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HUMAN RIGHTS AND SUSTAINABLE RECOVERY FROM THE COVID – 19 PANDEMIC

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ABSTRACT

The shielding and advancement of human rights, and dreaming for a sustainable social and economic recuperation from the pandemic – 19, are entwined and interconnected; functional chance of human rights and reasonable recuperation can't be compared. Shielding human existence in the pandemic can just occur by legitimate ventilation of human rights and subsidized health coverage system. Well-being points will surely advance human rights in the pandemic. This proposed study aims to explore the association between human rights and a substantial and bankable recuperation from the pandemic, which will persevere through and keep going long. Utilizing an assortment of subjective and quantitative overview strategy examination, and documentary research methodology, this exploration paper broke down the proof of human rights alongside the health care rights, and their certainty for a substantial and reasonable recuperation from the pandemic – 19, from 2019 – 2021. The closeness of more noteworthy human rights practice and better, quicker recuperation from the pandemic – 19 was discovered to be logical and genuine wonders. The paper tracked down that the higher the size of human rights infringement, the more noteworthy the counter–vote–based vibe for a genuine and epic recuperation from the pandemic - 19; and various sorts of basic liberties infringement that has happened during the pandemic. The investigation unquestionably responds to the inquiry in regards to the relationship of defended and supported basic human rights and quicker and epic recuperation from the pandemic - 19. Further examinations are needed to set up a logical connection between supported sustained human rights and supported recuperation and foster precaution measures.

Keywords: Human Rights, Pandemic – 19, Democracy Lockdown, Solidarity, Violation, Infringement.

INTRODUCTION

Human inadequacy, torture, and awfulness against the pandemic – 19 was seen at the yield of dumping and disposing of the contaminated. How much cumbersome and unsuitable the entire exhibit of mankind became; these are very individuals who once thought to make a likely presence up in the Moon, the pandemic – 19 tried and investigated the very perseverance believability of human race even down on the earth. I wonder, regardless of whether it was a human goof, a messy activity, or the fierceness of the heavenly, the whole array of the human race froze in the frenzy. Will the pandemic get over? Will, there be a post-pandemic time? Or on the other hand a finish of the game? Will there be hand compose we as a whole have died. Humanity no more exists. We are all together on the whole snared in this disaster together. Shared characteristics, cooperation, and globalism could be a couple of words that can be utilized to paint an image to us about the power and size of the pandemic – 19 emergencies. The pandemic - 19 has energized an emergency for the majority rules system all throughout the planet. Since the Covid - 19 episodes started; the state of majority rule government and human rights have deteriorated and wretched in numerous pieces of the globe. Governments have reacted by taking part in maltreatments of force, hushing their faultfinders, and debilitating or covering significant organizations, frequently subverting the actual frameworks of responsibility expected to ensure public and social wellbeing. The main focus is to be zoomed on safeguarding human lives, in order to call it into an existential possibility and reality, to make it happen an instrument to access universal health care coupled with fuller attainment of human rights is indispensable.

To protect human rights with regards to pandemic - 19, we need to characterize human rights in a similar setting. Characterize to protect ought to be the approach and theory. In other words, 'define to defend' should be the philosophy. Anthropologist and physician Paul Farmer (2010) and the late public health scholar Jonathan Mann (1996) have argued that taking a 'health angle' will promote human rights globally. The heinous pandemic – 19 has further exaggerated economic and social crisis which has narrowed the very survival possibility of individuals, households, families, and communities adding into the pandemonium of social and human disparity, furthering a texture of panic and shock in society. (House et al. 1994; Mirowsky, Ross, and Reynolds 2000; Robert and House 2000). Also, an important study using individual-level data, such as occupational indicators, income, and education, to reveal how poor, social and economic circumstances affect health throughout the life course. Pandemic – 19 appears less real than looming unemployment, police violence, hunger, and violence on various human rights of people during the pandemic – 19, as it resulted from the very measures adopted to pacify the impact and spread of the virus. The destructive impact of the pandemic – 19 has come from the virus but the anti–pandemic mechanism measures adapted to mollify and combat the disease have caused horrific, aggravated results and realities to the surface. Having seen this grim parody of human society a collective verdict of



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inequalities and weak protection mechanism with the absence of human rights, not a weak immune system is found responsible for the sinking of societies into the pandemic – 19.

Effective countermeasures are needed to be called upon to obliterate the ill effects of anti – pandemic – 19 mechanisms by proper attention to human rights practice, protection and creation of jobs, livelihood, access to basic services and family life, and above all safeguarding people’s life. Human rights are a sacrosanct key in shaping the pandemic response and for sustainable recovery from the pandemic, both for the public health emergency and the broader impact on people’s lives and livelihoods. Human rights put people at the center. Responses that are shaped by and respect human rights can result in better outcomes in beating the pandemic, ensuring healthcare for everyone, and preserving human dignity. But they also focus our attention on who is suffering most, why, and what can be done about it. They prepare the ground now for emerging from this crisis with more equitable and sustainable societies, encouraging development and peace. Many of the people most severely impacted by the crisis are those who already face enormous challenges in a daily struggle to survive. Poverty itself is an enormous risk factor. Yet the poor and the vulnerable in our societies are not only at greater risk from the virus itself, they are most severely affected by the negative impacts of measures to control it.

The Rights to Life and the Highest Attainable Standard of Health

The scale and distribution of COVID-19 infections and deaths raise significant concerns. In the context of COVID-19, the right to health includes entitlements to available, accessible, acceptable, and good quality healthcare services and equipment, vaccines, treatment, and health information for all, with many States’ responses falling short in progressively realizing necessary health entitlements. The adoption of evidence-based public health measures to protect the right to health, tailored to support the needs of different population groups are also an integral component of the right to health, yet many countries experienced delays inappropriate measures or failed to address the situation of vulnerable and marginalized populations. (Judith Bueno de Mesquita, Anuj Kapilashrami, & Benjamin Mason Meier 2021). The Rights to Life and the Highest Attainable Standard of Health: The scale and distribution of infections and deaths are grounded in right to health obstacles predating the pandemic, including weak health systems and neglect of social determinants of health. They also reflect failures in States’ COVID-19 responses to uphold their right to health obligations for the “prevention, treatment and control” of infectious diseases, and to guarantee “medical care and assistance in the event of sickness” (UNGA, 1966).

The contemporary human rights paradigm, crafted largely in response to the horrors and human suffering resulting from World War II, calls for governments at all levels to take forward-looking actions based on a vision of a better world (Lauren 1998). An explanatory attempt about the origin of human rights certainly portrays a ‘misery and suffering based origin’ of human rights. Certainly, the reiteration of human rights in pandemic – 19 have its roots in the same philosophical line, which propels the global society to cultivate a vision for a better world and build back better in the pandemic – 19 scenarios. Health inequalities have closely mirrored social disparities and hierarchies. Article 25 of the Universal Declaration of Human Rights (UN General Assembly, 1948) specifies, “Everyone has the right to a standard of living adequate for the health and well-being of himself and his family, including medical care and the right to security in the event of sickness and disability.” The protection and promotion of human rights are essentially fundamental to the protection and promotion of health in a crisis like Covid – 19. Promoting and protecting health and promoting and protecting human rights are inextricably connected (Farmer 2010). The world has been challenged by an unprecedented catastrophe, waiting for a collective global sustainable recovery mechanism. Our economic, social, and political lives have been halted and haunted in an extreme magnitude. Priority of the social over the individual has become the need of the hour.

The utmost priority is to protect and safeguard lives. Attentive attention to human rights and sustainable recovery from the pandemic cannot be juxtaposed; any serious effort toward the recovery from the pandemic will lead toward attentive human rights attention. Tough measures like – appropriate social distancing, community containment, isolation, extensive lockdown was chosen to slow transmission of the virus, suspension on the freedom of movement, and a bunch of many other fundamental human rights is rife. People’s livelihood, their right to access health care (not merely for Covid – 19), food, water, work and education, sanitation. Appropriate actions and measures have to be considered in this blundered state of life. Creating an ambiance for human rights for all, crafting an answer to an enduring conundrum for almost all human society around the globe. The pandemic – 19, has been observed not only as a public health crisis but as a social crisis, as it gave birth to economic and human rights crisis forming a massive social clutter – various human rights and other internationally available legal protections have been brought under extraneous pressure. The pandemic is not only “Covid – 19” pandemic but a global ‘human rights violation pandemic’.

An overview of human rights infringement manhandles taken from newspaper articles, true worldwide and public diaries, research papers, articles, credible sites, recordings, and pictures archiving how strongly and terribly common freedoms and human rights were abused during the pandemic – 19, India.



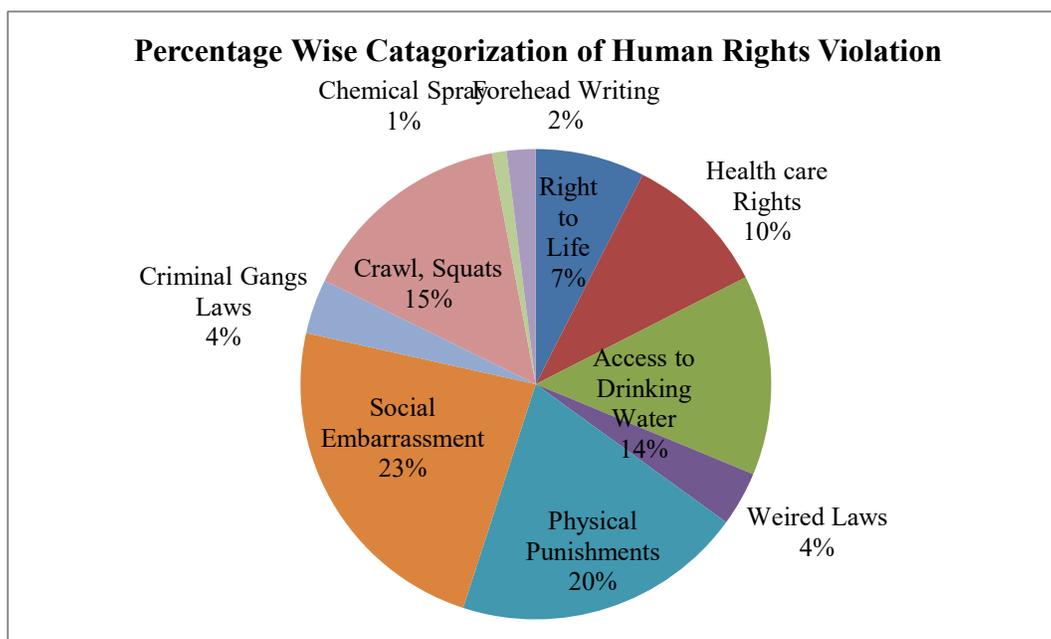
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Violations of Fundamental Human Rights During Pandemic – 19, India	Frequency	Percentage
Right to Life	30	7.5
Health Care Rights	40	10
Access to Drinking Water/Food	55	13.75
Occurrence of Weird Laws	15	3.75
Physical Punishments	80	20
Social Embarrassment Videos	94	23.5
Criminal Gangs Laws	15	3.75
Crawl, Squats	59	14.75
Chemical Spray	04	01
Forehead Writing	08	02
Total	400	100

The table drawn above expresses that the topmost sort of human rights infringement is as social humiliation with recurrence of (94) and with (23.5) percentile rate. The second most sort of infringement, violation as actual maltreatment remains with (80) recurrence and with the level of (20) percent. Notwithstanding, the right to life infringement demonstrates (30) recurrence of events alongside (7.5) percentage rate. Health care rights are disregarded with the recurrence of (40) alongside the complete level of (10) percentage.



Our aggregate obligation is to ensure that everybody is protected and mainstreamed in the reaction to this pandemic. Reactions should be precise and proportionate to the pandemic to create and keep up with the trust that needs existential chance among individuals and their administration. A fuller conceivable regard for human rights in the pandemic – 19, can shape better reactions. An approach (B)³ Build×Back×Better = (Sustainable Recovery), will work. An interpretative social dimension of the word “Human” in the practice of human rights during the pandemic – 19. The human rights in pandemic – 19 should be ‘human focused’, centered on human beings. ‘Universally applied’; human rights should be applicable everywhere, if they are not everywhere they can be nowhere; simply speaking they cannot be anywhere. ‘Maintainable’, human rights should be maintainable in all conditions and situations, tragedy or a luxury, social trauma or festival, they should be maintainable perennially. ‘Accessible’, they should be



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accessible by all at all times. ‘Negotiable always’, human rights must have the candid possibility to be negotiated everywhere, at and against all odds, thus, facilitating distributive justice along with the protection and promotion of human rights in the pandemic – 19.

(Kumar. S, Srivastava. J, 2021) Mechanical fortitude, solidarity stand important and basically has the right to be talked about during the Covid – 19 pandemics. Social removing should be upheld by friendly fortitude, as the call is for "social distance" is not for "social distinction or difference", not deterioration but rather intentional and careful incorporation. Be that as it may, social removing, independence, local area regulation, detachment ought to be tended to by rehearsing shared perspective among the individuals from the general public. Recently "manifested, incarnated social" realities have been observed during the pandemic like social separating, independence, consideration, and their motivation is to alleviate the effect of the pandemic and decrease the pace of transmission among the individuals, they are not contradictory to social fortitude and a shared mindset. During vulnerability and unusual circumstances like Covid - 19, the power and level of fortitude in the general public are fundamental and essentially imperative to hold its human measurement flawless and aggregate. Turner argues for grounding sociological analyses of human rights in the concept of human frailty, generating “collective sympathy for the plight of others” and leading to the creation of moral communities in support of human rights (1993, 489). A sentiment of social solidarity, collective consciousness, and manifestation is traced here to beef up the mechanism of human rights existence and possibility in our society. Since human frailty is a universal condition, bringing the plight of the vulnerable to light can increase collective support for a human rights paradigm and thus, foster and propel societies toward building back better against the pandemic – 19.

Right to life and right to health care services are 'consecrated' in Covid – 19 pandemic

Right to life alongside obligation to ensure life: We are for the most part together all in a perpetual fight against Covid – 19 pandemic attempting to protect the existences of every single person. Conjuring the right to life is a crucial and constitutional obligation of the multitude of States. Locke is of the view that the main regular and unavoidable right of man is the ‘right to life’. We can even investigate a hint of logic in Locke’s view on the whole right to life which is shown more as basic and fundamental common freedoms and human rights. The constitution of Haiti, for example, decrees, the state has the absolute obligation to guarantee the right to life and health.” This assurance is impossible in a country plagued by government corruption and economic and political instability (Farmer 2011). Article 21 of Constitution of India: “No person shall be deprived of his life.” This Article secures constitutional provision for “right to life.” ‘Everyone has the right to life, liberty, and the security of person.’ The right to life is undoubtedly the most fundamental of all rights. All other rights add quality to the life in question and depend on the pre-existence of life itself for their possible existence. ‘Life’ in Article 21 of the Constitution is not merely the physical act of breathing. It does not spell out mere animal existence or continued drudgery through life. It has a much wider meaning which includes the right to live with human dignity, right to livelihood.

In terms of Section 2 of the Protection of Human Rights Act, 1993 (hereafter referred to as 'the Act'), "human rights" means the rights relating to life, liberty, equality, and dignity of the individual guaranteed under the Constitution or embodied in the International Covenants and enforceable by courts in India. "International Covenants" means the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights adopted by the General Assembly of the United Nations on the 16th December 1966. Article 3 UDHR: Everyone has the right to life. Article 25 (1): Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. In its articles 6 to 27, the International Covenant on Civil and Political Rights (ICCPR 1966) protects the right to life.

European Convention on Human Rights Article 2: Right to life. Everyone’s right to life shall be protected by law. No one shall be deprived of his life intentionally. “We all have failed” and the state has failed to protect the right to life of citizens during Covid – 19, an anguished Delhi high court said as it was informed about the death of a Covid-19 patient whose family was pleading for an ICU bed for the last three days. The court concludes the state has failed, we have failed and we can only say that the state has failed to protect the right to life of people guaranteed under Article 21 of the Constitution. (The Times of India, 2021). ‘Right to life is paramount’: Supreme Court asks UP govt to reconsider its decision to allow “symbolic” Kanwar Yatra in the state this year. (India Today, 2021). The ‘right to life’ confirmed in the Constitution of India comes under attack and also seems in intense danger with the pandemic - 19 tormenting the Indian country and raging across the country. Our elected body of representatives, who are duty-bound to safeguard and uphold this ‘sacrosanct’ right, have been observed critically wanting in this regard. Nonetheless, in numerous spots the country over, residents have together showed aggregate fortitude and solidarity; and cognizance at huge expense for their individual lives and jobs to help those out of luck in the pandemic - 19. The assistance is superior to aiding words, especially in Covid - 19 pandemic, our gallant figure Sonu Sood and his work in pandemic - 19 is a flat-out relevant illustration of it. On opposite tragic to notice an exact truth of the pandemic, where the administrative and state governments horribly fizzled and missed to plan for the



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anticipated second rush of the Covid – 19 pandemics, amplifying and irritating the terrible and freezing effect of the pandemic and the avoidable disaster.

How modest the valuable human existence became

The misfortune was combined with numerous medical set-ups and hospital dismissed patients because of the absence of room additionally asking the individuals who concede to sign the structures tolerating the danger if there should arise an occurrence of death brought about by discontinuity and fatigue of oxygen supply. It is sincerely apparent that scarcity and absence of public general wellbeing limit and methodology by the Indian Govt has brought about intense deficiencies of medications, oxygen, and clinic beds in where they are required. India is obligated under Article 12, International Covenant on Economic, Social and Cultural Rights (ICESSR), to guarantee the rights to health. Under Article 12(c), ICESR, the Indian State is required to prevent, treat and control all diseases including pandemic diseases such as Covid – 19. Moreover, Article 12(d), ICESR, requires India to create conditions that allow for “medical service and medical attention” to all in the event of sickness, such as Covid – 19. The minimum core obligations under Article 12, ICESR, include, among others, provision of essential drugs, and a national public health strategy, and a plan of action on the basis of epidemiological evidence, addressing the health concerns of the whole population. The Indian State has failed egregiously in meeting its minimum core obligations under the right to health. (ICJ International Commission of Jurists, 2021). Clearly, human rights and the right to health are reciprocal and mutually constitutive. In short, the right to health is a basic human right, a sentiment captured by the language used in the Constitution of the World Health Organization (1948).

The right to life and right to health can never be observed in isolation therefore, cannot be juxtaposed, as they are inherent to each other. The pandemic – 19 has been testing the States’ capacity and ability to safeguard the right to health. The constitutions of 67 percent of UN member nations make provisions guaranteeing the right to universal health care, reflecting broad ideological support for the Universal Declaration of Human Rights. Unfortunately, no association has been found between a nation’s constitutional pledge and its financial investment in healthcare resources (Kinney and Clark 2004). Without concrete government action, affirming the right to health care is an empty promise if access is limited, quality is poor, and the cost is prohibitive. ‘Every human being’ is entitled to the enjoyment of the ‘highest attainable’ standard of health conducive to living a life in dignity. Everyone, regardless of their social or economic status, should have access to the health care they need. Universal health coverage (UHC) must become an imperative instrument and also has been candidly recognized across the nations in the pandemic – 19. Justification – States with concrete health care facilities are better equipped to respond to crises. SDG – 3: Ensures healthy lives and promotes well-being for all at all ages: is essential to sustainable development. Currently, the world is facing a global health crisis – pandemic – 19 is intensifying and expanding human misery, suffering, destabilizing the global economy, and upending the lives of billions around the globe. The pandemic is much more than a health crisis. It requires a whole-of-government and whole-of-society response, ‘a participatory working methodology not authoritarian approach’. UHC has the potential to introduce strong and enduring health care mechanisms, covering the vulnerable and encouraging pandemic preparedness and prevention. Every possible essential dimension like access to health for all, without discrimination, specialist care for the most vulnerable, intensive care to those in need, testing and vaccination are available, regardless of the ability to pay.

The promotion of health care as a human right cannot be achieved through national health-care policy alone. Recent studies in Canada and the United Kingdom remind us that universal healthcare systems do not ameliorate health disparities (Wright and Perry 2010). Access to health care must be coupled with political and financial investments in other “life-affirming opportunities” that protect disadvantaged populations from daily acts of structural violence (Matcha 2003, 184; Farmer 2003). This vision is founded on the belief that there are rights that all people have simply by virtue of being human and that respecting, protecting, and fulfilling these rights is a precondition for individuals to live their lives in freedom and with dignity. The rights involved are political, civil, social, economic, and cultural. They are not only deemed to be inalienable but also, equally and importantly, interconnected with and interdependent on one another (Howard 1995). From a human rights perspective, then, the right to health is more easily accomplished when citizens have a basic level of economic stability and live-in countries or regions with less economic inequality. Farmer (2003) reminds us that macro-level forces, including global class relations, can do “violence “to individuals and communities by depriving them of the conditions necessary for good health. Analyses of health and medicine that incorporate critical views of class relations are important contributions by sociologists. For example, Navarro asks, how do “class structure, class exploitation, and class struggle appear, reproduce, and affect the health and quality of life of our populations?” (2004, 92–93).

It’s not the killing that is the problem. It’s disposing of the bodies. —Abby Mann, Judgment at Nuremberg (1961). Wrongs submitted in the pandemic – 19 were unquestionably disgraceful, yet what squeezes most is the deleting of the proof of those wrongs:

Pandemic – 19 has colossally circulated around the web. Would anything be able to be taken a gander at any longer? A human body in any condition, a medical clinic, a sanctuary, or a cemetery – the infection has been ruling people from belly to burial



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chamber. No more kisses of affection no more hugs to comfort – conduct of surveying the danger has become a guise now. Countless individuals were out as their managers and landowners drove them away, people were wiped out and dazed, distinctively capable, youthful, and old were forgotten about in open with no place to go, with the nonattendance of public vehicles, they started a tall and dreary walk to their home towns – many kilometers, a few days of a stroll, with no water and food. Numerous passed on coming, pregnant ladies needed to follow throughout and about and stroll with their recently conceived appalling kid, these awful ones were going towards their home knowing the way that they would be presented to likely lethargic starvation, maybe some conveyed the infection to their home and on top of this load of tragedies, these individuals were out of their positions and had become pay less and their social and financial conditions were incredibly delicate. What's more, as they strolled, they were covered with severe actual beating and embarrassment by the police. An extreme and monstrous transmission of basic freedoms infringement and violation of human rights happened in the Indian country. Link and Phelan (1995) proposes a theory of fundamental causes to explain persistently inequalities in overall health and mortality across time, despite the changing nature of diseases and risk factors.

(Delvac K.S, 2021) The pandemic – 19 is of worldwide extents and has been named the third universal conflict by many. Because of the pandemic – 19 different social and general wellbeing measures were adjusted significantly talking like a limitation on the opportunity of development which would straightforwardly fall under a basic liberties infringement; there is an exemption for dangers to a country that pandemic falls under. In any case, this special case doesn't cover the basic liberties infringement in the authorization of isolate measures that have been exposed all throughout the planet. Normally the harmful policing, India is not an exception. On the top, mishandling and attacking individuals during the pandemic – 19 in India. In any case, because of genuine general wellbeing dangers to the existence of a country, basic liberties laws have opportunities for limitation on certain arrangements of rights; however, these limitations should follow legitimizations.

While social removing has been valued as the technique to "straighten the bend," it is really a solution for the rich that claims a far heavier cost for poor people. Individuals in India rely all the more intensely upon day-by-day hands-on work and casual areas work to make adequate money every day to take care of their families, they live every day and can't bear to reserve food and necessities, and they often don't have simple admittance to clean water. In ruined spots social separating slices off to wages, food, and water that isn't enhanced in some other manner. On opposite the policing used to execute lockdown measures in India and other developing nations has been found frequently harmful, bringing about an impermissible infringement of common liberties, it depicted a statement of "democracy being under lockdown in India, not only the human". Article 5 of the Universal Declaration of Human Rights says, "nobody will be liable to torment or to unfeeling, insensitive, or corrupting treatment or discipline." As detailed above there are a few articles of this announcement that can be suspended when "stringently fundamental" for "the presence of a country, appending supremacy to existentialism over essentialism" notwithstanding, Article 5 isn't one of them.

Filipino president Duterte told the country in a public location that lockdown violators could be shot. While there have not been any reports of anybody being shot, reports have asserted that police have placed individuals in open creature confines and exposed others to actual disciplines, and afterward, these recordings were posted on different social stages making public disgrace to the violators. This sort of quirky law is a sincere transmission of common freedoms infringement, assaulting and testing human existential, key rights during a pandemic – 19. In Brazil, individuals found in the city without an explanation had their feet bound in the public square. This occurred while the Brazilian president openly reprimands the stay-at-home requests and effectively repudiates the bearings of Mayors and lead representatives. Recordings and pictures of lockdown violators from India and Pakistan show youthful and elderly people being compelled to creep, do squats, and being beaten. A few groups are additionally placed into a pressure position where they are made to hold their ears from between their legs and made to jump around. In India, transient specialists were showered with a compound arrangement containing dye to "sanitize them."

(Arundati Roy, 2020) As they walked, some were beaten brutally and humiliated by the police, who were charged with strictly enforcing the curfew. Young men were made to crouch and frog jump down the highway. Outside the town of Bareilly, one group was herded together and hosed down with chemical spray. Another migrant who was caught violating quarantine orders had the words "I have violated lockdown restrictions, keep away from me" written on his forehead. Because of the inconsistent quarantine and lockdown measures some criminal gangs have imposed their own "coronavirus curfew," using unlawful force and abusing innocent people physically, many vegetable sellers, milk sellers, and small shop keepers and vendors were harassed by these local criminal gangs, and their shops were looted and also devastated. This is a proven theory that it is countries with police forces set up to maintain the control of the ruling class from colonial times that have the most widespread reports of police abuses during this time of quarantine enforcement. All these violations of human rights occurred by the so-called law and order establishing agencies, have spelled out an expression that the 'defenders' of human rights turned offenders of human rights during the pandemic – 19'.



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The protection and safeguarding of human rights were put under lockdown, and all possible possibilities of human rights violation were absolutely put out of lockdown, thus, it was not merely pandemic – 19 lockdowns but a lockdown of human rights and dignity, a lockdown of democracy and an unlock down of autocracy. The disastrous human rights violation effect of COVID-19, and reactions to COVID-19, couldn't possibly be more significant, with UN Secretary-General Antonio Guterres criticizing "a pandemic of denials of human rights in the wake of Covid-19" (Guterres, 2021). Thus, it may not be erroneous to conclude that the power corrupted and absolute power corrupted absolutely during the pandemic – 19. "Lord Acton writes to Bishop Creighton in a series of letters concerning the moral problem of writing history about the Inquisition. Acton believes that the same moral standards should be applied to all men, political and religious leaders included, especially since, in his famous phrase". "Power tends to corrupt and absolute power corrupts absolutely" (Acton, 1817). Surprisingly, it is not the police working methodology that has altered and has been dramatically reshaped during the pandemic – 19, on contrary it is only the wider spectrum of international attention and spotlight which these heinous acts of human rights violations have attracted.

Yet, on the opposite, the Uttarakhand police under the headship of DGP and numerous different authorities have accomplished enormous work to advance and secure the human rights of individuals of the State during the pandemic - 19, putting forward a praiseworthy work to emphasize human rights during an emergency. However, either be the festival or a fiasco, the helpless need to wail, as they cannot buy enough during the festivals to adjust; different estimation is that they cannot move toward the perseverance essentials because of a calamity. Human rights are indispensable for recovery and response in the pandemic – 19. As this can alone cause a balance in between.

Conclusion

In conclusion, it is candid that the promotion and protection of human rights are not simple, straightforward, or easily solved the issue; it is one that has troubled the best thinkers in the world for a long time, particularly in the pandemic – 19. This paper has argued that active intervention on the right to life, right to access health care facilities and services have proved the best strategies across the globe to control and mollify the pandemic – 19, as countries that have protected these rights have been more successful in beating the pandemic down and they have also been found the most successful in combating the virus. It, therefore, concludes that while a combination of the right to life and the right to health care may not be the best way to promote and protect human rights always, they are the most effective when used together with all other possible strategies in a unified method to mollify the ill effects of the pandemic -19. A mix of right to life and right to health care services could surely give the right setting to this. The issue of denials of human rights won't be addressed for the time being. They will likely not be addressed in the course of our life, yet in this exceptional season of worldwide emergency due to pandemic – 19, the everyday reports of oppressive human rights violations in the third world can be an impetus for change. Here we end this journey with a few lines, 'like a train without a track, like a boat without a sea, and like an aviation route without a runway so is an individual without his/her human rights in the pandemic - 19. Now it is all over to you.

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