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CHAPTER-I

CHAPTER-I

INTRODUCTION

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1.0 INTRODUCTION

"We all know what the problems are, and we all know what we have promised to achieve. What is needed now is not mere declarations or promises, but action to fulfill the promises already made."- Kofi Annan (Secretary-General of the United Nations 1997-2007)

Each individual creature on this beautiful planet is created by God to fulfill a particular role. Each creature has its own worth. The nature has provided everything without any discrimination. But when we look around the world, some shaking news attacks our hearts. We find this discrimination around us on the basis of have and have-nots, race, sex, caste, creed and colours, whereby, handful of people are in power at the cost of masses. The world has witnessed the World War I and II, whereas, World War III is ringing. The shock and horror felt by people around the world after World War II caused a significant change in attitude towards human rights, and new steps were taken to protect human rights internationally. In 1945-51 countries joined together to form the United Nations and to pledge to take action to protect human rights. On 10th December, 1948 United Nations adopted the Universal Declaration of Human Rights. The declaration symbolized the beginning of the international human rights movement. But it is a tragic truth that even after about sixty-two years of the Universal Declaration of Human Rights, establishment of human rights culture seems to be a distant dream. The world is more insecure place today than it was in the past. The world has witnessed increased number of incidents due to fundamentalism & terrorism.

For the protection of human rights, it is very essential that people are fully conscious of their rights. Students need to be sensitized as to how the observance of Human Rights in their day-to-day life enhances quality of life in the society. Ignorance of the people in this regard has often resulted in their sufferings. The process of educating people should begin from the early school itself. The concept of Human Rights should develop from one level of education to another.

If you were to ask people in the street," What are Human Rights?" you would get many different answers. They would tell you the rights they know about. Even most educated people often don't know all their rights. Very few people know all their rights.

Human Rights are based on the principle of respect for the individual. The fundamental assumption is that each person is a moral and rational being who deserves to be treated with dignity. These are called Human Rights because these are universal, whereas, nations or specialized groups enjoy specific rights that apply only to them. Human Rights are the rights to which everyone is entitled-no matter who they are or where they live-simply because they are alive. Yet many people, when asked to name their rights, will list only freedom of speech and belief and perhaps one or two more. There is no question these are important rights, but the full scope of Human Rights is very broad. They mean choice and opportunity. They mean the freedom to obtain a job, adopt a career, select a partner of one's choice and raise children. They include the right to travel widely and the right to work gainfully without harassment, abuse and the threat of arbitrary dismissal. They even embrace the right to leisure.

All people of all ages should be aware of the basic rights and responsibilities that each individual possesses and, in the long term, to build a "culture of prevention" of Human Rights abuses. Education in Human Rights is itself a fundamental human right and also a responsibility. Article 26 of the Universal Declaration states that everyone has the right to education, and that education should strengthen respect for Human Rights. If people do not know their rights, they cannot defend or fight for them. Human Rights Education teaches both about and for Human Rights. The goal is to help people understand Human Rights, value Human Rights, and to take responsibility for respecting, defending and promoting their Human Rights, as well as, the rights of others.

As a catalytic agent of change, the teacher is expected to play the dual role of a conservator, ensuring the continuity, and a social transformer, bringing about changes for progress. To perform these functions effectively, among other things, teachers need to be sensitized towards the constitutional goals of justice, liberty, equality and fraternity. The

NCTE document (1998) exhorts that teachers are the torchbearers in creating social cohesion and national integration by revealing and elaborating the secrets of attaining higher values in life. Only enlightened and emancipated teachers lead nations in their march towards quality life. Teachers at all the levels of education need to be imparted appropriate training in this regard.

1.1 HUMAN RIGHTS IN ANCIENT INDIA

The heritage of India is rich and great. In Indian ancient scriptures, there are references to the basic Human Rights, though these were not referred to by that name. Human Rights and duties are beautifully ingrained in the ancient Sanskrit Literature which is quite evident from the concept of "Vasudhaiba Kutumbakam" (the whole universe is a family) and "Nara Narayana" the universal prayers in Vedic Benediction also supports the same view

"Let all be happy
Let all be free from diseases
Let all see the auspicious things
Let no-body suffer from grief"

सर्वे भवन्तु सुखिनः
सर्वे सन्तु निरामयाः ।
सर्वे भद्राणि पश्यन्तु
मा कश्चिद्दुःख भाग्भवेत ।।

Ancient Sanskrit literature allows individuals to enjoy wealth and happiness but is guided by Dharma, so that, they may not come in conflict with dharma. Artha, or wealth, is a legitimate goal of pursuit at a certain stage of man's life. It is, with most people, an effective mode of self-expression and an important means of establishing fellowship with others. But wealth must be acquired according to dharma, righteousness; otherwise, instead of serving a spiritual purpose, it will aggravate greed and lust for power and ultimately be a cause of misery. Kama is the fulfillment of sensuous and aesthetic desire. But Kama, too, must be guided by Dharma; otherwise it degenerates into voluptuousness.

In the Rig Veda, it has been rightly said, "No one is superior or inferior. All should strive for the interest of all and progress collectively." Similarly in Atharva Veda, it has been pointed out, "All have equal rights in articles of food and water." All should live together with harmony supporting one another like the spokes of the chariot connecting the rim and the hub.

The same idealism was incorporated by Kautilya in his Arthasastra while summing up the objects and purpose of the exercise of sovereign power by the King. He stated Thus;

प्रजा सुखे सुखः राज्ञः प्रजानां च हिते हितम् ।
नात्सप्रियं हितं राज्ञं प्रजानां तु प्रियं हितम् ।।

In the happiness of his subjects lies his happiness; in their welfare, his welfare; whatever pleases him(personally) he shall not consider as good, but whatever makes his subjects happy, he shall consider good. – (Arthasastra, Book I, Chapter IXXX, 39)

There is no desire for material possession in this state of mind. Dharma or karmayoga or work devoid of results has its own reward. Geeta also talks of lower and higher nature in Chapter 7, Slokas 4 and 5:

भूमिरापोडनलो वायुः खं मनो बुध्धिरेव च ।
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ।। ४ ।। Bhagwad Gita

अपरेयमितस्त्वन्यां प्रकृतिं विध्दि मे पराम् ।
जीवभूतां महाबाहो ययेदं धार्यते जगत् ।। ५ ।। Bhagwad Gita

Earth, water, fire, air, ether, mind, reason and also ego; these constitute my nature eight-fold divided. This indeed is my low (material) nature; other than this, by which the whole universe is sustained, know it to be my higher (or spiritual) nature in the form of Jive (the life principle), C Arjuna.

A mention of only a portion of the human right in ancient literature is clear indication that in Ancient India Human Rights were far ahead from the present.

An analysis of existing Human Rights indicates that these are theoretically sound and promise a decent life to everyone born on this earth. However, majority of the people lacked the knowledge of these rights. The vested few exploited the majority making a life of hell for the majority. The main reason of this has been found to be ignorance. The need is to hammer these rights into the minds of people through education. That is why education has become the main instrument of people to know their rights and methods to safeguard them and in case of violation how to get justice. This education is the key to the achievement of these Human Rights; enlightened citizenship is the need of today to enjoy decent life.

1.2 BRIEF HISTORY OF HUMAN RIGHTS

The term "Human Rights" is not new. The idea of Human Rights is as old as the history of human civilization. The rights of human beings have been the concern of all civilizations from the time immemorial. Some of the important events which have affected Human Rights movement were:

The Cyrus Cylinder (539 B.C.) – In 539 B.C., the armies of Cyrus the Great, the first king of ancient Persia, conquered the city of Babylon. But it was his next actions that marked a major advance for Man. He freed the slaves, declared that all people had the right to choose their own religion, and established racial equality.

The Spread of Human Rights - From Babylon, the idea of Human Rights spread quickly to India, Greece and eventually Rome. There the concept of "natural law" arose in observation of the fact that people tended to follow certain unwritten laws in the course of life and Roman law was based on rational ideas derived from the nature of things.

Magna Carta (1215) is considered as the foundation of their liberty by Englishmen. It guaranteed the citizens the freedom from arbitrary imprisonment and or from

dispossession of property. In 1215, after King John of England violated a number of ancient laws and customs by which England had been governed, his subjects forced him to sign the Magna Carta, which enumerates what later came to be thought of as Human Rights. Among them was the right of the church to be free from governmental interference, the rights of all free citizens to own and inherit property and to be protected from excessive taxes. It established the right of widows who owned property to choose not to remarry and established principles of due process and equality before the law. The Magna Carta was a crucial turning point in the struggle to establish freedom.

Petition of Right (1628)

The next recorded milestone in the development of Human Rights was the Petition of Right, produced in 1628 by the English Parliament and sent to Charles I as a statement of civil liberties. The Petition of Right, initiated by Sir Edward Coke, was based upon earlier statutes and charters and asserted four principles: (1) No taxes may be levied without consent of Parliament, (2) No subject may be imprisoned without cause shown, (3) No soldiers may be quartered upon the citizenry, and (4) Martial law may not be used in time of peace.

The Bill of Rights (1689) in England, conferred some important rights of the British Parliament. It also declared many actions of King James II as illegal.

The American Declaration of Independence (July 4, 1776) declared, "We hold these rights to be self-evident, that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness."

The French Revolution (1789) proclaimed the slogans of 'liberty, equality and fraternity.'

The League of Nations – set up in 1920 after the First World War was entrusted with the protection of rights of minorities but it failed in its basic aim of preventing war (Second World War).

The Second World War (1939-45) - proved to be the most destructive war in history. The desire of the nations to make the world free from future wars and ushering in an era of international peace led to the establishment of the UNO (United Nations Organization) in 1945. Its Charter contained a number of Articles relating to human rights.

UN Commission on Human Rights – In 1946, the UN established the Commission on Human Rights-the principal policy-making body for human rights within the UN system. "Basically we could not have peace or an atmosphere in which peace could grow, unless we recognized the rights of individual human beings, their importance, their dignity...and agreed that was the basic thing that had to be accepted throughout the world." (Eleanor Roosevelt, USA)

Under the Chairmanship of Eleanor Roosevelt, Human Rights activist and widow of former U.S. President Franklin Roosevelt, the commission took up the job of defining basic rights and freedoms. Key contributors included Rene Cassin(France), Charles Malik (Lebanon), Peng Chun Chang (China), Hernan Santa Cruz (Chile), Alexandre Bogomolov and Alexei Pavlov (Soviet Union), Lord Dukeston and Geoffrey Wilson (United Kingdom), William Hodgson (Australia) and John Humphrey (Canada).

Originally composed of 18 Member States, the Human Rights Commission Now has 53 members who meet annually in Geneva to review Human Rights issues, develop and codify new international norms, and make recommendation to Governments. Non-governmental organizations also play an active role. **The General Assembly of the UN – passed the Universal Declaration of Human Rights on December 10, 1948.**

1.3 THE UNIVERSAL DECLARATION OF HUMAN RIGHTS (UDHR)

What would be the effect on the world if most people knew and understood all their rights-the 30 rights as expressed in the Universal Declaration of Human Rights?

The UDHR as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this declaration, constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Some 62 years have elapsed since the UDHR was adopted by the United Nations on December 10, 1948. The Declaration was one of the first major achievements of the United Nations and after half-a-century remains a powerful instrument which continues affecting people's lives all over the world enormously. The adoption of the Universal Declaration stems in large part from the strong desire for peace in the aftermath of the Second World War.

This abbreviated version of the 30 Articles of the Universal Declaration of Human Rights provides an overview of the principal rights and freedoms that are every person's birthright.

The first two articles are fundamental principles underlying all Human Rights. Articles 3 to 21 comprise civil and political rights. Articles 22 to 27 refer to economic, social and cultural rights. The last three articles provide a framework of solidarity safeguarding the universal enjoyment of all Human Rights.

Article 1: Right to freedom and equality in dignity and rights
Article 2: Freedom from discrimination
Article 3: Right to life, liberty and security of person

Article 4: Right to freedom from slavery and servitude

Article 5: Right to freedom from torture or degrading treatment

Article 6: Right to recognition as a person before the law

Article 7: Right to equal consideration before the law

Article 8: Right to remedy through a competent tribunal

Article 9: Right to freedom from arbitrary arrest or exile

Article 10: Right to a fair trial or public hearing

Article 11: Right to be considered innocent until proven guilty

Article 12: Freedom from interference with privacy, including home, family and correspondence

Article 13: Right to freedom of movement and residence in one's own country and to leave and return at will

Article 14: Right to asylum

Article 15: Right to a nationality and freedom to change it

Article 16: Right to marriage and protection of family

Article 17: Right to own property

Article 18: Freedom of belief and religion

Article 19: Freedom of opinion and information

Article 20: Right to peaceful assembly and association

Article 21: Right to participate in government and in free elections and to equal access to public service

Article 22: Right to social security

Article 23: Right to work and fair pay for work

Article 24: Right to rest and leisure

Article 25: Right to adequate standard of living for health and well being

Article 26: Right to education

Article 27: Right to participate in the cultural life of the community

Article 28: Right to social order assuring human rights

Article 29: Responsibility to community essential to free and full development of the individual

Article 30: Right for protection of these rights from State or other interference.

1.4 HUMAN RIGHTS IN INDIAN CONSTITUTION

When the Universal Declaration of Human Rights was adopted by the United Nations, the Constitution Assembly was engaged in drafting the constitution of India. The Human-Rights enumerated in the UN Declaration have been enshrined in the Constitution of India in two parts: the first set of provisions deals with Fundamental rights (Articles 12-15); and the second part provides for the Directive Principles of State Policy (Articles 36-51). Besides, government has also setup various national institutes for the promotion and protection of the interest of the most vulnerable sections of the society like National Commission for Scheduled Castes and Scheduled Tribes. Apart from this, several significant laws have been enacted which have a bearing on the promotion and protection of Human Rights, viz., Caste Disabilities Removal Act, 1950; Protection of Civil Rights, 1955; Bonded Labour Abolition Act, 1976.

The Constitution of India incorporates the fundamental values as contained in the UN Declaration of Human Rights. There are several Articles in Part III of the Constitution entitled 'Fundamental Rights' which are quite parallel to the Declaration. Likewise Part IV 'Directive Principles of state Policy' contains several provisions similar to Human Rights.

Article 14 of the Constitution provides: 'The State shall not deny to any person equality before law.' This provision reflects the spirit of Article 2 of the UN Declaration of Human Rights. Article 19 of our Constitution gives every Indian the right to move freely, settle and reside in any part of India. This is commensurate with the Article 13 of the Declaration which provides for freedom of movement and residence.

Other provisions in our Constitution which are parallel to the declaration of Human Rights include Right of Freedom of Worship and Propagation of Religion (Article 25), Right of Conservation of One's Language and Culture (Article 29); Right of Equal pay for Equal Work for both Men and Women (Article 39) and Right to have Free and Compulsory Education up to the age of 14 (Article 21A).

Table-1.1: Fundamental Rights in the Indian Constitution which are by and large parallel to UN declaration of Human Rights

UN Declaration of Human Rights		Indian Constitution and Fundamental Rights
Article 1	Right to freedom	Article 19
Article 2	Freedom from discrimination	Article 15
Article 3	Right to life, liberty and security of persons	Article 21
Article 4	No one shall be held in slavery or servitude	Article 23
Article 5	Freedom from torture or degrading treatment	Article 23
Article 6,7	Equality before law	Article14
Article 8	Right to remedy through a competent tribunal	Article 32
Article 9	Freedom from arbitrary arrest	Article 22
Article 13	Right to freedom of movement and residence	Article 19(d and e)
Article 18	Freedom of belief and religion	Article 25
Article 19	Freedom of opinion and information	Article 19 (a)
Article 20	Right to peaceful assembly and association	Article 19 (b)
Article 21	Right to equal access to public service	Article 16(a)
Article 26	Right to education	Article 21 (a)
Article 30	Freedom from State or other interference in any of the above rights	Article 32

ARTICLES OF HUMAN RIGHTS VIS-À-VIS CONVENTION ON RIGHTS OF CHILDREN (CRC), FUNDAMENTAL RIGHTS, DIRECTIVE PRINCIPLES OF STATE POLICY AND PROVISIONS OF RESERVATION POLICY

Universal Declaration of Human Rights, 1948 is inclusive. Human Rights arrive from right of living to right of citizenship, from infancy through childhood, adolescence, adulthood, and old age. We have special provision on the Rights of Children, Fundamental Rights of citizens, and Directive principles of State Policy in the context of Human Rights and Reservation Policy in our Constitution. The Universal Declaration of Human Rights, 1948 is reasonably comprehensive to cut across the various rights mentioned above.

1.5 NATIONAL HUMAN RIGHTS COMMISSION (NHRC)

In accordance with the provisions of the protection of Human rights Act, 1993, NHRC was constituted in India in 1994 and its functioning is regulated under the NHRC (Procedure) Regulations, 1994. The Commission performs the following functions:

a) Inquire, on a petition presented to it by a victim or any person on his behalf, into complaint of-
   i) violation of human rights or abetment thereof; or
   ii) negligence in the prevention of such violation, by a public servant;
b) Intervene in any proceeding involving any allegation of violation of human rights pending before a court with the approval of such court;
c) Visit, under intimation to the State Government, any jail or any other institution under the control of the State Government, where Demons are detained or lodged for purposes of treatment, reformation or protection to study the living conditions of the inmates and make recommendations thereon; Review the safeguards provided by or under the Constitution or any law for the time being in force for the protection of human rights and recommend measures for their effective implementation;
d) Review the factors, including acts of terrorism, that inhibit the enjoyment of human rights and recommend appropriate remedial measures;

e) Study treaties and other international instruments on human rights and make recommendations for their effective implementation;
f) Undertake and promote research in the field of human rights;
g) Spread human rights literacy among various sections of society and promote awareness of the safeguards available for the protection of these rights through publications, the media, seminars and other available means;
h) Encourage the efforts of non-governmental organizations and institutions working in the field of human rights;
i) Such other functions as it may consider necessary for the promotion of human rights.

1.6 MEANING AND DEFINITION OF HUMAN RIGHTS

The most striking feature of the concept of Human Rights is that these may be difficult to define but impossible to ignore. Human beings are rational beings. They by virtue of their being human possess certain basic and inalienable rights which are commonly known as Human Rights.

Human Rights are those rights which everyone should enjoy as human beings. These rights are fundamental to one's welfare. It protects an individual from being exploited. The basic idea behind human rights is that human beings should end all unjust discrimination. Human Rights are of special significance to weaker sections, such as, women, children, the poor, prisoners, refugees, racially oppressed, aged and others.

Human Rights, as commonly understood, are the rights that every human being is entitled to enjoy freely irrespective of his religion, race, caste, sex and nationality. Because of being a human being, some rights are inherent.

The word "Human Rights" is derived from Latin word "Homo" meaning man and homonus mean belonging to man. Human Rights are right to which every person is entitled by virtue of being a human living in society of other human.

Human: noun A member of the Homo sapiens species; a man, woman or child; a person.
Rights: noun Things to which you are entitled or allowed; freedoms that are guaranteed.
Human Rights: The rights you have simply because you are human.

According to the United Nations, the characteristics of human rights are-

- Human Rights are founded on respect for the dignity and worth of each person;
- Human Rights are universal, meaning that they are applied equally and without discrimination to all people;
- Human Rights are inalienable, in that no one can have his or her human rights taken away other than in specific situations.
- Human Rights are indivisible, interrelated and interdependent, for the reason that it is insufficient to respect some human rights and not others.

Human Rights have also been defined as "Generally accepted principles of fairness and justice" or "Universal moral rights that belong equally to all people simply because they are human beings" or "the basic standards without which people can not live in dignity"(O"Brien, 1996;Flowers, 1998)

In words of R.J. Vincent, "Human Rights are the rights that everyone has ... by virtue of their humanity. They are grounded in our appeal to human nature".
Following the same argument, David Selby says, "Human Rights pertain to all persons and are possessed by everybody in the world because they are human beings, they are not earned, bought or inherited, nor are they created by any contractual undertaking".

According to A.A. Said, "Human Rights are concerned with the dignity of the individual-the level of self-esteem that secures personal identity and promotes human community".

From the above-cited definitions of Human Rights, it is clear that Human Rights, whether recognized or not, belong to all human beings at all times and in all places.

These are the rights which are solely by virtue of being human, irrespective of any distinction.

1.7 CLASSIFICATION OF HUMAN RIGHTS

According to Aggrawal (2005) Human Rights are classified as:

1) Civil Rights- Articles, 1,2,3,4,5,9,12,13,15,17.
2) Cultural Rights- Articles 24 and 27.
3) Economic Rights- Articles 16, 23 and 25.
4) Educational Rights- Article 26.
5) Legal rights- Articles 6,7,8,10,11.
6) Political Rights- Articles 18, 19, 20, 21 and 30.
7) Social rights- Articles 22 and 29.
8) International Rights- Articles 14 and 28.

Also one can classify these rights as:

1. CIVIL AND POLITICAL RIGHTS

These rights include the rights of life, liberty, security of the person, privacy and property; the right to marry and a family; the right to a fair trial; freedom from slavery, torture and arbitrary arrest; freedom of movement and to seek asylum; freedom of thought, conscience and religion; freedom of opinion and expression; freedom of assembly and association; and the right to free elections, universal suffrage and participation in public affairs.

2. ECONOMIC AND SOCIAL RIGHTS

These rights are those which can be said to be 'security oriented' and provide for social, economic and cultural security.

These rights include the right to work and for just reward; the right to form and join trade unions; the right to rest and leisure, and to periodic holidays with pay; the right to a standard of living adequate to health and well-being; the right to social security; the right to education; and the right to participate in the cultural life of a community.

These rights-social, economic and cultural are more positive in nature in that they make it the duty of the state to ensure that these rights are realized. The Universal Declaration of Human Rights reflects the consensus on the principles which form the basis of civil and political rights and the economic and social rights.

3. COLLECTIVE RIGHTS

These rights are of relatively recent origin. These have evolved in response to various new concerns over which; international consensus has emerged in recent years. These rights include environmental, cultural and developmental rights. These are concerned with the rights of groups and individuals and these rights are the rights of nations for self determination of races to freedom from discrimination and of classes to freedom from neo-colonialism and the right to development. The developing countries have played a leading role in bringing about the international consensus on these rights.

1.8 SCENARIO OF VIOLATIONS OF HUMAN RIGHTS

It has been over 62 years since the United Nations (UN) Universal declaration on Human Rights was signed by most governments in the world and yet the abuses continue to grow.

Freedom of Speech and Human Rights are taken for granted in the west, but recent years have seen conditions deteriorate around the world. In 1998 for example, the UN reported that even though over a hundred governments had agreed to help outlaw some of the worse violations of rights, torture was still on the increase.

As the "New World Order" marched on towards the new century it did not look as bright and cheerful for most people as we would have imagined, or hoped, it to be.

Human Rights advocates agree that 62 years after its issue, The Universal Declaration of Human Rights is still more a dream than reality. Violations exist in every part of the world. Amnesty International's World Report 2008 and other sources show that individuals are tortured or abused in at least 81 countries, face unfair trials in at least 54

countries and are restricted in their freedom of expression in at least 77 countries. Women and children in particular are marginalized in numerous ways, the press is not free in many countries, and dissenters are silenced, too often permanently. While some gains have been made in six decades, Human Rights violations still plague our world today.

With the war on terror triggered by the terrorist attacks in the United States on September 11, 2001, the situation for Human Rights seems to have deteriorated, with not only terrorists committing Human Rights violations, but also powerful governments who are sacrificing rights for security. Amnesty International, in its 2004 report noted the set back for international values of Human Rights.

Considering the present scenario in the country, one finds that despite extensive Constitutional and statutory safeguards, serious Human Rights abuses are taking place. This is evident from the number of complaints of Human Rights violations which are received by the National and State Human Rights Commissions.

Various factors are responsible for violations of Human Rights. One of the major factors is discrimination. Socially and economically marginalized groups, such as dalits, adivasis, women and religious minorities continued to face discrimination at the hands of the police and the criminal justice system (Amnesty International Report 2005).

Women's rights are violated in many fields of life, all over the world. The cultural, traditional and social assumptions have placed women in a position with more responsibilities and less choice. Domestic violence, sexual abuse and gender discrimination in public and private sphere, forced prostitution, international trafficking are some of the abuses faced by women. In India, female foeticide, illiteracy rate of women, denial of property rights, dowry system and many more such derogatory practices are prevalent.

One of the major threats to violations of Human Rights in the today's world is terrorism. Act of terrorism, regardless of their motive, are commendable as they result in grave violations of Human Right of innocent people.

Slavery was the first Human Rights issue to arouse international concern. Even today, slavery like practices is not stopped. The word 'slavery' covers a variety of Human Rights violations. In addition to traditional slavery, these abuses include the sale of children, exploitation of child labour, sexual mutilation of female children, debt bondage, and the use of children in armed conflict.

Many basic rights of Human beings such as right to food, shelter, health services and education are not fulfilled in many parts of the world because of poverty.

1999 Annual report of the Amnesty International expresses violations of Human Rights in the form of extra judicial executions, disappearances of people, unfair trials, detention without charge or trial and human rights abuses by armed opposition groups.

According to the NHRC report, Gujarat accounted for 3,813 complaints of Human Rights violation of the total of 94,559 cases from across the country, which is less than only Uttar Pradesh and Delhi.

Some cases of violation of Human Rights

1) Sexual assault and forced labour: Dalit cultivators in the village were forced to become bonded laborers by the upper castes in the village. They were made to work for long hours on poor wages. Sundarmmal, Muthunagar village, coimbatore district, Tamilnadu and her husband became bonded laborers in the godown owned by upper caste Varada Raj. He never paid them decently and the family was in debt. So they decided to seek work under other persons. But Varadaraj along with his community people attacked the couple and tried to rape her on January 27, 2007. When she filed complaint she was again tortured to withdraw the case.

2) A Dalit employee in a public School has been underpaid since he was appointed in 1974. (Kedar Ram, Senior Basic School, Ghazipur, Uttar Pradesh) Kedar Ram was

appointed as safai worker in govt. aided Senior Basic School in Ghazipur in 1974. He was drawing only 7 rupees for the first three years and then 13 rupees per month. In October 1991 it was increased to Rs. 30/. In 1998 it was increased to 150/, whereas, the minimum wages fixed for an unskilled employee is Rs. 2600/ month.

3) Human rights violation in a fake encounter Aug 16: Uttar Pradesh State Police after chasing a criminal killed him in broad day light when he was about to surrender. It is really a serious case of violation of right to life and as a result the National Human Rights Commission (NHRC) has issued notice to the state government. (T.V. News Channel, New Delhi, Aug.17, 2007)

4) In Gujarat University Shri Pankaj Shrimali, a professor of an Ahmedabad-based college, who belongs to the scheduled caste, had lodged a complaint with the Police Station on May 3, 2008 alleging that Mr. Trivedi has made casteist remarks against him. (Gujarat Samachar, 5th May, 2008)

5) Dinesh Patel, the main accused in the Navchetan School sexual harassment case in which a teacher, Bhagwati Patel, had committed suicide, was made to undergo a lie-detector test by the Sabarmati police. Bhagwati had committed suicide allegedly due to pressure by the accused for sexual favours. A local court had sent Dinesh to four-day police remand. (Times of India, 8th May, 2008)

6) There are approximately 370 million indigenous people spanning 70 countries, worldwide. Historically, they have often been dispossessed of their lands, or in the center of conflict for access to valuable resources because of where they live, or, in yet other cases, they have been struggling to live the way they would like. Indeed, indigenous people are often amongst the most disadvantaged people in the world.

1.9 MEANING OF HUMAN RIGHTS EDUCATION

Education exercises in assimilating, creating and disseminating knowledge, is a powerful means to influence and brings attitudinal change among the people in general and

professional groups in particular. Being a tool to spread awareness, information and knowledge amongst its recipients, education can play a crucial role at each level mentioned above for the promotion of Human Rights culture.

Human Rights Education is both a lens through which to observe the world and a methodology for teaching and leading others.

Human Rights Education is not only an intellectual exercise i.e. imparting of knowledge in classrooms but it aims at developing an understanding of our common responsibility to make human rights a reality in our society. Human Rights Education encompasses-

a.) knowledge and skills – learning about human rights and mechanisms for their protection, as well as acquiring skills to apply them in daily life;
b.) Values, attitudes and behaviour – developing values and reinforcing attitudes and behaviour which uphold human rights;
c.) Action – taking action to defend and promote human rights.

At the start of UN decade for Human Rights Education (1995-2005), the General Assembly defined it as-

"*A comprehensive, life long process by which people at all levels in development and in all strata of society learn respect for the dignity of others and the means and methods of ensuring that respect in all societies.*"

In this definition, three key elements are highlighted-

1. Human Rights education is a life long process addressing not only school children in formal educational systems;
2. It is a comprehensive process, which involves all members of the society; and
3. It is an empowering process that enables people to take control of their lives by identifying violations and learning how to use the mechanisms.

Nancy Flower, in 'The Human Rights Education Handbook' defined Human Rights Education as,

"All learning that develops the knowledge, skills and values of human rights."

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The role of Human Rights Education was fully recognized by the world conference on Human Rights in 1993. The conference considered "Human Rights Education, training and public information essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace."

The above mentioned definitions reveal that Human Rights Education is a life long process and it is meant for all members of the society. It can be said that Human Rights Education is not only education about human rights but for human rights. It is an attempt of fostering an attitude of tolerance, goodwill and removal of prejudices towards fellow human beings.

Human Rights Education is a tool for peaceful societal transformation. Respect for Human Rights is an attitude of mind and what is deemed essential is creation of Human Rights culture, which pervades all the institutions of governments and society. For this, essential requirement is that human values and rights must be taught at all levels of education-from primary to secondary, school to university, professional as well as non-formal education settings including continuing education, adult education and other programs.

Learning about Human Rights is the first step toward respecting, promoting and defending those rights. The Human Rights Education program (HRE) was established in order to facilitate the teaching of Human Rights. Designed to support teachers of kindergarten through college as well as educators working in non-formal settings, such as, community associations and cultural forums, HRE is dedicated to promoting the Human Rights principles and positive value system that are set forth in the Universal Declaration of Human Rights.

Teaching about Human Rights means both conveying ideas and information concerning Human Rights and nurturing the values and attitudes that lead to the support of these rights.

1.10 HUMAN RIGHTS EDUCATION IN INDIA

In India, Human Rights are taught as a part of school curriculum in all 18 official languages. The National Council for Education Research and Training (NCERT) has prepared a Source Book on Human Rights for the use of textbook writers. School textbooks are being revised so as to incorporate learning capsules for promotion of Human Rights Education.

In the year 1998, UGC released the IX Plan Approach Paper that contained the UGC's Policy regarding promotion of Human Rights Education in universities and colleges across the country. Establishment of the National Human Rights Commission and various State Human Rights Commissions has contributed significantly to the promotion responsibility "to spread human rights literacy and promote awareness of safeguards." In order to promote a deeper understanding of Human Rights among students at various levels, the NHRC has, since its inception, been intensively interacting with the Ministry of Human Resource Development, the NCERT, and the National Council of Teacher Education (NCTE). Under the initiative of the NCTE, a self-learning module on Human Rights and National values was released at New Delhi on March 11, 1996. On this very day the first ever National Training Programme for the key resource persons in Human Rights got underway. About 40 persons received training from across the country. The council also produced two well-accepted video programs illustrating the salient features of HRE with footage of pre-school, elementary and secondary school situations. Each is 20 minutes long and has been translated into Hindi. It covers the meaning of Human Rights, the need for HRE in schools and teacher education programs, and the role of the teacher in propagating Human Rights at all levels of education. But still very few people are aware of it.

The NCERT has published with the support of the commission a 'Source Book' on Human Rights. The purpose of the book is to make available to teachers and students, policy-makers and curriculum developers and other personnel involved, in formulating and implementing educational programmes, a selection of major documents in Human

Rights and Human Rights Education in one volume. Hindi version of this source book is also issued. Many seminars are going on Human Rights in different part of world.

If we talk about our elementary curriculum then main subjects which are taught at this level are Environmental Studies and Language. In Environmental Studies (social and cultural) at the elementary level on will find that it is dealing with family, neighbourhood, nations, food, clothing, shelter, religions, festivals, national heroes and heroines. This is very much in line with what we want them to learn. So, now what we have to do is to make our curriculum transaction more effective. Through this content we can develop knowledge of and respect for the culture, languages, religion and ways of living in India and the world peacefully, and also realize that we are all equal as human beings.

Children are involved in various activities of listening, speaking, reading and writing –the four language skills. This is an excellent time to educate them on Human Rights issues.

In short, in our textbooks the lessons deal with many aspects and dimensions of Human Rights in India and the world. The teacher now has to play a very effective role. They will have to be vigilant and observant to raise specific issues and cases of observance as well as violation of human rights that are taking place in our day to day life e.g. child labour, humiliation of weaker sections etc. This will make the students aware, concerned and motivated towards preservation of Human Rights. Human Rights documents could be introduced here. The teacher can help interconnect the ideals of secularism, democracy and egalitarianism on the one hand and Human Rights on the other.

But for that it is necessary and needful for teacher educators to prepare and sensitize their trainees in such a way that they can do the same.

1.11 NEED FOR HUMAN RIGHTS EDUCATION IN INDIA

The United Nations thereafter in its marathon efforts as a follow up measure passed a plethora of declarations, resolutions and bills giving them a more precise and legal form but the reality of Human Right violations remains miserably over the global theatre.

How important are Human Rights? Long before the phrase "Human Rights" came into existence, men and women fought and died for basic human freedoms. In fact, this struggle has lasted thousands of years and still continues today.

The grim reality, however, is that virtually in every country of Earth; some portion of the population is a victim of torture, human trafficking, starvation, injustice, discrimination or other human rights abuses. The message of Human Rights should be clear, but these nations are not listening.

Why? Because most people are largely unaware of the Declaration of Human Rights and the 30 rights it contains. Consequently, a wide gap exists between the articulation of the Declaration's goals and their accomplishment. Millions are not free. Justice is often inequitable. And peace continues to elude many regions of the world. Bridging the enormous gulf between the ideal of universal human rights and the reality of widespread human rights violations is the challenge.

Who will face this challenge and make sure Human Rights are respected?
The answer to this question begins with education, because only when people know their rights and freedoms can they insist on their use and application for themselves and for others. These rights, once understood, can become a beacon to guide people toward successful coexistence and cooperation.

It is now an accepted fact that awareness about Human Rights needs to be made a part of one's life and not something that is enforced. An enculturation of ideals of Human Rights is required along with the ideals of human responsibilities. Education has the potential to achieve this ambitious and necessary goal. All Human Rights documents recognize significance of education and the potential that education has in the promotion of Human Rights. The potential of education is clearly stated as "Education shall be directed to the full development of human personality and the strengthening of respect of Human Rights and fundamental freedom."

Though India had a history of being governed on the principles of 'Dharma', in the past for a considerable period of time, but it is also a tragic truth that about sixty-three years of Independence have not created an atmosphere for a human life of dignity and well being. The acceptance of human dignity and guarantee of Human Rights are supposed to be the main essence of India's democratic system, but we are failing in it. Despite extensive constitutional safeguards, serious Human Rights abuses are taking place. Not only in India, violations of Human Rights can be observed in the whole world. To see scenes of Human Rights violation, we need not go to Kashmir, Kabul or Colombo. It does not take place only at the hands of terrorists. It takes place continuously all around. We can see it in our homes, at the work places and even in crowded streets. We have become so insensitive that our eyes, ears and hearts do not even recognize them. Everyday, we come to know about the incidents of custodial deaths, illegal detentions, deaths in fake encounters, terrorist violence, rapes, infanticide, bonded labour and problems of refugees through newspaper, radio, T.V. and other media.

Though the responsibility for the protection of Human Rights violations lies with States, Human Rights abuses can not be stopped until an understanding and awareness about Human Rights is developed among each individual of our society. For creating awareness about Human Rights, the role of education is very significant. Education is a powerful means to influence and brings attitudinal changes among the people.

It is a bitter truth that violations of Human Rights have become a day-to-day event in our society. Because of this, Human Rights Education is the need of the hour.

1.12 REVIEW OF RELATED LITERATURE

The review of related literature is presented as follows.

Department for International Development, Commonwealth (1997), conducted a study- 'School-based understanding of human rights in four countries.' (Botswana, India, Northern Ireland in Britain and Zimbabwe). The research questions were-

1. How national commitments to human rights instruments are reflected in the school curriculum?

2. Whether young people are acquiring basic concepts in seven selected dimensions of human rights (law and administration of justice; equality of opportunity; history; civic and social rights and responsibilities; consumer rights; violence; and identity)?
3. What difference approximately two years of study makes to the understanding of young people?
4. Whether there are any significant variations between countries by gender or between different types of schools within the same country?

A questionnaire was administered to 915 students in the age range 14-16 in 23 schools. Interviews were conducted with students, teachers and administrators.

The study revealed that-

Botswana: Books and materials were regarded as inadequate. In general, human rights were not covered in pre-service or in-service training of teachers. Teacher organizations were not seen as having any role. NGOs could be usefully involved.

India: Teachers and principals thought there was no lack of print materials, but audio-visual items and international documents were not readily available. Educational administrators thought more materials were needed, particularly, modular materials for both teachers and students, on different aspects of human rights and the pedagogy of human rights. Human rights do not feature in pre-service teacher education and teachers and principals felt it should have special attention in in-service courses. The support of NGOs and teacher organizations was important.

Northern Ireland: There was no shortage of relevant materials, but they needed to be better coordinated and more accessible. Human rights do not currently feature in initial teacher training and ought to; they appear only incidentally in in-service courses on religious education, and in children's rights and pastoral care courses. Overall there was a positive reaction to the involvement of NGOs.

Zimbabwe: Students and the research team agreed that there were no textbooks on human rights, although there were some posters on violence and booklets on women and law. Administrators believed there was an urgent need for training and support for teachers, both at pre-service and in-service level; they also valued the participation of NGOs and Teacher Associations.

In general, the responses of the Indian students showed the strongest and that of Botswana the weakest grasp of basic concepts of human rights.

Sen (1998) Human rights in a developing society, in the chapter- 'Human Rights Education' discussed the methodology of teaching human rights. Stress has been made for the proper orientation of teachers. The role of media, NHRC, NCTE and NCERT is also mentioned in the promotion of human rights education.

Dhand (2001) in his book- 'Teaching Human Rights- A handbook for Teacher Educators.' Focused on what teacher educators and teachers can do to promote the teaching and learning of human rights. It deals specifically with methods, strategies, techniques and activities which teachers can use in their classroom concepts of human rights and humjan rights education are also discusse.
Human Rights Education, Teaching and Training, a book published by Indian Institute of Human Rights in its chapter- 'Human Rights Teaching' mentioned the need of human rights education at all level of education and in B.Ed. curriculum and establishment of a documentation-Information Centers to facilitatte research activities and role of media in promoting awareness about human rights. In another chapter- 'Human Rights Research' along with review of the research on human rights, needs and priorities for further research is mentioned.

Joshi (2002) conducted a study on "Protection of Human Rights: Challenges in the New Millennium" which is related to law and his study suggested on need for a special act to deal with terrorism. Also the study suggested on need of human rights protection and education at all level from school to college.

Lapayese(2002), studied the experiences and work of six Human Rights educators in the United States. Interviews, classroom observations, and Human Rights Education curriculum were used as sources of data. The findings of the study revealed that-
-family, gender and racial identity, and Human Rights organizations influenced the teachers to become Human Rights educators.

-Further, Human Rights education impacts how these educators perceive themselves. The educators see themselves primarily as change agents, advocates for their students, teachers and learners and ultimately critical educators.

-Human Rights Education increases student awareness of their Human Rights; allows them to discuss issues not normally found in state curriculum; promotes critical thinking and social activism; and creates democratic spaces in the classroom.

-Limiting curriculum, student non-interest, contradictory nature of Human Rights Education, and lack of a Human Rights community were identified as limitations and barriers of Human Rights education.

Sahoo(2002), developed a Curriculum Framework on Human Rights Education for the children below fourteen years of age. The study focuses on the basic human right issues concerning the in school children and out of school children, below the age 14 years with reference to their locality and sex. Also, an attempt has been made to develop a curriculum framework of human rights education adapted to the children below the age of 14 years. Survey research design and case study design were employed. Different tools like structured interviews, observation and focus discussions were used. Extensive field visits by the investigator helped to explore the ground realities in respect of human rights of the childre. The data have been analyzed through frequencies, percentage responses and content analysis. Findings were

- A majority of the school children belonging to urban and rural areas are provided with adequate nutrition, clothing and housing, whereas, a majority of the children belonging to urban slums and tribal areas are deprived of these facilities. There is no wide variation between the boys and girls studying at elementary level in their enjoyment of right to nutrition, clothing and housing. The main cause of deprivation in urban and rural areas is poverty which results from price rise and high cost of living, whereas, in urban slums and tribal areas it is poverty which results mainly from addiction of parents to country liquor.
- Majority of the tribal children-both boys and girls do not attend schools regularly (61.29%boys and 68.42%girls), mainly due to the poverty of their parents. Teacher

absenteeism has also been found responsible for this. The percentage of children attending schools regularly in urban areas (93.33%boys and 90.91%girls) is much higher as compared to that of urban slums, rural and tribal areas. The quality of instruction at elementary school level has been largely reported to be poor resulting in dissatisfaction. A majority of the children, parents and teachers have beeen found to be satisfied with the educational facilities available. The support of the parents in the matter of education of their wards has been reported to be relatively poor in tribal areas.

- Majority of the children belonging to tribal areas are deprived of their human right to health care, mainly due to poverty. Urban school children constitute the most advantaged with regard to enjoyment of right to health care, as compared to their counterparts belonging to urban slums, rural and tribal areas. Variation in the enjoyment of right to health care, between boys and girls has been found not significant across the localities. Poverty of parents, lack of awareness among the parents, distance between home and health center and negligence of teachers have been found some of the important factors often responsible for deprivation of school children from their right to health care. Due to unhygienic conditions in slums the slum children frequently suffer from anaemia, skin diseases, and malaria fever. A majority of the tribal people prefer to consult Disari instead of doctor for all types of diseases. This has been attributed to distance of the health center from home andor poverty.
- The school children of tribal areas and urban slums suffer more from economic exploitation as compared to their urban and rural counterparts. 52.83% of boys as compared to 38.83% girls have been reported to be the victims of economic exploitation. Corporal punishment at home is a matter of concern for children belonging to urban slums.
- A majority of the tribal children have been reported to enjoy recreational and cultural rights more than the children in the urban area, urban slums and rural areas. In urban areas curricular pressures exerted by the parents and teachers, whereas, in rural areas and urban slums the pressures exerted by the poverty impede their recreational and

cultural rights. The percentage of boys reported to enjoy this right has been found invariably higher than that of girls.

- Discrimination on the bases of gender, caste tribe or socio economic status of the parents has been found to have negligible existence in tribal areas. It is however a matter of great concern in urban areas, urban slums and rural areas.
- Education of tribal children, including girl child is not encouraged or supported by their parents despite interest of the children to pursue. Unemployment de-motivates the parents in tribal areas to send their children to school. Tribal parents have however no gender discrimination. Poverty is the main factor which deprives the tribal children of most of their basic human rights.
- Education of girl child is not encouraged in rural areas even in upper caste Brahmin families.
- A curriculum framework has been well designed on human rights education for the children below the age of 14 years.

Yamasaki (2002) conducted a study on Human Rights Education at elementary school level. The purpose of this study is to answer three questions (1) how do students at school X behave and/or treat other students? (2) What influence did Human Rights Education have on students, cognitively, emotionally and practically? (3) How can this school improve its Human Rights Education program? The researcher used survey, questionnaire and interview data both separately and comparatively to answer the three research questions. Findings of the study suggest that Human Rights instructor should focus upon-

-Placing Human Rights Education in the students own immediate and world context.

-Drawing key concepts from the Universal Declaration of Human Rights as well as the Convention of the Rights of the Child.

-Certain Human Rights issues, such as discrimination and prejudice, poverty and hunger, and injustice were all found to be important to this age child.

-Drawing on real life examples of Human Rights violation and abuse has a powerful impact upon the students of this age, especially involving children of their age group.

-That given the above, students of this age will act upon their learning in their daily lives, that they can transfer their Human Rights Education knowledge to action.
-That Human Rights Education can be used as a means to impact and change the overall ethos of an elementary school and to make it more Human centered.

Benicia (2004), studied the attitudes of pre-service teachers towards human rights, particularly about human rights related to labor. To assess their attitudes towards human rights and unfair labor conditions, two types of presentations, (a) docudrama and discussion, and (b) lecture and discussion, wee conducted. The researcher evaluated two teaching methods on their efficacy in creating an awareness of human rights violations and labor conditions.
The study involved elementary pre-service teachers and secondary pre-service teachers typically at the undergraduate level. There were 118 participants, who attended the treatment. The study utilized mixed methods, combining quantitative and qualitative data. Surveys addressed general human rights attitude and advocacy along with attitudes towards labor conditions in the United States and all over the world. Post test interviews were conducted with six participants to gain additional insights on their attitudes towards human rights and labor conditions. Descriptive statistics were used to report the means and standard deviations of the pretest and posttest scores of participants. Inferential statistics were conducted in order to determine the effectiveness of the methods used for the treatment groups to the control group.
Findings suggest that participants had small gains in knowledge and general attitudes towards human rights after being exposed to the treatments. However, the treatments were not effective in creating a positive significant impact on attitudes towards human rights issues in the United States and felt that educating their students about these issues when they became teachers might create a change. They emphasized the relationship of knowledge about human rights abuses to taking action on human rights issues.

Gafoor (2004) conducted a study on the "Teacher Education: Need for Constitutional Awareness Programme". He emphasized that for Human Rights education, the teachers and the would-be teachers need to possess at least a minimum level of knowledge,

understanding and appreciation of our Constitution and its ideas. He constructed a Constitution Awareness Test (CAT), the draft form of which contained multiple-choice items. Items were based on the Preamble, the Fundamental Rights, Fundamental Duties and the Directive Principles of State Policy part of Indian Constitution. A sample of 988 student teachers was drawn from seventeen teacher education institutions in Kerala. It was found that sixty percent of student- teachers scored less than forty percent in Constitutional Awareness. Social Studies student-teachers have no better Constitutional awareness than language student-teachers. This study highlights the need for including the concepts of constitutional awareness education in the curriculum for teacher preparation courses.

Andrew (2005) conducted a study which can be considered as a modest first step in a defense of the universality of Human Rights as embodied international law. It provides an interdisciplinary account of the origins of universal Human Rights from the earliest days to 1966 and challenges the increasingly common view that Human Rights in international law reflect essentially the forces of a Western (and specifically, an American) hegemonic imposition. Investigator concluded that in each period there was support for universal Human Rights from culturally diverse status, national and international NGO's and activists. Universal Human Rights were not the result of American hegemony. Moreover, the normative content of the International Bill of Rights bore the imprint of the developing world, social democratic states and the socialist bloc. Rather than having been cast from a Western hegemonic mould, universal rights had diverse origins.

Rai (2006) conducted "A Study of Human Rights awareness in B.Ed students and their perception about Human Rights Education" with the objectives: 1. to study the awareness of B.Ed. students about human rights 2. to study the awareness about human rights of B.Ed students in relation to their gender and subject background
3. to study the perception of B.Ed. students about human rights education. The design of the study was a descriptive survey type. A questionnaire was developed by the investigator, consisting of two parts-a. to know the awareness of B.Ed. students and b. to know the perception of B.Ed. students; about human rights education. The study revealed

that most of the B.Ed. students had heard of Human Rights but were having the misconception that Human rights are provided by the government. They lacked clear understanding of human rights. A majority of the sample was unable to mention the concepts related to human rights in our school curriculum and they believed that Human Rights Education can help in solving the problems of human rights violation. They believed that HRE should find place at all stages of education system and also in teacher training stage. B.Ed students believed that teacher training helps to teach HRE effectively and that additional training is required.

1.13 IMPLICATIONS OF THE REVIEW FOR THE PRESENT STUDY

On the basis of the review presented above it can be observed that the focus of the studies was on awareness of Human Rights and its related issues in teachers (both pre-service and in-service) and students; the effect of Human Rights education; and the strategies for improving Human Rights education in the schools. One of the studies, focused on the origin and universality of Human Rights. Mainly the tools used were interviews, questionnaire, classroom observations, and study of the curriculum and the related materials. Survey, case-study and experimental methods were used.

Findings of the studies revealed that Human Rights Education increases awareness of their Human Rights and promotes critical thinking. Further, lack of books and materials is identified as a barrier for Human Rights Education. The importance of proper orientation of teachers towards Human Rights is emphasized by almost all of the above mentioned studies.

All the books studied, stressed the importance of Human Rights Education at all levels of school education and also in B.Ed curriculum. Methods and strategies for teaching human rights is also discussed. The need of proper curriculum development for human rights education is considered as singificant step in education of human rights.

The researcher came across many studies on Human Rights related to law but could not come across any study related to education and specially related to an educational programme on Human Rights. One study focused on need of constitutional awareness which includes Human Rights. There are a few studies which focused on awareness of Human Rights and found need of HRE at B.Ed. level, but, no effort has been made to integrate this concept in education field to teach Human Rights to teachers. This study was an attempted to educate pre-service teachers as well as in-service teachers on Human Rights.

1.14 RATIONALE OF THE STUDY

"Without education, we cannot see beyond ourselves and our narrow surroundings to the reality of global interdependence. Without education, we cannot realize how peoples of other races and religions share the same dreams, the same hopes. Without education, we cannot recognize the universility of human aims and aspirations." -*United Nations Secretary General Kofi Annan*

Modernization may not be civilization. It is observed that with the modernization there is degradation of values in all spheres. The degradation of values has gone to the extent that human beings are treated more as objects than living beings with all rights to live with dignity. On one side there is a movement of liberalization and globalization on the other side there are threats of rigidity and fragmentation. On one side there are marches for peace where as on the other side there is emerging chaos. The basic question is that of realization of peace and harmony. To achieve peace and harmony in all walks of life it is necessary that education integrates values and rights. These need to be integrated and conceptualised with their regular subjects like languages, science, maths, social science etc. So the teacher's role becomes more crucial. If teachers educate properly then children are able to differentiate between right and wrong, what to do and what not to do and they will protect their own rights at the same time they will develop respect for other's right. There is a need to enhance sensitivity to the basic values and rights. Education as a potent agent can help enhancement of sensitivity to the basic values and rights.

National Human Rights Commission (NHRC) experts discussed human rights education for University students on 22nd February 2006 at New Delhi. The experts voiced their concern on the existing gap between what is being done in the teaching profession and what is actually happening on the ground. Preparation of multimedia training manuals/modules for teachers on how to teach the issue of Human Rights was suggested.

Today violations of Human Rights are observed in day to day life. So, it is necessary to make the people aware of Human Rights. However, creating awareness about Human Rights among students would have a far-reaching impact because they are the backbones of our future society. Tomorrow, they would have to manage all walks of life in our society. If they understand concept of Human Rights, they will successfully implement it in their future life. Teachers are the most powerful functionaries for social reformation and more so for students. Students make teachers their patterns to live and to die. Unless the sensitivities of the teachers to the human rights are developed, the respect for Human Rights is rather difficult to be realized. The sensitivity of the teachers to the Human Rights can definitely facilitate the realization of Human Rights in the present and the progressive generation there of.

Any educational effort loses its vitality if it does not give adequate attention and importance to the teacher, one of the most important pillars of education. Teachers have always been employed for building the characters of pupils. Teachers have an indispensable role in extension and social service. The Kothari Commission way back in 1966 had said that no nation can rise above the level of its teachers. A teacher has to act as a catalyst agent, so that; the change does not spill over. A teacher has to perform two roles simultaneously, a conserver in order to conserve and preserve the continuity of traditions and secondly a crusader for change towards desirable objectives, national and global. The teachers therefore should be sensitized towards the constitutional goals of justice, liberty, equality and fraternity assuring dignity of an individual and integration of the nation. Teachers are the rich sources to impart knowledge of Human Rights in society.

It is an era of technology. Many studies have presented the effectiveness of multimedia packages. Many researchers succeeded in developing CAI packages in different subjects and studying their effectiveness. Microsoft PowerPoint is one of the software with the help of which one can prepare a presentation easily. Power Point Presentation is user-friendly soft ware and with very small amount of time one can make use of it and make a presentation systematically. By using facility of 'customized animation', it is easy to give motion to the object. Especially when the subject is like Human Rights, it is essential for the researcher to teach the teachers in such a way, that they understand the concept deeply. Technology enabled programs may facilitate HRE.

The present scenario made it imperative to intervene in this area. The investigator has made an attempt to bring awareness and to educate teachers on Human Rights through a technology enabled program. Here, the investigator has used PowerPoint Presentation and Video CD as media to educate teachers because Video CD is an instrument which has large storage capacity. Through movie and pictures teachers are able to learn and understand the situation more clearly. Through different add/stories related to different articles of Human Rights it becomes more clear for the teachers to learn and understand the situation.

In the words of the Supreme Court of Canada, teachers are the medium of educational message and their position of trust and influence requires holding them to high standards both on and off duty. From the Human Rights viewpoint, education is an end in itself rather than merely a means for achieving other ends.

Teacher Education must not lose sight of this basic thrust so as to empower teacher to inculcate the same among the pupils. Another important point is that the education of teachers is not an end in itself but it is targeted for schools. Any change in school education necessitates corresponding changes in teacher education. Today school education envisages to develop a child respect for human rights as well as duties. (NCF-2000) Hence there is an urgent need to include Human Rights in the teacher education

curriculum as a trained teacher could share and shoulder the responsibility of teaching of Human Rights in the right way.

We, human beings, in all walks of life irrespective of roles and positions need to be sensitive to Human Rights. These rights need to be respected at any cost to make the society meaningfully livable.

Investigator (Sheth, M, 2007), through her dissertation during her M.Ed. came across that the student-teachers have little knowledge about their rights. So, the researcher felt that it is necessary to bring awareness about Human Rights among them. Not only awareness but how to fight for their rights, what they can do is also important.

Investigator as a part of administration in B.Ed. College also felt that there is strong need for Human Rights Education today. Investigator talked with many student-teachers and came to know that many of them are not aware of their basic rights. So, the investigator felt that there is a strong need to make the teachers aware of their rights.

1.15 STATEMENT OF THE PROBLEM

Designing, Developing and Implementing an Educational Program on Human Rights

1.16 OBJECTIVES OF THE STUDY

1. To design and develop an Educational Program on Human Rights.
2. To study the effectiveness of the Educational Program on Human Rights in terms of the difference in mean achievement scores of the control group and experimental group of in-service teachers and pre-service teachers on Human Rights test
3. To study the effectiveness of the Educational Program in terms of attitude of in-service teachers and pre-service teachers towards Human Rights.
4. To study the Reactions of in-service teachers and pre-service teachers towards the Educational Program on Human Rights.
5. To identify and diagnose some persons whose rights are being/have been

violated.

6. To workout the prognosis for the disposition of the identified cases and study its effectiveness.

1.17 HYPOTHESES

1. There will be no significant difference between the mean gain scores of control group and experimental group of in-service teachers on pre-test and post-test.
2. There will be no significant difference between the mean gain scores of control group and experimental group of pre-service teachers on pre-test and post-test.
3. There will be no significant difference in the attitude of in-service teachers towards the human rights pre-intervention and post-intervention.
4. There will be no significant difference in the attitude of pre-service teachers towards the human rights in pre-intervention and post-intervention.
5. There will be no significant difference in the observed frequencies and expected frequencies against equality hypothesis on various statements of the reaction scale.

1.18 OPERATIONALIZATION OF TERMS

- Educational Program: Educational Program includes a technology enabled package on Human Rights. It consists of PowerPoint Presentation, Video CD & Printed Material on Human Rights.
- Human Rights: Human Rights in the context of present study are all the human rights contained in the 30 articles of the Universal Declaration of Human Rights by the general assembly of the UN on December 10, 1948.

1.19 DELIMITATION OF THE STUDY

- The study is delimited to B.Ed. colleges and Secondary schools of Ahmedabad city.
- The study is delimited to the residents of Ahmedabad city.

1.20 DESIGN OF THE STUDY

- The study employed Experimental Research and Case-study Research.
- The study employed pre-test, post-test experimental group and control group design.

The following chapters are presented objective wise.