INTRODUCTION
The history of Human Rights is a fascinating one. This concept is as old as human civilization. Right to life perhaps the first to be recognized, yet in society it has often been violated. Mankind kept up their struggle for recognition of human rights over centuries and even now the struggle is continuing. Even though the struggle for the rights is related to that of the Magna Carta, the struggle for rights gained in emphasis in the 16th and 17th centuries.  

Harold J. Laski observed, "Rights are those conditions of social life without which no man can seek in general, to be himself". (Grammar of Politics). Professor Hobhouse put it as, "Rights are what we expect from others and others from us and all genuine rights are conditions of social welfare". Thus the rights everyone may claim are partly those which are necessary for the fulfillment of function the society expects from him. They are conditioned by co-relatives to his social responsibilities (Politics). From this one can come to the conclusion that rights are basically social and legal in character. These are also the requirements of a man in conformity with the concept of social welfare besides being an essential requirement for the development of an individual's personality. In this context reference may be

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made to the fundamental rights and directive principles of state policy intended for social welfare and progress of a nation like India.

The primitive man did not have the clear notion of fundamental rights though he had a number of freedoms in the primitive society, which was not organized, and these freedoms had no meaning and relevance. In that society the social needs for liberty and freedom did not exist. In the modern society the need of social relevance emerges and thus effort has been made to conceptualise the human rights in the perspective of social life.

Concept of human rights is closely related to human dignity. The principle of human rights constitutes a strong device to ensure protection of dignity of each and every individual in society. This also invites equal respect and development of human qualities such as intelligence, talent and conscience and satisfaction of spiritual and other needs.

Dignity provides a sense of value. The human rights and their observance may be considered as an indicator of awareness of an individual of the dignity of others. One cannot realize in isolation of social life because it is a part of our common humanity. 2

Mutual respect for each other, co-existence of differences of opinion, development of fraternity and congenial social environment are possible only through the existence of social life. The denial of human rights and fundamental freedom is an individual and personal tragedy no doubt; the most dangerous aspect of it is that it creates conditions of social and political unrest, violence and conflicts amongst the members of a society.

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Human rights are the claims of an individual for the realization of characteristics, which the nature has bestowed on him or her as human being\(^3\) though the concept of collective rights too have gained in acceptance. The notable philosophers who have discussed the issue share an interest in the universality of human rights and their capacity to cross cultural boundary.

Steven Lukes, Professor of political and social theory in European University throws light on the significance of talk on human rights by asking people to think of various societies advanced by Max Weber in which human rights are not recognized. The utilitarian rejects human rights because these rights create conflict with the sovereignty of a State. Proletarian rejects human rights because they may soften the hearts of men in the struggle against class.

Lukes imagines two more societies in which it might be thought that the human rights are respected and indicates problems within each. Libertarian conceives of human rights within a context of market freedom, property rights, equality of opportunity and basic civil rights. But the poor, homeless, marginalised persons in this society do not enjoy equal respect or equal access to political and social institutions. Moreover, this conception of human rights never demands a step outside the narrowly self-interested point of view to recognition of the urgent claims of others.

In Egalitarian, by contrast one finds a positive commitment to rendering civil rights of equal value to everyone and to maintain decent minimum standards for all. However, this idea also faces challenges. There is conflict

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\(^3\) C. Naseema, Human Rights Education Conceptual and Pedagogical Aspects, Kanishka Publisher Distributors, New Delhi – 110002, 2002 pp 1-3
between the ideal of treating individuals as equal, regardless of their cultural identities and the communitarian ideal of treating cultural identities equal.⁴

Classification of human rights

On the basis of three normative themes of the French revolution Karel Vasak, the French jurist advocated three kinds of human rights these are –

The first generation relates to civil and political rights. It expresses human rights more in negative (freedom from) than positive (rights to) terms. It favours the abstention rather than intervention of Government in the quest of human dignity. The Universal Declaration of Human Rights incorporates this generation of human rights from Article 2 to 21. The reference of this category of rights is found in the International Covenant on Civil and Political Rights of 1966. These rights include among others, equality and non-discrimination as regards the enjoyment of human rights and fundamental freedom, right to life liberty and security of person, freedom from slavery and servitude, freedom from torture and cruel behaviour, inhuman treatment etc.

However, it may be noted that all civil and political rights cannot be called as negative rights. The rights such as security of the person, to a fair and public trial and to free elections cannot be assured without some affirmative action of Government. The key point in the first generation of human rights is the liberty, which safeguards the individual against arbitrary actions of States.

The second generation includes social, economic and cultural rights which may be conceived in positive terms. From Article 22 to 27 Universal

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Declaration of Human Rights incorporated this category of rights. The Article 22 of the Universal Declaration of Human Rights characterizes the economic, social and cultural rights as indispensable to human dignity and the free development of personality and indicates that they are to be realized through national efforts and international cooperation. Mention may also be made of rights to social security, right to work, right to equal pay for equal work, right to rest and leisure and the like as the rights under this category. All the rights under the second category cannot be termed as positive rights. There are rights like, right to free choice of employment, the right to form and to join trade unions and the right to participate in the cultural life of the community that remain outside this category.

The third generation of rights are solidarity rights or collective rights. These rights can be realized only through the concerted efforts of all the actors on the social scene, individuals, public and private bodies and international community. These categories of rights are based on the sense of solidarity which is essential for the realisation of the major concern of the international community such as peace, development and environment.

The third generation of rights is still in formation and so far it includes, right to political, economic, social and cultural self-determination, right to economic and social development, right to participate in and benefit from the common heritage of mankind, right to peace, right to healthy and balanced environment, right to humanitarian disaster relief etc.

The third generation of right expresses a new conception of national and international interest of human community. Their realization presupposes
common and solidarity efforts of our social life. All three generations of human rights are interdependent and complementary to each other.

Education

Education is intended to human being while training is to animal. Man can express himself on his opinion ideologies and emotion but animal expresses through its behavior, mood and temper. Greek political thinker Aristotle differentiated man from animal on the basis of reason, intelligence and thinking faculty.

Education helps development of inherent powers of men. Through education a man can develop his capacities to control his environment and fulfill his aspiration. In short education brings all round and harmonious development of the personalities of the individual, such as physical, intellectual, aesthetic, social, economic, religious, cultural, spiritual and realization of social needs.

Education has always been a lifelong and comprehensive affair. The purpose of education is to give people enhanced awareness, greater openness, the courage to question and perseverance in searching for solution. The objective of initial education is to equip one with basic minimum levels of knowledge, attitude, values and scale to begin ones life journey. Education is an instrument of development and factor of social change.\(^5\)

Human Rights Education

Human Rights Education is education about human rights and also for human rights. It implies the learning as well as practice of human rights. For example – Teaching people about international law or about human rights violation is teaching about human rights. Human rights education is all about helping people to develop to the point where they understand human rights and where they feel that they are important and should be responded and dependent.

The concept underlying human rights education is that education should not only aim at contributing trained, professional workers, but also at contributing to the development of individuals who posses the skill to interact in a society. This education provides the students the abilities to accommodate and produce societal changes. It is seen as a way to empower people, improve their quality of life, increase their capacity to participate in the decision making process.6

Human rights education declares a commitment to those human rights expressed in the Universal Declaration of human rights 1948 and United Nations Covenants. It asserts the responsibility to respect, protect, and promote the rights to all people.

Human rights education promotes democratic principles. It examines human rights issues without bias and from diverse perspectives through a variety of education practices.

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6 Supra n.3 pp 170-171.
Human rights education helps development of the communication skills and critical thinking capacity essential to democracy. It provides multicultural and historical perspectives on the universal struggle for justice and dignity.

Human rights education engages the heart as well as the mind. It makes students curious to know what human rights mean to them personally and encourages them to play an important role in the process of alleviating human suffering through non-violent action.

Human rights education affirms the interdependence of the human family. It promotes understanding of the complex global forces that create abuses, as well as the ways in which abuses can be abolished and avoided.\textsuperscript{7}

The message of United Nation Organisation is, "Know your human rights human rights. People who know their right stand the best chance of realising that. Knowledge of human rights is the best defence against their violation. Learning about ones rights builds respect for the rights of others and points the way to more tolerant and peaceful Societies."\textsuperscript{8}

Justice Anant Mane, acting chairperson of Maharashtra Human Rights Commission has highlighted the importance of human rights education very specifically. According to him ignorance is a constant threat to human rights. It causes discrimination, intolerance and prejudice. If anyone is serious about human rights he must try to remove ignorance in all it forms. The best way to this is through education. Education is the natural enemy of ignorance. It is the basis upon which a genuine and lasting respect for human rights is formed. Human right are about the lives, the liberties and the dignity of all

\textsuperscript{7} HumanRightsEducatorsNetworkAmnestyInternational,USA-January1991,
\textsuperscript{8} http://www.umn.edu/humanrts/edumatt/hredersies/hereandnow/part-2/why hre.htm
human being. It is though education only these rights are respected, persevere and promoted.⁹

From the above following aims of human rights education may be indicated.

1. to strengthen respect for human rights and fundamental freedoms.
2. to develop fully the human personality and the sense of human dignity.
3. to develop attitude and behaviour to promote the respect for other.
4. to promote understanding and tolerance among diverse national, ethenic, religious, and linguistic groups.
5. to empower people to participate actively in social activities.

The aims of human rights education in a definition on adopted by UNESCO's International Congress on Education of Human Rights and Democracy in 1993 goes like “Human rights education is a human rights, a precondition for sustainable development, the civil, social and democracy.” It was also accepted that “human rights education provide protection from discrimination, unfair treatment, undemocratic attitude, deterioration of cultural values, exploitation, bondage human rights illiteracy, abuses of human rights at any level”.

In the same year the world conference on human rights stated that “Human rights education, training and public information are essential for the promotion and achievement of state and harmonious relations among communities and for fostering mutual understanding, tolerance and peace.”¹⁰

⁹ Justice Anant Mane, Acting Chairperson Maharastha state Human Rights Commission I Hazarimal fomani Mary, opp. CST. Station Mumbai 400001.
¹⁰ Human Rights teaching, file://M\Node002\network%20(f)amyo\Human%20Rights%20Teaching.htm 5/26/2005
Emergence of large number of dedicated NGOs at the international as well as national level and wide networking amongst them resulted in growing realization that the concept of human rights has enough potential if used imaginatively in struggle against injustice and inequalities perpetuated either by the State or civil society or against State lawlessness and excessive or unlawful use of force by State agencies.

Emergence of new and very powerful movement like, feminist movement, movement for environmental protection and sustainable development, movement for minorities and indigenous people and their culture, movement for abolishing of child labour and all forms of exploitation contributed to taking recourse to human rights concept and its language more frequently. In fact these movements have contributed in a great measure to the increasing reliance on human rights concept in national context. All these developments lead use to believe that in the centuries to come, the extent of human development, prosperity and peace would largely depend on the degree of realization of these rights in different communities on one hand and global community on the other.

Respect and realization of human rights requires evolving a culture that is more sensitive to the basic needs of every human being. It respects the need for ensuring to everyone social, economic and political justice and provide fair and equal opportunities for all and development to every individual and group of people. Unfortunately, despite more then five decades of its operation the goal of ushering in human rights culture has still remained a distant reality. It has to be admitted that recognizing the significance and importance of education as a key instrument for bringing change in social and
culture attitude and that too in a country like India which has a history of feudal and colonial past is a difficult task. Ignorance and illiteracy pervade all around, it is only in the last few years that the importance of education in relation to human rights has attracted the attention of national policy makers, educationist and education planners.

The goal of evolving human rights culture requires involvement at various level, such as

(a) spreading awareness amongst masses, of and about these rights and also their duty for respecting the rights of the others.

(b) not only creating awareness amongst masses particularly amongst weaker, poor and vulnerable groups but also building capacities and confidence in them to stand for protection and preservation of their rights.

(c) requiring many to shed away some of their prejudice and reform some of the aptitudes which are derogatory to dignity of others.

(d) creating different kind of knowledge, innovating or reforming structure, methodologies and normative regimes and imparting new skills and competence so that policy making and its enforcement and realization become more sensitive to the demands of human rights culture and

(e) establishing new devices for ensuring accountability so that the State, its agencies and its personnel can be easily, effectively and meaningfully made responsible for human rights violation on one hand and can be made to internalize respect for these rights on the other.

It hardly needs stressing that the education is an exercise in assimilating, creating and disseminating knowledge.
An analysis of its objectives and relevance to modern democracy

The participants at the San Francisco Conference in 1945 included “International co-operation......... in promoting and encouraging respect for Human Rights and Fundamental Freedoms for all without distinction as to race, sex, language, or religion”. The Economic and Social Council has been empowered, inter-alia, to make recommendations for the purpose of promoting respect for and observance of human rights and fundamental freedoms for all and entrusted with the responsibility of setting up a commission. In 1946 the Commission on Human Rights was established.

UNESCO, guided by the Universal Declaration of Human Rights, made efforts to develop its provisions by codifying certain rights within the fields of competence and to disseminate knowledge on human rights by means of education. As a specialized agency it is responsible for education, science, including social sciences and culture within the United Nations System.

Decade for human rights education was claimed in December 1994 by the General Assembly, spanning the period from 1 January 1995 to December 2004. For the purpose of the decade, human rights education has been defined as training, dissemination and information efforts aimed at the building of a universal culture of human rights through the imparting of knowledge and skills and moulding attitudes.

The aims of the efforts are directed towards:

- The strengthening of respect of Human Rights and Fundamental Freedoms;
- The full development of human personality and the sense of its dignity;
• The promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous people and racial, national ethnic, religious and linguistic groups;
• The enabling of all persons to participate effectively in a free society;
• The furtherance of the activities of the United Nations for the maintenance of peace.

The States have made various efforts for development of human rights education. Many States consider human rights education as an almost exclusive concern of the formal education system: human right education is provided through the inclusion of human rights topics in the curricula and the revision of text books in school, in the organization of university courses and conferences, and in other more participatory activities.

In respect of human rights education at the university level, by the end of March 2000, degree courses had been introduced in the Aligarh Muslim University, Aligarh; the Cochin University of Science and Technology Cochin the Andhra University, Visakapatanam University, the MS University of Baroda, Vadodara, the Banaras Hindu University, Varanasi and the Shri Venateshwara University, Tirupati. Diploma course on Human Rights had been introduced in the University of Mumbai, the Nagpur University, the Jamia Millia Islamia University, New Delhi, the Saurasjтра University, Rajkot, the University of Madras, Chennai, the University of Jammu etc. Gauhati University has been a pioneer having introduced it at the Post Graduate level a decade back since 1992.
The National Human Rights Commission of India also received representations concerning the contents of courses to be taken at the Certificate/Diploma/Degree/and Post-Graduate levels on human Rights. Accordingly the Commission asked the University Grants Commission to constitute a Development Committee to ensure a certain degree of uniformity in the course content and standard of teaching. On 17th February 2000 UGC constituted a Curriculum Development Committee on Human Rights and Duties Education.

The Commission has also persisted in the efforts to strengthen the training of the police personnel in respect of human rights. It also continued to accord high priority to the training in human rights to the personnel of armed and para-military forces of the country. With this end in view the National human rights Commission has been working over the years with the Department of education, Ministry of Human Resource Development, the National Council of Education, Research and Training (NCERT) and the National Council for teacher Education (NCTE).

The Human Rights Movement represents the historical journey traveled by humanity ever since the beginning of an institutionalised political and social order. Human rights concept finds expanded expression and constantly covers new areas as human society continues to evolve to higher levels of development. The Concept of human rights in its expanding comprehension has now travelled to encompass self-determination, right regarded as belonging to people rather than individuals and right to development as well as rights of disadvantaged groups to special protection.
For a long time and till recently, the study and concern about human rights remained largely confirmed to international lawyers, diplomats and statesmen. It is only in the recent decades these rights are becoming subjects of concern for national lawyers, activists, reformers, policy makers and other citizenry.

Respect and realization of human rights require evolving a culture that is more sensitive to the basic needs of every human being. It respects the need for ensuring to everyone, social, economic and political justice and provides fair and equal opportunities for growth and development to every individual and group of people. Due to lack of recognizing the significance and importance of education as a key instrument for bringing changes in social and cultural attitude of men, nations have lagged behind.

It hardly needs stressing that the human rights education is a powerful means of influencing and bringing attitudinal change in the citizens in general as well as professional groups in particular. Without education one cannot see beyond their narrow surroundings and their selves to the reality of global interdependence.

Hypothesis
Lack of Human Rights Education is a serious challenge to the modern democracy.

Objective of the study

The objective of the study are to:

a) Highlights the views in conceptualization of the topic and its relevance in the modern democracy;
b) Review the role of UN and educational institutions towards spread of human rights education.

c) Identify the target groups for imparting education on human rights.

d) Explore the situation and forms of violation of human rights.

Significance of the study

The values of dignity and equality of all members of the race, like many other basic principle which underline what we today call human rights, can be found in virtually every culture and civilization, religion and philosophical tradition. The principle of equality in rights, recognized in natural law, was long accepted in many societies. Unfortunately, human life and dignity have been ignored throughout history and continue to be ignored even today.

The situation analysis of human rights in the modern democracy demands highest priority in the agenda of education of a country. The human rights education is very essential, because it can contribute to both the reduction of human rights violation and the building of free, just and peaceful societies. Human rights education is an effective strategy to prevent human rights abuses.

Human rights can be promoted through three dimensions of education-

a. Knowledge: Provision for information about human rights and mechanisms for their protection;

b. Values, beliefs and attitudes: Promotion of a human rights culture through the development of values, beliefs and attitudes, which uphold human rights.
c. **Action:** Encouragement to take action to defend human rights and prevent human rights abuses.

The study and research will certainly contribute towards prevention of human rights violations in all possible forms. It will also be comprehensive response to rapid social and economic changes that might otherwise result in chaos and dislocation. It will help demonstration of role of human in national development.

**Review of Literature**

Much has been done discussed on Human right education. Several meetings and workshops have been organized at international, national and regional levels since it has been realized that promotion and protection of human rights much related with awareness of the rights and obligations of the individual and the society. The Significance of Human rights education can be gauged from the available literature apart from books and journals. United Nations report, report of the UNESCO and UNICEF have highlighted the role that human right education can play in the sphere of human rights. In reality, steps taken at the domestic level by respective counties to meet the international efforts are what matters most in translating ideas into action. Therefore, the need for research, education and training has been emphasized.

In view of the significance of human right education through school curriculum, adult and non-formal education and higher education, the investigator considers it essential to analyse the objective and relevance if human rights education in modern democracy.
The role of National Human Rights Commission, The University Grants Commission and other bodies have been studied. Further activities of Hugh Commissioner for Human Rights as well as the United Nations General Assembly and subsidiary agencies have also been consider in light of the current decade of human rights education. After going through the above activities as well as mid term appraisal of the United Nations decade for human right education, it has been realized that an analytical study is very much essential.

Looking to the books on the human rights education it is found that though there are several books on human rights, the number of books on human rights education is very small. The notable books on it are as below.-


The significant contents of the book are – the Article. "Basis and sources of Human Rights" is an attempt to trace out the ancient heritage of India where its culture and civilizations were based on spiritual ethical values. The Article "Development of Human Rights in the world with special reference to India" has traced the growth of human rights education in the world and its
legal and constitutional perspectives. The Article on "Human Rights education for all, the role of mass media in the context of rights to information and free express has been discussed in the Article; " Mass Media and Human Rights Education".

The book on "Human Rights Education in India" is edited by R.M. Pal and Somen Chakraborty and published by Indian Social Institute, New Delhi in 2000. The contents of the book have been classified into four parts- part-I, Human Rights Education: Theory and perspective. It contains discussion on Rights to Education, Human Rights and NHRC's contribution, A pedagogy for Human Rights Education etc. part -II is on role of educational institutions in which one finds discussion on promoting Humans Rights Education in Universities, Young people understanding of Human Rights, need for an Appropriate Methodology, Indian contribution to the Concept of Human Rights, Education for Human etc. part – III contains Culture and Education in the Human Rights Framework, Promoting Religions Tolerance and Harmony, Tacking Dowry - A Human Rights Approach etc. part- IV deals with the role of Panchayats in Promoting Human Rights, Human Rights Education for public Administrations, Human Rights Education in India : issues and challenge, problems of Human Rights Education etc.

The book on “Human Rights Education conceptual and pedagogical Aspects” is authored by C. Naseema, by four different sections the author has discussed the problem.

The first part deals with meaning, evolution, theories of Human Rights, Rights and Duties and general conditions underlying the ideas of Human Rights. The second part highlights the International Declaration of Human
Rights, International Covenants, Group Rights and Right to Equality etc. The third part contains discussion on Indian Constitution and other agencies relating to the implementation of Human Rights. The last chapter is devoted to Human Rights Education containing of Human Rights Education, Rationale, Principles of Human Rights Education etc.

The thirtieth Anniversary of the Universal Declaration of Human Rights was celebrated in Vienna from 12 to 16 September 1978 with serious discussions on the teaching of human rights and the proceedings of the international congress on the discussions contains valuable information relating to important dimensions of the teachings of human rights. The world survey conducted by the International Institute of Human Rights, France reflects the status of questionnaire and the number of countries involve in the survey as respondents and fields for survey as below.

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<th>Countries</th>
<th>Number of Replies</th>
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<tr>
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<td>1971</td>
</tr>
<tr>
<td>Africa</td>
<td>9</td>
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<tr>
<td>North and Central America</td>
<td>83</td>
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<td>Oceania</td>
<td>12</td>
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<td><strong>Total</strong></td>
<td><strong>195</strong></td>
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The survey highlighted the faculties, school and regions of different counties of the world undertaking the task of human rights teaching. UN also makes serious efforts to promote the teaching of human rights through its programs of Advisory Services. The UN division of human rights prepares document on it, organizes seminars and regional training courses, arranges fellowships etc.

The proceeding also provides information relating to the role of International Non-Governmental organizations in the education for human rights. The strategy for human rights research and education in the Asian region finds place in the proceeding.


Supreme Court also emphasized in Unni Krishnan V. State Andhra Pradesh, 1993, 1 SCC, 645 that the right to education implicit in the rights to life and personal liberty qualified under Article 21 of the Constitution of India must be considered in the light of Directive Principles of State Policy enshrined in part-IV of the Constitution. The provision of the part-III and IV are supplementary and complementary to each other and that fundamental rights
are but a means to achieve the goal indicated in part IV. It also held that the fundamental rights must be construed in the rights of the directive principles.\textsuperscript{11}

The Supreme Court observed that the rights to education which is implicit in the rights to life and personal liberty guaranteed by Article 21 of the constitution, the State cannot deprive the student in accordance with the procedure prescribe by law.\textsuperscript{12}

\textsuperscript{11} (1993) I, SCC, 645
\textsuperscript{12} ibid