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# Changing Political Scenario and Role of Non State Organization for Social Justice

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**ABSTRACT:** Participation by Non-State Organizations in the political sphere has been the object of broad discussion in the academic milieu. The theories used to explain their scope and limitations are varied. In recent years, a special movement has called the attention of these scholars: there has been additional growth in the number of these organizations, and the list of their types and functions has lengthened as well. An overview of the main chances and risks resulting from Non state organizations being introduced into the global governance system is provided. From it, important inferences about the problems to be faced in the near future can be woven. The term non-state or non-profit is normally used to cover the range of organisations which go to make up civil society. Such organisations are characterised, in general, by having as the purpose of their existence something other than financial profit. However, this leaves a huge multitude of reasons for existence and a wide variety of enterprises and activities. Non State Organizations range from small pressure groups on, for example, specific environmental concerns or specific human rights violations, through educational charities, women's refuges, cultural associations, religious organisations, legal foundations, humanitarian assistance programmes – and the list could continue – all the way to the huge international organisations with hundreds or even thousands of branches or members in different parts of the world. At nearly every level of the different attempts to preserve the dignity of individual citizens when this is threatened by the power of the state, Non State Organizations play a crucial role in:

- fighting individual violations of human rights either directly or by supporting particular 'test cases' through relevant courts
- offering direct assistance to those whose rights have been violated
- lobbying for changes to national, regional or international law
- helping to develop the substance of those laws
- promoting knowledge of, and respect for, human rights among the population.

**KEYWORDS:** non state organizations, specific environmental concerns or specific human rights violations, through educational charities, women's refuges, cultural associations, religious organisations, legal foundations, humanitarian assistance programmes

## I. INTRODUCTION

Non-state actors include organizations and individuals that are not affiliated with, directed by, or funded through the government. The interests, structure, and influence of NSAs vary widely. For example, among NSAs are non-governmental organizations, corporations, media organizations, business magnates, people's liberation movements, lobby groups, religious groups, aid agencies, and violent non-state actors such as paramilitary forces. Some common and influential classes of NSAs are listed here in alphabetical order:

- Business magnates are individuals who command large wealth, and who often seek to influence national and international affairs. Examples are Warren Buffett and Elon Musk.
- Corporations, which include multinational corporations (MNCs), [1] are companies authorized to act as single entities (legally as persons) and are recognized as such in law. They include very large businesses operating transnationally, such as The Coca-Cola Company, McDonald's, General Motors, Adidas, Huawei, Renault, Samsung, Nestlé and Toyota.
- Decentralized autonomous organizations (DAO)s, sometimes known as decentralized autonomous corporations (DACs), operate according to rules encoded as computer programs called smart contracts. The crypto-currency Bitcoin is an example of a DAO which, as of 2018, has grown to become economically influential.[2]

- International media agencies, which are also usually corporations, report on the social and political situation in countries worldwide, and may therefore be highly influential as NSAs. Examples of such agencies are AFP, EFE, Reuters, AP, RIA Novosti and Xinhua.
- Non-governmental organizations (Non state organizations), which include international non-governmental organizations (INon state organizations), are usually nonprofit organizations seeking to effect change in humanitarian, educational, ecological, healthcare, public policy, social, human rights, environmental, and other areas. Examples of Non state organizations are Greenpeace, Red Cross/Red Crescent, Amnesty International, Human Rights Watch and WWF. Goodwill ambassadors or humanitarian aid workers involved with INGO missions abroad may also be considered as non-state actors.[3]
- People's movements are mass movements which become influential with size and longevity. Examples include the movements arising during the Arab Spring of 2011.
- Religious groups commonly engage in political affairs at an international level. For example, the Quakers, as a historic peace church, operate offices at the United Nations. Another example is the Taliban, which is a religious group as well as a violent non-state actor.

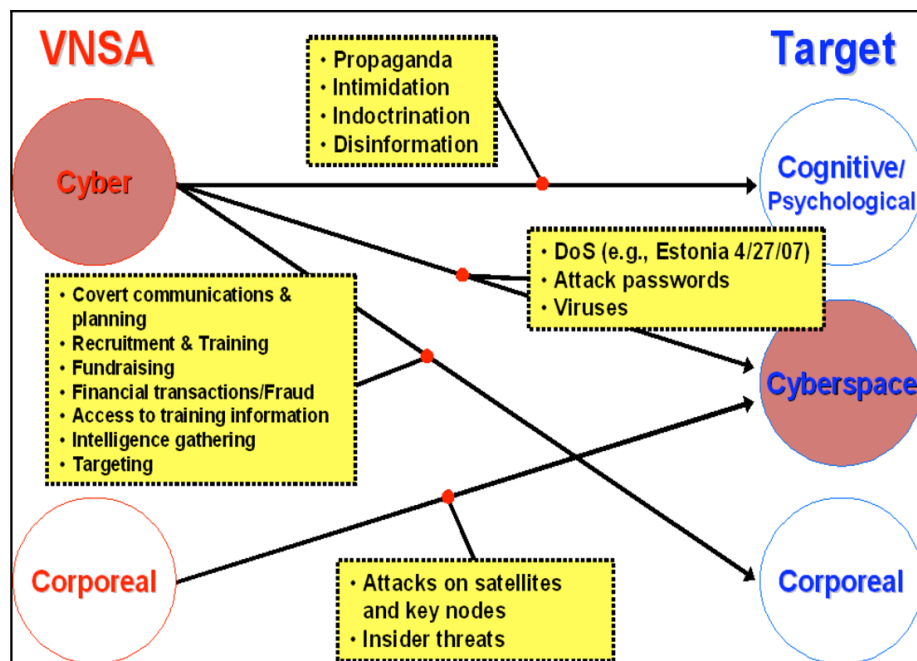


Fig.1. Deterring Violent Non-State Actors in Cyberspace

## II. OBSERVATIONS

Throughout the decades there has been tremendous economic growth in the world's economy; it is, however, accompanied by increasing poverty and inequalities.[4] Meanings that, in today's world, no one can deny the existence of the poor people or society though there have been rapid developments around us. The issue of poverty exists in any society as in developing or developed society, and of course, for the underdeveloped society, poverty is a pivotal issue. Discourses on poverty are multifarious and highly extensive. In defining poverty, it can be easily pronounced when the necessities of life (which include adequate income, education, good health, security, selfconfidence and certain freedoms) are absent. It is accepted that poverty is defined as whether households or individuals have enough resources or abilities to meet their basic needs. Nevertheless, defining poverty solely based income is arguable. There are non-monetary factors such as social, political and policy related which affect people's lives, apart from the economic aspects which also depend on the state policies and socio-political environment. Lack of income or resources may lead into inaccessibility to basic needs. However, the determinant of basic needs differs from one to another.[5] One might see access to nutrition is much important, and others might see health access is much important to them. Thus, this comes another way to define poverty through the lenses of person's capabilities to achieve what they value doing or being. In other words, poverty is seen as a state of "low human development" or of lack of capabilities. It is, therefore, alleviating



poverty implies enlargement of choices, such as the opportunities to lead a long, healthy, creative life and to enjoy a decent standard of living, freedom, education, dignity, self-respect and the respect of others.

In alleviating poverty, it is important to not only see from one dimension as the poverty itself is multidimensional. The truth tells us that the poor "live deprived of most of these essentials of life at the same time." Extreme poverty is a violation of human rights because it is the primary obstacle to implementing all other human rights, as well as the principle that all human beings have equal dignity. The right to a decent standard of living, adequate housing, education, work, health, protection of the family, privacy, sufficient food, and even the right to life is not implemented for those living in extreme poverty. In elevating poverty, there have been huge efforts done by the society whether it comes from government and non-government institutions. Without any doubt, the state plays the major role in combating the poverty. However, involvement, to the certain extent a partnership, between States, market and civil society would be better off. Therefore in this article, it endeavours to explore the roles of non-state actors in elevating poverty and analyse the contribution of the non-state institution. [6]



Fig.2. Role of external state and non-state actors in creating challenges to internal security

### III. DISCUSSIONS

Even more controversially, there may be the very foundational question of "what a right actually is." Philosophers have for example suggested that what is meant by the term "right" is the term "entitlement." When pressed to determine what an entitlement is, the answer in all likelihood is, "It is a right." These will also be influenced by the fact that the techniques of moral analysis are not the same as the techniques of legal analysis. While the legal analysts sometimes include philosophical analysis in the process of justifying human rights, moral theory basically does not look for a "slot machine" answer to the validation of the human rights norm. Philosophers basically look at a process of reason and justification, along the lines of the tradition of Aquinas and others. There is a perspective which we tend to associate with the social sciences, and often, with those who work in the pragmatic, philosophical tradition. In this perspective, human rights must be seen as a theory for inquiry. That is to say, while the codes and various official and quasi-official communications tell us a great deal about the content and procedure of human rights, an understanding of human rights in its relationship to universal dignity requires an ongoing inquiring system. This perspective is related to the next perspective about which more will be said. If however, we hold that a theory for inquiry is an important aspect of human rights understanding, it is because the struggle for human rights often involves, at least at the frontiers of the subject, a competition for claims and for normative priority. Thus, for example, the classic conundrum of whether the freedom of the press should prevail over the rights of a defendant. This perspective would throw light on the social process context of human rights claiming, of human rights responses to claims, and of the lacunae within which claims generate limited, marginal or even no responses. In short, the inquiring lens might open up an important, neglected area about the problem of the human rights struggle in the form of claiming, counterclaiming, and the problem of social response to these phenomena.[7]

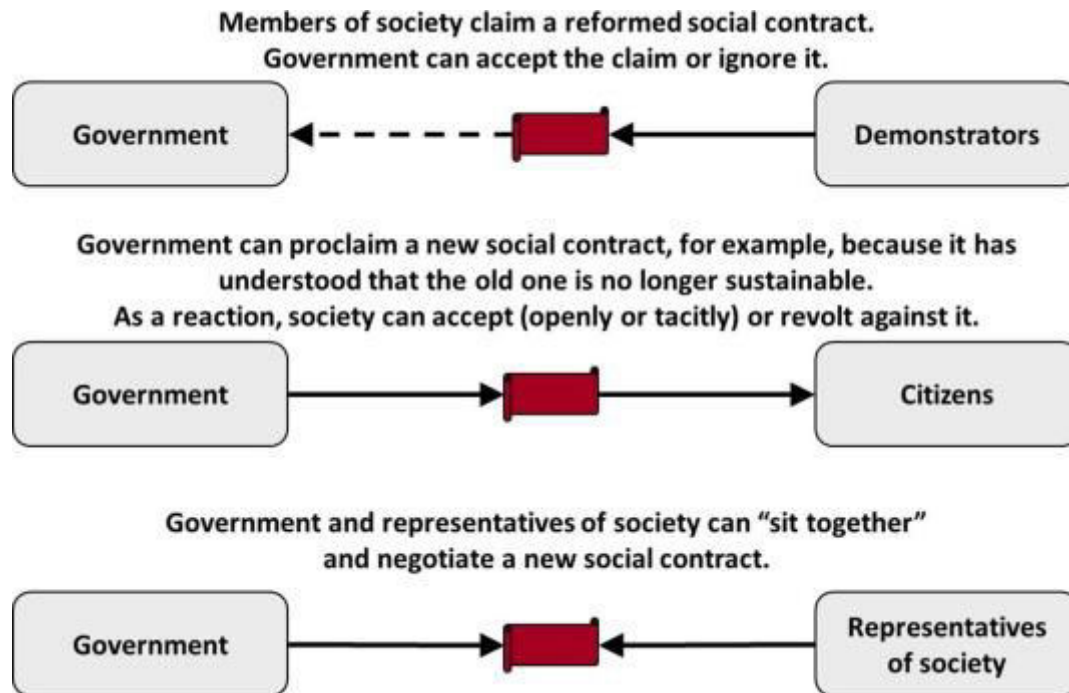
In other words, this perspective or focal lens may deepen our understanding of the context of social, moral, and legal experience. There is another perspective that I want to get at and put into the framework of our conversation, and that is the theory of human rights as struggle, the eternal struggle for justice - the one that involves the INon state organizations; the one that involves ordinary folks; the one that involves the ordinary membership in organizations like Amnesty International, who pay their \$25 a year and try to make some commitment to the improvement of the human prospect. The perspective of human rights as a process of struggle injects the issue of social dynamism and social change. The emphasis on human rights as a component of normatively guided change requires that we understand much more about the social and the power processes of global society and the role of critical actors who might be specialized to the organization and presentation of claims relating to human rights. In this respect, the role of the INGO is a vital and important element of the social, power, and constitutive context of human rights culture seen in global terms. Another aspect that serves to provide more clarity to the issue of claim assertion and human rights is the very term "rights" itself. It is notorious that different perspectives about human rights may give different nuances to the very term "right." The conception of rights may vary depending upon whether one brings a juridical, philosophical, sociological or anthropological, or historical lens to the elucidation of the concept of "right" in general, and "human rights" in particular.[8]



**Fig.3. Stop child abuse**

#### IV. RESULTS

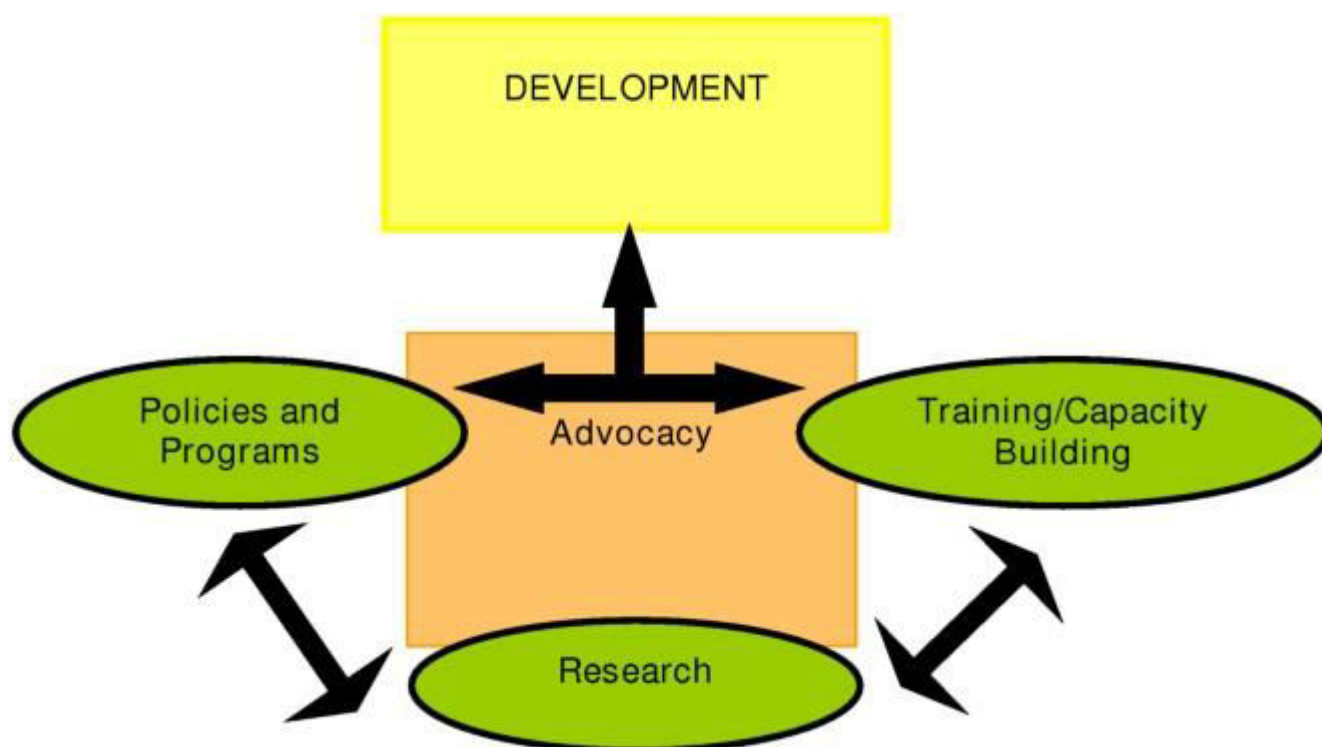
Whereas humanitarian action became the subject matter of several studies with considerable “interdisciplinary fragmentation” until recently, education provision as humanitarian assistance remained understudied to a great extent. One possible reason for this is that education was not viewed as a central pillar of the humanitarian response alongside nourishment, shelter, and health services until relatively recently. Along with the global refugee crisis and the solidifying belief in education as a right for all children (including the displaced), the literature on the education dimension of humanitarian action is now growing. (In fact, the importance of educational responses during emergencies is now accepted by the global humanitarian assistance community. Indeed, in emergency situations, whether caused by human or natural forces, education serves many purposes as a tool for protection and prevention of harm and abuse. It plays a critical role in normalizing the situation for the child and in minimizing the psychosocial stresses experienced when emergencies result in the sudden and violent destabilization of the child’s immediate family and social environment. To explore education as a part of humanitarian response, we should look into the theme of “education in emergencies” that came to the fore in the 1990s. It is defined that education in emergencies as a “set of linked project activities that enable learning structures to continue in times of acute crisis of long-term instability”. Under the reforms to humanitarian response introduced in the early 2000s, there is a broad international institutional commitment to education in emergencies. International standards for emergency education contributes to the redefinition of a field of humanitarian intervention that covers education.[9]



**Fig.4. The social contract as a tool of analysis**

Unlike the other three pillars of humanitarian response—food, health, and shelter—education is never neutral, it is intrinsically ideological and political. Thus, education as a humanitarian response can be conceptualized by introducing a framework for the relationship between education and politics. The power relations between multilateral organizations and conflict-affected states determine the “legitimate knowledge,” alternatively the curriculum to be used for displaced populations. Education provision may be seen to suffer during crisis and conflict when government support is absent or too weak. In cases when the education system becomes either idle or completely inactive in the absence of functioning government, international or non-governmental organizations carry out this function to a great extent. [10]

Increasingly, non-state actors rather than the state provide education services for refugees in different parts of the world affected by crisis and conflicts. This phenomenon is especially problematic in cases when different political forces try to build legitimacy through school curriculum. In cases when faith-based humanitarian organizations substitute secular nation-states in education provision, dynamics of education as a humanitarian response gets even more complicated given the narratives of conflict. The numbers of Non state organizations operating in the third world countries grew more than six times between 1980 and 2000. [11]



**Fig.5. The role of Non state organizations in global health research for development**

Education is undertaken under the supervision and control of the state. According to Article 42 of the Constitution, everyone has the right to receive education. That said private primary schools make up less than 10% while private secondary schools make approximately 20% of all schools. Considering the relative power and legitimacy of the state bureaucracy in the education sector, the State can be described as “strong/centralized” in the education sector. Although there has been considerable improvement in terms of access to education, education system still suffers from a big opportunity gap for children of different socioeconomic backgrounds in different regions. Considering the importance of education as a long-term investment for accessing better life condition, it is commonplace for people of lower socioeconomic status to become dependent on the educational opportunities presented as humanitarian aid and thus be in the centerline of the organizations providing aid for a long time. In that sense, rather than solving the structural inequalities, such humanitarianism can cause dependency among the recipients which can be exploited by political and ideological groups as the source of aid. [12]

## V. CONCLUSION

In striving to influence states and other socio-economic actors to prioritise social, humanitarian and/or human rights concerns, **Non-Governmental Organisations or Non state organizations**, as they are commonly known, collectively stand as a powerful voice for the disempowered. Employing a wide range of techniques from behind the scenes, including persuasion to ‘name and shame reports’ and civil society/media campaigns, Non state organizations are non-profit organisations neither created nor controlled by states, corporate or military interests. Guided by principles of ‘natural justice’ and motivated to protect and promote the inherent dignity of human kind, Non state organizations fulfil a broad range of social/development functions originating from the expressed needs of people.

Relating in varying degrees of opposition to or in concordance with state interests, due to their diverse constituencies, varying sizes, operational strategies, structures, ideologies, specialisations and sources of funding, it is not possible to accurately describe ‘average’ Non state organizations. They may specialise in a specific technical/scientific field, restrict their activities to political advocacy on the local, national, regional and/or international levels, operate for multiple purposes and/or base their operations on religious or secular values. Whatever their objectives, structure and auspices, the majority of Non state organizations in democratic societies devote attention to humanitarian/human rights





service, advocacy, and/or social change efforts. Many target the protection and promotion of groups that are marginalised by state programmes: women; the aged; physically and mentally disabled persons; the poor; and various social groups marginalised by virtue of their race, sexual orientation, religion, ethnicity, caste and/or social class etc.[13]

Generally speaking, Non state organizations may be classified as follows:

**Policy Advocacy Groups** - serve as voices for local, national, regional and/or international interests that tend to be politically ineffective (the environment, those affected by HIV/AIDS and/or those living in extreme poverty);

**Service Providing Organisations** - engage in the provision of a broad spectrum of essential services to populations that the state fails to reach; and

**Community Associations** - provide information, assistance and leadership to communities and bridge gaps between public institutions and local needs.

While most Non state organizations operate in the interests of protecting and promoting human dignity, attention should also be drawn to the following types of organisations:

**Business Non-Governmental Organisations** (BINon state organizations) have expropriated the form and structure of Non state organizations in the name of promoting corporate interests even when such interests clash with human rights and/or social welfare concerns; and

**Government Non-Governmental Organisations** (GONon state organizations), similar to BINon state organizations except they promote state interests.

As the humanitarian, social service and human rights 'conscience of States', Non state organizations have changed the terms and conditions under which local, national, regional and international public policy is formulated. Through persuasion, persistence and widespread media exposure, Non state organizations have ensured and continue to ensure that humanitarian and human rights concerns are a major focus before the global community. Such human rights concerns were virtually unknown as guidelines for state conduct when, in the days following World War II, Non state organizations fought for the inclusion of such rights as core elements of the United Nations Charter. Indeed, throughout the history of the United Nations, Non state organizations have played a leading role in the creation of international standards and legally binding treaties that incorporate these standards. Furthermore, Non state organizations have and will continue to be central in the process of developing implementing organs to these treaties and, completing the cycle, in providing the essential documentary evidence to bring these organs to life. Functioning as a distinctive force influencing local, national, regional and international state policy and as an intermediary through which principles of human rights and humanitarian values are voiced, Non state organizations have progressively come to occupy an essential (and necessary) stratum within the global community.[14]

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