



**AdusumilliGopalakrishnaiah & Sugarcane Growers  
Siddhartha Degree College of Arts and Science  
Autonomous College**

**NAAC 'A' Grade College  
Vuyyuru, Krishna (Dt)., Andhra Pradesh-521165**

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**VALUE ADDED COURSE**

**TITLE: HUMAN RIGHTS AND VALUES**

**VAC CODE: POL-HRV-01**

**On 25<sup>th</sup> November, 2021 TO 31<sup>st</sup> December 2021**

**Duration of the Course: 30Hrs**

**Organized By**

**Department of Political Science**

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# **A.G. & S.G. Siddhartha Degree College of Arts & Science**

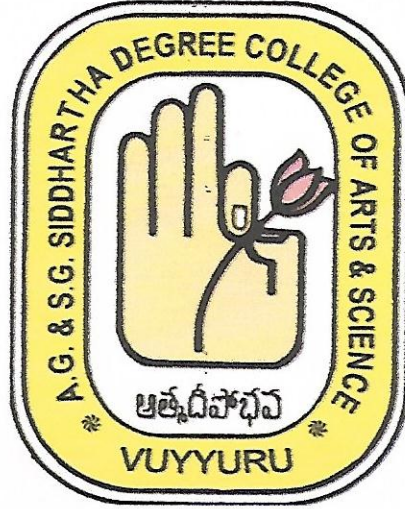
Vuyyuru-521165, Krishna District, Andhra Pradesh

(Managed by: Siddhartha Academy of General & Technical Education, Vijayawada-10)

An Autonomous College in the Jurisdiction of Krishna University

Accredited by NAAC with "A" Grade

ISO 9001:2015 Certified Institution



## **DEPARTMENT OF POLITICAL SCIENCE**

**2021 -2022**

### **Value Added Course**

**Title: HUMAN RIGHTS AND VALUES**

Name of the Lecturer	:	CH.SANDHYA RANI
Class	:	I B.A
Duration of the Course	:	30 DAYS
VAC Code	:	POL-HRV-01

# **A.G. & S.G. Siddhartha Degree College of Arts & Science**

Vuyyuru-521165, Krishna District, Andhra Pradesh

## **Value Added Course**

### **Title: HUMAN RIGHTS AND VALUES**

#### **Objectives :**

1. Objectives: and values is to recognize and uphold the inherent dignity and worth of every human being. This involves ensuring that individuals are treated with respect, fairness, and equality, regardless of their race, gender, religion, nationality, or other characteristics.
2. Guaranteeing Basic Rights and Freedoms: Human rights aim to secure and safeguard essential rights and freedoms for all individuals. These rights include civil and political rights (such as freedom of speech, assembly, and religion), economic and social rights (such as access to education, healthcare, and adequate standards of living), and cultural rights (such as the right to participate in cultural life and enjoy the benefits of scientific progress).
3. Elimination of Discrimination and Inequality: Human rights and values strive to eliminate discrimination, inequality, and marginalization in all forms. This includes combating discrimination based on race, gender, sexual orientation, disability, religion, age, and other grounds. The objective is to create a society where all individuals have equal opportunities and are treated equitably.

**Methodology : Teacher - Centered method**

**Duration : 30 Hours**

# Human Rights

## **What Are Human Rights?**

Human rights are rights inherent to all human beings, regardless of race, sex, nationality, ethnicity, language, religion, or any other status. Human rights include the right to life and liberty, freedom from slavery and torture, freedom of opinion and expression, the right to work and education, and many more. Everyone is entitled to these rights, without discrimination.

## **International Human Rights Law**

International human rights law lays down the obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups.

One of the great achievements of the United Nations is the creation of a comprehensive body of human rights law—a universal and internationally protected code to which all nations can subscribe and all people aspire. The United Nations has defined a broad range of internationally accepted rights, including civil, cultural, economic, political and social rights. It has also established mechanisms to promote and protect these rights and to assist states in carrying out their responsibilities.

The foundations of this body of law are the Charter of the United Nations and the Universal Declaration of Human Rights, adopted by the General Assembly in 1945 and 1948, respectively. Since then, the United Nations has gradually expanded human rights law to encompass specific standards for women, children, persons with disabilities, minorities and other vulnerable groups, who now possess rights that protect them from discrimination that had long been common in many societies.

## **Universal Declaration of Human Rights**

The Universal Declaration of Human Rights (UDHR) is a milestone document in the history of human rights. Drafted by representatives with different legal and cultural backgrounds from all regions of the world, the Declaration was proclaimed by the United Nations General Assembly in Paris on 10 December 1948 by General Assembly resolution 217 A (III) as a common standard of achievements for all peoples and all nations. It sets out, for the first time, fundamental human rights to be universally protected. Since its adoption in 1948, the UDHR has been translated into more than 500 languages - the most translated document in the world - and has inspired the constitutions of many newly independent States and many new democracies. The UDHR, together with the International Covenant on Civil and Political Rights and its two Optional Protocols (on the complaints procedure and on the death penalty) and the International Covenant on Economic, Social and Cultural Rights and its Optional Protocol, form the so-called International Bill of Human Rights.

## **Economic, social and cultural rights**

The International Covenant on Economic, Social and Cultural Rights entered into force in 1976. The human rights that the Covenant seeks to promote and protect include:

- the right to work in just and favourable conditions;
- the right to social protection, to an adequate standard of living and to the highest attainable standards of physical and mental well-being;
- the right to education and the enjoyment of benefits of cultural freedom and scientific progress.

### **Civil and political rights**

The International Covenant on Civil and Political Rights and its First Optional Protocol entered into force in 1976. The Second Optional Protocol was adopted in 1989.

The Covenant deals with such rights as freedom of movement; equality before the law; the right to a fair trial and presumption of innocence; freedom of thought, conscience and religion; freedom of opinion and expression; peaceful assembly; freedom of association; participation in public affairs and elections; and protection of minority rights. It prohibits arbitrary deprivation of life; torture, cruel or degrading treatment or punishment; slavery and forced labour; arbitrary arrest or detention; arbitrary interference with privacy; war propaganda; discrimination; and advocacy of racial or religious hatred.

### **Human Rights Conventions**

A series of international human rights treaties and other instruments adopted since 1945 have expanded the body of international human rights law. They include the Convention on the Prevention and Punishment of the Crime of Genocide (1948), the International Convention on the Elimination of All Forms of Racial Discrimination (1965), the Convention on the Elimination of All Forms of Discrimination against Women (1979), the Convention on the Rights of the Child (1989) and the Convention on the Rights of Persons with Disabilities (2006), among others.

### **Human Rights Council**

The Human Rights Council, established on 15 March 2006 by the General Assembly and reporting directly to it, replaced the 60-year-old UN Commission on Human Rights as the key UN intergovernmental body responsible for human rights. The Council is made up of 47 State representatives and is tasked with strengthening the promotion and protection of human rights around the globe by addressing situations of human rights violations and making recommendations on them, including responding to human rights emergencies.

The most innovative feature of the Human Rights Council is the Universal Periodic Review. This unique mechanism involves a review of the human rights records of all 193 UN member states once every four years. The Review is a cooperative, state-driven process, under the auspices of the Council, which provides the opportunity for each state to present measures taken and challenges to be met to improve the human rights situation in their country and to meet their international obligations. The Review is designed to ensure universality and equality of treatment for every country.

## **UN High Commissioner for Human Rights**

The United Nations High Commissioner for Human Rights exercises principal responsibility for UN human rights activities. The High Commissioner is mandated to respond to serious violations of human rights and to undertake preventive action.

The Office of the High Commissioner for Human Rights (OHCHR) is the focal point for United Nations human rights activities. It serves as the secretariat for the Human Rights Council, the treaty bodies (expert committees that monitor treaty compliance) and other UN human rights organs. It also undertakes human rights field activities.

Most of the core human rights treaties have an oversight body which is responsible for reviewing the implementation of that treaty by the countries that have ratified it. Individuals, whose rights have been violated can file complaints directly to Committees overseeing human rights treaties.

## **Human Rights and the UN System**

The values of our founders are still not fully realized. Alas, far from it. But they are much more broadly accepted today than they were a few decades ago. The Universal Declaration, in particular, has been accepted in legal systems across the world, and has become a point of reference for people who long for human rights in every country. The world has improved, and the United Nations has made an important contribution. But universal values are also more acutely needed, in this age of globalization, than ever before.

Every society needs to be bound together by common values, so that its members know what to expect of each other, and have some shared principles by which to manage their differences without resorting to violence. That is true of local communities and of national communities. Today, as globalization brings us all closer together, and our lives are affected almost instantly by things that people say and do on the far side of the world, we also feel the need to live as a global community. And we can do so only if we have global values to bind us together. But recent events have shown that we cannot take our global values for granted. I sense a great deal of anxiety around the world that the fabric of international relations may be starting to unravel — and that globalization itself may be in jeopardy.

Globalization has brought great opportunities, but also many new stresses and dislocations. There is a backlash against it -- precisely because we have not managed it in accordance with the universal values we claim to believe in. In the Universal Declaration, we proclaimed that “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”.

Just three years ago, in the Millennium Declaration, all States reaffirmed certain fundamental values as being “essential to international relations in the twenty-first century”: freedom, equality, solidarity, tolerance, respect for nature, and shared responsibility. They adopted practical, achievable targets — the Millennium Development Goals — for relieving the blight of extreme poverty and making such rights as education, basic health care and clean water a reality for all.

Many millions of people in the world today are still far from enjoying these rights in practice. That could be changed, if governments in both rich and poor countries lived up to their commitments. Yet, three years after the Millennium Declaration, our attention is focused on issues of war and peace, and we are in danger of forgetting these solemn commitments to fulfil basic human rights and human needs.

Globalization has brought us closer together in the sense that we are all affected by each other’s actions, but not in the sense that we all share the benefits and the burdens. Instead, we have allowed it to drive us further apart, increasing the disparities in wealth and power both between societies and within them. This makes a mockery of universal values. It is not surprising that, in the backlash, those values have come under attack, at the very moment when we most need them.

Whether one looks at peace and security, at trade and markets, or at social and cultural attitudes, we seem to be in danger of living in an age of mutual distrust, fear and protectionism — an age when people turn in on themselves, instead of turning outwards to exchange with, and learn from, each other. Disillusioned with globalization, many people have retreated into narrower interpretations of community. This in turn leads to conflicting value systems, which encourage people to exclude some of their fellow human beings from the scope of their empathy and solidarity, because they do not share the same religious or political beliefs, or cultural heritage, or even skin colour.

We have seen what disastrous consequences such particularist value systems can have: ethnic cleansing, genocide, terrorism, and the spread of fear, hatred and discrimination. So this is a time to reassert our universal values. We must firmly condemn the cold-blooded nihilism of attacks such as those that struck the United States on 11 September 2001. But we must not allow them to provoke a “clash of civilisations”, in which millions of flesh-and-blood human beings fall victim to a battle between two abstractions — “Islam” and “the West” — as if Islamic and Western values were incompatible.

They are not, as millions of devout Muslims living here in Germany, and elsewhere in the West, would be the first to tell you. Yet many of those Muslims now find themselves the objects of suspicion, harassment and discrimination, while in parts of the Islamic world anyone associated with the West or Western values is exposed to hostility and even violence. In the face of such a

challenge, we can reassert universal values only if we are prepared to think rigorously what we mean by them, and how we can act on them.

That means we must also be clear about what they are not. And one thing that should be clear is that the validity of universal values does not depend on their being universally obeyed or applied. Ethical codes are always the expression of an ideal and an aspiration, a standard by which moral failings can be judged rather than a prescription for ensuring that they never occur.

It follows that no religion or ethical system should ever be condemned because of the moral lapses of some of its adherents. If I, as a Christian, for instance, would not wish my faith to be judged by the actions of the Crusaders or the Inquisition, I should be very careful to judge anyone else's faith by the actions that a few terrorists may commit in its name. Also, our universal values require us to recognise the human characteristics, both good and bad, that we have in common with all our fellow human beings, and to show the same respect for human dignity and sensitivity in people of other communities that we expect them to show for ours.

That means we should always be prepared to let other people define their own identity, and not insist on classifying them, however well-meaningly, by our own criteria. If we believe sincerely in individual rights, we must recognise that an individual's sense of identity is almost always bound up with the sense of belonging to one or more groups — sometimes concentric, sometimes intersecting.

Therefore the rights of an individual include the right to empathize, and to express solidarity, with others who share this or that aspect of that individual's identity. And that in turn should affect the way we define the obligations of citizenship, in each of our national communities. We should not oblige people to dissociate themselves from the fate of their co-religionists, or ethnic kin, who are citizens of other States.

Muslims, for example, should not be reviled or persecuted because they identify with Palestinians or Iraqis or Chechens, whatever one thinks of the national claims and grievances of those peoples, or the methods used in their name. And no matter how strongly some of us may feel about the actions of the state of Israel, we should always show respect for the right of Israeli Jews to live in safety within the borders of their own State, and for the right of Jews everywhere to cherish that State as an expression of their national identity and survival.

But if it is wrong to condemn a particular faith or set of values because of the actions or statements of some of its adherents, it must also be wrong to abandon the idea that certain values are universal just because some human beings do not appear to accept them. Indeed, I would argue that it is precisely the existence of such aberrations that obliges us to assert and uphold common values. We need to be able to say that certain actions and beliefs are not just contrary



to our own particular morality, but should be rejected by all humanity. Of course having such common values does not solve all problems, or eliminate the scope for different societies to solve them in different ways.

We may all be sincerely committed to non-violence and respect for life, and yet disagree about whether it is legitimate to take the lives of those who have themselves taken life, or to use violence to defend the innocent when violence is being used against them. We may all be genuinely committed to solidarity with our fellow human beings and a just economic order, and yet not agree which policies will be most effective in bringing about that order. We may all be deeply attached to tolerance and truthfulness, and yet not agree how tolerant we should be of States or systems that seem to us intolerant and untruthful.

And we may all be genuinely committed to equal rights and partnership between men and women, without agreeing on how far the social roles of men and women should be differentiated, or whether it is the responsibility of society to enforce the sanctity of the marriage bond. On all such issues we must expect differences to continue for a long time — between societies and within them. The function of universal values is not to eliminate all such differences, but rather to help us manage them with mutual respect, and without resorting to mutual destruction.

Tolerance and dialogue are essential, because without them there is no peaceful exchange of ideas, and no way to arrive at agreed solutions allowing different societies to evolve in their own way. Those societies that consider themselves modern need to recognise that modernity does not automatically generate tolerance. Even sincere liberals and democrats can sometimes be remarkably intolerant of other views. One should always be on one's guard against such temptations.

On their side, societies that put a high premium on tradition need to recognise that traditions survive best, not when they are rigid and immutable, but when they are living and open to new ideas, from within and from without. It may also be true that, in the long run, tolerance and dialogue within a society are best guaranteed through particular institutional arrangements, such as multi-party elections, or the separation of powers between legislature, executive and judiciary.

But these arrangements are means to an end, not the end in itself. No society should consider that, because it has found them useful, it has an absolute right or obligation to impose them on others. Each society should be given the space, not to distort or undermine universal values, but to express them in a way that reflects its own traditions and culture. Values are not there to serve philosophers or theologians, but to help people live their lives and organize their societies. So, at the international level, we need mechanisms of cooperation strong enough to insist on universal values, but flexible enough to help people realize those values in ways that they can actually apply in their specific circumstances.

In the end history will judge us, not by what we say but by what we do. Those who preach certain values loudest — such as the values of freedom, the rule of law, and equality before the law — have a special obligation to live by those values in their own lives and their own societies, and to apply them to those they consider their enemies as well as their friends.

You don't need to be tolerant of those who share your opinions, or whose behaviour you approve. It is when we are angry that we most need to apply our proclaimed principles of humility and mutual respect. Nor should we ever be satisfied with things as they are. The state of the world does not allow that.

In our own case, at the United Nations, we are sometimes tempted to proclaim our self-evident utility and relevance to the world, and to blame our Member States for not making better use of such a valuable institution. But that is not enough.

We need to do everything we can to improve the United Nations — that is, to make it more useful to the world's peoples, in whose name it was founded, and more exemplary in applying the universal values that all its members claim to accept. That means that we need to be more effective in many aspects of our work, and especially in what we do to promote and protect human rights.

## Human Values

In order for young people to work in the defence of human rights and towards a deeper understanding of human rights issues, they need a knowledge and understanding of certain issues, and certain key skills. They also need to develop and practice appropriate attitudes and values.

**In terms of knowledge**, young people need to develop an understanding of the main concepts and the historical development of human rights, as well as the standards demanded by the main instruments and mechanisms for human rights protection. This means knowing about one's own rights and the way they interact with other people's, as well as knowing how to defend human rights.

**In terms of skills**, young people need to be able to communicate and advocate for human rights in public and private, to be able to assess cases from a human rights standpoint, and to reflect on what constitutes an abuse of human rights. Other important skills include dealing with conflict

and learning to transform it in a constructive manner, and participating actively and constructively in the community.

**In terms of attitudes and values**, young people need to develop motivation and a commitment to the protection of human dignity; empathy and solidarity for others; and a sense of justice and responsibility for their own actions and those of others.

In relation to gender equality and gender-based violence, **it is important that young people feel confident and able to address and combat gender inequalities and gender stereotypes**, including their own role in perpetuating or combating them, within a human rights framework. Knowledge of human rights instruments specifically concerned with gender equality is also important.

**It is essential that young people have a deeper understanding about how human rights relating to gender equality are based on people's needs, and why they have to be protected.** Young people with no direct experience of gender-based violence may think that the issue is of no concern to them, but from a human rights perspective, such a position is not acceptable. People everywhere have a responsibility to protect the human rights of others, including rights related to gender.

People have different ways of understanding important values, and therefore perceive rights and responsibilities differently. This means that human rights issues, including those which are gender related, are often controversial. Human rights education provides a framework to address and deal with these differences in understanding values and which manifest themselves as conflicts of opinion. Human rights education with young people is also about equipping young people with the ability to appreciate different points of view about a question, even if they are not necessarily in agreement and helping them to develop skills to reach mutually agreeable solutions.

This website and its activities are based on an understanding that conflicts of opinion can be used constructively for the learning process, provided that the facilitator feels confident in addressing possible conflicts, and confident about managing diverging opinions in a group. The purpose is not so much that everyone needs to agree with a given result, but rather that the participants are also able to learn from the process of discussion .

# A.G. & S.G. Siddhartha Degree College of Arts & Science

Vuyyuru-521165, Krishna District, Andhra Pradesh

## Value Added Course Student Enrolment Sheet

Class : I B.A

S. No	Roll No.	Name of the Student	Signature
1	2011011	N. pragathi sri	N. Pragathi sri
2	2011012	V. Gayatri	V. Gayatri
3	2011013	N. Rakesh	N. Rakesh
4	2011019	T. Balavardhan	T. Balavardhan
5	2011031	Y. Gayatri	Y. Gayatri
6	2011042	B. chintaiiah	B. Chintaiiah
7	2011043	V. Sai	V. Sai
8	2011047	M. Naresh	M. Naresh
9	2011048	P. Mani	P. Mani
10	2011049	Ab. Raheem	Ab. Raheem
11	2011050	K. Nagaraju	K. Nagaraju
12	2011051	S. Ravikumar	S. Ravikumar
13	2011053	G. Dhana Lakshmi	G. Dhana Lakshmi
14	2011058	Y. Neeraja	Y. Neeraja
15	2011060	V. Mounika Devi	V. Mounika Devi

Ch. Sandhya Devi

Head, Department of Political Science  
A.G. & S.G. Siddhartha Degree College  
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PRINCIPAL

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Arts & Science (Autonomous), Vuyyuru

**A.G. & S.G. Siddhartha Degree College of Arts & Science**  
Vuyyuru-521165, Krishna District, Andhra Pradesh

**Value Added Course**

**Title: HUMAN RIGHTS AND VALUES**

Date From 25/11/2021 to 31/12/2021

Date	Content	Module No.
25.11.21 to 06.12.21	<ul style="list-style-type: none"><li>• <b>Respect:</b> Treating others with dignity, acknowledging their rights, and valuing their perspectives and identities.</li><li>• <b>Equality:</b> Ensuring that all individuals have equal opportunities and are not discriminated against based on their characteristics or circumstances.</li></ul>	I
07.12.21 to 12.12.21	<ul style="list-style-type: none"><li>• <b>Justice:</b> Upholding fairness and impartiality in the treatment of individuals and addressing injustices when they occur.</li><li>• <b>Freedom:</b> Respecting the autonomy and rights of individuals to express themselves, make choices, and participate in society without undue restrictions.</li></ul>	II
13.12.21 to 25.12.21	<ul style="list-style-type: none"><li>• <b>Tolerance:</b> Embracing diversity and accepting differences of opinion, beliefs, and practices.</li><li>• <b>Compassion:</b> Showing empathy and understanding towards the suffering and challenges faced by others.</li></ul>	III
26.12.21 to 31.12.21	Human rights and values often go hand in hand. Human rights provide a legal and moral framework for upholding values such as respect, equality, and justice. When societies prioritize and protect human rights, they create an environment that fosters the development and flourishing of these shared values.	IV

**A.G. & S.G. Siddhartha Degree College of Arts & Science**  
Vuyyuru-521165, Krishna District, Andhra Pradesh

**Value Added Course**  
**Title: HUMAN RIGHTS AND VALUES**

**Test Exercise:**

- **Advocacy and Awareness:**
- **Diplomatic Pressure:**
- **Legal and Judicial Measures:**
- **Capacity-Building and Empowerment:**
- **Humanitarian Assistance:**
- **Monitoring and Follow-up:**

**Value Added Course**

**Title: HUMAN RIGHTS AND VALUES**

**Key:**

**Human Dignity:** The inherent worth and value of every individual, which forms the foundation of human rights.

**Universality:** Human rights are applicable to all individuals, regardless of their nationality, race, gender, religion, or any other characteristic.

**Equality:** The principle that all individuals are entitled to equal rights and opportunities, without discrimination or favoritism.

**Non-Discrimination:** The obligation to ensure that individuals are not treated unfairly or differently based on their characteristics or circumstances.

**Civil and Political Rights:** Fundamental rights that protect individuals' freedoms of expression, assembly, religion, and participation in the political process.

**Economic, Social, and Cultural Rights:** Rights related to education, healthcare, housing, employment, and a decent standard of living, which are essential for individuals' well-being and development.

**Rule of Law:** The principle that laws should be fair, just, and accessible to all individuals, and that individuals are accountable for their actions.

**Accountability:** The responsibility of individuals, governments, and institutions to answer for their actions or omissions that violate human rights.

**Justice:** Fairness, impartiality, and the right to a fair trial, which are essential components of human rights protection.

**Freedom from Torture and Cruel, Inhuman, or Degrading Treatment:** The prohibition of any form of torture, cruel, inhuman, or degrading treatment or punishment.

**A.G. & S.G. Siddhartha Degree College of Arts & Science**  
Vuyyuru-521165, Krishna District, Andhra Pradesh

**Department of political science**

**Value Added Course**

**Title: HUMAN RIGHTS AND VALUES**

**Marks List**

Class: IBA

S. No	Roll No.	Name of the Student	Marks
1	2011011	N. Pragathi Sri	9
2	2011012	N. Gayatri	9
3	2011013	N. Rakesh	8
4	2011019	T. Balavardhan	7
5	2011031	Y. Gayatri	9
6	2011042	B. Ghintiah	9
7	2011043	V. Sai	9
8	2011047	M. Naresh	8
9	2011048	P. Mani	8
10	2011049	Ab. Raheem	7
11	2011050	K. Nagaraju	8
12	2011051	S. Ravi kumar	8
13	2011053	G. Phanalakshmi	7
14	2011058	Y. Neeraja	8
15	2011060	V. Mounika Devi	7

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# A.G. & S.G. Siddhartha Degree College of Arts & Science

Vuyyuru-521165, Krishna District, Andhra Pradesh

## Department of POLITICAL SCIENCE

### Value Added Course

### Title: HUMAN RIGHTS AND VALUES

### Feed Back Form

1. Is the programme interested to you  (Yes/No)
2. Have you attended all the session  (Yes/No)
3. Is the content of the program is adequate  (Yes/No)
4. Have the teacher covered the entire syllabus?  (Yes/No)
5. Is the number of hours adequate?  (Yes/No)
6. Do you have any suggestions for enhancing or reducing the number of weeks designed for the program?  (Yes/No)
7. On the whole, is the program useful in terms of enriching your knowledge?  (Yes/No)
8. Do you have any suggestions on the program?  (Yes/No)

1. 2011042 - B. chintaiiah - B. Chintaiiah.
2. 2011043 - V. Sai - V. Sai



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# A.G. & S.G. Siddhartha Degree College of Arts & Science

Vuyyuru-521165, Krishna District, Andhra Pradesh

## Value Added Course / Certificate Course - Attendance Register

Class / Section: I BA

Year : 2021

Department of: Political Science Paper: value added Course Lecturer: Ch. Sandhya Rani

Sl. No	Roll No	Student Name	Category	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	Total
1	2011011	N. Pragathi Sri		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
2	2011012	V. Gayathri		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
3	2011013	N. Rakesh		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
4	2011019	T. Balavardhan		P	P	P	P	P	A	P	P	P	P	P	A	P	P	P	13
5	2011031	V. Gayatri		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
6	2011042	B. chintaiiah		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
7	2011043	V. Sai		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
8	2011047	M. Naresh		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
9	2011048	P. Mani		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
10	2011049	Ab. Raheem		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
11	2011050	K. Naga Raju		P	P	P	P	P	A	P	P	P	P	A	P	P	P	P	13
12	2011051	S. Ravi kumar		P	P	P	A	P	P	P	P	A	P	P	P	P	P	P	13
13	2011053	G. Dhana lakshmi		P	P	P	P	P	A	P	P	P	P	P	A	P	P	P	13
14	2011058	Y. Neeraja		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
15	2011060	V. Mounika devi		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15

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Arts & Science (Autonomous), Vuyyuru

# A.G. & S.G. Siddhartha Degree College of Arts & Science

Vuyyuru-521165, Krishna District, Andhra Pradesh

## Value Added Course / Certificate Course - Attendance Register

Class / Section: I BA

Year : 2021

Department of: Political Science Paper: value added Course Lecturer: Ch. Sandhya Rani

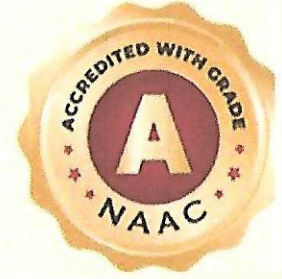
Sl. No	Roll No	Student Name	Category	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	Total
1	20110011	N. Pragathi sri		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
2	2011012	V. Gayatri		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
3	2011013	N. Rakesh		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
4	2011019	T. Balavardhan		P	P	P	P	A	P	P	P	P	P	A	P	P	P	P	13
5	2011031	Y. Gayatri		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
6	2011042	B. chintaiab		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
7	2011043	V. sai		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
8	2011047	M. Naxesh		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
9	2011048	P. Mani		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
10	2011049	Ab. Raheem		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
11	2011050	K. Nagaxaju		P	P	P	P	P	A	P	P	P	P	P	A	P	P	P	13
12	2011051	S. Ravi kumar		P	P	A	P	P	P	P	P	A	P	P	P	P	P	P	13
13	2011053	G. dhana lakshmi		P	P	P	P	P	P	A	P	P	P	A	P	P	P	P	13
14	2011058	Y. Neeraja		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15
15	2011060	V. Mounika Devi		P	P	P	P	P	P	P	P	P	P	P	P	P	P	P	15

*Ch. Sandhya Rani*  
 Head, Department of Political Science  
 A.G. & S.G. Siddhartha Degree College  
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*Signature*  
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**ADUSUMILLI GOPALAKRISHNAIAH AND SUGARCANE GROWERS  
SIDDHARTHA DEGREE COLLEGE OF ARTS AND SCIENCE,  
(AUTONOMOUS) VUY YURU A.P  
(Accredited at "A" level by NAAC, Bengaluru)**



**Department of Political Science**

**VALUE ADDED COURSE: *HUMAN RIGHTS AND VALUES***

**CERTIFICATE**

This is to Certify that. *V. Sai* Son/Daughter of Shri/Smt *V. Ramu*

has Successfully completed value added course in ***HUMAN RIGHTS AND VALUES***

Conducted by the Department of Political Science from 25-11-2021 to 31-12-2021 We wish him her bright future

*Ch. Sandhya Rani*  
Co-ordinator

*Ch. Sandhya Rani*  
Head of Department

Head, Department of Political Science  
A.G. & S.G. Siddhartha Degree College  
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*Ch. Sandhya Rani*  
Principal

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