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### Periyar University Human Rights Question Paper

The Government of Taminadu established Periyar University at Salem in 1997. The university got the 12(B) and 2f status from the University Grants Commission and has been re - accredited by NAAC with A grade. The NIRF - MHRD has ranked Periyar University as 5th among the state Universities and 90th in the National level.

### Periyar University Salem

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Ideology, Conflict and State Control in Higher Education: A Sociological Analysis is a study that has developed in the backdrop of universities across the country, reporting conflict within the universities and with the state. Exploring conflict and activism on campus, the book looks at ongoing debates on nationalism, inclusive education and freedom within the university space. It studies how ideologies are conceived and perceived in universities, demonstrating their impact on the everyday life of a campus. The book further examines significant issues in Indian academia such as reservation, gender-biased rules in hostels, fee hikes and state interventions. This book presents a sociological analysis of the impact of higher education and the state in shaping perspectives, critical thinking and the idea of a nation.

International Science Congress Association organized 3rd International Science Congress (ISC-2013), with "Innovation with Global Responsibility" as its Focal Theme. ISC-2013 is divided in 20 sections. A total number of 900 Research Papers and 1000 registrations from 36 countries all over the world have been received. They are mainly from India, Iran, Sudan, Iraq, South Africa, Phillipines, Pakistan, Nighana, Erode, Czech Republic, Bangladesh, Swaziland, Jordan, USA, Thailand, Japan, Malaysia, Kazakhstan, UK, Colombia, Nepal, Italy, Bulgariya, Cameroun, France, Greece, Kazakhstan, Korea, Lithuania, Nigeria, Poland, Romania, Slovakiya, Ukraine, Venezuela and Turkey.

The Modern Man is hypocritically boasting of unprecedented material progress in a world , where ,inter-alia millions daily go to bed hungry, die or get killed through unwanted wars and preventable causes, live in inhumane conditions , vulnerable being exploited , with ever widening inequality , and might still ruling over right in international relations, even in the post UDHR era! an indictment on the collective conscience of mankind. Besides, the flame of materialism has been devouring time tested moral values, causing chaos within the basic unit in society- the family and relegating Man and his dignity to the level of animals and even manipulating his identity. Therefore questions arise: Is Moral law fading ; are political/economic systems and institutions like UN failing in realizing the lofty goal of affording due dignity , basic rights and social justice humanity deserves? Can the bystanders be mere onlookers anymore? This book seeks to dispassionately survey the yawning gap between the rhetoric and the ground reality in bringing about dignity and social justice for humanity from bystanders' perspective in the light of these questions and underlines the imperative need for moral progress to go hand in hand to make Man assume his due role as the trustee on earth. It also exhorts bystanders to close ranks as human- dignity champions, rights defenders, identity protectors- against onslaughts from power hungry politicians, mighty powers and vested interests. This is the need of the times and what our future progeny demands.

Street Corner Secrets challenges widespread notions of sex work in India by examining solicitation in three spaces within the city of Mumbai that are seldom placed within the same analytic frame—brothels, streets, and public day-wage labor markets (nakas), where sexual commerce may be solicited discretely alongside other income-generating activities. Focusing on women who migrated to Mumbai from rural, economically underdeveloped areas within India, Svati P. Shah argues that selling sexual services is one of a number of ways women working as laborers may earn a living, demonstrating that sex work, like day labor, is a part of India's vast informal economy. Here, various means of earning—legitimized or stigmatized, legal or illegal—overlap or exist in close proximity to one another, shaping a narrow field of livelihood options that women navigate daily. In the course of this rich ethnography, Shah discusses policing practices, migrants' access to housing and water, the idea of public space, critiques of states and citizenship, and the discursive location of violence within debates on sexual commerce. Throughout, the book analyzes the epistemology of prostitution, and the silences and secrets that constitute the discourse of sexual commerce on Mumbai's streets.

Papers presented at a national seminar held in August 2010.

Once known as "Pariahs," Dalits are primarily descendants of unfree agrarian laborers. They belong to India's most subordinated castes, face overwhelming poverty and discrimination, and provoke public anxiety. Drawing on a wealth of previously untapped sources, this book follows the conception and evolution of the "Pariah Problem" in public consciousness in the 1890s. It shows how high-caste landlords, state officials, and well-intentioned missionaries conceived of Dalit oppression, and effectively foreclosed the emergence of substantive solutions to the "Problem"—with consequences that continue to be felt today. Rupa Viswanath begins with a description of the everyday lives of Dalit laborers in the 1890s and highlights the systematic efforts made by the state and Indian elites to protect Indian slavery from public scrutiny. Protestant missionaries were the first non-Dalits to draw attention to their plight. The missionaries' vision of the Pariahs' suffering as being a result of Hindu religious prejudice, however, obscured the fact that the entire agrarian political–economic system depended on unfree Pariah labor. Both the Indian public and colonial officials came to share a view compatible with missionary explanations, which meant all subsequent welfare efforts directed at Dalits focused on religious and social transformation rather than on structural reform. Methodologically, theoretically, and empirically, this book breaks new ground to demonstrate how events in the early decades of state-sponsored welfare directed at Dalits laid the groundwork for the present day, where the postcolonial state and well-meaning social and religious reformers continue to downplay Dalits' landlessness, violent suppression, and political subordination.

Little is known about the Tamil liberation cause and struggle, as it has been widely dismissed by global powers of all persuasions—the USA, Russia, China and India—each driven by their own realpolitik concerns and self- interests. This book, written by a Diaspora Tamil engaged in human rights work in the Tamil-controlled area of Vanni up until it was overrun by Sri Lankan forces, provides a compelling insider's look at the motivations, issues and complexities of this largely secret civil war; the entire text is based on first hand observation and includes sociological insights based on these first hand observations. Isolated in their struggle and condemned by world opinion, the Liberation Tigers of Tamil Elam (LTTE) nonetheless proved capable of withstanding all external forces for a period of decades, drawing large numbers of Tamils, both inside Sri Lanka and outside in the Tamil Diaspora, to support tits cause. The LTTE created a progressive internal movement that succeeded in breaking down ancient caste barriers that had resisted the political inducements and leadership of figures such as Gandhi, and inculcated a climate of social justice and equality. This book describes what life was like on the ground inside Tamil- controlled territory where the forces of war were held at bay—what the author has referred to in the title of this book as "The Fleeting Moment..." What followed was a process of the destruction of everything that she described when it was overrun by the Sri Lankan army and the Tamil genocide began.

In this path-breaking study, a first in many ways, Anandita Pan argues that dalit women are an intersectional category, simultaneously affected by caste and gender. The use of intersectionality permits observation of the ways in which different forms of discrimination combine and overlap, challenging the apparent homogeneity of the categories 'woman' and 'dalit' as seen by mainstream Indian Feminism and Dalit Politics. This points to the difference between women and dalit women and the latter with dalit men, which leave them unrepresented. The book investigates the questions of 'selfhood', identity, representation and epistemology which reveal the 'savarnanization' of 'Indian woman' and the masculinization of 'dalit'. There is an incisive discussion of knowledge produced about dalit women and the intervention and contribution of Dalit Feminism therein. The book concludes with the question of who can be or become a dalit feminist, intriguingly, not a limited category.

This book includes twenty case studies of World Heritage sites from around the world that explore, from a human rights perspective, indigenous peoples' experiences with World Heritage sites and with the processes of the World Heritage Convention. The book will serve as a resource for indigenous peoples, World Heritage site managers, and UNESCO, as well as academics, and it will contribute to discussions about what changes or actions are needed to ensure that World Heritage sites can play a consistently positive role for indigenous peoples, in line with the spirit of the United Nations Declaration on the Rights of Indigenous Peoples.