ACHIEVEMENTS AND CHALLENGES
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Introduction

Education is an important device for the promotion of and respect for human rights. The widest possible dissemination and knowledge of human rights standard embodied in universal and the regional devices make every person aware of his or her rights as well as rights of others. Human rights may be safeguarded only when these are observed and known.

Many experts expressed that the human rights laws owe their origin in the adoption of the Universal Declaration of Human Rights in 1948. They also think that this is the beginning of Human rights education. During half a century, which elapsed since its adoption, provisions concerning human rights education have been embodied in numerous international Human Rights instruments.

The scope and objectives of the Universal Declaration of Human Rights have been much broadened. As formulated by plans of action for the development of education for human rights adopted in the 1990s, the ultimate goal of education is the creation of a culture of human rights based on adherence to the ideals of human rights, creation of behavioural patterns and skills, involvement in their implementation and respect. Education for human rights, which includes respect for others, recognition of plurality, tolerance, non-discrimination and non-violence leads to the elimination of sources of conflict and strengthens peace. The importance attached to education for human rights and the attention paid to it by the international community in recent years is symbolized by the proclamation of the United Nations Decade for Human Rights Education (1995-2004).

Human rights education is promoted and developed by the United Nations specialized agencies, regional organizations, international governmental and the non-governmental organizations and by various social
actors. However, the ultimate success of human rights education depends on the involvement of States.

A number of United Nations, United Nations Educational, Scientific and Cultural Organization (UNESCO) and regional instruments, formulate general objectives and goals of education. The Universal Declaration of Human Rights\(^1\) was the first among these instruments. In Article 26(2), it provides:

Education shall be directed to the full development of human rights personality and of strengthening to respect for Human Rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

Adopted by the General Assembly in 1959, the Declaration on Rights of the Child\(^2\), in principle 7, stipulates that education should promote the general culture of the child and enable him to develop his individual judgment and his sense of moral and social responsibility. Principle 10 unequivocally demands: ‘The child shall be . . . brought up in a spirit of understanding, tolerance, friendship among peoples, peace and universal brotherhood . . . .

The formulation that the child ‘shall be brought up’ means that the declaration addresses this request not only to education understood in a formal sense, but also in a very wide perspective and in informal sense to all social actors which influence or create the system of values and behavioral patterns of the child, family, religion, mass media and youth organizations.

In 1960 an important step was taken when the UNESCO Convention against Discrimination in Education provided for the formulation of the Universal Declaration of Human Rights concerning objective of education. The States which were parties to it not only agreed with this objective but undertook obligations to take all necessary measures to ensure its application. Moreover, in Article 7, they agreed that they will in their periodic report submit to the General Conference of UNESCO on dates in a manner to

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\(^1\) Adopted and proclaimed by General Assembly Resolution 217 A (III) of 10 December 1948
\(^2\) Proclaimed by General Assemble Resolution 1386 (XIV) of 20 December 1959
be determined by it, give information on the legislative and administrative provisions which they have.\(^3\)

The United Nations General Assembly adopted in 1965 the *Declaration of The Promoting Among Youth of the Ideal of Peace, Mutual Respect and Understanding Between People*.\(^4\) It called upon government, non-governmental organizations and youth organizations to recognize its principles and to ensure their observance by appropriate means. The postulate that ‘young people shall be brought up in the spirit of peace, justice, freedom, mutual respect and understanding in order to promote equal rights for all human beings and all nations, economic and social progress, disarmament and the maintenance of international peace and security’ has to be fulfilled by ‘all means of education’, including guidance given by parents or family.

A significant agreement regarding goals of education was reached by the United Nations in 1966 when the General Assembly adopted the *International Covenant on Economic, Social and Cultural Rights*. In its Article 13, it stipulates that

\[\ldots\text{[A]gree that education shall be directed to the full development of the human personality and sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms. They further agree that education shall enable all persons to participate effectively in a free society, promote understanding, tolerance and friendship among all nations and all racial, ethnic or religious groups and further the activities of the United Nations for the maintenance of peace.}\]

It speaks about human dignity, formulates democratic requirements that education ‘shall enable all persons to participate effectively in a free society’ and refers to racial, religious as well as ethnic groups among which understanding, tolerance and friendship shall be promoted. The importance of

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\(^3\) The Recommendation concerning the status of teacher, adopted by UNESCO on 5 October 1966, State among its guiding principles: (3) education from the earliest years should be directed to the all round development of the human personality . . . as well as to the inculcation of deep respect for human rights and fundamental freedoms; within the framework of these values the utmost importance should be attached to the contribution to be made by education to peace and to understanding, tolerance and friendship among nations and among racial or religious groups;

\(^4\) Proclaimed by General Assembly Resolution 2037 (XX) December 1965
this addition can be felt today when ethnic conflicts and violence play such a negative role.

The Committee on Economic, Social and Cultural Rights carries out functions relating to the implementation of the Covenant. It examines reports submitted to it by the State Parties. The debate on the report takes place in an open or public section of the Committee and in the presence of representatives of the state concerned.5

The Convention on the Rights of the Child (1989)6 further developed the goals of education. In the Article –29, State Parties agreed that the education of the child shall be directed to:

(a) The development of the child’s personality, talents and mental and physical abilities to their fullest potential;

(b) The development of respects of the human rights and fundamental freedoms and for the principles enshrined in the Charter of the United Nations;

(c) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace, tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin.

The general request to educate for human rights is formulated by a number of regional instruments. For example, the African Charter of Human and Peoples Rights; (1981)7, in the Article-25, speaks about the duty of the State Parties to the Charter . . . . . to promote and ensure through teaching, education and publication, the respect of the rights and rights and freedoms contained in the Charter.8 The European Parliament in the resolution of freedom of education in the European Community, adopted on 14th March 1984, called for the recognition of the principle that . . . . the purpose of

5 Reference may also be made to M. Nowak, the Rights to Education’, in A. Eide et. Al. (des), Economic, Social and Cultural rights: A textbook (Dordreht: Martinus Nijhoff Publishers, 1995), pp. 189-211
6 28 ILM 1456
7 29 ILM 59
education and the teaching is to enable the individual to develop fully and to respect for human rights and fundamental freedom.\(^9\)

The *United Nations Declaration of the Elimination of All Forms of Racial Discrimination* (1963)\(^{10}\) stresses in Article 8 that: 'all effective steps shall be taken immediately in the fields of teaching, education and information, with a view to eliminating racial discrimination and prejudice and promoting understanding, tolerance and friendship among nations and racial groups'.

Education is also seen as an important instrument in the elimination of discrimination against women. Mention may be made about the *Declaration on the Elimination of Discrimination against Women 1967* which provides that appropriate measures have to be taken to educate public opinion and to direct national aspirations towards the eradication of prejudices which are based on the idea of inferiority of women.

*The Convention on Elimination of all Forms of Discrimination against Women 1979* in its Article 10 makes it obligatory on the part of the State Parties to ensure to women equal rights with men in the field of education. They also agreed to eliminate any stereotype concept of the roles of men and women by the adaptation of teaching methods.

A similar provision is contained in the *International Labour Organisation Convention concerning Indigenous and Tribal Peoples in Independent Countries 1989*,\(^{11}\) which demands that educational measures shall be taken among all sections of the national community with the object of eliminating prejudices that they may harbour in respect of these peoples. To this end, efforts need to be made to ensure that history textbooks and other educational materials provide a fair, accurate and informative portrayal of the societies and cultures of these peoples.

Apart from the obligation to educate the general public on human rights, some international instruments impose on States an obligation to

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\(^9\) OJ 1984, C104, p, 69

\(^{10}\) Proclaimed by General Assembly Resolution 1904 (XVIII) of 20 November 1963

undertake special steps to develop specific programmes, training or information aimed at and addressed to specific professional or vulnerable groups. Thus the Geneva Convention for the Protection of Victims of War 1949, apart from the obligation to publish and disseminate the Conventions so that their principles may become known to the entire population, impose on States a far reaching obligation to undertake necessary educational measures to make them known especially to the armed forces.

The Declaration on the Rights of Disabled Persons 1975 provides that the disabled persons, their families and communities shall be fully informed, by all appropriate measures, of the rights contained in the Declaration. Further, in the Basic Principles on the Use of Force and Firearms by Law Enforcement Officials 1990, there is a requirement that the principles should be brought to the attention of law enforcement officials as well as other persons, such as judges, prosecutors, lawyers, members of the executive, legislatures and the public.

The involvement of UNESCO in education for human rights was first linked with the development of teaching about the Universal Declaration of Human Rights. The day after the adoption of the Declaration on 10 December 1948, the UNESCO General Conference voted in a resolution proclaiming the importance of the Universal Declaration for all UNESCO activities, in particular for those dealing with education and international understanding.

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12 Convention (I) for the Amelioration of the condition of the wounded and sick in Armed Forces in the field, 75 UNITS 31, Convention (II) for the Amelioration of the condition of wounded sick and Shipwrecked Member of Armed Forces at Sea, 75 UNITS 85, Convention (III) relative to the Treatment of Prisoners of War, 75 UNITS 135.


14 Proclaimed by General Assembly Resolution 3447 (XXX) of 9 December 1975

In 1950, the Economic and Social Council invited UNESCO to encourage and facilitate teaching about the Universal Declaration in schools and adult education programmes and through the media; press, radio, and films. The International conference on Human Rights, which met in Teheran in 1968, called upon UNESCO to develop its programmes aimed at making children aware of respect for the dignity and rights of man and ensuring that the principles of Universal Declaration prevail at all levels of education, particularly in institutions of higher learning, where the future cadres are trained.\footnote{Final Act of the International Conference on Human Rights Teheran, 22 April to 13 May 1968 UN, Doc, A/CONF. 25C/30}

The United Nations Commission on Human Rights in 1971, urged UNESCO to examine the desirability of envisaging the systematic study and the development of an independent and scientific discipline of human rights, taking into account the principal legal systems of the world with a view to facilitating the understanding, comprehension, study and teaching of human rights at university level and, subsequently, at other educational levels. In 1973 the commission encouraged UNESCO to develop education for human rights for all and at all levels. Responding to these requests UNESCO adopted a special recommendation dealing with this subject. The recommendation called upon Member State to take steps to ensure that the principles of the Universal Declaration of Human Rights and the International Convention of the Elimination of All forms of Racial Discrimination become an integral part of the developing personality of each child, adolescent, young person or adult, by applying these principles in the daily conduct of education of each level and in all its forms. Member State should encourage a wider exchange of textbooks, especially those concerning history and geography, and should take measures for the reciprocal study and revision of textbook, and other educational materials in order to ensure that they are accurate, balanced, up-to-date, without prejudice, and enhance mutual knowledge and understanding between different peoples.

The Intergovernmental Conference on Education for International Understanding, Cooperation and Peace and Education Relating to Human
Rights and Fundamental Freedoms, held in Paris in 1983, recommended extending the scope of the recommendation to the whole of the education system, including non-formal and higher education. In accordance with the decision taken by the General Conference during its 23rd session in 1985, the permanent system of reporting on steps taken by Member State to apply the 1974 recommendation was adopted. It is based on the following elements:

- submission by Member States, every six years, of national reports on progress made in implementing the 1974 recommendation;
- examination of these reports by a consultative committee of experts, and preparation, on the basis of the recommendations of this committee, of a synthesis of the reports;
- examination of these reports on their synthesis by the Executive Board and their submission to the General Conference;
- publication, every six years, of the world report on progress made in the implementation of the recommendation.

The first of national reports covering both the achievement and problems identified by Member State in promoting education for international understanding, cooperation and peace, and education for human rights and fundamental freedoms, was submitted to the General Conference at is 25th session in 1989.17

In 1995 during its 28th session the General Conference decided that the permanent system of reporting should cover the implementation of the Declaration and integrate Framework of Action on Education for Peace, Human Rights and Democracy, as well as the World Plan of Action on Education for Human Rights and Democracy (Montreal, 1993) and the Vienna Declaration and Programme of Action for the United Nations Decade for Human Right Education (1995-2004).

Mass Media

The role of Mass Media (Radio, Television and Newspapers) in the process of education cannot be ignored. This idea led to the adoption in the 1978 by the General Conference of UNESCO of the Declaration of Fundamental Principles Concerning the Contribution of the Mass Media to

17 UNESCO Doc. 25C/30
Strengthening Peace and International Understanding, to the Promotion of Human Right and to Countering Racialism, Apartheid and Incitement to War.

In Article I, the Declaration states that 'the Strengthening of peace, and international understanding, the promotion of human rights and the countering of racialism, apartheid and incitement to war demand a free flow and a wider and better balanced dissemination of information.' As formulated in Article-III:

The mass media, by disseminating information on the aims, aspirations, cultures and needs of all peoples, contribute to ignorance and misunderstanding between peoples, to make nationals of a country sensitive to the needs and desires of others, to ensure the respect of the rights and dignity of all nations, all peoples and all individuals . . .

Article IV declares that:

The mass media have an essential part to play in the education of young people in the spirit of peace, justice, freedom, mutual respect and understanding, in order to promote human rights, equality of rights as between all human being and all nations, and economic and social progress. Equally, they have an important role to play in making known the views and aspiration of the younger generation.

The Declaration does not call for state control of the media and does not speak about governmental responsibilities. It stresses that it is indispensable, with due respect for constitutional provisions and for the applicable international instruments, to create and maintain throughout the world the conditions which make it possible for the organizations and persons professionally involved in the dissemination of information to achieve the objectives of the declaration. Therefore, it should be seen rather as an aid in the application of a code of ethics by professional organizations, educators, journalists and other agent of the mass media and those who assist them in performing their functions.

The International Congress organised by UNESCO in Vienna in 1978 was the first of the series of Congress devoted to human rights education.\(^\text{18}\) For the first time, human rights educators, activists had been attracted to the development of human rights teaching.

In its final document, the Vienna Congress stressed that human rights education and teaching should be based on the principles, which underline the Charter of the United Nations, the Universal Declaration of Human Rights, the International Covenants on Human Rights and other international human rights instruments. Emphasis was laid on the indivisibility of all human rights. It was suggested that human rights education and teaching must aim at fostering an attitude of tolerance, respect and solidarity, providing knowledge about human rights and developing the individual's awareness of the ways and means by which human rights can be translated into a social and political reality.

The Congress recommended

The preparation of a six-years plan for human rights education;

Conducting a preliminary study on the question of the desirability of preparing a UNESCO convention of human rights teaching and education;

and

Setting up a voluntary fund for the development of knowledge of human rights through education and information.

A draft plan for the development of human rights teaching during the period from 1981 to 1987, foreseen by the congress, was prepared by a UNESCO expert meeting in 1979. It embraced a number of measures relating to teaching aids, curricula, programmes, as well as structures addressed to UNESCO, Member States and international organizations. The UNESCO Executive Board also created a Voluntary fund for the development of knowledge of human rights.

A new step in developing of human rights education was made when UNESCO in Malta organized the International Congress on Human Rights Teaching, Information and Documentation in 1987.

Among the topics broadly discussed during the Congress included audiovisual materials on human rights education, as well as the need for wide exchanges of experiences, methods and teachings techniques, teacher training and protection of teachers, research on human rights education, international cooperation and the role of non-governmental organizations as well as human rights information and documentation were emphasized.
The congress adopted a series of recommendations noting the progress that had been made in the field of human rights education since the Vienna congress. UNESCO underlined that a complete system of human rights teaching and education available to all citizens and all population groups and covering all levels of education, with the broad participation of various public organizations and media, should be established by member states. The Congress recommended that the Director-General of UNESCO must cooperate with Member States in the development of programmes of human rights teaching and education, and encourage the inclusion of human rights teaching at all levels of formal education as well as assist the Members States in developing new educational methods and materials with a view towards strengthening human rights education.

The report of the Director-General on the implementation of the Malta recommendations was presented and debated during 25th (1989) and 26th (1991) sessions of the general conference.

Looking to the World Plan of Action on Human Rights and Democracy 1993 it appears that the aim of the International Congress on Education for Human Rights and Democracy, arranged in Montreal in 1993, was to contribute to the elaboration of future actions to be taken by UNESCO for the promotion of human rights in political, economic and cultural circumstances that have recently emerged and that calls for fresh consideration and debate. Within this framework the objective of the Montreal congress was to:

- highlight the achievements and identify obstacles in the field of human rights education;
- introduce education for democracy as a complementary aspect; and
- encourage the elaboration of tools and ideas, in particular educational methods, pedagogical approaches and didactic materials, so as to give new impetus to education for human rights and democracy.

The major outcome of the World Plan of Action on Education for Human Rights and Democracy is that it recommended for serious efforts to be made to meet the challenges in the way to spread of education on this line. The Congress emphasized the responsibility of the international community, the United Nations and its specialized agencies, in particular UNESCO, to initiate and support educational programmes and activities relevant to human rights.
The Montreal Plan of Action is addressed to various social actors, individuals, families, groups, non-governmental organizations, the United Nations and to the States. It emphasized that, for its success the active participation of States is essential. The commitment of State to human rights education indicates a political will to build a sustainable democratic society. The ultimate purpose of the Plan of Action is to create a culture of human rights and to develop democratic societies in which individual and groups can resolve disagreement and conflicts through non-violent methods.

The main lines of action from identification of the most appropriate large groups to the design of cost-effective and sustainable educational programmes and global commitment to increase the resource, are needed to make education for human rights and democracy effective and comprehensive throughout the world. Therefore, in order to ensure this board and comprehensive implementation of the Plan of Action, the following actions are foreseen:

- teaching human rights and democracy in curricula at all levels of the school system;
- education for human rights and democracy in a non-formal setting;
- education for human rights and democracy in specific contexts and difficult situations.

The Plan of Action emphasized that UNESCO endorses a special responsibility for ensuring the equality of publication in the area of human rights education and for the best use of distribution of information, documentation and materials.


Ministers in charge of education acknowledged their responsibilities for citizens and children and commitment to the promotion of peace, human rights and democracy in accordance with the spirit of the Charter of the United Nations, the constitution of UNESCO, the Universal Declaration of Human Rights and the Conventions on the rights of women, and in accordance with the recommendations concerning Education for International Understanding,

They expressed their determination to increase their efforts to implement the Declaration and Programme of Action of the World Conference on Human Rights (Vienna, 1993) and the World Plan of Action on Education for Human Rights and Democracy (Montreal, 1993), and make the internationally recognized instruments in the field of human rights available to all educational establishments.

On 25 June the World Conference on Human Rights adopted with a vote the Vienna Declaration and Programme of Action. The Declaration is no doubt the first United Nations instrument which gives such a prominent plan to human rights education. In its preamble it declares that the promotion and protection of human rights is a matter of priority for the international community, that all human rights derive from the dignity and worth inherent in the human person, that all states are responsible, in conformity with the Charter of the United Nations, to develop and encourage respect for human rights and fundamental freedom for all.

In paragraph 33, the World conference reaffirmed ‘that States are duty-bound, as stipulated in the Universal Declaration of Human Rights and the International Covenant on Economic, Social, and Cultural Rights and in other international human rights instruments, to ensure that education is aimed at strengthening the respect for human rights and fundamental freedom’.

The World Conference further emphasized the importance of incorporating the subject of human rights into education programmes and called upon States to do so. In the Vienna Declaration and Programme of Action entitled ‘Human rights education’ is based on the assumption that human rights education, training and public information are essential to fostering mutual understanding, tolerance and peace. On the line of this assumption the World Conference adopted integrated approach and underlined that human rights education ‘should include peace, democracy, development and social justice, as set forth in international and regional

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19 Supra note 1296 pp 176 – 177
human rights instruments. All states and institutions are also requested by it to include human rights, humanitarian law, democracy and rule of law as subjects in curricula of all learning institutions in formal and non-formal settings.

The World Conference also endorsed the World Plan of Action on Education for Human Rights and Democracy adopted by the Montreal Congress recommending that states should take into account the Montreal Plan of Action other human rights instruments in the developing of specific programmes and strategies for ensuring the widest human rights education and the dissemination. The Vienna Declaration and Programme of Action also suggested consideration of the proclamation of a United Nations decade for human rights education.

The United Nations Decade for Human Rights Education (1995 - 2014) and its Plan of Action, on 23 December 1994 the General Assembly proclaimed the ten years period beginning on 1 January 1995 the United Nations Decade for Human Rights Education. It appealed to all governments to contribute to the implementation of the Plan of Action for the Decade and requested the United Nations High Commissioner for Human Rights to coordinate its implementation.

The Plan of Action underlines that the Decade should be directed to creating the broadest possible awareness and understanding of all the norms, concepts and values enshrined in the Universal Declaration of Human Rights, the Covenant of Economic, Social, and Cultural Rights and in other relevant international human rights instruments.

As stressed by Plan of Action governments should play an active role in the implementation of the programme of the Decade through the Development of National Plans of Action for Human Rights Education, the introduction or strengthening of national human rights curricula in their formal educational systems, and the conducting of national information campaigns.

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20 Para. 80 of the Vienna Declaration and programme of Action See also Appendix 3 to this volume
21 in Para. 82 the World Conference underlined in importance of strengthen the World Public Information Campaign for Human Rights and the advisory services and Technical assistance programme of the United Nations System. For the text of Para. 82. See Appendix 3 to this volume
on human rights.\textsuperscript{22} In recognition of the fact that action at the national and local levels is crucial to the effective promotion of human rights education, the plan of Action envisages:

- designation in each state of national focal points for human rights education;
- identifying by national focal points of human rights education needs, developing national plans of action and reporting to the High Commissioner for Human Rights;
- establishments of national human rights resource and training centers.

Human rights education in recent years is seen as an important device for the creation of a culture of human rights. The World Plan of Action on Education for Human Rights and Democracy (Montreal, 1993) underlines that its ultimate purpose is to create a culture of human rights and to develop democratic societies in which individuals and groups can resolve disagreements and conflicts through non-violent methods.

The Plan of Action for the United Nations Decade for Human Rights Education contains the most comprehensive definition of human rights education. It stipulates that human rights education shall be of a universal culture of human rights through the imparting of knowledge and skills and the molding of attitudes . . . \textsuperscript{23} Five directions of human rights education are listed, namely:

a) The strengthening of respect for human rights and fundamental freedoms;
b) The full development of the human personality and sense of its dignity;
c) The promotion of understanding, tolerance, gender equality, and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups;
d) The enabling of all persons to participate effectively in a free society;
e) The furtherance of the activities of the United Nations for the maintenance of peace.\textsuperscript{24}

\textsuperscript{22} Among the Principle actors the Plan of Action enumerates: National Human Rights Institutions; National Non-governmental Organizations; associations individual, United Nation Human treaty bodies; United Nations Human Rights bodies; UNESCO and other Specialized agencies; united of the Secretariat; and other International governmental and Non-governmental organization active in the field of human rights.
\textsuperscript{23} The UN Plan of Action, Supra, note 33, Para 2
\textsuperscript{24} ibid.
The new role of education as the foundation for human rights culture was also recognized at the 44th session of the International Conference on Education, which took place in Geneva in 1994. Ministers of Education in the Declaration on Education for Peace, Human Rights and Democracy adopted by the conference expressed their conviction that education 'should promote knowledge, values, attitudes and skills conducive to respect for human rights and to an active commitment to the defense of such rights'.

Both the Plan of Action for the United Nations Decade for Human Rights Education and the Declaration of the International Conference of Education, understand identically the very term 'culture'. Cultural human rights can be achieved not only through access to the knowledge about certain values but also by imparting and moulding of attitudes and skills. Readiness to defend and follow the human rights standards in everyday life, both private and public, and the creation of peaceful non-violent behavioral patterns and skills, are the ultimate indications of progress achieved in the construction, of the culture of human rights.

In line with such an assumption, human rights education is a much wider concept than the study of international and internal human rights standard, procedures and institutions. It must be understood not as an instruction about human right, but as education in human rights and for human rights. This means that educational institutions should become open, ideal places for the exercise of tolerance, respect for human rights, practice of democracy and learning about the diversity and worth of cultural identities. They should develop skills involving judgments and the ability to arrive at fair balanced opinions and conclusions, the ability to seek solutions through dialogue and non-violent ways and means, and the ability to participate actively in public life.

A universal culture of rights is a long-term goal which can be achieved though the establishment of a comprehensive system of education, training and public information aimed at all groups of the population, especially women, children, minorities, indigenous people and disabled, embracing all levels of education, formal and non-formal. Although education has to be seen as a cornerstone in the construction of a human rights culture, it cannot be
built without the participation of the media which at present exert a predominant influence on the forging of attitudes, judgments and values which create images and often determine the relation to "other" individuals, groups, religions or cultures.

A human rights culture cannot be constructed without the participation of all social actors, the whole of civil society. Building such a board coalition of partners in human rights education is no doubt a great challenge.

The real progress in building of a human rights culture is also linked with the need to reach through all means and innovative programmes that excluded, the vast masses of the illiterate and the millions of children who do not even have an opportunity on 'education for all' and 'long life' education' as well as the promotion of 'teaching without frontiers' are of paramount importance.

Towards full recognition of a right to Human Rights Education

The International Congress on Education for Human Rights and Democracy (Montreal, 1993) stated that 'education for human rights and democracy is itself a human right and is a prerequisite for the full realization of social justice, peace and development. The exercise of such a right would contribute to the safeguarding of democracy and its comprehensive meaning'.

The General Assembly resolution concerning the United Nations Decade for Human Rights Education, adopted in 1993 and 1995, contain the same phrase:


Does the repetition by the General Assembly of this phrase mean that the right to human rights education is already fully recognized? When the Committee on Economic, Social and Cultural Rights, discussed this question on 5 December 1994 doubts were formulated pointing to the fact that until now this right can hardly be found in any human rights instrument. The
argument that the very existence of a state obligation to promote human rights education leads logically to the recognition of the existence of parallel rights has been challenged.

What can be done to reinforce this emerging right and its broader recognition? It seems that this might be reflected more vigorously in constitutions and domestic law. Its further recognition could also be linked with the adoption of the Optional Protocol to the International Covenants Economic, Social and Cultural Rights which could give individuals and groups the rights to present communication concerning the implementation of Article 13. Last but not least elaboration and adoption of a special instrument dealing with human rights education, which could express *verbis proclamis*, this right might finalize the process of its recognition.

That all human beings are created equal is an old idea in the history of human thought. Historically, this idea has inspired religious movements, social movements and evaluations and evolutions and led people to organize themselves in ways that maximized the possibility that men could live with equal human dignity for all. One could trace and document myriad ways in which societies have responded over time in this old idea of basic equality. However, a fundamental issue that continues to engage all is how much disparity is acceptable in the resources available of different individuals in society and how much difference in social status, wealth, power, and prestige should be redressed. That no person should live in conditions that impede the development of their full human potential is a new idea fully endorsed and supported by the international community. The Universal Declaration of Human Rights, adopted on 10 December 1948 by the UN General Assembly, marked an important landmark in the formation of global consensus on the basic condition each person has a right to preserve his basic humanity and comprises the rights to education.

If "access to education is what allows each person the opportunity to gain on understanding of the world and of the self, and if education of attainment is one of the few accepted means of bestowing social privileges and resources, it follows that all children should have the child’s home location, gender, religious affiliation, nationality or social class of origin."
The stark reality facing the developing world today is that human rights education has been inadequately addressed for a long time and that in order to achieve the vision of human development in this century special attention needs to be paid to it.

The last three decades have witnessed profound changes in the social, political, economic and cultural forces, which, in turn have helped to shape the educational process in almost all the developing countries. Consequently, education systems are being subjected to a plethora of reforms, innovations and remedial measures in an attempt to make them more viable and responsive to changing needs and demands of society. Given this type of changing environment in education, many issues have emerged and many problems have been faced and have to be resolved. Human rights may be considered as one of the important issues, which deserve immediate attention.

There are multitudes of reasons for the slow pace of progress towards human rights education. Weak political will, conflicting national interests, insufficient financial resources and inefficient use of those available, the burden of debt, inadequate attention to the learning and an absence of commitment to overcoming gender disparities.

Many developing countries have not yet fully recognized the role curriculum planning can play in improving equality of schooling. One may realize that a highly centralized curriculum does not necessarily ensure the anticipated outcomes. Neither is the policy giving full autonomy to individual schools for curriculum decisions a desirable alternative source. There is a need in these countries for restoring a careful balance between centrally negotiated national guidelines and school-based planning for curriculum implementation.

Changing Role and Responsibility of Teacher

Referring to the world conference on Education For All (Jometien 1990) and the World Forum on Education For All (Dalkar 2000) duly recognized that the new functions of schools call for a teacher with skills. Admittedly, ability to teach continues to be the fundamental requirement for the teaching profession, but the nature of this ability has also changed. A teacher is no
longer visualized as someone who just "give lessons"; but someone who has the ability and capacity to organize, observe, stimulate, assess and foster the various learning processes in children and to take remedial measures whenever necessary. Teacher numbering more then 55 millions throughout the world now constitute probably the largest group among the various categories of intellectual workers. National agents and policy-makers, donor agencies and implementation agencies, need to re-look at education intervention.25

People's participation

A human rights culture cannot be achieved without the participation of the civil society. For this very reason the Montreal World Plan of Action on Education for Human Rights and democracy is addressed to various social actors, from individuals, families, groups, associations and NGOs to States, intergovernmental organization and the UN system. Building such a broad coalition of partners in human rights education is a great challenge. Real progress in the building of human rights culture is also linked with the need to reach, through all means and innovative programmers, the excluded, the vast masses of the illiterate and the millions of children who do not even have an opportunity to acquire the rudiments of education.

Role of NGOs

In the Philippines NGOs have been significant agents of values change, even regarding core duties for human rights education. They are, as elsewhere in Asia, the principal carriers of human rights values and they act as promotional agents.

Here mention may be made about the proposals adopted by the NGO participants in a conference held at Bangkok on 29 March – 2 April 1993. The proposals strongly challenged the self-serving policy positions of various Asian Governments. They spoke in one voice that, (1) cultural difference should not be used as an excuse to derogate or set aside various rights, justify discrimination or infringe upon women's rights. As human rights are of

25 "Rural education (Status Trends) Bhaskar Chatterjee, Qutub Khan. ICSSR. Monograph. 2005
universal concern and are universal in value, the advocacy of human rights cannot be considered to be an encroachment upon national sovereignty.

The Bangkok groups 'Workshop on Human Rights Education and Training' linked the universality issue to human rights education. They said that Asians should celebrate their cultural diversity, but learn that cultural practices invoked to form universally accepted human rights – including women's rights – must not be tolerated. For example wife-beating has been sanctioned by tradition in some societies does not mean that it should continue and education will help to end this abuse.26

In India diversity in language, religion and cultural and caste system in the States like Andhra Pradesh, Assam etc may be considered as serious challenge to humans rights education. In India human rights education is at the initial stage. It has yet to be developed to change the political environment and prevailing values, attitudes and behaviour of citizens and law enforcement officials. The human rights education and training must have both preventive and curative impact to empower people to prevent problems from arising by nurturing respect for other people's rights and vice-versa, as well as to inform people of the possibilities of redress.

In pursuance of the principle of sustainable development, a new concept called the "people-centered development" has come into being. This principle relies less of the State apparatus and more on the non-governmental components of society to attain development. The principle puts emphasis on empowering the people, specially the down trodden, though their active involvement in the entire processes of development. It means more then redistribution of socials sources and power. It means galvanizing the social energy of people for initiation, implementing, monitoring and evaluation of self-defined development programmes and for replicating this cycle of development process with the use of their own human, intellectual, institutional and material resources. In essence, the principle seeks to expose people to the exercises of building of self-help and self-governance so that sustainable development can be attained.

In India experience shows that freedom of the people is sabotaged by military coups or by other vested interest. Economic and political powers accrue more through aspirations, favouritism, and opportunism than through achievements, merits and efforts. Widespread illiteracy, superstitions and ignorance helping perpetrate the new self-concept of the people. The people in most cases are helplessly engulfed in the web of social stratification, misguided by some cultural values.\(^{27}\)

Various resolutions of UN bodies have identified mass sharing of benefits of development, mass contribution to development and mass involvement in the decision-making process as the three basic ingredients of popular participation. UN Commission for Social Development, "Popular Participation and its Practical Implication for Development", in project meeting on Citizens' Participation in Governance and Development help the Commission in more than one way. First, because of their grassroots contacts, they can most effectively identify human right violations, articulate and seek redress. The commissions seeks a most positive role for NGOs in bringing complaints to its notice. Second, the rapport they have established with public at large, the assistance and cooperation of the NGOs can be of great help in the investigation of the more serious cases that come to be looked into by the Commission though its investigative staff.\(^{28}\)

Third, the high level of expertise of individual NGOs in specific areas of human rights work can be a source of great benefit to the Commission as it studies and makes recommendations on specific issues and problems.\(^{29}\)

In a country as large and diverse as India, there is always the problem of being unaware of the talent and commitment amongst groups and individuals. The National Human Rights Commission is seeking to prepare an appropriate National Register of NGOs working in the field of human rights,

\(^{27}\) Peter Oakley, et, al; Projects with people: the practice of participation in rural development New Delhi, Oxford & IBH publishing co. Pvt. Ltd, 1991 p 196

\(^{28}\) UN commission for social development, "popular participation and its practical implications of development", in project meeting on citizens 'participation in governance and development, concept papers Manila Univ of the Philippines, August 15 - 17, 1977

\(^{29}\) Procedure Regulation, 1994 of the protection of human rights Act, 1993
both in order to develop practical lines with them and between them, if they choose.

The well established cooperation between the commission and NGOs in respect of the receipt and handing of complaints relating to violations of human rights can be noticed in the conduct of workshops, seminars etc in the areas of programme activity on issues like child prostitution, child labour, bonded labour, iron deficiency among women, problems of mentally disabled and prison reforms.

Education is an important instrument for the promotion of and respect for human rights. The widest possible dissemination and knowledge of human rights standards embodied in universal and regional instruments allow every one to be aware of his or her own rights as well as the rights of others. Human rights and fundamental freedom can be protected and observed only when they are known.

The adoption of the Universal Declaration of Human Rights in 1948 is considered by many experts not only as the starting point for the creation of human rights law, but also human rights education. During more than half a century which elapsed since its adoption, provisions concerning human rights education have been embodied in numerous international human rights instruments.

The scope and objectives of the Universal Declaration of Human Rights have been much broadened. As formulated by Plans of Action for the development of education of human rights adopted in the 1990s, the ultimate goal of education is the creation of a culture of human rights based on adherence to the ideals of human rights, creation of behavioral patterns and skills, involvement in their implementations and respect. Education for human rights that include respect for others, recognition of plurality, tolerance, non-discrimination and non-violence leads to the elimination of sources of conflict and strengthens peace. The importance attached to education for human rights and the attention paid to it by the international community in recent years is symbolized by the programme of the UN Decades for Human Rights Education (1995-2014).

Human rights education is promoted and developed by the UN specialized agencies, regional organization and by various social actors.
However, the ultimate success of human rights education is now the result of numerous instruments.

The role of the State (Constraints)

It may be noted that the work of NGOs is central to the spread of human rights awareness and the articulation and defense of human rights. Efforts to promote and protect human rights cannot possibly gather momentum they require without the fullest league between NGOs and the human rights commission. The National Human Rights Commission has already the contacted about 500 NGOs with a view to strengthening the cooperation between the two.\textsuperscript{30}

Section 12 (i) of the Protection of Human Rights Act 1993 expressly charges the Commission to "encourage the NGOs and institutions working in the fields of human rights". This is a responsibility, which the Commission readily assumes, for the cause has much to gain both from the practical help and in the mutual interaction and growing relationships. The NGOs can be of particular.

The involvement of UNESCO in education for human rights was first linked with the development of teaching about the Universal Declaration of Human Rights. The day after the adoption of the Universal Declaration on 11\textsuperscript{th} December 1948, the UNESCO General Conference voted in a resolution proclaiming the importance of the Universal Declaration for all UNESCO activities, in particular for those dealing with education and international understanding.

In 1950 the Economic and Social Council invited UNESCO to encourage and facilitate teaching about the Universal Declaration in schools and adult education programmes, and though the media; press, radio and films. The international conference on human rights, which met in Teheran in 1968, called upon UNESCO to develop its programmes aimed at making children aware for respect for the dignity and rights of man and at ensuring prevalence at all levels of education, particularly in institutions of higher learning, where the future cadres are trained. The first teaching aids of the

\textsuperscript{30} Supra note 1296 at 176 – 177
Universal Declaration of Human Rights. "A Guide for Teachers", was published by UNESCO as early as 1950 and has been translated into many languages.

The United Nations Commission on Human Rights, take into account the principal legal systems of the world with a view to facilitating the understanding, comprehension, study and teaching of human rights at universal level and, subsequently, at other educational levels. In 1973 the Commission encouraged UNESCO to develop education for human rights for all and at levels. Resounding to these requests UNESCO adopted a special recommendation with this subject.

Adopted at the 18th session of the General conference of UNESCO in 1974 the recommendation concerning education for International Understanding, Cooperation and Peace and Education relation to Human Rights and Fundamental Freedoms describes Human Rights as being those defined by the United Nations Charter, the Universal Declaration of Human Rights and Internationals Covenant of Human Rights, that is the International Covenant on Economic, Social and Cultural Rights and the Covenant on Civil and Political Rights of 1966. The recommendation called upon Member State to take steps to ensure that the principles of the Universal Declaration of Human Rights and the International Convention on the Elimination of all Forms of Racial Discrimination become an integral part of the developing personality of each child, adolescent, young person or adult by applying these principles in the daily conduct of education of each level and in all its forms. Member state should encourage a wider exchange of textbooks, especially those concerning history and geography, and should take measures for the reciprocal study and revision of textbooks and other educational materials in order to ensure that they are accurate, balanced, up-to-date, without prejudice and enhance mutual knowledge and understanding between different people.

The Intergovernmental Conference of Education for International Understanding Cooperation and Peace and Education relating to Human Rights and Fundamental Freedoms, held in Paris in 1983, recommended extending the scope of the 1974 recommendation to the whole of the education systems, including non-formal and higher education. In accordance with the decision taken by the General Conference during its 23rd session in
1985, the permanent system of reporting on steps taken by Member States to apply the 1974 recommendation was adopted. It is based on the following elements:

Submission by Member States, every six years, of national reports on progress made in implementing the 1974 recommendations;

Examination of these reports by a consultative Committee of experts, and preparation, on the basis of recommendation of this Committee, of a synthesis of the reports;

Examination of these reports and their synthesis by the Executive Board and their submission to the General Conference;

Publication, every six years, of a world report on progress made in the implementation of the recommendation;

The first synthesis of national reports covering both the achievements of problems identified by Member States in promoting education for International Understanding, Cooperation and Peace and education for Human Rights and Fundamental Freedoms, was submitted to the General conference at its 25th session in 1989.

Trade Union

Trade unions are generally thought to be the protectors of worker's interest, especially those workers who are under privileged and oppressed.

Law and Order Situation

The criticism of police misconduct have become shriller and louder. However that fact has to be borne in mind that compliments against the police for resorting to torture and violence, though now widely publicized, were also not uncommon in the past. As early as in Madras Presidency police began to investigate into the alleged cases of torture. The Indian police commission of 1902-03 constituted by Lord Curzon mentioned about the prevalence of torture at that time.

Use of extra-legal methods by the police has also been noticed even in advanced democratic countries. In USA as early as in 1931, the National Commission headed by George Wicker Sham sharply criticized the police for routine use of torture. In 1966 the President's Commission of Law Enforcement and Administration of Justice came across many instances of
unnecessary use of force and riddance by police. Police brutality and misuse of authority is also common in many other countries of the world. Paul Chevigny in his book entitled, "Edge of a knife-police violence in America has elaborately dealt with the problem of extra legal violence and criminality indulged in by the police in some of the Latin American countries. In countries like Argentina, Brazil police shooting are after used as a means of social control. Further, it has also to be borne in mind that data regarding police high handedness and violence are available only from some of the democratic countries of the world. Police violence is far more vicious and extensive in some of the authoritarian countries, but very little facts are known.

Sometimes efforts are made to explain excessive use of force on perpetration of torture by the police by characterizing the offenders as only a "few bad apples". However, misuse of force by the police is decidedly more complex and multidimensional that the few bad apples theory word imply. Organizational culture and practices are often responsible for police misconduct. Police deviance is often symptomatic of a system-wide malaise. Indeed roots of police deviance are deep-seated. Police misconduct as noticed in different countries of this world, results from "ambiguous legislation, vulnerability to legal sanctions, occupational, cultural and pressure to produce quick results".

Police performance in India today is under close review and critical assessment by a demanding public in for greater measures than at any time in the past. Increasing crime, rising population, rising communal conflicts, growing pressure of living accommodation particularly in urban areas, violent outbursts in the work of demonstrations and agitations arising from labour disputes, agrarian unrest, problems and difficulties of students, political activities including the cult of extremists, enforcement of economic and social legislations etc. have all added new dimensions to police tasks in the country and have tended to bring the police in confrontations with the people much more frequently than ever before.

To address all these situations through human rights education is really a difficult takes if not impossible. Policing in democracy is incredibly complex and the policeman is supposed to possess and display the best of human values. People call for police only when they are in distress; they
expect police to perform miracles and never accept a 'no' as an answer. Police is expected to be on call for service round the clock. People expect police to possess the qualities of sympathy, compassion, civility and humanity.31

Human Rights literacy Awareness though Human Rights Commission

One of the most far reaching responsibility entrusted to the Commission under the statute is that contained in section 12 (b) which requires the commission "to spread human rights literacy among various sections of society and promote awareness of the safeguards available for the protection of these rights though publications, the media, seminars and other available means".

The commission greatly intensified its activities to give meaning to this responsibility, but even as it did so, it remained deeply conscious of the inherent difficulties involved in creating "awareness of the safeguards available" for the protection of these human rights in a country, where about 40% of the population remains trapped in illiteracy'.32

Nobody can deny the fact that the fundamental purpose of education is the same at all times and in all places. Ignorance is a constant threat to human rights – it breeds discrimination, intolerance and prejudice. If people are serious about human rights they must address ignorance in all its forms. The best way to do this is through education. Education is the natural enemy of ignorance. It promotes understanding, compassion and tolerance. It changes attitudes. And it is the basis upon which a genuine and lasting respect for human rights is founded. Education protects human rights much more effectively then any punitive or legal regime. People have to fight ignorance and to ensure that the human rights are value so highly are put into practice in the real world. This is why in Human Rights Education is so important. It is a positive initiative that will harness the power of education to promote human rights.

Human Rights are about the lives, the liberties and the dignity of all human beings. It is the duty of all to ensure that these rights are respected, preserved and promoted.

The experience shows that the Universal Declaration of Human Rights is of virtual global validity and applicability. It is very important for a teacher in India teaching of human rights even though classroom does reach all the educational institutions till date. However teaching of human rights in the refresher and Orientation Courses intended for college teacher during their service career is made obligatory in all subjects even though the subject matter has very little to do with human rights e.g. Mathematics.

A teacher can do more than teach in the classroom to the students to realise their responsibilities and obligations providing respect for Human Rights alive. Teachers and students can then practice the principles concerning human rights to resolve the problems that occur when responsibilities, obligations or rights are in conflict. The point of conflict may provide useful insight, it will help students face contrasts creatively. Like everyone else school students learn best by doing varied things. Therefore, one experience-centered approach must be chosen to teach human rights to the students.

Teachers may also develop other activities or issue areas to build human rights culture amongst students. These activities may be formulated differently in different schools or localities depending upon convenience and useful environment.

There has been much research into how children develop their judgments as they grow. All students even in the same class may not reach the same level of awareness and understanding. Human rights principles right from the very beginning are prepared for the honest expression of what they think and feel. This situation may bring stoppage of further progress. The educational institutions have got to take care on this direction. The role playing method is also advisable to make them understand these principles well. Ancient Assam is well known for the role playing method of teaching or audio-visual method of teaching and learning from the ancient time.

Another very important method of teaching is brainstorming technique. The main propose of this technique is to make the students think about
something and write down everything that is suggested. There are three basic rules: explaining the topic; accepting any suggestion that comes to mind and refraining from making any criticism while the process in going on. Even when students say they have finished, they should be encourage to think further and exploring new dimension.

Information-content and levels of understanding of the students can be tested in standard ways. However, assessing attitudes and attitude-change is much harder because of the subjective nature of the judgments involved. There is no agreed technique that can be offered here. Open-ended questionnaires, given at repeated intervals, are the simplest, but the impressions they provide are fleeting at best.

Checklist can also be drawn up to assess class-room and school community practices in human rights terms, and this can be turned into a useful student activity itself.

Library is the heart of every educational institution and therefore while selecting books to the library the teachers must take care to see that only attractive volumes are purchased and these can feature both females and males as multicultural, active and non-stereotyped characters. Most educational institutions due to paucity of funds are not in a position to buy books even to satisfy the minimum requirements of the students in India.

Further, in the Indian schools the practice is to develop the work culture through various activities such as cooking, wood-work, potting, needle works, bamboo and cane works etc. These can be used as an imagination game also. The ideal situation is to involve both boys and girls. If there is any disagreement regarding activities rules may be used to equalize the situation and break down the discriminatory behaviour. The rules become obsolete with regular use. This can also be achieved by how the classroom is arranged. It is important to avoid grouping of students that reinforce obvious differences. Attempt has to be made to facilitate friendship between students as well as awareness that differences are acceptable and natural.

It is imperative that the teacher remains open to discuss adversity or even conflict at all times. Emphasise the idea that a solution can be found to any problem. It is helpful for children to think about an order to find a solution. The following shows a more systematic approach to problem-solving:
1. Identify a problem and acknowledge it. Stop any physical or verbal activity and ask the children involved to discuss their behaviour together.

2. Get a description of what happened. Ask the children involved and any bystanders about the events that took place. Give everyone a turn to speak without interruption. Positive encouragement, such as a touch or a hug where appropriate, can also ease feeling of anger or guilt. However, it is essential to remain neutral at all times.

3. Explore a range of solutions. Ask those directly involved how this problem can be solved. If the children draw a blank, the teacher can offer some solutions.

4. Reason out the solutions. Point out how more than one fair solution may often exist. Encourage the children to think of the physical and emotional consequences of these solutions and recall past experiences of a similar nature.

5. Choose a course of action. Seek a mutual agreement on one of the solutions presented.

6. Carry out that action.

It is also necessary to establish a clear sense of humanity as a composite of individuals through discussion with the students on the concept of 'human'. Teachers must communicate with clear terms to the students that individuals are social beings, each individual has his or her own personality, but everything one learns by living with others. Hence work about the individual is work about the society too.

In addition to above measures to be adopted for human rights teachings, Seminars, publication of literature, incorporation of human rights in the syllabus of educational institutions etc have to be underlined. While preparing the curriculum topics like the dignity of human being, democracy and rule of law, human rights of women, children and persons with disabilities etc have to be included.

In the process of education on Human Rights the role of the social reformers cannot be neglected. A country which has given birth to Mahatma Gandhi, Raja Rammohan Roy, Ramkrishna Paramhansa, Vivekananda etc. is experiencing lack of social reformers to take active role in educating the people of human values. It is making effort to achieve social reforms through punitive measures enforced by the police instead of through education and persuasion.
Conducive environment

During the British Raj the state machinery emerged as an instrument of oppression, the people were suppressed, beaten up, tortured, lathi-charged and fired upon, particularly if they opposed their Raj. The state administration, specially the police organisation based on the Police Act 1861 failed to realise that the people may be taught though courteous service. Further one cannot measure the amount of force necessary to resolve a conflicting situation. In independent India people also endorse the view that the society cannot be policed without violating the human rights of people. They are inclined to think that human rights violations are an essential device for good and effective law and order management and prevention of human rights violation. This impression among the people is a serious hindrance to human rights education.

Criminalization of Society

The criminalization of each and every sector of social life in India is experienced by people. It is no longer a debatable question. Of late the criminals have been wining elections. In India there are enough instances of criminals to be the members of Parliament and State Legislatures. Further corrupt local lower ranked officials are an unfortunate byproduct of the criminalization of politics. Loyalty of the public is misdirected and misplaced. In a modern democratic state it has become a threat to the congenial environment for educating the children on these important issues of human rights.

Another important factor to be noted here is that, the people in our country accustomed to think in terms of “eye for eye” and a “tooth for a tooth”. Therefore the society tacitly expects and approves of the use of violence. Today the society may be said as indifferent of the notion of human rights violation, the violator sometimes get monetary benefit, sometimes rewards. The general public is accustomed to see human rights violations, in all forms, all forms of cheating, false promises etc. made by political leaders.

India was well known for its rich culture and civilization of having dignity of human beings and the well-being of all mankind as a part and parcel of it. Nobody can deny the fact that human rights culture cannot be imposed, it
has to grow and develop from the cultural roots and soil. With the impact of modern science and technology distance between an individual and society has been increasing day by day.\textsuperscript{33}

Therefore, in time it may be observed that there have been some achievement in the field of human rights education at the international level in the form of adoption of international and regional instruments, due to the teaching implemented by Member States. These are yet to be a fruit. Though such a sweeping remark cannot be made applicable with respect to every nation, the generalization holds true for most. Governments and think tanks, particularly who are involved at the level of UNESCO and the Vienna Conference have achieved a lot in planning but the challenges lie ahead in their implementation.

At the domestic level, in India that claims a very rich civilization, lack of human rights education has resulted in ignorance, squalour, poverty, caste conflict, and resultant victimization and deprivation. Though the country has been a party to many an international instruments it has failed to incorporate the same into the domestic sections. However, this is not to deny the achievements and initiations undertaken by bodies engaged with educational institution like the UGC, NCERT and the State Bodies, apart from the National Human Rights Commission. A lot needs to be achieved. Though the NGOs have begun to contribute in the process and likewise some State governments, political will to facilitate a proper legal regime is the need of the hour. Proper coordination and cooperation between various agencies involved can go a long way in meeting the challenges that have been identified in the course of the analysis in this chapter. Then only one can expect percolation of human rights education, leading to value based education and a culture of human rights in the society but also a reduction in the violations.

\textsuperscript{33} Singh Dr. Deepa: Human Rights and Police Predicament; Published by J.C. Bangia; New Delhi,2002; pp-353