

Details of Module and its structure

Module Detail	
Subject Name	Education
Paper Name	Perspectives, Issues and Research in Teacher Education
Module Name/Title	Teacher Education on Human Rights
Module Id	e-PGEDN 10.15
Pre-requisites	<ul style="list-style-type: none"> • Knowledge of Declaration of human rights and Convention on Rights of Children. • Knowledge of Fundamental Rights & Directive Principles of the State Policy. • Knowledge of Constitutional Rights, Legal Rights & Professional Rights.
Objectives	After going through the module the learners will be able to <ul style="list-style-type: none"> • define the Human Rights. • explain the genesis of Human Rights declaration. • list and discern various Human Rights. • differentiate between Constitutional, Legal, Fundamental and Human Rights. • explain the Human Rights.
Keywords	Human rights, Constitutional rights, Legal rights, Fundamental rights, CRC, UDHR, NHRC, RTE.

Development Team

Role	Name	Affiliation
Principal Investigator	Prof. P.K.Sahoo	Department of Education, University of Allahabad, U.P.
Co-Principal Investigators	Prof. Rajaram Sharma Prof. Dhananjay Yadav	CIET, NCERT Department of Education Allahabad University, UP
Paper Coordinator	Prof. Devraj Goel	CIET-NCERT, New Delhi
Content Writer/Author	Dr. Mamta Sheth Dr. Rucha Desai Prof. Chhaya Goel	The M.S. University of Baroda Vadodara, Gujarat
Content Reviewer	Dr. Aerum Khan Prof. Devraj Goel	CIET-NCERT, New Delhi CIET-NCERT, New Delhi
Language Editor	Dr. Aerum Khan	CIET-NCERT, New Delhi

1. Introduction

Each individual creature on this beautiful planet earth 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 colors, whereby, handful of people are in power at the cost of masses. The world has witnessed the World War I and II, whereas, signs of World War III are threatening. The shock and horror experienced by people around the world after World War II caused a significant change in the 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 decades 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 violation of human rights.

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.

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 lack knowledge of these rights. The vested few exploit 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 sensitize people about these rights through education. Education has become the main instrument of people to know their rights and methods to safeguard them and in case of violation to demand and get justice.

Hence, education is the key to the achievement of these Human Rights; enlightened citizenship is the need of today to enjoy decent life.

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:

a. 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 action 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 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.

b. Magna Carta (1215)

The Magna Carta 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.

c. 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:

- No taxes may be levied without consent of Parliament,
- No subject may be imprisoned without cause shown,
- No soldiers may be quartered upon the citizenry, and
- Martial law may not be used in time of peace.

d. The Bill of Rights (1689)

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

e. The American Declaration of Independence (July 4, 1776)

It 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.”

f. The French Revolution (1789)

It proclaimed the slogans of ‘Liberty, Equality and Fraternity.’

g. The League of Nations

It was 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).

h. The Second World War (1939-45)

The war 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), Heman 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.

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. The Declaration was one of the first major achievements of the United Nations and it 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.

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' contain 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 21 A).

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	Article 23
Article 6,7 Equality before law	Article 14
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

5. UN Convention on the Rights of Children

The **United Nations Convention on the Rights of the Child (CRC)** is the first legally binding international instrument to incorporate the full range of human rights — civil, cultural, economic, political and social rights. On November 20th, 1989, world leaders decided that children needed a special convention just for them because people under 18 years old often need special care and protection that adults do not. All UN members except the United States and Somalia have ratified CRC. U.S. Senator Barbara Boxer (California) is urging United States ratification.

- Children have the **right to live**. Governments should ensure that children survive and develop healthily.

- All children have the **right to a legally registered name**, officially recognized by the government. Children have the right to a **nationality** (to belong to a country). Children also have the right to know and, as far as possible, **to be cared for by their parents**.
- Children have the **right to an identity**– an official record of who they are. Governments should respect children’s right to a name, a nationality and family ties.
- Children have the **right to live with their parent(s)**, unless it is bad for them. Children whose parents do not live together have the right to stay in contact with both parents, unless this might hurt the child.
- Families whose members live in different countries should be allowed to move between those countries so that parents and children can stay in contact, or get back together as a family.
- Governments should take steps to stop children being taken out of their own country illegally. This article is particularly concerned with **parental abductions**. The Convention’s Optional Protocol on the **sale of children**, child prostitution and child pornography has a provision that concerns abduction for financial gain.
- When adults are **making decisions that affect children**, children have the right to say what they think should happen and have their opinions taken into account.
- Children have the **right to get and share information**, as long as the information is not damaging to them or others. In exercising the right to freedom of expression, children have the responsibility to also respect the rights, freedoms and reputations of others. The freedom of expression includes the right to share information in any way they choose, including by talking, drawing or writing.
- Children have the **right to think and believe what they want and to practice their religion**, as long as they are not stopping other people from enjoying their rights. Parents should help guide their children in these matters. The Convention respects the rights and duties of parents in providing religious and moral guidance to their children. Religious groups around the world have expressed support for the Convention, which indicates that it in no way prevents parents from bringing their children up within a religious tradition. At the same time, the Convention recognizes that as children mature and are able to form their own views, some may question certain religious practices or cultural traditions. The Convention supports children’s right to examine their beliefs, but it also states that their right to express their beliefs implies respect for the rights and freedoms of others.

- Children have the **right to meet together and to join groups and organizations**, as long as it does not stop other people from enjoying their rights. In exercising their rights, children have the responsibility to respect the rights, freedoms and reputations of others.
- Children have a **right to privacy**. The law should protect them from attacks against their way of life, their good name, their families and their homes.
- Children have the **right to get information that is important to their health** and well-being. Governments should encourage mass media – radio, television, newspapers and Internet content sources – to provide information that children can understand and to not promote materials that could harm children. Mass media should particularly be encouraged to supply information in languages that minority and indigenous children can understand. Children should also have access to children’s books.
- Both **parents share responsibility** for bringing up their children, and should always consider what is best for each child. Governments must respect the responsibility of parents for providing appropriate guidance to their children – the Convention does not take responsibility for children away from their parents and give more authority to governments. It places a responsibility on governments to provide support services to parents, especially if both parents work outside the home.
- Children have the **right to be protected from being hurt and mistreated**, physically or mentally. Governments should ensure that children are properly cared for and protect them from violence, abuse and neglect by their parents, or anyone else who looks after them. In terms of discipline, the Convention does not specify what forms of punishment parents should use. However any form of discipline involving violence is unacceptable. There are ways to discipline children that are effective in helping children learn about family and social expectations for their behavior– ones that are non-violent, are appropriate to the child’s level of development and take the best interests of the child into consideration. In most countries, laws already define what sorts of punishments are considered excessive or abusive. It is up to each government to review these laws in light of the Convention.
- Children who cannot be looked after by their own family have a right to special care and must be looked after properly, by people who respect their ethnic group, religion, culture and language.
- Children have the **right to care and protection if they are adopted** or in foster care. The first concern must be what is best for them. The same rules should apply whether they are

adopted in the country where they were born, or if they are taken to live in another country.

- Children have the right to special protection and help if they are **refugees** (if they have been forced to leave their home and live in another country), as well as all the rights in this Convention.
- Children who have any kind of **disability** have the right to special care and support, as well as all the rights in the Convention, so that they can live full and independent lives.
- Children have the **right to good quality health care** – the best health care possible – to safe drinking water, nutritious food, a clean and safe environment, and information to help them stay healthy. Rich countries should help poorer countries achieve this.
- Children who are looked after by their local authorities, rather than their parents, have the right to have these living arrangements looked at regularly to see if they are the most appropriate. Their care and treatment should always be based on “the best interests of the child”.
- Children – either through their guardians or directly – have the right to help from the government if they are poor or in need.
- Children have the **right to a standard of living** that is good enough to meet their physical and mental needs. Governments should help families and guardians who cannot afford to provide this, particularly with regard to food, clothing and housing.
- All children have **the right to a primary education**, which should be free. Wealthy countries should help poorer countries achieve this right. Discipline in schools should respect children’s dignity. For children to benefit from education, schools must be run in an orderly way – without the use of violence. Any form of school discipline should take into account the child’s human dignity. Therefore, governments must ensure that school administrators review their discipline policies and eliminate any discipline practices involving physical or mental violence, abuse or neglect. The Convention places a high value on education. Young people should be encouraged to reach the highest level of education of which they are capable.
- **Children’s education** should develop each child’s personality, talents and abilities to the fullest. It should encourage children to respect others, human rights and their own and other cultures. It should also help them learn to live peacefully, protect the environment and respect other people. Children have a particular responsibility to respect the rights

their parents, and education should aim to develop respect for the values and culture of their parents. The Convention does not address such issues as school uniforms, dress codes, the singing of the national anthem or prayer in schools. It is up to governments and school officials in each country to determine whether, in the context of their society and existing laws, such matters infringe upon other rights protected by the Convention.

- **Minority or indigenous children** have the right to learn about and practice their own culture, language and religion. The right to practice one's own culture, language and religion applies to everyone; the Convention here highlights this right in instances where the practices are not shared by the majority of people in the country.
- Children have the **right to relax and play**, and to join in a wide range of cultural, artistic and other recreational activities.
- The government should **protect children from work that is dangerous** or might harm their health or their education. While the Convention protects children from harmful and exploitative work, there is nothing in it that prohibits parents from expecting their children to help out at home in ways that are safe and appropriate to their age. If children help out in a family farm or business, the tasks they do be safe and suited to their level of development and comply with national labour laws. Children's work should not jeopardize any of their other rights, including the right to education, or the right to relaxation and play.
- Governments should use all means possible to **protect children from the use of harmful drugs** and from being used in the drug trade.
- Governments should **protect children from all forms of sexual exploitation and abuse**. This provision in the Convention is augmented by the Optional Protocol on the sale of children, child prostitution and child pornography.
- The government should take all measures possible to **make sure that children are not abducted, sold or trafficked**. This provision in the Convention is augmented by the Optional Protocol on the sale of children, child prostitution and child pornography.
- Children should be protected from any activity that takes advantage of them or could harm their welfare and development.
- **No one is allowed to punish children in a cruel or harmful way**. Children who break the law should not be treated cruelly. They should not be put in prison with adults, should

be able to keep in contact with their families, and should not be sentenced to death or life imprisonment without possibility of release.

- Governments must do everything they can to **protect and care for children affected by war**. Children under 15 should not be forced or recruited to take part in a war or join the armed forces. The Convention's Optional Protocol on the involvement of children in armed conflict further develops this right, raising the age for direct participation in armed conflict to 18 and establishing a ban on compulsory recruitment for children under 18.
- **Children who have been neglected, abused or exploited** should receive special help to physically and psychologically recover and reintegrate into society. Particular attention should be paid to restoring the health, self-respect and dignity of the child.
- Children who are accused of breaking the law have the **right to legal help and fair treatment** in a justice system that respects their rights. Governments are required to set a minimum age below which children cannot be held criminally responsible and to provide minimum guarantees for the fairness and quick resolution of judicial or alternative proceedings.
- If the laws of a country provide better protection of children's rights than the articles in this Convention, those laws should apply.
- Governments should make the Convention known to adults and children. Adults should **help children learn about their rights**, too.

In addition, there are two optional protocols that are part of this convention. To help stem the growing abuse and exploitation of children worldwide, the United Nations General Assembly in 2000 adopted two Optional Protocols to the Convention to increase the protection of children from involvement in armed conflicts and from sexual exploitation.

The Optional Protocol on the involvement of children in armed conflict **establishes 18 as the minimum age for compulsory recruitment** and requires States to do everything they can to prevent individuals under the age of 18 from taking a direct part in hostilities.

The Optional Protocol on the **sale of children, child prostitution and child pornography** draws special attention to the criminalization of these serious violations of children's rights and

emphasizes the importance of fostering increased public awareness and international cooperation in efforts to combat them.

6. UN Convention on the Rights of Children – INDIA (UNCRC- INDIA)

India ratified UNCRC on 11 December 1992, agreeing in principles all articles except with certain reservations on issues relating to child labour. In India there is law that children under the age of 18 should not work, but there is no outright ban on child labour, and the practice is generally permitted in most industries except those deemed "hazardous". Although a law in October 2006 banned child labour in hotels, restaurants, and as domestic servants, there continues to be high demand for children as hired help in the home. The recent estimate as to the number of child labourers in the country range from the government's conservative estimate of 4 million children less than 14 years of age to the much higher estimates of children's rights activists, which hover around 60 million. Little is being done to address the problem since the economy is booming and the nuclear family is spreading, thereby increasing demand for child labourers. In India many children are still suffering from non-nutritious food; many parents are still leaving their children on riverside, in trains etc. Under the auspices of the UNICEF financed Odisha initiative the Government of India is specifying the outline of a means of change and improvement in child care, and many trusts such as child Line, Plan India and save the children too are taking efforts to eradicate child labour from India. A few of the organisations who work with children's rights in India are Plan India, CRY (Child Rights and You), Save the Children, Bal Vikas Dhara- New Delhi, Bachpan Bachao Andolan and CHORD-Hyderabad.

Articles of Human Rights Vis-a-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.

7. 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:

- 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;
- Intervene in any proceeding involving any allegation of violation of human rights pending before a court with the approval of such court;
- 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;
- Review the factors, including acts of terrorism, that inhibit the enjoyment of human rights and recommend appropriate remedial measures;
- Study treaties and other international instruments on human rights and make recommendations for their effective implementation;
- Undertake and promote research in the field of human rights;
- 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;
- Encourage the efforts of non-governmental organizations and institutions working in the field of human rights;
- Such other functions as it may consider necessary for the promotion of human rights.

8. 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 hominus 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 cannot 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.

9. Classification of Human Rights

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

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

Also one can classify these rights as:

a. 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.

b. 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.

c. 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.

10. Scenario of Violations of Human Rights

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 even after many decades, 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 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 setback 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.

11. Some cases of violation of Human Rights

- a. 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.
- b. 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.
- c. 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).
- d. 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).

- e. 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).

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.

12. Meaning of Human Rights Education

Education 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 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-

- a. Human Rights education is a lifelong process addressing not only school children in formal educational systems;
- b. It is a comprehensive process, which involves all members of the society; and
- c. 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.”

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 lifelong 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.

13. 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.

14. 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, can violations of Human Rights 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. Every day 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 cannot 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.

15. Teacher Education on Human Rights

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 conceptualized with their regular subjects like languages, science, mathematics, 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 thereof.

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. 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. The present scenario made it imperative to intervene in this area. There is a need to educate teachers on Human Rights through technology enabled programs. 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 developing 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. Sheth, M. (2007) through her M. Ed. dissertation found that the student-teachers have little knowledge of their rights. There is a strong need to make the teachers aware of their rights. She designed, developed and implemented an Educational Program on Human Rights for Teachers in her doctoral study.

The educational programme on Human Rights was found effective. In other words the developed programme on Human Rights was found to be significant in enhancing understanding of Human Rights of both the in-service and pre-service teachers. It developed favourable attitude of both in-service and pre-service teachers. Both the in-service and pre-service teachers have been found to have favourable reaction towards the educational programme on Human Rights.