



A Study on the Educational Relevance of Human Rights in Indian Context

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Abstract: *Since the beginning of human civilization, education has played an important role in awakening, teaching, and equipping people to perform a variety of jobs in society. Thus, education is widely recognized as an indication of human growth and as a means of enabling individuals to better their quality of life, resulting in desired transformations in social, cultural, and economic policies and practices. Human dignity is at the heart of human rights education, and it must be recognized, fulfilled, and universalized. Human rights are best suited to the study of good peace because they provide the environment and procedure for social cohesiveness and peaceful conflict resolution. Furthermore, The Vienna Declaration (2001) declares that states should work to eliminate illiteracy and direct education toward the complete development of the human personality, as well as the enhancement of respect for human rights and fundamental freedoms. The World Conference on Human Rights urges all states and institutions to incorporate human rights, humanitarian law, democracy, and the rule of law into all learning institutions' curricula, both formal and informal. Human Rights Education is an essential component of the right to an education and is increasingly recognized as a human right in and of itself. Knowledge of one's own and others' rights and freedoms is regarded as a crucial instrument in ensuring the respect of all rights for all people, as stated in the Indian Constitution. The cornerstone of human rights education is that it should not only produce qualified professional workers, but also instil ideals of peace and tolerance for a higher purpose.*

Keywords: *Human Right, culture, Human Dignity, Environment, Fundamental freedom.*

Introduction:

Human rights education focuses on a human being's personality development in terms of not only literacy, but also a world in which all people can live in dignity with one another, free of humiliation, exploitation, and prejudice. In reality, it is acknowledged that the measure of human development has failed to represent its distributional features. They are averages that mask significant inequalities in the general population, particularly among marginalized groups such as gender, ethnicity, religion, caste, and disability, which occur as a result of inequality, exclusion, and discrimination. As a result, the notion is that individuals should participate in decisions that determine their life in a creative and productive way of peacebuilding and harmonizing the affairs of multicultural society without violence.

Human rights education has evolved into a global movement, a diverse and ever-changing discipline that responds to changes in global society and, to some extent, to advances in research and development. Human rights education, as practiced in elementary and secondary schools and presented in university programs that

prepare classroom teachers, is also known as conflict resolution, multicultural education, development education, world order studies, and, more recently, environmental education, alternative dispute resolution, and restorative justice education. Each of these techniques addresses a specific collection of issues that have been identified as the root causes of social injustice, conflict, and war. Each might also be characterized as “preventive education” as it attempts to prevent the occurrence of the issues that motivate it. More importantly, each is envisaged as education for seeking peace by protecting the human rights of stakeholders involved in disputes, recognizing that it is intended to be a method to the accomplishment of a set of social values. Although each relates to building and structuring peace in terms of social cohesion and avoiding the form of violence to which it responds, peace researchers and activists, as well as human rights scholars and advocates, can agree that all forms of violence are an assault on human dignity.

Review of related literature:

Based on its philosophical-historical approach, the ideals and Awareness Model focuses on teaching “basic knowledge of human rights issues and fostering their integration into public values”. This paradigm is usually thought of when it comes to human rights, with the general population as the beneficiary audience and topics ranging from global human rights to more culturally relevant issues. This paradigm incorporates environmental awareness, health and hygiene, and consumer rights into everyday market interactions.

The Accountability Model is related with a legal and political approach to human rights in which learners who are model beneficiaries are already involved through professional roles. The approach is implemented through training and networking, and themes covered include court cases, codes of ethics, and how to deal with the media, as well as components such as transparency, accountability, justice, and the right to knowledge.

This type of human rights education emphasized the psychological and sociological dimensions of human rights. This strategy is most effective for themes that involve disadvantaged populations and those who have personal experiences with the topic, such as children, women, minorities, and dalit rights. The model seeks to empower individuals, such

as survivors of abuse and trauma. The concept aims to recognize human rights violations while also focusing on prevention and conflict resolution.

Objectives of the study:

Our Indian society has accepted a very utilitarian educational style. For the majority of Indians, the goal of schooling is to secure a good job with a high salary. As a result, parents place unwarranted pressure on their children and teachers to perform admirably on exams. Schools have likewise fallen to this one-dimensional perspective, promoting the number of rank holders and professional college placements. In this process, education has lost its soul in terms of quality and ability to maximize each individual child’s potential, create self-esteem, and develop capacities to function fully as citizens and, more importantly, as good humans.

School education policy was in the news. This is not the first time we have debated the topic, appropriately, with the goal of educating children in the most effective way possible while without burdening their youth. However, we always ended up increasing the number of books and the weight of the bags. Still, according to some, there are no clues why even some of the so-called highly educated people of these days are unable to match up the language and mathematical skills of a metric pass of the post-Independence era, or for that matter, why a child of a vegetable vendor, sitting next to his father at the shop, is sharp in mathematical calculations and has a better intelligent quotient.

The emphasis should be on the learning process and its practical application, rather than the outcome in terms of marks or grades, both of which are ultimately based on marks. The efforts should be directed on creating an environment of real-life scenarios and role plays that will directly or indirectly demand children

to refer to and grasp a variety of topic areas. There are also additional key human rights problems to consider (NHRC 2015).

Needs of Human Rights: However, only in the mid-1980s did India make some ineffective efforts to promote human rights education. In 1980, the University Grants Commission (UGC) established a Human Rights Education Committee chaired by Mr. Justice S.M. Sikri, then a Supreme Court of India judge. In 1985, the Sikri Committee issued a thorough report titled ‘Blueprint for Promotion of Human Rights in India at All Levels’. The report proposed a framework for teaching human rights in schools, colleges, and universities, as well as adult and continuing education centres. The Sikri Committee Report was delivered to NCERT and several universities to begin further action in the subject. However, the UGC and NCERT The universities took no effective follow-up action until the late 1980s. In 1985, the Human Rights Centre of Jawaharlal Nehru University, New Delhi, hosted a national symposium with cooperation from UNESCO and the UGC to implement human rights teaching in all universities. The Symposium issued a series of suggestions for teaching human rights from primary to college/university, including professional levels. Subsequently, its recommendations were published and extensively distributed to all universities and educational institutions. It convinced the University Grants Commission to implement human rights education at the university level. As a result, human rights education is presently being provided in over 35 universities and colleges around the country, as well as in the National Law Schools.

The Protection of Human Rights Act, 1993:

The National Human Rights Commission, in partnership with the NCERT, published a Source Book on Human Rights in 1996. The source book is intended to promote Human Rights Education in the country at the school level, as well as Dossiers on Human Rights Education for Beginners (2005) for college and university levels. Furthermore, the NHRC has recommended a module on human rights education for teaching professionals at the primary, secondary, and higher secondary levels (2007), as well as a national curriculum framework for university students on human rights education.

Discussion: At the village level, Anganwadi workers, community health workers (ASHA), and social workers might raise residents’ understanding of their health and education rights. It may involve women’s rights, reproductive health, and child malnutrition rights. Taluka (Block) and District Legal Service Authorities can play an important role in raising legal awareness and resolving local problems through the use of ADR. The human rights education that perceives itself as dedicated exclusively to “Transforming Conflicts” has been primarily problem-centered, focused on conflict reduction, avoidance, and elimination. As a result, it has been devoted more to research aimed at removing the sources of conflict, recognizing the repercussions, and implementing corrective or preventive actions to develop a peace process with the participation of diverse stakeholders. As a result, individuals in the society or community require human rights and responsibilities. People must be informed about their rights and responsibilities, as well as the law and practice of social action, which have all contributed to conflict reduction and an agreeable peace process.

Local civil society organizations, particularly non-governmental organizations (NGOs) and journalists, should assume responsibility for fostering a human rights culture within society. Non-governmental groups and local media should focus on the youth community and train them as citizen journalists and human rights volunteers. Individuals must take a positive part in the issues of human rights fact-finding, documentation, and media advocacy. Individuals, adolescents, the media, and volunteer groups are all responsible for public education and awareness, which is an integral aspect of human rights. Eventually, in the era of information, social media may make a difference through diverse use of computers, the Internet, mobile phones, etc.

Conclusion: An Integrated Model, which combines formal and non-formal methods of raising awareness and disseminating public education with an institutional framework, is projected to result in major change in the field of human rights education. While this paradigm involves actors and institutions, it aims to unlock

the potential and creativity of individuals, groups of people, and communities in order to solve human rights breaches through action.

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