberties of the people against the encroachment of the power delighted by them to their government. Fundamental Rights are embodied in Part III of the Constitution. These rights are non-discriminatory i.e., these rights are to be enjoyed by all the citizens of India and are not meant for any particular caste, class, religion or the residents of any particular state.\footnote{Lily Balasingh, op.cit. 67-68.}

### Fundamental Rights at a Glance

<table>
<thead>
<tr>
<th>Category</th>
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| 1. Right to Equality (Articles 14-18) | (a) Equality before law and equal protection of laws (Article 14)  
(b) Prohibition of discrimination on grounds of religion, race, caste, sex or place of birth (Article 15)  
(c) Equality of opportunity in matters of public employment (Article 16)  
(d) Abolition of untouchability and prohibition of its practice (Article 17)  
(e) Abolition of titles except military and academic (Article 18) |
| 2. Right to freedom (Articles 19-22) | (a) Protection of six rights regarding freedom of: (i) speech and expression, (ii) assembly, (iii) association, (iv) movement (v) residence, and (vi) profession (Article 19).  
(b) Protection in respect of conviction for offences (Articles 20)  
(c) Protection of life and personal liberty (Articles 21)  
(d) Right to elementary education (Articles 21A) |
3. Right against exploitation (Articles 23-24)
   (a) Prohibition of traffic in human beings and forced labour (Articles 23)
   (b) Prohibition of employment of children in factories, etc. (Articles 24)

4. Right to freedom of religion (Articles 25-28)
   (a) Freedom of conscience and free profession, practice and propagation of religion (Articles 25)
   (b) Freedom to manage religious affairs (Article 26)
   (c) Freedom from payment of taxes for promotion of any religion (Article 27)
   (d) Freedom from attending religious instruction or worship in certain educational institutions (Articles 28)

5. Cultural and educational rights (Articles 29-30)
   (a) Protection of language, script and culture of minorities (Articles 29)
   (b) Right of minorities to establish and administer educational institutions (Articles 30)

6. Right to constitutional remedies (Articles 32)
   (a) Right to move the Supreme Court for the enforcement of fundamental rights including the writs of (i) habeas corpus, (ii) mandamus, (iii) prohibition, (iv) certiorari, and (v) quo war-rento (Article 32).

3.6.4. The Directive Principles of State Policy (Article 38-51)

Part IV of the Indian Constitution deals with the Directive Principles of State Policy. It lay down the fundamental principles according to which the Constitution is to be operated. It covers a wide range of State activity embracing economic, social, legal, educational and international problems. The state is to promote justice, on the basis of equal opportunity, and ensuring justice to all its citizens. It lays the foundation on which
a democratic country can function effectively by granting to all its citizens their basic needs and protecting them from any form of violation of Human Rights.

**Classification of the Directive Principles**

**Socialistic Principles:**

These principles reflect the ideology of socialism. They lay down the framework of a democratic socialist state, aim at providing social and economic justice, and set the path towards the welfare state. They direct the state:

- **Article 38:** To promote the welfare of the people by securing a social order permeated by justice-social, economic and political and to minimize inequalities in income, status, facilities and opportunities (Articles 38)
- **Article 39:** The state will follow certain principles in order to ensure the following:
  - Men and women are treated equally and both have the right to adequate means of livelihood.
  - To serve the community the ownership and control will be distributed in the best interest of society and to sub serve the common interest of common good.
  - The economic system will not be the result of the concentration of wealth and means of production would never be a detriment to the common good of the people.
  - Both men and women will be paid equal for an equal amount of work.
  - The mental and physical health of workers is of prime interest, children are not to be forced due to economic necessity and citizens are not to be forced to work unsuited to their age and health.
• Opportunities and facilities are to be given to children for the development of children in an all-round manner, freedom and dignity of children need to respected and need to be protected against exploitation.

• **Article 39A:** To secure equal justice and to provide equal access to justice, a system of free legal aid for economically backward class people, so justice is denied to none

• **Article 41:** The state within its economic capacity develops a system for the right to work, to education and provisions in cases of unemployment, old age, sickness and disability.

• **Article 42:** It is the duty of the state to ensure just and humane conditions in the workplace and provisions for maternity relief.

• **Article 43:** State will ensure a living age to industrial, agriculture workers and ensure decent workplace to work and to promote cottage industries on an individual or co-operative basis in rural areas.

• **Article 47:** The state shall work in raising the level of nutrition and standard of living of its people and to improve public health.\(^75\)

**Gandhian Principles**

As the name suggests these Principles are based on the ideology of Gandhi. In order to fulfill the dreams of Gandhi and to achieve Gandhian State, these articles were included in the constitution. These are the following articles.

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Article 40: The steps will be taken by the states to organize village panchayats and there will be decentralization of power and authority, in order to form self-government.

Article 43: State will ensure a living wage to industrial, agriculture workers and ensure a decent workplace to work and to promote cottage industries on an individual or co-operative basis in rural areas.

Article 43B: To promote voluntary formation, autonomous functioning, democratic control and professional management of co-operative societies.

Article 46: to prevent Scheduled Caste and Scheduled Tribes from exploitation and injustice, the educational and economic interests of them shall be promoted.

Article 47: The state shall work in raising the level of nutrition and standard of living of its people. To raise the level of nutrition and the standard of living of people and to improve public health.

Article 48: Organization of agriculture and animal husbandry on the basis of scientific lines and steps in preserving and improving the breeds, prohibiting the slaughter of cows, calves and other milch and draught cattle.  

Liberal-Intellectual Principles

The liberalism ideology stands for the freedom and autonomy of an individual. These principles are included keeping in mind the ideology of Liberalism. These are:

Ibid, 85-86.
**Article 44:** To secure for all citizens a uniform civil code throughout the country across all religions and every section of the society.

**Article 45:** To provide elementary education until the age of fourteen years which has now become a fundamental right under Article 21A.

**Article 48:** Organization of agriculture and animal husbandry on the basis of scientific lines and steps in preserving and improving the breeds, prohibiting the slaughter of cows, calves and other milch and draught cattle.

**Article 48 A:** It is the duty of the state to protect and conserve the environment and forest and wildlife of the country.

**Article 49:** It is the obligation of the state to protect every monument or place or object of artistic or historic interest declared under law as a monument of national importance.

**Article 50:** To separate the judiciary from the executive in the public services of the State.

**Article 51:** To promote international peace and security and maintain just and honourable relations between nations; to foster respect for international law and treaty obligations, and to encourage settlement of international disputes by arbitration.

### 3.6.5. Fundamental Duties

These are defined as the moral obligations of all citizens to help promote a spirit of patriotism and to uphold the unity of India and concern the individuals and the nation.
Included in Part IVA of the Constitution, like the Directive Principles, they are not enforceable by the law. According to the constitution, let us have a look at the following information on duties to be followed by every citizen of India.

- To abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem.
- To cherish and follow the noble ideals which inspired our national struggle for freedom.
- To uphold and protect the sovereignty, unity, and integrity of India.
- To defend the country and render national service for the nation’s security when called upon to do so.
- To promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic, social and regional or sectional diversities; to renounce practices derogatory to the dignity of women.
- To value and preserve the rich heritage of our composite culture.
- To protect and improve the natural environment including forests, lakes, rivers, wildlife and to have compassion for living creatures.
- To develop the scientific temper, humanism and the spirit of inquiry and reform.
- To safeguard public property and to abjure violence.
- To strive towards excellence in all spheres of individual and collective activity, so that the nation constantly rises to higher levels of endeavor and achievement.
- Who is a parent or guardian, to provide opportunities for education to his child, or as the case may be, ward between the age of six to fourteen years.
• According to the 86th constitutional amendment in 2002, it is the duty of the people of India to adapt to make India a safer place to live, to be clean and make the surrounding clean and not to hurt anybody physically and mentally.  

3.7. Biblical Concept of Human Rights

3.7.1. Human in the Image of God

Jesudason Baskar Jryaraj writes “Christians always look to the teachings of the Bible as their norm and requirement to follow because the Scripture is the written word of God and it reveals the vision, plan and will of God for humanity.” He continues to state God created humans and nature, given the rights and responsibilities on humanity but the problem of sin is leading to violation of human rights and responsibility (Gen. 1:28-30). He also believes the biblical theology of creation challenges the people to uphold the rights of humans and nature transforming the society to enjoy peace, justice and harmony.

Nilus Neli writes that since human being by nature is endowed with intelligence and free will, they have the right and duties of their own. It flows directly and simultaneously from their very nature. Thus, human rights flow from human dignity that belongs to each human being. He keeps stating that human being also has the right to security in cases of sickness, inability to work, widowhood, old age, unemployment, or in any other case in

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79Ibid, 126.
which he is deprived of the means of subsistence through no fault of their own.\textsuperscript{80} The natural foundation of rights appears that human dignity is derived from God and that it has been deeply wounded by sin and it has been restored by Jesus Christ in His suffering, death, and resurrection.\textsuperscript{81} Neli writes the ultimate source of human rights is not found in the mere will of human beings or in the reality of the state, not even in the public powers, but in the human person and in God. He considers those rights are universal, inviolable, and inalienable. They are universal because they are present in all human beings, without exception of time, place or subject.\textsuperscript{82}

3.7.2. Sexuality and Gender Equality

Humans are created in the image of God and it teaches us that male and female are the plan of God for the purpose of companionship, sexual relationship and procreation. There is nothing wrong in born as male or female because each sex has its own biological function to play. Women should not be regarded as a lesser sex and polluted. Gender discrimination and inequality has to be eliminated. Paul speaks against the sociological discrimination by saying, ‘neither Jew nor Greek, there is neither slave no free, there is neither male or female; for you are one in Christ Jesus (Gal. 3:28). Therefore, women should be treated equally, valued and supported by men. They need to enjoy their rights.\textsuperscript{83}

3.7.3. Responsibility of Work and Labor

God created human beings to be responsible and take care of the creation. The Lord God took the man and put him in the garden to till it and keep it (Gen. 2:15). Therefore,

\textsuperscript{81} Ibid, 38.
\textsuperscript{82} Ibid, 38-39.
\textsuperscript{83} Nirmala Jeyaraj, Women and Society (ed.) ‘Understanding Gender Issues: A Move towards Gender Equality’ (Delhi: ISPCK, 2005), 3-12.
denying the right of work others who are interested and have the ability and other requirements is a violation of human right. On the other hand, if a person is unwilling to work in spite of opportunities provided, he or she is violating the responsibility that God has entrusted to humanity.  

3.7.4. Right to Rest

The word ‘Sabbath’ in Gen. 1 means ‘rest’. God created on the seventh day and practiced it. God finished the work on the seventh day and rested (Gen. 2:2-3). The rest is not only for humans but also for the servants, labourers and animals employed in jobs such as ploughing, carrying goods and people. When God created the obligation of work, He also created the right to rest from work. Rest is needed to relief the physical pain of labor, revitalize energy, refresh mind, spend time with the members of family, build social relationship and worship God as a community. Anyone depriving the right of rest of his labourer is violating the rights of that labourer.

3.7.5. Political Rights and Freedom of Expression

Christian regards their freedom of thoughts and feelings as meaning their communication between God and among others, which impacts their well-being and interpersonal relations. Although God endows human beings with freedom to choose, as servants of God or being set free by Jesus, Christians are urged to not use their freedom as a ‘pretext for evil.’ For instance, Jesus’ teachings or his followers’ actions have no support for the

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84 Lily Balasingh, op.cit., 123.
85 Lily Balasingh, op.cit., 123-124.
use of violence towards social reforms. As an example, Jesus discourages his disciple from the use of sword, but rather to live at peace with all.86

3.7.6. Economic, Social, and Cultural Rights

Modeling after Jesus’ constant sympathy for the less fortunate, Christians perform good works, or outside action or deeds. They pursue Jesus’ idea of ‘sharing is caring’ but, more specifically, the words, “For everyone who asks receives, and everyone who searches finds and everyone who knocks, the door will be opened.” In addition, Christians also model after His disciples’ hospitable ways. Besides breaking bread and eating their food with one another, early Christians would sell their possessions and goods and distribute their proceeds to anyone in need. Christians also find, in themselves, to do good works as ways to repent for their sins or become closer to God and others. Christians donate money to charities, deliver goods to food drives, or simply pray for those in needs and who are suffering.87

3.7.7. Right to Live

Though God is a righteous God, He is a compassionate Creator. Adam and Eve have sinned against God by misusing their freewill and disobeying the command of God so they deserve God’s punishment. God could have destroyed them in the garden itself and created another set of Adam and Eve. But God valued their life, the blessings to multiply and take care of the earth. God forgave them and wanted to them to live rather than be destroyed. Repenting of one’s mistakes and forgiving others are important component in practicing human rights and responsibility. The victims of injustice have the responsibility

to forgive the violators if they show repentance and willingness for reconciliation and restoration of justice and rights to the victims. As Jesus mentioned (Matthew 5:11, 43-48), the victim can forgive them rather than taking vengeance on them breeding to a cycle of violence and injustices. 88

3.7.8. Following the Footsteps of Jesus

Christian nonviolence comes mainly from an understanding of the life and message of Jesus. In the ‘Sermon on the Mount’ Jesus called on His disciples to love their enemies, to pray for those who hated them, to do well to those who wronged them, to walk the extra mile with their opponents. The Christian concept of love is surely incompatible with death and killing. The Bible affirms ‘Love is patient; love is kind; love is not envious or boastful or arrogant or rude. It does not insist on its own way; it is not irritable or resentful; it does not rejoice in wrongdoing, but rejoices in the truth. It bears all things, believes all things, hopes all things, and endures all things.’ (I Corinthians 13:4-7). Love is ignited by the Spirit and ‘the fruit of the Spirit is love, joy, peace, patience, kindness, and self-control (Galatians 5:22).’ 89

Conclusion

Human rights have different dimensions and one could consciously or unconsciously violate them. It can be seen from numerous angles such as economic, political, social, religious, and historical perspectives. Every individual inherits natural rights by birth and needs to know and live with them. History tells us that there were human rights violations such as injustices, hatred, killings, murders, etc. Particularly, during World War I and II,

88 Lily Balasingh, op.cit., 127-128.
89 Ibid, 180-181.
life has become meaningless and worthless. Humans were tortured, killed horrendously and mercilessly. Thus, the United Nations came into existence witnessing the barbarous and terrible acts. It aims to develop peace, harmony, and protect the weak and the exploited. To provide basic guidelines for all individuals and nations in how they act and interact with each other.

The Constitution of India also established to provide a set of laws and rules to the Government to determine the relations between the different institutions and area of government, the executive, the legislature, and the judiciary, the central, the regional, and the local governments. It also provides human rights in the form of fundamental rights, fundamental duties, and directive principles. Under the Constitution of India, every individual irrespective of race, caste, creed, class, tribe, tongue, colors, etc, are secured. The Constitution promotes security to all its citizens by providing justice, liberty, equality, and fraternity.

Finally, the Bible also contains considerable content of human rights starting from the book of Genesis till Revelation. God’s whole activity was to keep the world and humans safe. It affirms God’s creation of humans and nature, given the rights and responsibilities of humanity. The theology of creation challenges the people to uphold the rights of humans and nature transforming the society to enjoy peace, justice, and harmony. But, the problem of sin is leading to the violation of human rights and responsibility.
CHAPTER 4: DATA PRESENTATION, ANALYSIS AND INTERPRETATION

Introduction

This chapter deals with the data presentation collected from the Naga community in Bangalore. One hundred seven people gave their feedback. Altogether there are twenty-eight questions. Most of the questions were checkboxes types, and respondents had the freedom to choose more than one answer at a time. In almost all the questions, respondents had given their suggestions and opinions. Data are collected and presented in the form of a pie-chart, bar graph, and line chart. The analysis is done based on the collected views and information. In response to the collected data and interpretation several articles based on the Indian Constitution were consolidated.

4.1. Background of the Nagas

The Nagas are indigenous people living in their own country from time immemorial. They belong to their own motherland with distinct character and style of life and they belong to the great mongoloid race. The Nagas are comprised of many tribes and they are found in the North Eastern states of Nagaland, Manipur, Assam, Arunachal, and the North Western Myanmar. These lands lie roughly between the parallels of 93 and 96 degrees longitude. Nagaland has a geographical area of about 47,000 square miles and a population of 3.5 millions approximately. There are more than fifty different Naga

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91 Nuh, A Theological Reflection on Naga Society, 13.
93 Inato Yekheto Shikhu, A Re-Discovery and Re-Building of Naga Cultural Values: An Analytical Approach with Special Reference to Maori as a Colonised and Minority Group of people in New Zealand (New Delhi: Regency Publications, 2007), 1.
Tribes both in and outside of Nagaland.⁹⁴ The present Nagaland state capital is Kohima, located in the southern part of Nagaland. The area of the land is 16,579 square km and the population according 2021 is estimated to be 2.3 Million (23 Lakhs).⁹⁵ There are about sixteenth major tribes in Nagaland apart from minor tribes.⁹⁶

4.2. Nagas in Bangalore

The details of the presence of the Nagas in Bangalore are somewhat uncertain. However, according to the information as per the Golden Jubilee Souvenir, the Naga Students’ Union Bangalore (NSUB) was formed in 1969 at United Theological College, Bangalore. The purpose of the Union is to unite and work for the welfare of the Naga Students and families in Bangalore.⁹⁷ At the present, there are about 20,000 Nagas from Nagaland, Manipur, and Assam.⁹⁸ However, during the Covid19 pandemic thousands have returned home. Nuthipru is of the opinion that because Bangalore is the ‘Silicon Valley’ of India, it has attracted many Nagas for different reasons such as, education, professional careers in IT industries, and in retail and hospitality industries, etc.⁹⁹

4.3. Data Analysis

The analysis of this research is based on questionnaires. One hundred seven people from different parts of Bangalore gave their feedbacks. The feedback solely depends on their personal experiences in Bangalore.

4.3.1. What are Human Rights?

(a) Equality (b) Justice (c) Freedom (d) Liberty (e) Security (f) All of them (g) Others

This question was undertaken to ascertain the Nagas’ knowledge regarding human rights. It differs from one individual to the other as people have different challenges and problems. It also depends according to the living environment. However, the above question is posed in a general sense to establish their understanding of human rights.

It was found that 68.20% agreed with all the above points. 4.70% percent agreed on equality as the basis of human rights, 6.50% considered justice, 6.50% on freedom, 8% on liberty, and 6.45% on security.
4.3.2. What is Human Rights Violation?

(a) Hatred (b) Discrimination (c) Insult (d) Partiality (e) Abuse (f) All of them

The purpose of the second question was to determine what is considered to be a human rights violation. The above 73.80% indicates all of the above reasons as human rights violation as hatred, discrimination, insult, partiality and abuse. The rest 8.20% as hatred, 7.50% discrimination, 2.80% insult, 4% partiality, 3.7% abuse. They believe stopping someone from making their own choices, practicing their religion, and any infringement, denial, or partial fulfillment of human rights as violation.
4.3.3. Are you aware of Human rights in the Indian Constitution?

(a) Yes (b) No

India is the biggest democratic country and has the largest written Constitution. It consists of fundamental rights and duties related to human rights. This question is intended to approximately comprehend the common knowledge of human rights. The above pie chart indicates that 89.70% are aware of the human rights in the Indian Constitution, whereas 10.30% are not aware of the human rights.
4.3.4. Do you think Bangalore is a safe place to live?

(a) Yes  (b) No

45.80% believe that Bangalore is a safe place to live. On the other hand, 54.20% are not confident. They are uncertain of their lives and security and in dilemma that any undesirable incidents could occur any time. Therefore, according to the data prediction more than half of the Nagas are not safe in Bangalore. Some believe that no place is safe to live and it depends on how one lives and tackles the situation. To some it depends on the location and cannot be defined as safe though. It also depends on the individual and the environment where one resides.
4.3.5. Have you faced human rights violations?

(a) Yes (b) No

The pie chart depicts that 47.7% have not experienced human rights violation in Bangalore. However, it is shocking to learn that 52.30% have suffered human rights violations which are completely against the Fundamental Rights of the Indian Constitution. Hence, majority of the Nagas faced human rights violations.
4.3.6. What are the reasons for human rights violations?

(a) Skin color (b) Ordinary Job (c) Being Migrant (d) Ignorance (e) Hatred (f) Abuse of power (g) All of them

The above data shows that 26.70% were violated due to skin color. In fact, Naga features are different from the local people and definitely there are some people who are not aware of them. Thus, this unawareness leads them to miscomprehension and create unnecessary problem in the society. The study shows that 2.80% were mistreated because of their ordinary job. In fact, Nagas come to Bangalore mainly for job opportunities and studies. Thus, everyone is not well educated and there are some who work in a retail shop, mall, hotel, and as security, etc. Since, these people are not well educated, there is a probability that the boss/manager or peers look down and they are sometimes mistreated. Article 19 granted to practice any profession, or to carry on any occupation, trade or business. However, due to low profile jobs and prestige, sometimes they are discriminated. 7.50% believe that Nagas are ill-treated because they are migrants. Nagas migrate to Bangalore from Nagaland, Manipur and Assam. For this reason they are also
treated as second class citizens. Article 19 grants citizens to reside and settle in any parts of the country. Thus, ill-treatment against the migrants is against the Indian Constitution. 4.70% states that violation takes place due to ignorance. 1.90% point to hatred as the cause of human rights violations and 17.10% believe that abuse of power is the root cause of violation.

4.3.7. **What are the forms of violation you have faced in Bangalore?**

(a) Racism (b) Unequal treatment (c) Verbal Abuse (d) Gender-harassment (e) Abuses (f) Beatings (g) All of the Above

According to the above data, racism is amounted to 67% which is the highest among the violations. In Article 15(1) mentions that the state shall not discriminate against any citizen on the grounds of religion, race, caste, sex, place of birth or any of them. Inequality or unequal treatments consist of 6.50%. The Indian Constitution recognizes the principle of ‘equal pay for equal work’ for both men and women, and ‘right to work’.
1.90% claimed they are harassed based on their gender. 2% say that they were physically abused. 1.80% says that they have gone through beatings.

4.3.8. Name some of the places your rights have violated?

(a) Streets (b) In Vehicles (c) Shops (d) Workplace (e) House (f) Park

32% say that their rights have been violated on the street. 15.50% claim their rights are violated in a vehicle and feel unsafe to use public transport. 21% report that they were denied entering shop. 14.75% claim they are mistreated at their workplace. 3% assert their rights are violated at home. 14% acknowledge that their rights are violated in the park.
4.3.9. Have you ever been discriminated against because of your profession/occupation?

(a) Yes (b) No

The above pie chart shows that 80.4% have not suffered a violation because of their profession/occupation. However, 19.6% claim that their rights were violated in the workplace. This happens when the manager and the workers conflict or there is a misunderstanding among the office staff. Groupism is also very much prevalent in the workplace and offices. Various people work together in corporate world, mall, hotels, etc and there is always the potential for problems and tension when ideas differ.
4.3.10. Do people treat you as Indian or Foreigner?

(a) Indian (b) Foreigner

74.80% believe the Nagas are foreigners and only 25.20% said that they were regarded as Indian. Many people are not aware of the Nagas’ identity and are confused. Nagas are identified either as Chinese and Nepalese. People who do not have sufficient geographical knowledge believed the Nagas are foreigners.
4.3.11. Have you faced racism in Bangalore?

(a) Yes  (b) No

73.80% assert they have experienced racism, whereas about 26.20% have no such experience of racism. It occurs due to the different looks and colors. Therefore, racism is against the Indian Constitution as article 15 clearly prohibits discrimination against any citizens on the ground of race.
4.3.12. Have you ever been discriminated against because of your religion/faith?

(a) Yes (b) No

The above pie chart shows that 84.10% of the Nagas have not been discriminated in respect to their faith. Conversely 15.90% say that they have been discriminated because of their beliefs. Fortunately, religious violation on the Nagas appeared minimal as compared to other forms of violations. The Constitution of India in Article 25 guarantees freedom of religion to all persons in India. It provides that all people in India, subject to public order, morality, health, and other provisions: are equally entitled to freedom of conscience and have the right to freely profess, practice and propagate religion. Article 26 gives every religious group a right to establish and maintain institutions for religious and charitable purposes, manage its affairs, properties as per the law. This guarantee is available to only citizens of India and not to aliens. Therefore, the inability to express one’s religion and discrimination against any religion is against the Constitution of India.
4.3.13. Have you ever been denied the freedom of expression/opinions?

(a) Yes  (b) No

72.90% have not been denied the freedom of expression but about 27.10% claim that they were denied. The constitution of India in Article 19(1) states that all citizens shall have the right to freedom of speech and expression. It secures to all citizens, liberty of thought and expression. Therefore, freedom of expression is a gift by the Constitution of India and none must be deprived from this right. At the same time, one has to be careful of not harming another’s sentiment.
4.3.14. Have you been denied accessing the following places?

(a) Interview (b) Job (c) School (d) University (e) Public Places (f) Shop

(g) Transportation (h) Hospital (i) All of them (j) None of them

In the above chart, 74.80% state that they have not been denied from accessing the stated places. However, the highest violation took place on transportation. 6.50% of the Nagas were also denied entering the shop. Predominantly, it happened during the Covid19 lockdown. Some of the Nagas and North-East people were denied accessing shopping mall thinking they were foreigners. 1.90% claims they were denied accessing hospital. 3.90% states they were denied admission from the school and 3.50% face discrimination from the university. 1.90% claims they were not allowed to access for job and 3% denied giving interview. Therefore, the Constitution of India grants the right to be protected against denial of entry in public places (Article 15). It guarantees every citizen of India equal access to public areas and right of social equality. There shall be no discrimination on the grounds of language, caste, race, and creed. Article 15(2) grants access to all
public shops, restaurants, places of public entertainments and hotels, or any place that is maintained by using the general public fund. Therefore, any citizen of India being denied to access any places is protected under the Article 15(2) of the Constitution of India and have the right to raise voice against such discrimination.

4.3.15. Have you ever been arrested or detained without proper information?

(a) Yes (b) No

The arrest and detention without proper information is a very rare case. 96.30% affirm they have not been arrested or detained. However, about 3.70% assert that they were arrested and detained without proper information and investigation.

It is against the Indian Constitution as Article 22 states that no person who is arrested shall be detained in custody without being informed, as soon as may be, of the grounds for such arrest nor shall he be denied the right to consult, and be defended by, a legal practitioner of his choice. Every person who is arrested and detained in custody shall be produced before the nearest magistrate within a period of twenty-four hours of such arrest.
excluding the time necessary for the journey from the places of arrest to the court of the magistrate and no such person shall be detained in custody beyond the said period without the authority of a magistrate.

4.3.16. Have you ever been punished or imprisoned unjustly?

(a) Yes (b) No

The above pie chart indicates that 95.30% had not been through any unjust punishment and imprisonment. However 4.70% affirm that they had gone through it. Therefore, unjust punishment and imprisonment is a violation of human rights and is against the Indian Constitution. Article 14 deals with the right to equality which provides equality before law and equal protection of law to all persons. Article 21 deals with the right to life and personal liberty.
4.3.17. Have you been exploited from…?

(a) Force labor (b) Human Trafficking (c) Child Labor (d) Fraudster (e) None of them

The above bar graph indicates that 0.90% was exploited from force labor, 2.8% from human trafficking, 0.90% from child labor, 2.8% from scammers and fraudster. The remaining 93.50% claim themselves safe from the above kinds of exploitation. One would often hear about scammers and fraudsters. This usually happens as people indulged themselves into easy money making. Therefore, comparatively the amounts of violations in the above factors are small but some still undergoes.

The right against exploitation is enshrined in Articles 23 and 24 of the Indian Constitution. Article 23(1) is the prohibition of human trafficking and the beggar and other similar forms of forced labor. Article 23(2) is the prevention of the State from imposing compulsory service for purposes, and in imposing such service the State shall not make any discrimination on grounds only of religion, race, caste or class or any of them. Article 24 is the prohibition of employment of children in factories, etc. It says that
no child below the age of 14 in any hazardous industry or factories or mines, without exception. However, the employment of children in non-hazardous work is allowed. In case of fraudulences, one must file or sue a case against the individual or organization to the nearest police station.

4.3.18. Does the majority suppress you for being a minority?

(a) Yes (b) No

![Pie chart showing percentages]

63.6% affirm they are treated fairly though being a minority in Bangalore. Whereas, 38.40% allege they are suppressed or mistreated of being a minority.

Suppression or subjugation has become a usual form of discrimination in every part of India. India is a diverged country with different ethnicities, races, colors, religions, and so on. Hence, every member of the society has to be respected and treated equally. Therefore, in the name of democracy, one cannot underestimate the minority as it is against the Indian Constitution. Article 29 and Article 30 afford a protection of interest of
minorities. It provides all citizen groups that reside in India having a distinct culture, language, and script, the right to conserve their culture and language.

4.3.19. How have you reacted during human rights violations?

(a) Angrily (b) Silently (c) Peacefully (d) Worriedly (e) Violently (f) Others

The above chart indicates that 24.50% used to react angrily when their rights have been violated. This reaction may further attract unnecessary actions and problems. Hence, one has to be careful and tactful instead of being angry. 16.30% states that they remained silent when their rights are violated. This happens when one already knows the danger of its consequences. 21.50% claims they reacted peacefully instead of being angry and silent. They try to convince the culprits through soft words and help them to realize the situation. 27.40% reacts worriedly when they encounter problems. It would be difficult to deal with a sudden situation and definitely many would be left to worry without option. 3% said that they reacted violently when their rights are been deprived and violated. This perhaps may lead to greater problems and make the issue bigger. Therefore, it is not
recommended to be violent rather it is prudent to be sensitive and deal with the situation wisely. However, 7.30% have different reasons apart from the stated factors.

4.3.20. Do you report the incident to the police or organizations?

(a)   Yes (b) No

It is astounding to learn that 73.80% does not report the incident to the police or any organization. One of the reasons is the lack of trust and hope from the very organization. The other reason is the lack of knowledge. Whatever be the reason, it is necessary to report to the organization or police. Thus, in this way, the problem or the issue can be solved. Only 26.20% claimed they report the incident to the police or organization. During the Covid19 lockdown the Naga Students’ Union Bangalore had received hundreds of calls for different reasons. Most of the issues were related to scarcity of food, deprivation of shelter, and transportation.
4.3.21. Who could be the Perpetrators?

(a) Office Manager (b) Office Staff (c) House Owner (d) Neighbors (e) Goons (f) Shop Keeper (g) Friends (h) Others

The graph indicates that 10% were discriminated by the office manager. 7% believe that their rights are violated by the office staff. 9% affirm they face human rights violation from the house owner. 4% assert that they are discriminated by their neighbors. 26.20% say that they were discriminated by the goons. 16.40% declare that their rights are being violated the shop keepers another 16.70% are discriminated by their friends. The rest 10.70% have other reasons.
4.3.22. Why do you think there is a human rights violation?

(a) Illiteracy (b) Religion (c) Racism (c) Unemployment (d) Poverty (e) Caste (f) Class

The above bar graph depicts that 8% points to illiteracy as the cause of human rights violation. 18.50% points to religion as an instrument of human rights violation. 25.60% affirms racism and 7.50% point to unemployment as the basis of human rights violation. 6.50% believe poverty leads to discrimination and 18.40% claim human rights violation due to caste system. 15.50% declare that violations take place due to the existing class system.
4.3.23. What are the consequences of Human Rights violations?

(a) Break laws (b) Subject the perpetrator to prosecution (c) Insecurity (d) Murder (e) theft (f) Psychological Problems (g) Communalism

The consequences of human rights violations vary from place to places. However, as per the above data, breaking of the laws is the highest. 27% claim breaking of laws as the consequence of human rights violation. 19% believe it leads the perpetrators to prosecution. In serious cases, it is constitutional to examine the culprits to find out the fault and bring justice to the victims. 18% believe that human rights violation produces insecurity. 3.50% think that human rights violation leads to a murder and 2.50% to theft. 11.50% leads to psychological problems and 18.50% to communalism.
4.3.24. Why do you think human rights are important?

(a) Protect all people  (b) Provide Justice  (c) Protect freedom of religion  (d) Ensure Democracy  (e) All of them

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<td>All of them</td>
<td>69.20%</td>
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<tr>
<td>Democracy</td>
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<td>Religion</td>
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Human rights are important as 12.50% claim it protects all people. 7% believe that human rights provide justice to the people. 4.50% affirm that human rights protect the freedom of religion. 6.80% affirm that human rights ensure democracy and 69.20% affirm human right is inclusive of all the above points. Human right is for the welfare of the people and it is very much important. Without human right, there will be an extensive discrimination and violence in the society.
**4.3.25. What are the steps to be undertaken when your rights are violated?**

(a) Report to the Authority  
(b) Cooperate with the authority  
(c) Organize a protest  
(d) Go to the media  
(e) Start a social media campaign  
(f) Others

According to the above bar graph, 71.50% insist that one must report the incidences to the authority and 12% believe that one must cooperate with the authority. 7.50% believe that one must organize a protest to fight and stand for the truth. 5.50% suggest that one must also reports to the media. 3.50% claim that one must organize social campaign to raise voice so justice could be served.

The Indian Constitution also allows a peaceful protest. Therefore, there is no harm to organize a protest for the cause of the truth. It is appropriate to report the incidences to the media as it will help the news to spread and make aware of the issues. Raising voice will help people to become aware of the human rights and prevent from committing violence and hatred.
4.3.26. What would be the solution to tackle human rights violations?

(a) Expose and punish the culprits (b) Educate the violator (c) Take pictures, voice or video recording to back up your claims (d) Insist on your rights (e) Others

According to the above bar graph 23% suggest to expose and punish the culprits. 42% believes that the perpetrators or the culprits must be educated. 15% think one must insist on one’s right. 20% insist that one must take picture, voice or video recording as it will help to keep the incident alive and help to fight back for the truth.

Through punishing the culprits, one would learn and realize the mistakes and stop committing crime in the near future. It can also be a lesson for the rest to learn and be aware of. Education can take place by undergoing certain corrections and measures by the violators. It can be conducted in a jail, lockup places, rehabilitation center, etc. Insisting or standing on one’s right is very important as it is the basic human rights. One always has the right to stand and defend oneself from any kinds of violation. Once people become aware of human rights, they would always have the courage and tendency to stand for the truth.
4.3.27. How to avoid human rights violations?

(a) Learn about human rights  
(b) Participate in human rights activism  
(c) Report human rights violations to a trusted organization  
(d) Document human rights violations  
(e) Embrace the duty to protect and promote human rights  
(f) All of them

In the above bar graph, 51% affirm that human rights violation can be avoided by learning about human rights. 14% affirm to participate in human rights activism. 6% propose reporting the incidences to the police or any trusted organization. 12% assert to document human rights violation. This documentation can be produced in the forms of articles, books, and movies, etc. 17% assert to embrace the duty to protect and promote human rights. Definitely, when one is aware of human rights, automatically one would be confident and courageous enough to stand against the violators. Through participation, one would able to fight and stand against injustices and corruption. Without any report people will not know the truth and the perpetrators will keep committing the same
mistakes. Protection and promotion of human rights will enable people to be more sensitive and aware of the situation. It will also help to abstained discrimination and develop a peaceful society.

4.3.28. What is your advice to the fellow Nagas living in Bangalore?

The following advice is given by the respondents:

• Nagas are deeply rooted in their beliefs, culture and tradition. They are proud men and women from the land of warriors, who believe in hard-work, honesty and dignity of labor which are instilled into them by their ancestors. However, as a migrant, living outside of their own home, they should adjust to the behaviors and the ways of living in a city. They are from a foreign land and have lived to practice their own culture and lifestyle while back home, but once they are outside of their territory, they should keep in mind that Nagas are a minority group and that wherever a person lives in a country, the majority always dominate.

• Nagas should have proper knowledge about others culture, their habit, and their ways of living. One should not look over others’ tradition and beliefs and degrade them but embrace and respect one another, keeping in mind our strong traditional ethics and values. People get treated differently due to lack of knowledge about the other.

• Nagas should be willing to educate them about their values, their customs and habits in an acceptable manner, and then only they could have a better life for themselves and coexist with one another in harmony.

• Nagas should realise that the sense of security at home is not the same from hometown. It is always important to stay aloof from all troubles than entangled into
unnecessary events. Anyone of acting foolishly can risk brethren as we all appear the same to the mainland Indians. Always participate and contribute to all events and functions by your community.

- Nagas must not hesitate when someone makes them feel uncomfortable or violates their Rights. They are raised in way that they think it is best to stay quiet but never hesitate to be upfront about it. Problem arises the moment they decide to stay quiet, because the culprits will treat the next person the same way they treated them because they stay numb and do nothing. It not only affects the way Nagas think but lowers their self-esteem as well. One must learn to be assertive and teach others not with violence but with words.

- Nagas must avoid hanging around all alone and roaming at odd times. Choose wisely the locality you want to live in. Avoid anything related to aesthetic appearance that will draw attention to one such as bright hair colorings, dressing that could be too revealing or inappropriate, and making too much of noise or partying that will disturb the neighborhood. Before taking any decision, make sure that one is safe and secure.

- Nagas should be aware and cognisant of the mindset of the local populace, and instead of confining themselves only within their community, they should aim at fostering relationship with neighbors as they would do back home.

- Nagas must curb their exuberance towards their own community and also to other people where they are living. Sometime derogating others culture and showing Nagas superiority complex demands discrimination. They must live wisely, integrate their own profession and should live peaceful with others.
- Nagas staying in Bangalore have to understand that Human Rights are needed to protect and perseveres every individual's humanity. Every individual can live a life of dignity and a life that is worthy of a human being. However, every individual has a responsible and moral duty but not just a moral duty but also a legal duty. The world will never be in peace but one could only try to make it better by educating and serving humanity. Be wise and not fall for traps. Despite all the rights they fight for, violation will exist as long as human does exist, it’s a natural phenomenon. One could only build the environment with beautiful souls by being one of them.

Conclusion

After going through the collected data and information, one can apprehend that there are various reasons and forms of human rights violations. According to the research, many Nagas are well-versed with the Indian Constitution and Human Rights. However, they go through human rights violations. Racism is one of the highest violations Nagas have gone through in Bangalore. According to the statistics, the majority of Naga people have faced harassment on the street. They also affirm that most of the violators are goons and thugs.

Many Indians also misunderstood the Nagas as foreigners and considered them as Chinese, Nepalese, etc. The main reason is because of the skin colour and physical structure. Some affirm that their rights are violated for being a minority in the city.

It is shocking to learn that majority of the Nagas do not report the incidents to the police or any organization. Therefore, even amid violations, many remained silent fearing that their voice will go unheard and create more confusion. Some suggested
reporting human rights violation to the authority such as police, or any social organization. Violations also take place due to illiteracy or lack of education and providing education is one of the best ways to tackle the problem. Several people suggest that one must learn human rights and involve in human rights activism to tackle various issues prevailing in the society.
CHAPTER 5: FINDINGS AND RECOMMENDATIONS

Introduction

This chapter is a continuation of the previous chapter that is primarily based on the data collection and its analysis. It discusses the various understanding of human rights and its violations faced by the Nagas in Bangalore. An ethical appraisal of human rights based on the Indian Constitution is consulted to reconsider and strengthen the Nagas. Thus, the chapter culminates by giving certain recommendations predominantly for the Nagas in Bangalore.

5.1. Major Findings

5.1.1. Naga Understanding on Human Rights

The previous chapter indicates that 89.70% of Nagas living in Bangalore are aware of the human rights in the Indian Constitution. They agree that human rights mean freedom from violation and injustices, equal share and right in the society and security from social evils. It is also the right to live, express, and chooses one's religion. Nagas consider human rights violations to be hatred, discrimination, insult, partiality, and abuse. They believe that stopping someone from making their own choices, practising their religion, and any infringement, denial, or partial fulfillment of human rights are all a violation. On the other hand, there are some who are not aware of human rights in the Indian Constitution. Therefore, though many seem to know human rights and the Indian Constitution, the extent of human rights violations faced by the Nagas is serious to say the least.
5.1.2. Human Rights Violation of the Nagas

As mentioned above, many of the Nagas in Bangalore are aware of the human rights in the Indian Constitutions. However, it is distressing to know that many have gone through violations in one way or another. The amount and type of violation differ from person to person. They have given different reasons for human rights violations. Some state that discrimination depends on the locations and the type of people. If one lives and/or works at the outskirt of the city, there is a high possibility of violations since people are not well-informed and are unaware of the Nagas.

According to the data 73.80% Nagas have experienced racism in Bangalore. It occurs due to their unique appearances and skin colors. In terms of the freedom of religion, majority find it comfortable and safe. Just a few people were prone to religious discrimination. Nagas have been migrants who also go through job discrimination as many of them are involved in a poor job. They work in a restaurant, showroom, mall, retail shop, hotel, and security, etc. Since they are migrants, they are liable to all the mentioned threats. Thus, are susceptible to intolerances and discrimination. Hatred, ignorance, and greed are also some of the few elements that break the chain of human rights. Hatred arises when people are ignorant about other’s identity and their culture. The world is competitive, and people are starving for power, position, and wealth. Thereby, creates big issues such as misunderstandings, hatred, and jealousy in society.

Nagas also go through unequal treatment in society. It occurs in the workplace, school, college, hostel, shop, park, and street, etc. In the workplace, Nagas are usually discriminated against when they have a poor connection with the staffs, managers, and
the boss. Misapprehension and groupism are very much prevalent in the workplace. School, college, or hostel is a place for learning whereas there are certain challenges since it is composed of people from various cultural backgrounds. In shop, Nagas are neglected and given less attention for not knowing the local dialect. Park and street are public places and different people pass by and through every day. Sometimes, the environment is not conducive as some people pick quarrels and fight.

Verbal abuse is at a very high rate as Nagas appear differently from those around them. Very often, Nagas are termed as ‘Chinese, ‘Chinky’, ‘Nepalese’, etc. Their identity is often misunderstood by the mainland Indians. Gender harassment takes place and is often faced by women. Most of the time, men usually take advantage of their weaknesses. A few people also undergo physical abuse and it happens among friends, co-workers, public places, etc. Shockingly, some Naga people end up getting beaten and even to an extent of being kidnapped.

Nagas also claim they face violations on the vehicle and from the house. Travelling by public transportation results in quarreling as people possessed different mentality and cultural backgrounds. Problem furthermore arises when someone is in a bad mood and quarrels with the other passengers. Nagas often face a problem when a misunderstanding arises with the house owner. Sometimes, they are forced to leave immediately without any pre-information. During the Coivd19 situations, many Nagas were forced to vacate their houses thinking they were carriers of Coronavirus. As a consequence, many were rendered homeless.
It is also learned that many of the Indians are not much aware of the Nagas. The majority suppose the Nagas are foreigners i.e. Chinese, Thai, Nepalese, and so on. It is largely ignorance that causes them to suppose this. However, some people know full well that the Nagas are Indians despite all the differences.

India is a secular country and every religion has to be respected at the utmost. After going through the research, the data depicts that majority of the Nagas are safe from religious violence and persecution. Nevertheless, there are some who have been deprived of their religious rights. Some of the Nagas say that they were deprived of the freedom of expression. They were hindered from expressing their rights and raising their voices. There are also times when Nagas were denied access to interviews, jobs, school, hospital, transportation, etc. A few of the Nagas were also arrested and detained without any pre-information. Therefore, punishment and imprisonment without proper investigation are unlawful and against the Constitution of India.

It is also discovered that some Nagas were exploited through forced labour, human trafficking, and child labour and by fraudsters. A few were exploited by the traffic police. Forced labor is a modern day slavery in which individuals are made to work under the influence of force, fraud, or coercion. Therefore, labour traffickers use violence, threats, and lies to force people to work against their will in industries. Some Nagas were also trafficked and exploited sexually. There are also good numbers of fraudsters running businesses in a fraudulent manner. Thereby, the innocent and the ignorant become the victims. In the aspect of child labour a few people are involved into it.
Some of the Nagas assert that they were discriminated against or suppressed for being a minority. They were mistreated and are always experience some form of oppression. During the time of violations and difficulties, some Nagas reacted angrily and violently. Therefore, this manner of reaction would only attract more problems and inconveniences. However, some Nagas claim that they usually remained silent and peaceful even amid human rights violations. Knowing the consequences they remained silent without reacting to it. Some also worried when they face unprecedented situations and remained nervous and helpless.

The majority of the Nagas do not report the incidences to the police or organization. These people do not trust the organization. They keep silent and continue to bear the pains. Ignorance kept the Nagas silent even amid discrimination. The majority of the perpetrators or culprits are goons. They consist of a group of people who carry out anti-social activities and are mostly uneducated. The perpetrators are such as shop keeper, office staff, house owners, and friends, etc. Misunderstanding and violations erupt when people become irresponsible and hostile to one another. Therefore, violations can take place anywhere and anytime. There is no guarantee since the problem can arise without any warning and pre-information.

Nagas have given various reasons for human rights violations. They believed that illiteracy is a big issue that causes human rights violations. Once people become ignorant about the fellow citizens, it invites communal conflicts and develops an unhealthy atmosphere in the society. Factors such as unemployment, poverty, class, caste, religion, and race escalate tensions in society. Unemployment and poverty go hand in hand.
People become rude when they fail to meet their needs. India is home to a diverged group of people. Through respect and tolerance, people can remain in peace.

The consequences of human rights violations led to the breaking of laws such as the Universal Declaration of Human Rights (UDHR) and the Indian Constitution. It also results in communal clashes and an extent of insecurity, theft, and murder. Consequently, human rights violation creates commotions in the society and the nation. Human rights are essential as it protects people from injustices and ensures security. It also protects democracy and the freedom of religion.

Nagas also suggested that when individual rights are violated, they must report the incident to the authority and also cooperate with them. They also need to report the incidence to media so that the news will spread and give awareness to the people. Organizing protest, starting a social media campaign, raising voices and seeking for justice are some of the activities the Nagas need to reconsider.

To tackle human rights violations, many Nagas believe that educating the violators is the best technique. Taking pictures, audio, and video recording, exposing and punishing the culprits can contain human rights violations. Few also states that one must insist on one right and stand for the truth. Besides, bringing awareness can also be an achievement in handling and tackling human rights violations.

Therefore, now the question is how to avoid human rights violations? Some are of the opinion that one must learn human rights violations and be defensive whenever necessary. It is wise to participate in human rights activities and document human rights violations. One must also report human rights violations and embrace the duty to protect
and promote human rights. In this way, Nagas can be protected and stay safe wherever they live.

5.2. Ethical Appraisal

5.2.1. Based on the Indian Constitution

India is a Sovereign, Socialist, Secular, Democratic and Republic country. It affirms security to all its citizens by providing justice, liberty, equality, and fraternity. India is a diverse country with thousands of ethnic groups, languages, different races, caste, creed, beliefs, and religions, etc. With all these many differences, it is very essential to incline on to the Indian Constitution. Without this, there would be lots of chaos and confusion.

Nagas have been living in Bangalore for more than fifty-years. They are Indian and need equal treatment like any other citizens. But, despite of all their contributions, many times they are taken for granted. One would hear discrimination and violence such as racism, verbal and physical abuses, hatred, inequality, detention, kidnap, imprisonment, and murder, etc. Thus, they are unethical and against the established Indian Constitution.

Fundamental Rights are individual rights and are essential to full intellectual, moral and spiritual status. It protects the rights and liberties of the people. Fundamental Rights are embodied in Part III of the Constitution. These rights are to be enjoyed by all the citizens of India and are not meant for any particular caste, class, religion or the residents of any particular state.

Article 14-18 guarantees equal rights for everyone, irrespective of religion, gender, caste, race or place of birth. It also ensures equal employment opportunities in the government
irrespective of caste, religion, etc. This right also includes the abolition of titles as well as untouchability. Discrimination against any one of these is unethical and unconstitutional.

Article 19-22 guarantees freedom to citizens. It includes the freedom of speech, freedom of expression, freedom of assembly without arms, freedom of association, freedom to practice any profession, freedom to reside in any part of the country. In many cases these rights are violated when the powerful and majority tries to dominate the minorities and the weaker section of the society. Therefore, Nagas have the rights to profess any religions and reside in any parts of the country. Discrimination against the Nagas is breaking the law of the Indian Constitution.

Article 23-24 is against exploitation. It prohibits human trafficking, beggar, and other forms of forced labour. It also prohibits children in factories, etc. The Constitution prohibits the employment of children less than 14 years in hazardous conditions.

Article 25-28 gives the freedom of religion. India is a secular country and there is equal respect to all religions. There is freedom of conscience, profession, practice and propagation of religion. Every person has the right to freely practice his or her faith, establish and maintain religious and charitable institutions. Therefore, religious persecution against the minorities is unconstitutional and unethical.

The Supreme Court says that people are free to choose their own religion. Justice Rohinton F. Nariman said people have a right under the Constitution to profess and
propagate any religion. People above eighteenth years are free to choose their own religion.\footnote{https://www.thehindu.com/news/national/people-are-free-to-choose-religion-supreme-court/article34278898.ece (Accessed on 14th November, 2021)}

**Article 29-30** gives the cultural and educational rights. The Nagas have the right to pursue education without any negligence and injustice. These rights protect the rights of religious, cultural and linguistic minorities. It preserves the heritage and culture rights. Educational rights are for ensuring education for everyone without any discrimination.

**Article 32-32A** Nagas have the rights to Constitutional guarantees remedies if their fundamental rights are violated. When these rights are violated, the Nagas can approach the courts. Citizens can even go directly to the Supreme Court which can issue writs for enforcing fundamental rights.

Therefore, as a responsible citizens of India it is necessary to obey and follow the Indian Constitution. There are Fundamental duties which every citizen have to adhere on. One has to maintain peace and harmony, abjure violence, respect the fellow citizens and render national service when call upon to do so. Every human being has equal rights and opportunities. No one is above and below the law.

The Universal Declaration of Human Rights also clearly points to the concept of dignity, liberty and equality. It provides basic guidelines for all individuals and nations in how they act and interact with each other. Ultimately, as human being it is ones duty to love and respect our fellow human beings. There is no higher and lower kind of human being. Everyone is born equal and has the right to be treated equally. Human right is by birth and no religion, politics or society has the right to oppress or suppress an individual.
Therefore, as citizens of India, it is one’s responsibility to respect the Indian Constitution, to abide and live by it.

5.3. Recommendations

5.3.1. For the Nagas in Bangalore

The following points give some of the practical approaches to reduce human rights violation:

- Develop an App for the Nagas in Bangalore where anyone could access anytime.
- Establish an Emergency Task Force for an immediate action/help.
- Government should employ a Special Force particularly for the Nagas and the North-East.
- Nagaland house must be established to shelter the Nagas in times of emergency.
- Special lawyer must be appointed to intervene in any unfortunate incidents.
- Nagas must educate about one’s own culture such as honesty, respect, hardworking, dignity of labor, hospitality, etc.
- Nagas must educate themselves about other’s cultures, beliefs, food habits, mentality, behaviors, etc. One must not overlook and degrade them but embrace and respect them.
- Learn and update about Indian history to prove oneself as Indian.
- Learn about Human Rights and the Indian Constitution as it protects, provide justice, and give a sense of freedom to every individual.
- Do not hesitate to upfront when rights are violated. One should report to the authority.
- Educate those without the knowledge of the Nagas and the North-Eastern people.
• Learn to be assertive and teach others not with violence but with words.

• Stay connected with one’s own community. Cooperate with the respective union who can help during times of predicament.

• Contact Naga Students’ Union Bangalore, Naga Welfare Society, and Northeast Welfare Society whenever needed.

• Conduct awareness program such as seminar on Human Rights, Indian Constitution, organize cultural show/cultural day on diversity, procession/protest, and social media campaign, etc.

• Abstained working from any illegal profession such as flesh trade, fraud organizations, and unrecognized sectors, etc.

• Show good examples to fellow friends. Present oneself well to the people. Aim at fostering a relationship with your neighbors.

• Avoid hanging around all alone and roaming at an odd time. Always make sure that one is safe and secured.

• Be wise and not fall for traps. Choose wisely the locality one wants to live in.

• Avoid aesthetic appearance that will draw attention to you such as bright hair colorings, inappropriate dressing, and too much noise or partying that will alert the neighborhood.

• Always act and behave as a good Naga Christian who knows about tradition, friendship, and kindness.
5.3.2. For the Church

- Engage in social activities such as education, health, and charity works for nation-building. Church cannot remain silent and neglect the evils prevailing in society. Must get involved in social problems and be the agent of change. The church must embrace every people irrespective of caste, class, creed, and race. At the same time, the church must respect others’ views to maintain peace and harmony in the society.
- Stand for the truth and justice, upholding the spirit of democracy and secularism.
- Ready to sacrifice for the sake of the truth. Whenever any injustices and evil prevails in society, Church must respond to it.
- Be disciplined and responsible citizens. These two must go hand in hand and not contradict with one another.
- Uplift the oppressed, marginalized, comfort the broken heals the pains. It is Biblical to help the wounded, the weary, and the weak. Thus, it is the responsibility of the church and must not remain mere spectators.
- Work for the social transformation by exhibiting love and service to the people.
- Must be available to any individual undergoing persecution for his/her faith.
- The church must always try to promote peace and tranquility in society. Must abstain from any unbiblical and unethical conduct.

5.4. Limitation and Further Suggestions for the Research

This research has attempted to understand the major factors of human rights violations faced by the Nagas in Bangalore. It has created awareness for the Nagas to be vigilant and stand firm for their rights as per the Indian Constitution. Therefore, this research is limited to the Nagas in Bangalore and a further research is highly recommended.
Conclusion

It is learnt that many of the Nagas are aware of the human rights in the Indian Constitution. They have given various understandings of human rights and the Constitution. But, despite of the awareness, most of them have gone through violation. Many of them remain silent even in the midst of violations. They tend to stay quiet fearing that they will be treated badly and land up into a difficult situation. Some even attempted to deal with the situation calmly and peacefully. But, there are some who reacted angrily and violently. There are numerous incidences the Nagas have gone through and it would be difficult to eliminate the problems. However, one can overcome the predicaments by being vigilant and careful of the environment. It is also wise to report incidence to the authority as it will help to locate the culprit and provide justice to the victims. Remaining silent will sum up more problems and give more opportunities to the violators. Consequently, it is also necessary to learn human rights and stand against any atrocities and injustices committed against any individual in the society.
GENERAL CONCLUSION

As a result of the research, it is clear that Human Rights violations take place in Bangalore just like any other places and especially so with the Nagas. The Nagas being a migrants and due to their distinct appearance often get unwelcome attention and treatment. According to the investigation, majority of the Nagas are well versed with the Indian Constitution and human rights. They understand when one must stand and fight against injustices and ignorance. However, despite of knowledge they possess, they still undergo violations that are unconstitutional and inhumane.

A human rights violation is anything that is against the will of an individual or group. It is against the established norms and rules of a system. Therefore, Nagas being the Indian citizens they deserved equal respect and treatment. No matter how the Nagas may differ from the mainland Indians, they are still Indians and deserved the same status. Every citizens of India is free to reside and settle anywhere in the country. They have the freedom to work in any place without any discrimination and biasness. Discrimination on the grounds of religion, race, and caste, and sexual orientation, gender or gender identity, place of birth and equality of opportunity in matters of employment is unconstitutional.

Nagas have the freedom to believe and practice any religion. They are free to propagate religion and manage religious affairs. Every individual has freedom of speech and expression. When one’s interest and rights are violated they have the freedom to raise their voice and seek for justice. They have the right to approach any organization, police, and courts. Nagas have the right to form association or union or cooperatives, movement,
residence, and right to practice any profession or occupation. Therefore, the Constitution of India grants its citizens the right to constitutional remedies.

No one has the right to exploit others as the Constitution grants the right against any exploitation. Human trafficking and child labor are prohibited in the Indian constitution. Children below fourteen years of age are forbidden to engage in dangerous jobs like factories, mines, etc. The constitution also grants the cultural and educational rights to conserve their culture, language or script, and rights of minorities to establish and administer educational institutional of their choice.

The Universal Declaration of Human Rights also provides basic guidelines for all individuals and nations in how they act and interact with each other. Every human being is entitled to an inherent dignity, freedom, justice, and peace. It is to create a world tolerant of different views, respect individual freedoms and mindful of economic security. It is also to promote human rights and basic freedom everywhere. It creates common understanding to play a key role in realizing universal human rights. It also strives to teach, educate, and to promote respect for the rights and freedoms to all members. Therefore, Nagas’ dignity, freedom, justice, and peace have to be considered.

It follows on that every citizen of India has certain roles to play according to the fundamental duties in the Indian Constitution. They have to abide by the Constitution and respect its ideals and institutions and protect the sovereignty, unity, and integrity of India. Promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic, social and regional or sectional diversities; to renounce practices derogatory to the dignity of women. Indians must value and preserve the rich
heritage of our composite culture and also safeguard public property and abjure violence. They must strive towards excellence in all spheres of individual and collective activity, so that the nation constantly rises to higher levels of endeavor and achievement. Instead of child labour, children must be provided opportunities for education. According to the 86th constitutional amendment in 2002, it states that it is the duty of every citizen to make India a safer place to live, to be clean and make the surrounding clean and not to hurt anybody physically and mentally.

As responsible citizens of India, it is the sole duty of every individual to pay ultimate homage and love, obedience to the Indian Constitution. It is also the duty of every citizen to learn and practice the Indian Constitution. One must always stand and fight for the truth, defend and safeguard the Constitution. Every individual must develop the sense of nationalism and universal brotherhood. One must be ready to sacrifice for the cause of the national interest. Despite of all the differences such as race, colors, caste, creeds, beliefs, status, etc, everyone must stand together as a proud Indian. One must shun away from discrimination, violence, inequalities, hatred, and communalism. Therefore, in this way, India can co-exist in peace and harmony and maintain the spirit of nationalism.

Moreover and crucially, the Bible makes it clear that humans are created in the image of God and every individual have to be valued and respected. No one should be suppressed or deprived from their rights based on sex and gender. Gender discrimination and inequality has to be eliminated. God created human beings to be responsible and take care of the creation. Therefore, denying the right to work is a violation of human right. Christians also have to be careful not to use their freedom as a pretext for evil. Irrespective of any culture, social and economic status they have to be respected. Every human being is
special and unique in their own way. Hence, as responsible citizens of India and above all being a Christian, it is necessary to uphold the truth of the India Constitution and the Bible. One cannot be good Christians and be bad citizens of the country. This two must go hand in hand.
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APPENDIXES

QUESTIONNAIRE

1. What is a Human Right?
(a) Equality  (b) Justice  (c) Freedom  (d) Liberty  (e) Security  (f) All of them  (g) Others

2. What is a Human Rights Violation?
(a) Hatred  (b) Discrimination  (c) insult  (d) partiality  (e) Abuse  (f) All of them

3. Are you aware of Human rights in the Indian Constitution?
(a) Yes  (b) No

4. Have you faced human rights violations?
(a) Yes  (b) No

5. What are the reasons for human rights violations?
(a) Skin color  (b) Ordinary Job  (c) (d) Being Migrant  (e) Ignorance  (f) Hatred  (g) Greed of power  (h) All of them

6. What are the forms of violation you have faced in Bangalore?
(a) Racism  (b) Unequal treatment  (c) Verbal Abuse  (d) Gender-harassment  (e) Abuses  
(f) Beatings  (g) All of the Above  (h) Others

7. What are the consequences of Human Rights violations?
(a) Break laws  (b) Subject the perpetrator to prosecution  (c) Genocide  (d) Murder  (e) theft  
(f) Psychological Problems

8. Who are the Perpetrators?
(a) Office Manager  (b) Office Staff  (c) House Owner  (d) Neighbors  (e) Goons  (f) Shop Keeper  (g) Friends  (h) Others
9. Name some of the places your rights have violated?
   (a) Streets  (b) In Vehicles  (c) Shops  (d) Workplace  (e) House  (f) Others

10. Have you ever been discriminated against because of your profession/occupation?
    (a) Yes  (b) No

11. Do people treat you as Indian or Foreigner?
    (a) Indian  (b) Foreigner

12. Have you faced racism in Bangalore?
    (a) Yes  (b) No

13. Have you ever been discriminated against because of your religion/faith?
    (a) Yes  (b) No

14. Have you ever been denied the freedom of expression/opinions?
    (a) Yes  (b) No

15. Have you ever been denied accessing the following places?
    (a) Interview  (b) Job  (c) School  (d) University  (e) Public Places  (f) Shop
    (g) Transportation  (h) Hospital  (i) All of them  (j) None of them

16. Have you ever been arrested or detained without proper information?
    (a) Yes  (b) No

17. Have you ever been punished or imprisoned unjustly?
    (a) Yes  (b) No

18. Have you been exploited from…?
    (a) Force labor  (b) Human Trafficking  (c) Child Labor  (d) Fraudster  (e) None of them

19. Does the majority suppress you for being a minority?
    (a) Yes  (b) No
20. How have you reacted during human rights violations?
(a) Angrily (b) Silently (c) Peacefully (d) Worriedly (e) Violently (f) Others

21. Do you report the incident to the police or organizations? If no give reason….
(a) Yes (b) No

22. Why do you think there is a human rights violation?
(a) Ignorance (b) Pride (c) Hatred (d) Unemployment (f) Poverty (g) Caste (h) Class
(i) Other reason

23. Why do you think human rights are important?
(a) Protect all people (b) Provide Justice (c) Protect freedom of religion (d) Ensure Democracy (e) All of them

24. Do you think Bangalore is a safe place to live?
(a) Yes (b) No

25. What are the steps to be undertaken when your rights are violated?
(a) Report to the Authority (b) Cooperate with the authority (c) Organize a protest (d) Go to the media (e) Start a social media campaign (f) Others

26. What would be the solution to tackle human rights violations?
(a) Expose and punish the culprits (b) Educate the violator (c) Take pictures, voice or video recording to back up your claims (d) Insist on your rights (e) Others
27. How to avoid human rights violations?

(a) Learn about human rights (b) Participate in human rights activism (c) Report human rights violations to a trusted organization (d) Document human rights violations (e) Embrace the duty to protect and promote human rights (f) All of them

28. What is your advice to the fellow Nagas living in Bangalore?

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Case Study 1

This incident happened in Kormangala, Bangalore around February when COVID-19 was increasing and on the rise. Peter Shimray and his friends went out one evening to a restaurant to have food. While they were waiting for their cab outside the restaurant, two local people came and chased them away saying, "Go Corona." They pushed Peter and spat on him. However, they did not want any trouble; they moved away from them. Then, out of a sudden, a man hit Peter's head with a whiskey bottle. Then one of his friends pushed the culprit away. However, the guy who beat him and his friends started beating them. There was chaos all over, and more local people came to join forces. Peter thought the locals would help them, but they also ended up hitting them. Then the police came by, it was a relief for them, but what they thought was wrong again, they harassed them and tried putting them in their car as if they were the culprits. They forced them, took out their handcuffs and stick, forced them to get into the police car. Then, surprisingly, a young man who happens to be a lawyer saw everything that happened. He came by and explained everything to the Policemen. Thus, he stood for them. He told them to run away while he was explaining to them. That is how they escaped the horrific scenario.

Case Study 2

One fateful day Hosea Seb was on his duty at HSR Layout, and suddenly some Muslim men consisting of ten to fifteenth in number came to his workplace. One person entered the room and they dragged him away by scooter. They took him somewhere in Mangamannapalya. He was threatened and abused in Hindi saying “aj toh apka throat cut dunga” which means “today we will cut your throat” and was physically assaulted by
kicking and punching. Seb was kidnapped and assaulted for no valid reason. They alleged that he had sent one of his friends and beat their friend. Till midnight he was detained but fortunately one of his staffs knew the culprits so he informed their parents. Thus, he was released.

MAPS