SPECIAL ISSUE ON

# EDUCATION AND HUMAN RIGHTS

### Edited by

Koppolu Daya Sagar Babu

Y.K.Satyanarayana

**INVITATION**

UGC SPONSORED A MULTI DISCIPLINARY
TWO-DAY NATIONAL SEMINAR ON

# EDUCATION AND HUMAN RIGHTS

## 27th & 28th February 2017

Organized by   the Departments of
## History & Political Science



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# C O N T E N T S

**Volume 4**　　　　　　**Issue 4(3)**　　　　**April, 2017**

**Prof. K. Nageswar**
Dept. of Communication and Journalism, Osmania University, Hyderabad.

## MESSAGE

I have great pleasure to know that the Departments of History & Political Science, SKBR College, Amalapuram, East Godavari District is organizing a UGC Sponsored multi-disciplinary two-day national seminar on "education and human rights" during 27$^{th}$ - 28$^{th}$ February 2017. The present National Seminar on education and human rights is a timely gesture for reviewing the progress and challenges and also to come out with the necessary imperatives for the success of human rights. I wish the event a pleasant conduct with resourceful deliberations and contributing outcome.

- **K. Nageswar**

**Prof. M Mutyalu Naidu,** MBA,Ph.D.
Vice Chancellor, Adikavi Nannaya University

## MESSAGE

I congratulate the Departments of History & Political Science, SKBR College, Amalapuram, East Godavari District for organizing UGC Sponsored multi-disciplinary two-day national seminar on "education and human rights" during 27th - 28th February 2017.

My best wishes to the organizers, participants and faculty members of the institution. I wish the seminar a grand success.

- M Mutyalu Naidu

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President

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## MESSAGE

It is happy that a II day National Seminar on Education and Human Rights is organized in our college on 27th & 28th February, 2017 by the Departments of History and Political Science. The seminar is sponsored by U.G.C. and it is Multi Disciplinary. Distinguished speakers like Prof. K Nageswar etc. attended and spoke on several aspects of Human Rights.

Human Rights education which is part of the right to education is very important aspect. The Youth of today have a right to education which is Fundamental Right guaranteed by the Constitution of India. Human rights in education system should be strictly implemented at all levels. This responsibility of each and of one. The violation of human rights in many fields of life which should be protected by authorities concerned and the public.

The Seminar was well organized led by Dr. K Dayasagar Babu alongwith other staff who is worked hard to make it success. I congratulate Principal and Staff concerned on this successful event.

N. Subba Raj

PRESIDENT

# SREE KONASEEMA BHANOJI RAMARS COLLEGE
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*J.V.G.R. Bhano,* M.A., LL.B.,
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### MESSAGE

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       Human Rights occupy a very prominent place in today's society. Human Rights education which is part of the right to education is equally important. The Younger generation have a right to education which is Fundamental Right guaranteed by the Constitution of India. The implementation of human rights in education system should be strictly implemented at every level. It is the responsibility of every one. There is lot of violation of human rights in many fields of life which should be protected by authorities concerned.

       The Seminar was a Grand success. And I congratulate Dr. K Dayasagar Babu alongwith other staff who is striving hard to make it a grand success.

SECRETARY & CORRESPONDENT

# SREE KONASEEMA BHANOJI RAMARS COLLEGE
## AMALAPURAM-533 201

V.KRISHNA MOHAN,M.Com
PRINCIPAL(FAC)

Ph.No:08856 – 233656
Mobile No : 9491852656

## MESSAGE

I am very glad to note that the Departments of History & Political Science are releasing the souvenir. I congratulate the entire team for successfully organizing the Seminar. I know the inch to inch progress of the programme where in the efforts of the Organizing Committee are highly appreciable. The high light of the seminar is the wonderful keynote address by Prof. Nageswar of Osmania University, Hyderabad.

I have no hesitation to say that the programme has brought laurels to our College. I once again take this opportunity to appreciate the entire Team for the successful completion of the programme. I wish every one of the team a grand success in future endeavors.

V.KRISHNA MOHAN
PRINCIPAL

# Origin of Human Rights Movement in India

Capt.Dr. B.Rajendra Prasad. H.O.D.of Political science, D.A.R.College, Nuzvid, Krishna (dt) A.P

V. Swamulu, HOD of History, D.A.R.CIlege, Nuzvid, Krishna (Dt), Andhra Pradesh.

**Abstract:** The human rights movement is caught with new issues, such as question of self-determination, militancy, dissent and naxalism, which often provokes extraordinary measures from the state, leading to large scale violation of human rights. The entire history of freedom movement in India can be rightly called as the history of human rights struggle. The confrontation to British rule was manifested in the form of demand for fundamental freedoms and civil and political rights for the people of India.

**Key words:** freedom movement, human rights political rights

## Introduction.

While it is an accepted that the philosophy of human rights in most modern sense took a formal shape during a course of British rule. The cause and reasoning for human rights has always occupied a place of supreme importance in India's historical tradition and culture. Yet in the history of human rights movement, the most period making incident happened in 1961.Human rights movement was still at its infancy and largely confined to sectarian and often narrow ends. The most critical period in the whole history of human rights movement came in the wake of the Second World War. The horrors of the Second World War led to the birth and recognition of the modern human rights movement. Human tights have evolved through the continuous efforts of mankind to lead a life liberty and free spirit.

## Human rights during british period.

As it has been started earlier, the modern version of human rights jurisprudence took a firm root during the British rule in India. While the human rights struggles were mainly against the exploitative and oppressive rule by colonial power. The most seminal contribution in this regard came from the great renaissance thinker, Raja Ram Mohan Roy. This great visionary and the most modern Indian social reformer made a poignant critique of the religious rituals that created major divisions in Hindu society and denied majority of population their basic human rights. He criticized all forms of discriminations particularly with regard to women. He made fervent plea to abolish the inhuman practice of Sati, child marriage and violence against women. His opposition to polygamy and his advocacy for equal rights of women to property also came from his firm belief in the supremacy of reason and rationalism. Raja Ram Mohan Roy fought against the British restriction on freedom of press in 1823. In fact, his concern for civil by Hindus and Muslims, against the jury Act of 1827, which introduced religious bias into the judicial system of India. In short for Raja Ram Mohan Roy seminal contribution both in thoughts and actions to prove the civil liberties of the native, Raja Ram Mohan Roy is often cited as the

founding father of human rights movement in modern India.

The unfinished work of Ram Mohan Roy was carried on by another great social reformer named Iswar Chandra Vidyasagar. He drew the attention of his contemporaries to societal violence against women. It was due to his persistent efforts that legal obstacles to the marriage of widows were removed through legislation in 1856. As an ardent activist for women rights, he also played a leading role in promoting education of girls. The reformist movement for human rights and dignity from Bengal slowly but spread steadily, over to other parts of India. For instance, in Maharashtra Mahadev Govind Ranade (1842-1901), who was one of the founding members of Indian National Congress, set up an all-India organization, the Indian Social Conference in 1887, to drive against human rights abuses, such as caste discrimination, untouchability, polygamy and so on.

Ranade was such a visionary that he could be able to see the interdependence and indivisibility of what is now know as two generations of human rights- civil and political rights, and economic, social and cultural rights. Likewise, Jyotiba phule was another great crusader of civil liberties in the modern India. Jyotiba phule founded the Satyasodhak Samaj to organize the exploited castes in a movement for equality, and played a key role in promoting education of girls, particularly of the exploited castes. Similarly, Veerasalingam (1848-1919), led the movement for widow remarriage and girl's education in Andhra. During the same period, the socio religious movements led by Swami Dayanand Saraswathi through Arya Samaj and Ramakrishna mission founded by swami Vivekananda in 1899- made far reaching contributions in spreading education to all sections, including women, stirring of Hindus against social evils allied with superstitions and spiritual practices.

The Muslim reform movements, such as the Aligarh Movement led by Sir Syed Ahmed Khan (1817-99), and the Ahmediya Movement founded by Mizra Ghulam Ahmed in 1899, made important contributions in emphasizing the universalism and humanitarianism of Islam and the national awakening of the Muslims.

**Human Rıghts In Freedom Movement**.

The entire history of freedom movement in India can be rightly called as the history of human rights struggle. The confrontation to British rule was manifested in the form of demand for fundamental freedoms and civil and political rights for the people of India. The freedom movement and the harsh repressive measures of the British rulers encouraged the fight for civil liberties and the demand for constitutional guarantees of some fundamental rights. The Indian National Congress in the beginning was only to secure some civil liberties and human rights of non-discrimination on grounds of race, color in the matter of access to public places, offices and services. The national movement led by Gandhi not only emphasized on feeling the country from foreign rule and regaining political freedom, it took upon various social causes, such as abolition of untouchability and Harijan's rights to enter the temples to name a few. Indeed, these steps were important milestones in the annals of human rights movement in modern India.

The freedom movement under the guidance of Indian National Congress took upon the cause of political freedom. The constitution of India Bill prepared by National Congress in 1895, talked about a constitution, guaranteeing every citizen basic human rights like freedom of expression, inviolability of one's own home, right to property, equality before law and host of other rights. At a later stage, the National Congress adopted a series of resolutions demanding civil rights and equality of status with English people. The Madras Session of the congress passed a resolution, embodying a declaration of fundamental rights in any future constitutional framework. A committee under Motilal Nehru was appointed to prepare a blueprint for civil and political rights for the people in India. The Motilal Nehru committee report came out with nineteen rights, such as personal liberty, freedom of conscience, profession and practice of religion, freedom of expression of opinion and to assemble peacefully, to form associations and unions, equality for all citizens before the law and host of similar freedoms. Incidentally, the constitution of India in 1950, incorporated ten of nineteen rights from the Motilal Nehru Report.

The Karachi Session of the Congress in 1931 adopted a detailed resolution "Fundamental Rights and duties and economic and social change". Subsequently, the Sapru committee in 1945 stressed for written code of Fundamental Rights and Constituent Assembly and raised a forceful demand for the inclusion of human rights in the constitution.

## Human Rights Movement in the Independent India

While the new constitution enumerated most detailed and exhaustive list of rights and duties for the state, the major challenge emerged in implementing and enriching such provisions with support systems and provisions. Despite the fact that most of the human rights found clear expression in the Constitution, the independent Indian State carried forward many colonial tendencies and power structures, including those embedded in the elite Indian Civil Service. Though the Indian State under Jawaharlal Nehru took many proactive steps and followed a welfare state model, the police and bureaucracy remained largely colonial in their approach and sought to exert control and power over citizens. The cattiest, feudal and communal characteristics of the Indian polity, coupled with a colonial bureaucracy, weighed against and dampened the spirit of freedom, rights and affirmative action enshrined in the Constitution.

When the Indian State began to suppress such expressions of political dissent and mini-rebellions, the violation of human rights by the state began to command attention. It was during this period, when both militancy and state repression were at their peak that a number of civil rights groups were formed to articulate the interests of oppressed and the most marginalized sections in the Indian society. At first, the civil liberties group that emerged was Association for the protection of Democratic Rights (APDR) in 1972. A little later in 1974, another such group emerged in Andhra Pradesh in the banner of Andhra Pradesh Civil Liberties Committee (APCLC) to crusade the cause of oppressed classes. The works of these early civil liberties groups were however, limited to documentation of violation of

rights and campaign against it to the extent possible. The human rights movement that mainly took root from various social and civil rights movements has come full circle. The professionalization of these groups and the increasing wave of globalization have contributed to change in their strategies and instruments of social action on promoting the cause of human rights. Networking and supporting each other at a global scale has become a reality today. The instances of global protest against World Trade Organization (WTO) or against American intervention in Iraq are strong indicators of human rights movement becoming more of global than local. The issue of Gujarat riot is no more the sole concern of human rights groups of India. It has global implication. In short, there has been building bridges across causes and the emergence of an inter-woven community of interest. Now groups and movements working on tourism, forest dwellers rights, civil liberties, displacement, women's rights and environment, for instance, find a common voice in protesting the nuclear blast in May 1999 or condemning Gujarat violence.

This apart, the human rights movement is caught with new issues, such as question of self-determination, militancy, dissent and naxalism, which often provokes extraordinary measures from the state, leading to large scale violation of human rights. Then this questions of encounter killings, disappearances of and ineffectiveness of judicial system in places where extraordinary situation of conflicts prevail, the terrorist acts like TADA and Armed Forces Special Powers Act(AFSPA) offer most critical challenge to human rights movement. In short, the human rights movement, which took root

from the philosophy and activism of renaissance thinkers and then becoming robust in the post-emergency situation, is cobbled with issues on which it has no clear answers.

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# Human Rights Violations With Special Reference to Terrorism Affected Regions

**Dr. K. Dayasagar Babu**,
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**Abstract**: Terrorism clearly has a very real and direct impact on human rights, with devastating consequences for the enjoyment of the right to life, liberty and physical integrity of victims. In addition to these individual costs, terrorism can destabilize Governments, undermine civil society, jeopardize peace and security, and threaten social and economic development. All of these also have a real impact on the enjoyment of human rights. Security of the individual is a basic human right and the protection of individuals is, accordingly, a fundamental obligation of Government. States therefore have an obligation to ensure the human rights of their nationals and others by taking positive measures to protect them against the threat of terrorist acts and bringing the perpetrators of such acts to justice. In recent years, however, the measures adopted by States to counter terrorism have themselves often posed serious challenges to human rights and the rule of law. Some States have engaged in torture and other ill-treatment to counter terrorism, while the legal and practical safeguards available to prevent torture, such as regular and independent monitoring of detention centers, have often been disregarded. Other States have returned persons suspected of engaging in terrorist activities to countries where they face a real risk of torture or other serious human rights abuse, thereby violating the international legal obligation of non-refoulement. The independence of the judiciary has been undermined, in some places, while the use of exceptional courts to try civilians has had an impact on the effectiveness of regular court systems. Repressive measures have been used to stifle the voices of human rights defenders, journalists, minorities, indigenous groups and civil society. Resources normally allocated to social programmes and development assistance have been diverted to the security sector, affecting the economic, social and cultural rights of many.
**Key Words:** Ill Treatment, Torture, Justice, Repression.

## Introduction

Human rights are universal values and legal guarantees that protect individuals and groups against actions and omissions primarily by State agents that interfere with fundamental freedoms, entitlements and human dignity. The full spectrum of human rights involves respect for, and protection and fulfillment of, civil, cultural, economic, political and social rights, as well as the right to development. Human rights are universal—in other words, they belong inherently to all human beings—and are interdependent and indivisible. Human rights law obliges States, primarily, to do certain things and prevents them from doing others. States have a duty to respect, protect and fulfill human rights. Respect for human rights primarily involves not interfering with their enjoyment. Protection is focused on taking positive steps to ensure that others do not interfere with the

enjoyment of rights. The fulfillment of human rights requires States to adopt appropriate measures, including legislative, judicial, administrative or educative measures, in order to fulfill their legal obligations. A State party may be found responsible for interference by private persons or entities in the enjoyment of human rights if it has failed to exercise due diligence in protecting against such acts. For example, under the International Covenant on Civil and Political Rights, State parties have an obligation to take positive measures to ensure that private persons or entities do no inflict torture or cruel, inhuman or degrading treatment or punishment on others within their power. Human rights law also places a responsibility on States to provide effective remedies in the event of violations.

Terrorism is commonly understood to refer to acts of violence that target civilians in the pursuit of political or ideological aims. In legal terms, although the international community has yet to adopt a comprehensive definition of terrorism, existing declarations, resolutions and universal "sectoral" treaties relating to specific aspects of it define certain acts and core elements. In 1994, the General Assembly's Declaration on Measures to Eliminate International Terrorism, set out in its resolution 49/60, stated 6 that terrorism includes "criminal acts intended or calculated to provoke a state of terror in the general public, a group of persons or particular persons for political purposes" and that such acts "are in any circumstances unjustifiable, whatever the considerations of a political, philosophical, ideological, racial, ethnic, religious or other nature that may be invoked to justify them."

**Objectives of the Study:** This Fact Sheet has been prepared with the aim of strengthening understanding of the complex and multifaceted relationship between human rights and terrorism. It identifies some of the critical human rights issues raised in the context of terrorism and highlights the relevant human rights principles and standards which must be respected at all times and in particular in the context of counter-terrorism. It is addressed to State authorities, national and international nongovernmental organizations (NGOs), national human rights institutions, legal practitioners and individuals concerned with ensuring the protection and promotion of human rights in the context of terrorism and counterterrorism. Specifically, the Fact Sheet is intended to:
• Raise awareness of the impact of terrorism and counter-terrorism on the enjoyment of all human rights;
• Provide a practical tool for practitioners dealing with terrorism, counter-terrorism measures and human rights;
• Provide guidance on ensuring compliance with human rights when countering terrorism;
• Illustrate specific human rights challenges in countering terrorism.

**Methodology of the Study**

In the present study I followed survey method, case study method and historical method which essentially includes the interpretation of evidence from primary and secondary sources, related to this subject. I took the reports of various human watch organizations.

**Results of the Study:** Terrorism aims at the very destruction of human rights, democracy and the rule of law. It attacks the values that lie at the heart of the

Charter of the United Nations and other international instruments: respect for human rights; the rule of law; rules governing armed conflict and the protection of civilians; tolerance among peoples and nations; and the peaceful resolution of conflict. Terrorism has a direct impact on the enjoyment of a number of human rights, in particular the rights to life, liberty and physical integrity. Terrorist acts can destabilize Governments, undermine civil society, jeopardize peace and security, threaten social and economic development, and may especially negatively affect certain groups. All of these have a direct impact on the enjoyment of fundamental human rights. The destructive impact of terrorism on human rights and security has been recognized at the highest level of the United Nations, notably by the Security Council, the General Assembly, the former Commission on Human Rights and the new Human Rights Council. Specifically, Member States have set out that terrorism:

• Threatens the dignity and security of human beings everywhere, endangers or takes innocent lives, creates an environment that destroys the freedom from fear of the people, jeopardizes fundamental freedoms, and aims at the destruction of human rights;

• Has an adverse effect on the establishment of the rule of law, undermines pluralistic civil society, aims at the destruction of the democratic bases of society, and destabilizes legitimately constituted Governments;

• Has links with transnational organized crime, drug trafficking, money-laundering and trafficking in arms, as well as illegal transfers of nuclear, chemical and biological materials, and is linked to the consequent commission of serious crimes such as murder, extortion, kidnapping, assault, hostage-taking and robbery;

• Has adverse consequences for the economic and social development of States, jeopardizes friendly relations among States, and has a pernicious impact on relations of cooperation among States, including cooperation for development; and

• Threatens the territorial integrity and security of States, constitutes a grave violation of the purpose and principles of the United Nations, is a threat to international peace and security, and must be suppressed as an essential element for the maintenance of international peace and security.

## Suggestions

• Be treated with compassion and respect for their dignity;

• Be informed about, and have their views and concerns presented at, legal proceedings;

• Be entitled to proper assistance throughout the legal process;

• Be protected against intimidation and retaliation;

• Have their privacy protected;

• Be offered the opportunity to participate in informal mechanisms for the resolution of disputes, including mediation;

• Enjoy restitution and compensation, as appropriate; and

• Receive the necessary material, medical, psychological and social assistance.

## Conclusion

The Basic Principles and Guidelines on the Right to a Remedy and Reparation for Victims of Gross Violations of International Human Rights 11 Law and

Serious Violations of International Humanitarian Law, adopted in 2005 by the General Assembly in its resolution 60/147, underscore the need for victims to be treated with humanity and respect for their dignity and human rights, and emphasize that appropriate measures should be taken to ensure their safety, physical and psychological well-being and privacy, as well as those of their families. The Basic Principles and Guidelines also outline remedies to be made available to victims of violations of international human rights and humanitarian law. These include the victim's right to equal and effective access to justice, effective and prompt reparation for harm suffered, and access to relevant information concerning the violations and reparation mechanisms. More specifically, they outline certain obligations on States to provide reparation to victims for acts or omissions which can be attributed to the State and constitute gross violations of international human rights law or serious violations of international humanitarian law, and to establish national programmes for reparation and other assistance to victims, if the parties liable for the harm suffered are unable or unwilling to meet their obligations.

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# An analysis of Perspectives & Prospects of Human Rights Education

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**Abstract:** The human right to a healthy environment is controversial, *inter alia*, because it has individual as well as collective aspects. The Intergovernmental Panel on Climate Change (IPCC)'s Fifth Assessment Report (AR5) provides a detailed picture of how the observed and predicted climactic changes will adversely affect millions of people and the ecosystems, natural resources, and physical infrastructure upon which they depend. Because of this climate change right to water and sanitation, right to health, right to life, right to food, right to an adequate standard of living. Even under the intermediate emissions scenarios there is a "high risk" that climate change will cause "abrupt and irreversible regional-scale change in the composition, structure, and function of terrestrial and freshwater ecosystems" in this century. It affects right to food, right to an adequate standard of living, and right to health. Food Security and Production Systems affects right to food, right to health, right to life, right to an adequate standard of living. Key Economic Sectors and Services are affects the right to health, right to an adequate standard of living, right to food, right to water.
**Key words:** right to health, right to adequate standard of living, right to food,

## Introduction

The natural environment provides human beings and the communities in which we live with the resources we need to achieve lives of dignity and well-being – clean air to breathe; clean water to drink; food to eat; fuels for energy; protection from storms, floods, fires and drought; climate regulation and disease control; and places to congregate for aesthetic, recreational and spiritual enjoyment. These environmental endowments often referred to as ecosystem services are at once essential to core survival and vital to human flourishing. As the nations of the world declared in *The Future We Want*, the outcome document of the 2012 Rio+20 conference, sustainable development requires that we angle toward "harmony with nature." To achieve this idea, we must balance economic, social and human development with "ecosystem conservation, regeneration and restoration and resilience in the face of new and emerging challenges."

In recent years the relationship between human rights and environmental issues has become an issue of vigorous debate. The link between the two emphasises that a decent physical environment is a precondition for living a life of dignity and worth. More concretely, a decent physical environment has to do with protection against, for instance, noise nuisance, air pollution, pollution of surface waters and the dumping of toxic substances. Environmental degradation and human rights was first placed on the international agenda in 1972, at the UN Conference on the Human Environment. Principle 1 of the 'Stockholm Declaration on the Human Environment' establishes a foundation for linking human rights and environmental protection, declaring that man has a 'fundamental right to

freedom, equality and adequate conditions of life, in an environment of a quality that permits a life of dignity and well-being, and he bears a solemn responsibility to protect and improve the environment for present and future generations'. As a result of the 1972 Conference, the United Nations Environment Programme (UNEP) was set up.

The human right to a healthy environment is controversial, *inter alia*, because it has individual as well as collective aspects. If, for instance, after a period of foreign domination it emerges that the physical environment of the dominated people has been severely damaged, it is generally considered logical to allow for a claim to protection (i.e., restoration) of the environment not only by individuals, but in equal measure by the affected population as a whole. In this context, reference can be made to Article 55 of Protocol I to the 1949 Geneva Conventions.

## Effects of Climate Change on Human Rights

Climate change poses an enormous threat to the lives and well-being of individuals and communities across the world. The Intergovernmental Panel on Climate Change (IPCC)'s Fifth Assessment Report (AR5) provides a detailed picture of how the observed and predicted climactic changes will adversely affect millions of people and the ecosystems, natural resources, and physical infrastructure upon which they depend. These harmful impacts include sudden-onset events that pose a direct threat to human lives and safety, as well as more gradual forms of environmental degradation that will undermine access to clean water, food, and other key resources that support human life.

Thus, climate change will have a profound effect on the enjoyment of human rights for billions of people. Climate change is already contributing to drought, ecosystem degradation, and food shortages across the world. Some regions are hit harder than others, with more clearly attributable linkages to climate change for example, sea level rise has adversely affected the safety and livelihoods of many coastal inhabitants and rising temperatures are causing significant changes in the Arctic ecosystems that support many indigenous communities.

**Affected rights:** right to water and sanitation, right to health, right to life, right to food, right to an adequate standard of living.

**Terrestrial Ecosystems:**
Even under the intermediate emissions scenarios there is a "high risk" that climate change will cause "abrupt and irreversible regional-scale change in the composition, structure, and function of terrestrial and freshwater ecosystems" in this century. "Forest dieback" is a major environmental risk, which has potentially significant impacts on climate, biodiversity, water quality, wood production, and livelihoods.

**Affected rights:** right to food, right to an adequate standard of living, right to health.

**Food Security and Production Systems:**
The effects of climate change on crop and terrestrial food production are already evident in several regions of the world. Some high-latitude regions, such as northeast China and the U.K., have

experienced a modest increase in productivity as a result of recent warming . Even in the near term, the impacts on global food security could be devastating—for example, 10% of the projected impacts on food security under a 2°C warming scenario showed yield losses of more than 25% for the period 2030-2049.

**Affected rights:** right to food, right to health, right to life, right to an adequate standard of living.

**Key Economic Sectors and Services:**
Climate change will affect a variety of economic sectors and services, including energy, water services, transport, agriculture and livestock, forestry, fisheries, tourism, and insurance. Food production systems, water supply systems, and other sectors and services that rely on natural resources in their supply chain are particularly vulnerable to the impacts of climate change.

**Affected rights:** right to health, right to an adequate standard of living, right to food, right to water

**Overview of Legal Issues**

There are three main dimensions of the interrelationship between human rights and environmental protection:

▪ The environment as a pre-requisite for the enjoyment of human rights (implying that human rights obligations of States should include the duty to ensure the level of environmental protection necessary to allow the full exercise of protected rights);

▪ Certain human rights, especially access to information, participation in decision-making, and access to justice in environmental matters, as essential to good environmental decision-making (implying that human rights must be implemented in order to ensure environmental protection); and The right to a safe, healthy and ecologically-balanced environment as a human right in itself (this approach has been debated).

The Supreme Court passed at least five comprehensive interim orders recognizing right to ecological balance as fundamental right. But none of these orders, articulate the actual fundamental right infringed in spite of the copious reference to articles 21 and 32 of the constitution. Since the exercise of jurisdiction under article 32 presupposes the violation of the fundamental right, it becomes necessary to reasonable. Drive the fundamental right that the supreme court had in view when it used orders. This reasoning finds a peripheral mention in justice K.N. Singh‟s concluding observation justifying the closures of polluting tanneries in Ganga Pollution (Tanneries) case: We are conscious that closure of tanneries may bring unemployed, loss of revenue, but life, health and ecology have greater importance to the people. Dealing with the environment ramification of haphazard urban planning the Andhra Pradesh High Court construed the right to ecological balance as under: It would be reasonable to hold that the enjoyment and fulfillment guaranteed by art 21 of the constitution embraces the protection and preservation of nature's gifts without (which) life cannot be enjoyed. There can be no reason why practice of violent extinguishment of life alone should be regarded a violence of article of 21 of Human right and Environment Pollution. The slow poising by the polluted atmosphere caused by environmental pollution and spoliation should be regarded as amounting to violation of art 21 of the constitution. „It, therefore,

becomes the legitimate duty of courts as the enforcing organs of constitutional objectives to forbid all actions of the state and citizen from upsetting the environmental balance." Similar approach was adopted in Kinkri Deri V. State of Himachal Pradesh, wherein the lime stoning activity was banned on the ground of being violate of Article 21 alongside Articles 48-A and 51A (g). It ruled that „to ensure the attainment of the constitutional goal of the protection and improvement of the natural wealth and environment from the hazardous consequences of the arbitrary exercise of power and granting mine lease without due regard to life, liberty and property the court will be left with no alternative but to intervene effectively by issuing appropriate wrists order and direction. Extinguishment of life due to slow poisoning under the arbitrary exercise of power attracted condemnation of Supreme Court in Subhash Kumar V. State of Bihar. The court justified the applicability of writ jurisdiction on the ground of derogation of right to enjoyment of pollution free water and air under Article 21. In Koolwal V. State of Rajasthan, a petition to enforce improved sanitation measures in Jaipur met favorable disposition based in pair in the expended right to life argument. No specific injury was alleged but „poor sanitation and preservation of the environment due to slow poisoning of Jaipur resident was held to be Violation of right to health." In this case a direct nexus with human health and injury has not been demonstrated at all. The court further ruled that „fundamental duty enshrined under Article 51A (g) extends not only to citizens but to instrumentality of State. "Dovetailing the environment and health condition the Supreme Court in Virender Gaur V. State

of Haryana delinated that „ the word environment is of broad spectrum which beings within its ambit hygienic atmosphere and ecological balance". The citizen cannot exercise the fundamental right unless the corresponding constitutional duty in being carried out by the municipality. The broad sweep of right to decent environment as a pair of tight to life extended even to those cases where mere apprehension to environmentally deleterious activities were anticipated but not committed. In Law of Society of India V. Fertilizers & Chemicals Travancore Ltd. is a case in point where mere likelihood of leakage of ammonia storage tank at cochin amounted to dark shadow of genocide. The Court ruled: A state of perpetual anxiety and fear of examination of life is not an environment adequate for the health and well being of human race. It is the plain and clear negation of most basic human right guaranteed.

The Stockholm Declaration, and to a lesser extent the Rio Declaration, show how the link between human rights and dignity and the environment was very prominent in the early stages of United Nations efforts to address environmental problems. That focus has to some extent faded away in the ensuing efforts by the international community to tackle specific environmental problems, with more focus being placed on developing policy and legal instruments, both at the international and national levels, targeted at the environmental problems that were emerging, through a series of mechanisms. Although the foundation of developing such mechanisms laid on the considerations made at the time of the Stockholm Conference, the human rights dimension is not made explicit in most of these instruments.

However, there have been several calls from different UN bodies to address the issues of human rights and environment in conjunction. The Commission on Human Rights (now transformed into the Human Rights Council) by Resolution 2005/60 requested the High Commissioner and invited UNEP, UNDP and other relevant bodies and organizations, within their respective mandates and approved work programmes and budgets: *"to continue to coordinate their efforts in activities relating to human rights and the environment in poverty eradication, post-conflict environmental assessment and rehabilitation, disaster prevention, post-disaster assessment and rehabilitation, to take into consideration in their work relevant findings and recommendations of others and to avoid duplication"* The UN reform process also calls for the integration of human rights in all of the organization's work

The majority of cases involving the right to a healthy environment in the Inter-American system are based in communal or indigenous rights rather than individual rights. The first environmental case was brought on behalf of the *Yanomani Indians of Brazil (Case 7615)*, where the Commission found that the state had violated its responsibility to provide adequate protection for the health and safety of the Yanomani in the construction of a highway and by neglecting to address hostilities between mineral prospectors and the Indians. The Commission found violations of the right to life, liberty and security, the right to residence and movement and the right to health under the American Declaration.*Mayagna (Sumo) Awas Tingni Community. Nicaragua* concerned government-sponsored logging on indigenous lands without prior

consultation with the community. The Commission found a violation of the right to recourse and the right to protection of private property.

Under the African system, the African Commission took a landmark decision in 2001 with regard to the right to a clean environment. In a case where it was alleged that the Nigerian government had contributed to gross violations of human rights through the actions of its military forces and unsound environmental management related to exploitation of the Niger Delta, the Commission found that the Nigerian government had violated, *inter alia*, the right to a clean environment by directly contaminating water, soil and air, which harmed the health of the Ogoni people living in the area, and by failing to protect the community from the harm caused by oil companies. The Commission emphasised that the right to a clean and safe environment is critical to the enjoyment of economic, social and cultural rights. This right, it was held, requires a state to take reasonable measures to prevent pollution and ecological degradation, to promote conservation and to secure an ecologically sustainable development and use of natural resources. The duty to respect the right to a clean environment largely entails non-interventionist conduct from the state, such as refraining from carrying out, sponsoring or tolerating any practice, policy or legal measures violating the integrity of the individual. The Commission stated that compliance with the right to a clean environment must include undertaking or at least permitting independent scientific monitoring of threatened environments, and requiring and publicising environmental and social impact studies prior to any major industrial

development. This right also requires that appropriate monitoring is undertaken, information is disseminated to the communities exposed to hazardous materials, and that meaningful opportunities are guaranteed for individuals to be heard and to participate in development decisions affecting their communities. The Nigerian government, it was held, had discharged none of these obligations.

In a series of resolutions, the former United Nations Commission on Human Rights and the United Nations Human Rights Council have drawn attention to the relationship between a safe and healthy environment and the enjoyment of human rights. Most recently, the Human Rights Council in its resolution 7/23 of March 2008 and resolution 10/4 of March 2009 focused specifically on human rights and climate change, noting that climate change-related effects have a range of direct and indirect implications for the effective enjoyment of human rights. These resolutions have raised awareness of how fundamental the environment is as a prerequisite to the enjoyment of human rights.

**Conclusion:**

The natural environment provides human beings and the communities in which we live with the resources we need to achieve lives of dignity and well-being clean air to breathe; clean water to drink; food to eat; fuels for energy; protection from storms, floods, fires and drought; climate regulation and disease control; and places to congregate for aesthetic, recreational and spiritual enjoyment. Development of a strategy for paying all financial resources displayed in the environmental sector. It is necessary to eradicate public environment care system which provides selective environment care.

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# Connotation of Ethics in Education

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**Abstract :** The orientation of modern education according to the studies and the need for organizational efficacy and efficiency is towards a transformational leadership of ethics, ethics programmes for the institutions, ethics audits, and ethics trainings, derived from an ethics theory, operationalized through the construction of acceptable and applicable instruments. The medical domain and lately even the economic one offer models of institutionalization for ethics verified and which have passed the tough test of time, applicable as well for the domain of education, the latter being part of a larger social responsibility and sustainable development concept.  The present paper deals with ethics in the education management.
**Keywords**: ethics, education, management.

## Introduction

Ethics are well founded standards that make the actions right and wrong. It helps categorize different values such as integrity discipline and honesty among others and apply them in daily lives. Ethics influences behaviour and allows an individual to make the right choices. Without ethics it will be very difficult to regulate life and act responsibly. While the importance of ethics can't be ignored in any walk of life it's imperative that they are practiced in the field of education.   Ethics in education are essential as they help run the system smoothly. it sets the standards of what's acceptable and what's not hence protecting the interests of both the educators and the learners. Ethics in education has been given a lot of importance over the years and institutions are designing courses that help students understand these ethics. Ethics in education are applicable on both the instructors as well as the students. While it's the teacher's job to make the students aware about these ethics the school management often takes it upon them to familiarize the instructors with the ethics that are relevant to their profession.

Teachers play a very important role in a student's life. They not only impart education but also help develop the personality of a student. As the instructor often plays the role of a mentor and influences an individual's development it's essential that they follow certain ethics. Ethics in education that are applicable on teachers require them to show patience to every student despite their learning abilities. They should treat every student equally and do justice while taking an action. It's important that an instructor understands that every student is different and shouldn't be evaluated on the same basis. Ethics in education doesn't allow teachers to hold grudges and to intentionally treat students unfairly. At the same time

ethics in education requires a student to respect the instructor and abide by the rules set by them. Students should acquire academic integrity and responsibility as well as practice self-discipline. Ethics in education helps regulate the education system and ensures that this practice positively contributes towards human welfare.

## Creating an Ethical Classroom

An ethical classroom, like a good home, is ideally a place of learning, sharing, trust, nurturing, personal and spiritual growth, and peace. Places that engender such feelings among those who thrive there are built around a consciousness and respect of ethical concepts. Beneficence (goodness), veracity (truth), autonomy (sense of self), justice (meaning fairness), and non-maleficence (the responsibility to do no harm) are the supporting beams of your ethical classroom. Intentional teachers are those who chose their careers based on a need to make a positive difference. For them an ethical classroom is the ultimate incubator of learning by their students and the litmus test of their skills, experience, and creativity.

In your ethical classroom the following characteristics form a scaffold that your students will climb toward enriched learning, cooperation, thoughtfulness, self-awareness, and partnership with each other and you:

## Ethics language and concepts reside here!

Every subject taught in your ethical classroom can be enriched when you include in its presentation, an awareness and exploration of its ethical qualities and/or applications. A reading lesson that once focused on age appropriate literature, its theme, characters, and vocabulary words will take on new meaning in your ethical classroom. For example, a discussion facilitated by you can help students to identify when and where within the reading material ethics concepts and language are found. Science studies have countless open doors regarding the ethics of technology, food production, modern medicine, all of which can be introduced in age appropriate ways. Such lessons can provide students with more than information, but also food for thought. In your ethical classroom, your students will come away with stimulation of the mind, practical skills, and the knowledge of ethical language and ideas that will transcend their lives

## Classroom practices are about more than school rules.

Every classroom has its standard operating procedures, basic rules authored by you or your school, or a bit of both. Often, they read as directives, "No pushing, No running, No backpacks on floor, No gum chewing, No talking" and so on. In your ethical classroom, you teach beyond rules, to the underlying reasons why certain behaviors are necessary for the greater good of all. Another way to approach ethical codes of conduct is to form an agreement with your students describing a certain standard of behavior expected to be met by all. For example, "No pushing" could be translated in your agreement to "We do not touch one another without permission, and never in a way that could cause harm." Each agreed upon guideline for daily interactions in your ethical classroom comprises a life lesson that your students will carry well beyond its walls.

## The Golden Rule, rules.

In your ethical classroom, you create a community that learns, explores shares, cooperates, and supports the important work that occurs there, based on a core

philosophy, the golden rule. When in doubt, each member of your classroom community is expected to behave in the way in which he or she would hope that all others would behave. This simple, powerful communal pledge creates a platform upon which you and your students can securely and safely accomplish each day's objectives.

**All classroom members accepted here, unconditionally.**

If there is one priceless lifetime gift you can give to your students, it is a setting in which each of them is an integral part of a valuable group with a common and important goal. For those who may never have had this type of unconditional acceptance before, it will be an experience that provides a sense of positive self esteem that will serve them for a lifetime. For those who may not yet have learned about the personal enrichment a diverse group can deliver, your ethical classroom will deliver an opportunity to enjoy just that. In your ethical classroom, automatically, every member of its community is unconditionally accepted, supported, and respected, and thus, is an environment everyone, including you, can grow and reach for the stars.

**The classroom community includes you, your students, and their parents.**

There is an interesting thing about people, both children and adults, who experience unconditional acceptance, respect from others and a resulting positive a sense of self. People who feel a part of something meaningful and important experience a sense of calm and purpose that is powerful and obvious to those around them. What parent in the world would not be grateful to a teacher who models excellent, ethical behavior and encourage his/her students to bring home all the goodness, truth, fairness, and respect for others enjoyed in an ethical classroom? When you meet with the parents of your students, and especially when they visit your ethical classroom, they will understand and appreciate its impact on their children. You should not be surprised when you hear their positive comments and feedback.

Ultimately, your ethical classroom with its unique spirit will provide the framework and support for the hard work that you and your students need to accomplish. The communal, accepting environment you create with your students will be a place where you can all be successful. Your ethical classroom, will define a space in which the greater good is the motivation, where kindness prevails, where defenses can safely drop so knowledge can be fully engaged. Your ethical classroom is a place where you and your students will look forward to being every day, a place of peace, a place of learning, and a place of personal and spiritual growth.

**Importance of ethics in teaching**

I would like emphasize need of implementation of ethics of teaching in the pre-graduate and the additional education of teachers; in this ethics education also a solution of problems of the teaching profession would be included, which is often only discussed now but only few actions are realized for its appropriate implementation into the teaching practice. In this contribution I would like to explain and substantiate importance and need of implementation of ethics of teaching into education of teachers. I would like to contribute to forming ethics of teaching as the sort of professional ethics belonging to applied ethics branches that have been intensively developed mainly in the 80ies of 20th century. I am of opinion that just

in ethics of teaching there is a capacity (in interdisciplinary cooperation with other disciplines – philosophy, pedagogy, psychology and probably also sociology) to improve readiness of teachers for solution of new educational (and often also moral) problems that are connected with the teaching profession in contemporary conditions.

Ethics in teaching is in a starting position in our country (both its theoretical and practical aspects) and it is often marked by "misusing" of ethics in titles and terms that can "hidden" various very different items that are connected with real ethics and morality only slightly. In a broader context the subject of ethics education could be such example; this subject is taught at primary and secondary schools (Gluchman, 1996: 419–421). Solution of education problems is often reduced to existence of a code in the teaching profession.2

With start of democracy many ethical and moral problems seem to appear more often; they need solution and must not be ignored because neglecting could have great consequences. By my opinion ethics of teaching is necessary as a subject included in education of teachers which enables them to identify properly problems of their profession and find possible ways of solution of moral problems. Other reason for ethics of teaching is to bring teachers to knowledge how to teach pupil to evaluate their own behaviour, to distinguish good or bad manners, right or wrong behaviour etc. Pupils should recognize impact of their own deeds on other moral subject and consequences of their activities and behaviour. In this context Beáta Kosová stated that people not interested in a certain problem often criticise teachers' inability to solve newly developed problems of pupils that are

caused by economic and social reasons and also by political decisions. By Kosová (2006: 2), in spite of very serious consequences, teachers feel unconcern and indifference from public, government and school representatives as for real problems.

## The issue of the term 'ethics of teaching'

We can also state as a fact that ethics of teaching has been elaborated only minimally or such elaboration practically does not exist. Therefore we see as urgent the need of existence of ethics in teaching and to make this subject visible in our milieu.

In this consequence we can ask question whether faculties responsible for education of future teachers and their additional education emphasise awareness of own duties, possibilities of their own rights, responsibilities for their problems connected with the teaching profession, fulfilment of moral and ethical criteria in future and others. What scope and importance are given to education of ethics and moral issues of future teachers?

In essence, our task is to prepare students, during their studies and then in practice, for responsible solution of moral and ethical issues, for making proper decisions, for considering impacts of deeds and behaviour – that concerns teachers, children, adults and other colleagues and moral subjects involved in education process.

Taking into account modern problems of education and upbringing, I suppose that it is necessary to consider ethics of teaching as an inevitable subject in education of future teachers and their additional education; this subject would also solve problems of the teaching profession that are more and more

discussed in the present time without firm fixing this profession.

In this connection Cernotová expressed a real fear that students learn only few facts or nothing about difficulties in development of teacher personality, what roles are they expected to play in teacher's life and work, what moral and ethical criteria should they fulfil, what consequences can be to expected by breaking those criteria and similar issues (Cernotová, 2003: 181–184). The author also specifies that the ethics of teaching as the educational subject is implemented only rarely, depending on personal possibilities of a particular faculty. She believes that a synthesizing discipline could exists in the curriculum of teachers´ education for achievement of all above given goals and tasks of the mentioned code of ethics for teachers, which would be included by the end of studies.

## Conclusion

In our discussion of education problems in the teaching profession, first of all we should identify ethical and moral aspects, i.e. bring moral subjects to a reflection and consideration, why deeds and behaviour of some individuals are right or wrong, what is good or bad. In this context also the ´gold rule´ could by used: "Do not do to others what you do not wish to be done to you". We know that negative acts have an impact on other people; they cause pain, sadness, depressive states, humiliation etc.

Subjects participating in such acts must be brought to thinking about questions e.g.: Ethics of teaching investigates ethical and moral aspects of teachers´ work in the education process; it characterizes his/her position in the education system, also with his/her moral attitude in issues connecting ethics and morality with this profession. It is focused on moral characteristics of a teacher, his/her ability of ethical and moral thinking and making decisions, behaviour and actions, his/her ability to anticipate consequences of acting in relation to all relevant subjects and ability to take moral responsibility for own decisions and actions. Besides that, ethics of teaching examines personal, character and pedagogical-psychological characteristics that play important role in pedagogical activities of teachers, mainly in relation to pupils, students, in the same measure to colleagues, superordinate's and parents. Ethics of teaching works also with analysis of moral problems of teaching and tries to find solutions and give instruction for solution of real moral problems that can exist in daily practice of the teaching profession. It is also often resulting in formulation of codes of ethics for teachers, for the teaching profession.

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# Economic development: violation of human rights in India

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**Abstract:** Man or Woman came to be seen as an individual, endowed by with certain inalienable fundamental rights that could be involved against a government and should be safeguarded by it. Human rights were hence fourth seen as elementary preconditions for an existence worthy of human dignity. The economic and social rights are listed in Article 22 to 26 UDHR, and further developed and set out as binding treaty norms in the international covenant on Economic, Social and Cultural Rights. This rights the conditions necessary prosperity and wellbeing. Economic rights refer, for example, to the right to property, the right to work, which are freely chooses or accepts, the right to fair wage, a reasonable limitation of working hours, trade and unions and protection of public property.

**Key words:** Economic, Social, Cultural Rights, public property

**Introduction:**

The origin of human rights may be found both in Greek Philosophy and the various world religions. In the age of Enlightenment (18 th century) the concept of human rights emerged as an explicit category. Man or Woman came to be seen as an individual, endowed by with certain inalienable fundamental rights that could be involved against a government and should be safeguarded by it. Human rights were hence fourth seen as elementary preconditions for an existence worthy of human dignity.

The Enlightenment was decisive in the development of human rights concepts. The ideas of Hugo Grotivs (1583-1645), Samuel Von Rufendorf (1632-1694), and John Locke (1632-1704), Rousseau (1712-1778) are attracted much interest in the 18 th century. John Locke has developed a comprehensive concept of Natural rights, his list of rights consisting of life, liberty and property. Rousseau has also elaborated the concept under which the Sovereign derived his powers and the citizens their rights from a social contract.

In the 19th century, the Europe was firstly observed the need of international standards on human rights, when the industrial countries began to introduce labour legislation this legislation mainly raised cost of labour and economic necessity to each other. When the atrocities of World War II, the UN commission on Human Rights (UNCHR), submitted a draft Universal Declaration of Human Rights (UDHR) to UN General Assembly and it is adopted in Paris on December 10th, 1948. This day was later designated Human Rights Day.

**Definition of Human Rights**

Human Rights are commonly understood as being those rights which are inherent in the mere fact of being human. The concept of human rights is based on the belief that every human

being is entitled to enjoy her/his rights without discrimination.

**Classification of Human Rights:** Human Rights are not only in education but also in everywhere in the country and the world. And it classified in a number of different manners based on Vienna Declaration and programme of Action (1993) in para 5, are as 1) Classic and Social Rights, 2) Civil, Political, Economic, Social and Cultural Rights, and 4th is other classifications.

**About economic development and social rights:** The economic and social rights are listed in Article 22 to 26 UDHR, and further developed and set out as binding treaty norms in the international covenant on Economic, Social and Cultural Rights (ICESCR). These rights the conditions necessary prosperity and wellbeing. Economic rights refer, for example, to the right to property, the right to work, which are freely chooses or accepts, the right to fair

wage, a reasonable limitation of working hours, trade and unions and protection of public property. Social Rights are those rights necessary for an adequate standard of living, including rights to health, shelter, food, social care, and right to education( article6 to 14, ICESCR).

**Relationship between Economic Development and Violation of Human Rights:** In the nation, every human being want to be quality of Economic growth and Development. Economic growth and Development leads to not only generates the employment but also increase the social and economic status. In this connection, our human rights will be effecting. The chain of lif is being continued with eco-friendly. Till today the link of the Human Values became so weak and threaten to be broken.

| Origin --→ | 19th Century --→ | 21st Century |
| --- | --- | --- |
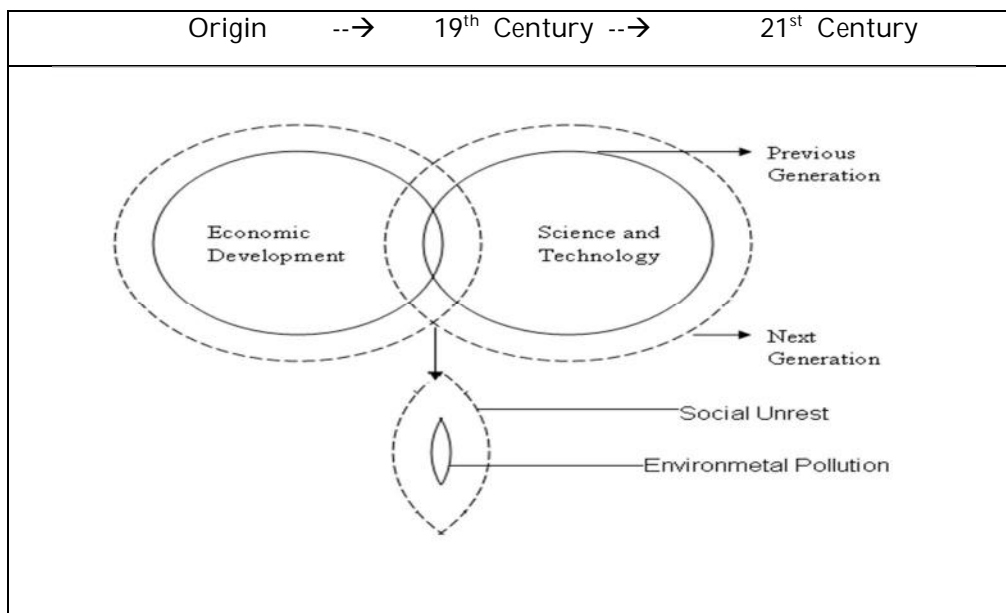
The above figure shows animal of economic revolution and arrival of scientific revolution in 19th and 20th centuries respectively, gain as a lot of fruitful result ever before the history of human life. But these two gain genetic changes gave birth to very bad children, those are one is violation of Human Rights and the second is social unrest.

The above diagram shows two circles interesting of human rights violation as well as social unrest. As long as magnitude of economic development and science and technology improved, the intersection area also increased. The increasing paths of intersection area will be scenario of the history lakh of years of human life.

**Problem of Human Rights Violation in India:** Though Human Rights are violating in several sectors but it is important to give a brief look at the violation of Human Rights in India by development activities. As India is a developing nation it has been going through a period of transition. This development and transition had resulted in Human Rights Violation.

Medha Patkar in an article published in EPW said, ' The Peoples movements in all corners of India have bought forth number of serious issues related to rights, resources and life of the People, particularly the deprived section of the Population. All these issues, if pursued in all earnest, relate to an alternative approach towards the development projects, policies and the Paradigm itself. The struggle by the tribles, peasants, backward classes, labourers and other section of Population against the displacement and destitution against big Dams destructive and large scale industry, sanctuaries and national parks, five star tourism and "other developmental Projects" have added an important aspect to the exploration of the alternative. Though the Struggle of the Project affected persons highest emphasized the demand of late, particularly after 1980 in Narmada, subannarekha koel-karo, and scores of such projects the struggle have evolved a set of Promises regarding the resettlement and displacement which may pane way for alternative paradigm and policy of development.

Dr.A.C.Shukla and Dr.Vandana Asthana Environmental Studies center, Kanpur and University of Illinois, urbana Champaign the world in the fast running out of water. Anthropogenic activities are polluting and depleting this finite well spring of life at a starting rate Industrialization, intensive agriculture, toxic dumping, deforestation and construction of large dams have damaged the earth's surface water in an unreplenishable way. Quite simply, unless are change an ways and practices the world will be living with fresh water storages in future.

The Experience of economic development in last six and half decades has clearly indicated have it has led to violation of Human Rights. The Violation of Human Rights by development can be sort out in the following grounds.

**Industry and Human Rights Violation:** Industry is a Major source of development. Development is generally determined with industrialization. But this industrialization has led to major Human Rights Violation in all over the world and especially in India. In India establishment of Industry has polluted the nation, displaced the people and also led to Violation of workers' rights.

Industrialization led to the Violation of Human Rights in India on the following grounds are Environment, Displacement of Population, Global warming and Child Labour.

**Dams and Human Rights Violation:**

Another aspect of Development is Construction of dams in several parts of the nation which also results in Human Rights Violation. In Arunachal Pradesh because of Dam several People are going to be displaced. It will also led to fold Problem in Assam. The Proposal of Construction of large scale dams in Siang, Subansiri, Pagaladia, Tipaimukh. In this way construction of Dams Violates human Rights. Construction of Dams has also led to human Rights Violation on the following grounds are displacement of Population, Environment and Dams blast and flood.

**Urbanization and Human Rights Violation:** Another development Problem is urbanization and human rights violation. With development and rapid growth industrialization urbanization took place. This urbanization resulted in Human Rights Violation in India. Because of urbanization many people were displaced. Because of it people in urban areas failed to meet minimum basic health facilities and failed to have some drinking water. The following are few areas where urbanization led to human Rights Violation. In the grounds of flood, displacement and Environment. In these ways urbanization in India has led to Human Rights Violation in several grounds.

**Deforestation and Human Rights Violation:** Along with development because of expansion of industries and town deforestation took place. This Deforestation also led to Human Rights Violation by effecting the Environment. It also affects to the Livelihood of several tribal People for whom forest is a source of livelihood. Deforestation in India violates Human Rights on the following grounds are:

**Displacement:**River intersecting Project will displace a number of Populations. It will Displane those People who are situated in those areas where from the linking river drain will follow.

**Bio-diversity:** Again some Environmentalists believe that this Project will effect on bio-diversity of India. They arrange that it will harm the natural balance of the Indian Environment.

**Resource Exploiteters:** Rivers interlinking project will led to drainage of Wealth from one plane to another planes with river water it will carry the river resources and it will affect the local people from enjoying their own resources. In these ways industrialization in India has led to human rights violation in several grounds.

**Technology and Human Rights Violation**: In India technology is also a source of human rights violation. The followers of Gandhian Philosophy are against technology and they oppose use of technology. Use of technology violates the human rights  on the following grounds are depletion of Ozone Layer, effect of Nuclear reactors and huge mass killing by terrorists. In these ways technology in India has led to human rights violation in several grounds.

**Other Sources of Development in Human Rights Violation**:

A part from all these above there are some other sources of Human Rights Violation in India. These are like un even economic development, Development led to trafficking and Aims Proliferation. In India these are the way which violates the Human Rights. Here are having seen that because of developmental activity large scale human rights violation take place. Development has violates all three generation of human rights.

**Conclusion**: It is seen that the development activities in India had led to violation of human rights on several grounds. In India the development activities like industrialization, Construction of Dams are short Righted. These activities are not aiming sustainable development. Un planned urbanization and improper planning of linking the rivers results in Human rights violation. Though development is resulting human rights violation but we cannot say good bye the development. What are need is some sustainable development policies which will violate less human rights.

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# Human rights – challengers of women rights

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**Abstract:** In the mid 1950's the Hindu personal laws, which apply to all Hindus, Buddhist's, Sikh's and Jains were overhauled, banning polygamy and giving women rights to inheritance, adoption and divorce. The Muslims personal laws differ considerably from that of Hindus, and permit polygamy. Despite various laws protecting women's rights traditional patriarchal attitudes still prevail and are strengthened and perpetuated in the home. Under Hindu laws, sons have an independent share in the ancestral property. However, daughters shares are based on the share received by their father. Hence, a father can effectively disinherit a daughter by renouncing his share of the ancestral property, but the son continues to have a share in his own right. Additionally, married daughters even those facing martial harassment, have no residential rights in the ancestral home. Even the weak laws protecting women have not been adequately enforced. As a result, ion practice, women continue to have little access to land and property, a major resources of income and long term economic security. Under the pretext of preventing fragmentation of agricultural holdings. Several states have success fully excluded widows and daughters from inheriting agricultural land.

**Keywords:** Male violence, atrocities, insecurity

## Introduction

Male violence against women is a worldwide phenomenon. Although not every woman has experienced it and many expect not to fear of violence is an important factor in the lives of most women. It determines what they do when they do it, where they do it, and with whom. Fear of violence is a cause of women's lack of participation in activities beyond the home, as well as inside it within the home, women and girls may be subjected to physical and sexual abuse as punishment or as culturally justified assaults. These acts shape their attitude to life and their expectations of themselves.

The insecurity outside the household is today the greatest obstacle in the in the path of women. Conscious that compared to the atrocities outside the house, atrocities within the house are endurable. Women not only continued to accept their inferiority in the hose and society but even called it sweet in recent years; there has been an alarming risc in atrocities against women in India. Every 20 minutes a woman is molested every 30 minutes a rape takes place. Every 40 minutes a sexual harassment incident occurs. Every 42 minutes a woman is kidnapped. One-quarter of the reported rapes involve girls under the age of 16 but the vast majority are never reported. Although the penalty is serving, convictions are rare.

## Definition of Violence Against Women:

The United Nations has offered the first official definition of violence against Women. "Any act of gender based violence that results in, or is likely to result in physical, sexual or psychological harm to suffer to women including

threats of such acts, Coercion or arbitrary deprivation of liberty, whether occurring in public or private life"-   U N General Assembly 1995

## Violence against women and girls is the most pervasive human rights violation:

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**Gender Equality:** Refers to equal opportunities and outcomes for women and men. This involves the removal of discrimination and structural inequalities in access to resources, opportunities and services and the promotion of equal rights. Equality does not mean that women should be the same as men. Promoting equality recognizes that men and women have different roles and needs and takes these into accounting development planning and programming.

## House hold and community services:

Essential house hold and community services are those which must be carried out daily to meet the families and community basic needs, such as fuel and water collection, provision of shelter and clothing, cleaning, education, health care, care of the elderly and food processing and preparation. While female carry major responsibility for those services is most societies. Men and boys generally also undertake some of these task.

## Coerced Sex:

Sexual coercion ranges from forced penetration sex-rape within and outside marriage to non-physical forms of pressure that compel girls and women engage in sex against their will. Most non-consensual sex takes place amongst people who know each other – husband, familymembers of acquaintances. Women lack of choice and face severe physical or social consequences if they resist sexualadvances.Often, men who coerce their wives into sexual acts believe their actions are legitimate because they are married to that woman.

What can I do to protect myself form these unwanted pregnancies unless

he agrees to do something?Once I gathered courage and told him I wanted to avoid sex with him, he said, what else have I married you for? He beats me for the smallest reasons and has sex whenever he wants.

## Violation of Human Rights against Women in India

"Violence against women is perhaps the most shameful HUMAN Rights Violation. And it is perhaps the most pervasive it knows no boundaries of geography, Culture or wealth. As long as it continues, we cannot claim to be making real progress towards equality, development and peace"- Kofiannan, secretary-general, U.N. 1998 March

In the world, at least one women in every three has been beats, coerced into sex, or otherwise abused in her life time. Most often the abuser in a member of her own family. Increasingly, gender based violence is recognized as a major public health concern and a violation of "Human Rights." The effects of violence can be devastating to a woman's reproductive health as well as to other aspects of her physical and mental wellbeing in addition to causing injury. Violence increases Women's long-term risk of a number of other, health problems including chronic pain, physical disability, drug and alcohol abuse, and depression. Women with a history of physical or sexual abuse are also at increased risk for unintended pregnancy, sexual transmitted infections, and adverse pregnancy outcomes yet victims of violence who seek care from health professional often have needs that providers do not recognize, do not ask about and do not know how to address.

The types of "Violence Against Women" refers to many types of harmful behavior of women and girls because of their sex. In 1993, the United Nations offered the first official definition of such violence when the General Assembly adopted the declaration on the elimination of violence against women. According to articles 01 of the declaration, violence against Women includes. Any act of gender based violence that results in, or is likely to result in physical, sexual or psychological harm or suffering to women, including threats of such acts coercion or arbitrary deprivations of liberty, whether occurring in public or private life.

Article 02 of the United Nations Declarations clarifies that the definition of Violence against Women should encompass, but not be limited to acts of physical, sexual and psychological violence in the family and community. These acts include spousal bettering, sexual abuse of female children, dowry related violence, rape including martial rape, and traditional practices harmful to women, such as female genital mutilation. They also include non-spousal violence, sexual harassment and intimidation at work and in school. Trafficking in women, forced prostitution and violence perpetrated or condoned by the state such as rape in war. Women are often the victims of domestic and sexual violence. Punishment, humiliation and terrorizing of women by means of rape have also long been weapons of war. Extensive sexual violence against women has been reported in many conflict situations including to Algeria. Bangladesh, Bosnia-Herzegovinian, China, East Timor, India, Indonesia, Korea, Liberia, Philippines, Rwanda, Uganda, the former Yugoslavia and more

recently, in Congo, Sudan and Northern Uganda.

Often and by a variety of means, children, adolescents and adult women are pressured to have sexual relations that they do not want. The stigma that many victims face plunges them into a resigned silence that hinders them from getting help and masks the shape of the problem.

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# Human Rights: Issues and Challenges

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**Abstract:** The effects of the financial and economic crisis and the decline of the welfare state have more severe repercussions on the poorest and the most vulnerable. However, poverty is both a cause and a consequence of a series of violations of mutually reinforcing fundamental human rights. The main challenge now is not so much about the principles and norms of HR international law but more about the way in which the latter are implemented both nationally and internationally.

**Key words:** human rights, iberalism, *Business and Human Rights*

## Introduction

Sixty-six years after the proclamation of HR as universal values, the results are mixed due to the very heterogeneous composition of international society and the interplay of power relations. HR violations remain significant in many parts of the world and their effectiveness is uneven. The global geopolitical upheavals in the late 1980s and early 1990s confirmed the strategic victory of liberalism. The political, economic and demographic changes as well as the emergence of new powers have revealed a fracture in HR universality and raised new questions about HR nature, rationale and effectiveness. Currently, the debate around HR arises in terms of challenges relating to:

- On the one hand, the need to integrate new issues emerging from the economic, social and technological developments related to economic globalization and post-industrial revolution;

- On the other hand, the ability of the HR transnational institutional framework to make the rights enshrined in the various treaties more effective in an increasingly complex and fragmented world. The main challenge now is not so much about the principles and norms of HR international law but more about the way in which the latter are implemented both nationally and internationally.

**Emerging issues and challenges:** The evolution of business models, techniques or behavioral changes has given rise to new phenomena requiring the design and implementation of a transnational legal framework commensurate with these new challenges. These new issues can be broken down into three categories

**Economic globalization, conflicts and their impact** on the renewed understanding of the issue of population mobility, the fight against terrorism, corporate responsibility in the field of HR, the relationship between democracy and HR, and finally the right to intervene

The effects of the financial and economic crisis and the decline of the welfare state have more severe repercussions on the

poorest and the most vulnerable. However, poverty is both a cause and a consequence of a series of violations of mutually reinforcing fundamental human rights.

 The Optional Protocol to the International Covenant on Economic, Social and Cultural Rights (10 December 2008), which symbolizes the equal importance of all human rights by creating an international complaint mechanism of human rights violations, has been ratified only by fifteen States. In addition, more than twenty years after its adoption in 1986, the Declaration on the Right to Development is largely forgotten or diverted from its original meaning.

 Corporate responsibility in the field of human rights has been brought to debate in relation to economic globalization. While the primary responsibility for ensuring respect for HR lies with States parties to HR treaties and conventions, it has become difficult for States, especially the poorest one, to fulfill this task in a globalized economy. The private sector, not subject to these commitments, can influence HR enjoyment much more than the State: a striking feature of globalization is the growing power of the private sector, particularly transnational companies that are out of control. It is in this spirit that the Human Rights Council in 2011 endorsed the *Guiding Principles on Business and Human Rights*, a global standard to prevent and counteract the potential negative impact of corporate activity on human rights. The right to intervene is a new standard that is justified by the fight against serious violations of HR, in principle inalienable and universal as they are based on reason and not on cultural idiosyncrasies and are

valid for all countries and all peoples. The current debate focuses on antagonisms and contradictions between two "principles" of international law

- HR enforceability, which implies HR institutional supranationality and national sovereignty subsidiarity, on the one hand;

- The prohibition of interference in the internal affairs of States, which is a well-established standard of inter-state relations, on the other hand.

## Scientific and technological postindustrial revolution and its consequences

 The considerable growth of biomedicine (biotechnologies applied to humans) and techno-science imposes new challenges to bioethics in relation to HR: human procreation; gene patenting (genome, human stem cells and other cell lines) and health care access for the poorest; interventions on the human body (therapeutic cloning, removals, management and sale of organs and tissues), end of life, prenatal or preimplantation genetic diagnosis; knowledge of genetic traits, etc. To date, the HR international normative framework has not been able to keep pace with this scientific development. Indeed, the utilitarian approach to bioethics considers that a life can be saved at the expense of another if the quality of the life saved exceeds that of the life sacrificed. In other words, an action is morally acceptable if it is considered more useful than harmful from the point of view of the person who acts and the common good of all concerned. However, this approach is subject to virulent criticism and opposition for its risks of

abuse, on the one hand, and for the principle that every human being is holder of rights which are theoretically impossible to infringe, on the other hand.

New information and communication technologies (NICT) are a powerful tool for disseminating awareness about HR standards and their implementation worldwide. However, these new technologies bring to light new issues relating to the protection of privacy and personal data. In fact, the need to protect privacy and personal data requires new rules in view of the increasing possibilities of surveillance, both in the public and private sectors: biometrics, smart cards, geo-location, video surveillance by States and nongovernmental organizations (mobile operators, hotels, banks, insurance companies, airlines, etc.) in addition to risks of children's exposure to NICT.

**Social, demographic and behavioral changes** have aroused new interest in the rights of certain categories and certain categories of rights, particularly the recognition of the rights of the LGBT and the elderly, the right to development, the right to peace, the right to enjoy the common heritage of mankind, and the right to a healthy environment, water and sanitation and food.

**Indivisibility, universality and religious and identity particularity**

**Reservations to HR treaties**

States can make reservations to international HR conventions. This possibility has perverse effects. It can actually be a way to deny HR universality. The corpus of HR is not a "menu" from which States could choose what suits them and ignore certain rights, such as equality for women or freedom of conscience.

Controversies about reservations to HR conventions and their effects have always opposed the school of "admissibility" or "permissibility" with that of "enforceability". Indeed, the peculiarity of "normative" conventions is that they operate *for each party per se, and not between the parties inter se*. They involve mainly the assumption of duties and obligations, and do not confer direct rights or benefits on the parties as States". The main peculiarity of HR treaties is that "*their object is not to strike a balance between the rights and advantages which the States parties mutually grant to one another, but to establish common international rules reflecting shared values that all parties undertake to observe, each in its own sphere*". In several decisions, the European Court of Human Rights has noted that a reservation -or an "interpretative declaration" which, on analysis, proves to be a reservation- was impermissible or did not have the scope attributed to it by the respondent State, and has drawn the conclusions both that the State concerned could not invoke the impermissible reservation before it and that the State was no less bound by its ratification of the European Convention of Human Rights.

**Universality and particularity:** The specificities and particularities of any kind whatsoever are, in principle, admissible only if they do not violate the "equal dignity" and the equal rights of all human beings. However, the general HR trends tend to grant the "right to difference", i.e. the "right to cultural or

religious identity", to groups (minority, religious, ethnic, migrant groups, etc.). States do not just have an obligation to tolerate differences and pluralistic expressions of collective identities; they also have an obligation to protect them in an active way. This has contributed to the de-legitimization of the classical model of the nation-State and the institutionalization of "multicultural" citizenship. Thus "*collective pluralistic identities were made possible and encouraged by some States in a "separate" area, while the principles of equality and non-discrimination should in principle ensure the coexistence of all in a "common area""*. In this way, States adhering to an understanding of HR as strictly individual rights are increasingly criticized. This involves certain risks and threats:

• Legal shift from the "right to difference" to a "difference of rights";

• Rejecting HR universality in the name of cultural, ethnic or religious identity;

• Contradictions between individual and collective rights and the corresponding conflicts over HR interpretation;

• Political conflicts on the new role attributed to the State for active management of ethnicity, language and religion.

**Conclusion**

The specification and diversification of human rights make it likely that they can only be implemented partially and reinterpreted according to local contexts. It is even true that human rights are not a coherent system but represent conflicting expectations.

Nevertheless, the notion of human duties is much less institutionalized than human rights. This asymmetry is a cause of fragility for human rights because the enforcement of one person's right is another's obligation.

However, some factors are currently involved in the renewal of HR and their implementation and universalization. While the development of international HR law is still fragile, the crisis of welfare States and economic globalization have led to crises accompanied by the tendency towards the de-legitimization of increasingly less "sovereign" States. In the medium and long term, this will surely have consequences on the renewal and effectiveness of fundamental rights and freedoms: extension of the powers of judges, the rise of a civil society dominating the issue of human rights; and the revival of social movements calling for economic, social and cultural rights, which have so far been more or less relegated to the background. These trends point to promising avenues for the development of a more equitable international public order which would take into account, in a meaningful way, human rights in their indivisibility and universality as peremptory norms.

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# The importance of teaching ethics in education – a review

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**Abstract:** Professional ethics is one of the important branches of applied ethics. In general professional ethics can be defined as standards or codes to provide people to guidance in their professional lives. In order to understand the importance of ethics, ethics should be placed as a course in educational system. Before discussing this issue, it is necessary to define what ethics is and what education is. Ethics is the most important and functioning branch of attitude in today.

**Key words:** ethics, knowledge, technology

In our current age, ethics has an important place in all areas of life. moral code has also become important in education, because education is a fundamental process of human life. Therefore, ethics is very important subject in education. We can easily reach all knowledge by technology. In education using technology reveals some ethical problems such as plagiarism. In order to understand the importance of ethics, ethics should be placed as a course in educational system. Before discussing this issue, it is necessary to define what ethics is and what education is. Ethics is the most important and functioning branch of attitude in today. In general, ethics is moral philosophy. The term ethics is derived from Greek term Ethos which means custom, character. It is related to our values and virtues. Therefore, our actions and our experiences in everyday life are the subjects of ethics. We have the capacity to think about our choices, so we are responsible for all our decisions and actions. In addition to this, it can be said that ethics is the study of what is wrong and what is right. Good-evil, right-wrong, virtue- vice, justice and un justice are some ethical concepts. Ethics is divided into two parts: theoretical ethics and applied ethics. Theoretical ethics includes normative ethics, descriptive ethics and met ethics. Applied ethics refers to professional ethics.

## Normative ethics

Normative ethics is the study of what makes actions right and wrong. Meta ethics is about the theoretical meaning and reference of moral propositions. Descriptive ethics is about facts. It examines ethics from observations of actual choices made by moral agents in practice Applied ethics examines the particular ethical issues of private and public life. Professional ethics is one of the important branches of applied ethics. In general professional ethics can be defined as standards or codes to provide people to guidance in their professional lives. In general, there are four basic principles in ethical codes

1- Honesty
2- Confidentiality
3- Conflict of interest
4- Responsibilities

Education In general sense, education is any act or experience that has a formative effect on the mind, character or physical ability of an individual. Etymologically, the word education is

derived from the Latin Educo which means educate, train. Education is a process of learning and acquiring information. It means teaching and learning. Education affects on human mind, character and physical abilities. The history of education begins with the human history itself. Education is also a way to become civilized human individuals and it maximizes human potential. Culture and cultural heritage can be transmitted by education, because the main occupation of man is to pass knowledge, skills and attitude from one generation to other. In ancient Greece some philosopher's views of education such as Socrates, Plato and Aristotle contribute to the development of our present educational system. In general, they all believe that the purpose of education is that improve humankind. Socratic Method is still used modern educational practices. In this method, teachers ask some questions to improve the intellectual abilities of students and students try to answer these questions by using their reasons

Today's educational theories are based on the philosophies of these philosophers. Plato, who was the founder of Idealism, claimed that the aim of education was to develop individual's abilities to better serve society. He also was the founder of Academy, the first university of the world. For him both men and women had the right to have education. He claimed that there were different stages of education. According to him, education was a key element for a society. On the other hand, Aristotle who was the father of realism believed that only citizens could be educated. He believed that educated person was fulfilled person. He defended theoretical, practical and technical education. Education helps

development of bodily and mental faculties. In ancient Greece, education was seen as a function of the state and the aim of it is to serve the ends of state. Today, education also serves both the needs of state or society and citizens. Therefore, education is important for us. It builds character, gives knowledge and helps progressing of state. Education makes a man complete and it also plays an important role in developing society and state. Schools are basic frameworks of education. School helps children to become a good citizen and human being. This is possible only by ethical education, so teaching ethics in school is important.

The role of ethical education Why Ethics is important and why ethics should be taught in schools? What kind of ethics should be taught in schools? In this chapter I will try to discuss this issue. Ethics education can be divided into four stages:

1-Ethics education in family

2-Ethics education in school

3-Ethics education in university

4- Ethics education in business

In family, ethics education should focus on descriptive facts. Children observe their parents' (role models) ethical behaviors and they learn social facts about ethical behavior. In school, students learn what is right and what is wrong. This is a value education or character education. In educational systems, generally ethics is associated with religion. Therefore, instead of ethics course students take religious course. However, students should learn values clarification, and making ethical decision. In addition, school fosters to students become trustful, responsible, and just person. Ethics in school can benefit to

this. In university, ethics should be professional ethics. Only some students can take ethics course related to their professions in universities, because in universities ethics does not give as a course in all departments. This kind of ethical education provides students to realize what is right, make good decisions about ethical issues in their professions. In addition, students learn evaluate different moral standpoints. In business, people learn some ethical codes about their occupations. This kind of ethics tells how people should act in business life. In Turkish educational system, in general ethics is associated with religion.

These are two intermingled terms. Therefore, in educational systems instead of ethics students take religious culture course. Until university students do not take an ethics course in their schools. In universities, not all departments have an ethics course only a few departments have an ethics course like philosophy, psychology, psychological guidance, business faculties etc. In primary, secondary and high schools students take only religious culture and moral course. Moral and ethics are always mixed together, but they refer different subjects. Before as we said ethics is derived from Greek term Ethos which means custom, character. On the other hand, morality is a set of beliefs and practices about how to live a good life. Morality comes from the Latin term Mores which means custom and manner. The terms ethics and morality are often used interchangeably. They have same roots.

Their meanings are the same; custom. However, there is a distinction between them in philosophy. This distinction can be stated as morality is first-order set of beliefs and practices about how to live a

good life, ethics is a second-order, conscious reflection on the adequacy of our moral beliefs. In other words, Morality is used to refer to what we would call moral conduct while ethics is used to refer to the formal study of moral conduct.

## Conclusion

In conclude, it can be claimed that education is also an ethical effort. Human beings can be either unfriendly or peaceful by education. The aim of ethical education is to provide people to make decisions by their free wills. You can teach norms easily, but you cannot teach easily to obey these rules unless you teach ethics. Therefore, teaching ethics has an important and necessary place in education. Students who graduated from universities may be well educated persons in their professions but it is not enough.

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# Human Rights Based Approach to Education

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**Abstract:** The need of promoting & protecting all human rights is important in order to secure full & universal enjoyment of these rights cannot be fulfilled without mass awareness and sensitivity to human rights issues. The grand agenda of global peace & prosperity is possible only with people understanding & imbibing the human rights values. Awareness is important in order to resolve the human right conflicts. This robust participation can be achieved only with human rights education.
**Key words:** Awareness, human rights, global peace

## İntroduction

The goal of a human rights-based approach to education is simple: to assure every child a quality education that respects and promotes her or his right to dignity and optimum development. Achieving this goal is, however, enormously more complex. The right to education is high on the agenda of the international community. It is affirmed in numerous human rights treaties and recognized by governments as pivotal in the pursuit of development and social transformation. This recognition is exemplified in the international goals, strategies and targets that have been set during the past 20 years. The Education for all goals was established at Jomtien (Thailand) in 1990 and reaffirmed at the 2000 World Education Forum in Dakar (Senegal). In the Millennium Development Goals, established in 2000, the world's governments committed to achieving universal access to free, quality and compulsory primary education by 2015. In 'A World Fit for Children', the outcome document from the United Nations General Assembly Special Session on Children in 2002, governments reaffirmed these commitments and agreed to a range of strategies and actions to achieve them.[1] More ambitious targets have been established in many regions. These various strategies have had an effect: In 1948, when education was recognized as a human right, only a minority of the world's children had access to any formal education; now a majority of them go to school, and participation in formal education beyond the elementary stages has increased.

## Education as a Human Right:

Education has been formally recognized as a human right since the adoption of the Universal Declaration of Human Rights in 1948. This has since been affirmed in numerous global human rights treaties, including the United

Nations Educational, Scientific and Cultural Organization (UNESCO) Convention against Discrimination in Education (1960), the International Covenant on Economic, Social and Cultural Rights (1966) and the Convention on the Elimination of All Forms of Discrimination against Women

(1981). These treaties establish an entitlement to free, compulsory primary education for all children; an obligation to develop secondary education, supported by measures to render it accessible to all children, as well as equitable access to higher education; and a responsibility to provide basic education for individuals who have not completed primary education. Furthermore, they affirm that the aim of education is to promote personal development, strengthen respect for human rights and freedoms, enable individuals to participate effectively in a free society, and promote understanding, friendship and tolerance. The right to education has long been recognized as encompassing not only access to educational provision, but also the obligation to eliminate discrimination at all levels of the educational system, to set minimum standards and to improve quality. In addition, education is necessary for the fulfillment of any other civil, political, economic or social right.

## What is the Human Right to Education?

The right to education ensures access to quality schools and to an education that is directed towards the full development of the human personality. There are six priority human rights principles that are fundamental to guaranteeing the right to education and are of particular relevance to education reform efforts in any country:

1. **Individual Rights:** Every individual child must have equal access to a quality education adapted to meet his or her needs.
2. **Aims of Education:** The aims of education must be directed toward the development of each child's personality and full potential, preparing children to participate in society and to do work that is rewarding and reasonably remunerative, and to continue learning throughout life.
3. **Dignity:** Schools must respect the inherent dignity of every child creating an environment of respect and tolerance in the classroom, preventing practices and disciplinary policies that cause harm or humiliation to children, and promoting self-confidence and self-expression.
4. **Equity:** There must be equitable distribution of resources in education across communities according to need.
5. **Non-Discrimination:** The government must ensure that the human right to education "will be exercised without discrimination of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status."
6. **Participation:** Students, parents and communities have the right to participate in decisions that affect their schools and the right to education.

## Education for Democratic Citizenship:

A comprehensive education in human rights consists of two components: knowledge and information on human rights and the mechanisms that protect these inalienable rights. It is important that education also impart the skills needed to promote, defend, and apply human rights in daily life. Education about human rights is distinct from other types of values education. For example, citizenship education or education for democratic citizenship (EDC) is a set of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and

exercising their rights and responsibilities in society.[2] The need of promoting & protecting all human rights is important in order to secure full & universal enjoyment of these rights cannot be fulfilled without mass awareness and sensitivity to human rights issues. The grand agenda of global peace & prosperity is possible only with people understanding & imbibing the human rights values. Awareness is important in order to resolve the human right conflicts. This robust participation can be achieved only with human rights education. The Vienna Declaration adopted by General Assembly in 1993 incorporates a separate section on role of education protection and promotion of human rights.[3] For example, gender is a social construction, not a biological one, and discrimination on this basic is consequently difficult to assess and address. The human rights protection and promotion of gender equality requires more than numerical equilibrium, it also requires conceptual equilibrium, and a conscientious effort to redress inequality, as it exists.

## Present Discourse on Human Rights:

If human rights are about people in dialogue, what it means to be fully human, it is not enough to confine the debate to the privileged few, and we need to be looking to ways to ensure that the voices of the marginalized, the poor, the disadvantaged, and the many victims of human rights abuse, are also heard.[4] Indeed, it is itself a human rights abuse to deny such people a say in the debate about what constitutes human rights that belong to the entire human family. The various human rights conventions, including the Universal Declaration of Human Rights, were drafted and discussed only by a very few people, from

the most privileged section of society. As such, they are hardly representative of the voice of humanity. Human rights are so fundamental, that this represents a major problem, and a major contradiction, in the current human rights debate.

That debate, at present, is a discourse of the powerful about the powerless, and it therefore itself represents a violation of human rights. No doubt that this is one of the greatest challenges facing those of who are concerned with human rights. The problem of western domination of the human rights discourse is being addressed, but the problem of the exclusive and undemocratic nature of the human rights debate itself has barely been recognized. It is important that we find ways to involve a far greater number of people, from all strata of society, in the debate about human rights, what they are, and how they should be both protected and realized. This will involve public education, and the incorporation of ideas of human rights into processes of community development and deliberative democracy. In the meantime, a debate about human rights that remains the exclusive domain of the privileged few is a contradiction, and a betrayal of the people in whose interests we claim to be acting.

## The Indian Constitution and Human Rights:

The Constitution shapes the country's concept of human rights. The Preamble, Fundamental Rights, Fundamental Duties, and Directive Principles of the State policy are concrete steps toward the realization of human rights. Whereas basic objectives have been defined in the Preamble, the protection of human

freedom and liberties are emphasized in Fundamental Rights and Directive Principles of State Policy. The rights of the child have been given the greatest priority. Since rights and duties are inseparable, Fundamental Duties (Article 51) are also imperative. These provisions epitomize the collective will and aspiration of all Indians.

## The following provisions in Constitution safeguard human rights:

equality before the law (Article 14);
nondiscrimination on ground of religion, race, caste, sex, and place of birth (Article 15);
equality of opportunity (Article 16);
freedom of speech, expression, assembly, association, movement, residence, acquisition, and disposition of property, practice of any profession, carrying out any occupation, trade, or business (Article 19);
prohibition of traffic in human beings and forced labor (Article 23);
prohibition of labor in case of children below 14 years (Article 24);
freedom of religion (Article 25);
no provision for religious instruction in any educational institution wholly maintained out of State funds (Article 28);
conservation of language, scripts, and culture (Article 29 [1]);
right of minorities to administer educational institutions (Article 30);
State guarantee of social order (Article 38 [1], Directive Principles of State Policy);
adequate means of livelihood, equal pay for equal work for both men and women, non-abuse of health of the worker, opportunity for children to develop in a healthy manner and in conditions of freedom and dignity (Article 39, Directive Principles of State Policy);

right to work, education, and public assistance in specific cases (Article 41, Directive Principles of State Policy);
provision for free and compulsory education of children up to 14 years of age (Article 45, Directive Principles of State Policy); and
ensuring education and economic development of scheduled castes, scheduled tribes, and other weaker sections of society (Article 46, Directive Principles of State Policy).

## Educational Policies and Human Rights:

The reports of various Education Commissions and the statement of educational policy have articulated the importance of the right to education and education in human rights as part of the effort to reform and develop education. They assign special status in the national educational system to women, scheduled castes, scheduled tribes, minorities, and the handicapped, and emphasize values education. They also define the basic components of the core curriculum, which reflects some important human rights concerns.

The National Curriculum Framework is provided for by the 1986 National Education Policy. It covers core elements that cut across narrow subject boundaries and is designed to promote values such as India's common cultural heritage, egalitarianism, democracy, secularism, equality of the sexes, observance of small-family norms, and inculcation of scientific temper, among other things.

## Policies and Actions:

Human rights education is significant as an instrument of raising awareness of human rights. Of the world's school children, about 77% are in primary

school, and of these, 68% are girls. As per the Annual Report of UNICEF (1999), 130 million primary-school-age children in the developing world are denied the right to basic and quality education; 70 million are girls (40 million of who are Indian girls). It is lamentable that in the early 1990s, more than one quarter of the 95 million school children in developing countries did not reach the fifth grade. Most countries failed to achieve universal access to education by year 2000.

Human rights education is not a mere vision. It will become a way of life. It is necessary if non-formal education is to prepare millions of children to be good world citizens. A framework to support non-formal human rights education has to be developed.

**Importance of Human Rights Education:**
The aim of a Human Rights Education curriculum could enhance knowledge and understanding of human rights, respect, solidarity, and responsibility, develop awareness of how human rights can be translated into social reality as developing skills for protecting human rights. The most important one is inculcating values and attitudes of human rights in students resulting in the promotion and protection of the rights.

Human rights education does not simply aim to teach students – whether children, adolescents, or adults about human rights norms and laws. It also tries to promote appreciation for human rights as a fundamental ethical and legal basis of society and teach the value of human rights enforcement. Human rights education also fosters the attitude and behaviour to uphold human rights for all members of the society. Effective human

rights education not only provides knowledge about human rights and the mechanism that protects them, but also develop the skills needed to promote, defend and apply human rights in daily life.[5]

Human Rights Education sheds light on the important protections achieved by human rights, and documents the tragic outcome when the ideal was largely absent or abandoned. Thus, human rights education is important in as far as it contributes to the prevention of human rights violations and abuses by providing persons with knowledge, skills and understanding, and by developing their attitudes and behaviors to empower them to contribute to the building and promotion of a universal culture of human rights.[6]

In this sense, Human Rights Education contributes to the long term prevention of human rights abuses and violent conflicts, the promotion of equality and sustainable development and enhancement of participating in decision making process within a democratic system. Human Rights Education promotes an understanding of the complex global forces that create abuses, as well as the ways in which abuses can be abolished and avoided. Human rights education engages the heart as well as the mind. It challenges students to ask them personally and encourages them to translate caring into informed, non-violent action. In this respect, one can say that human rights education facilitates peace and development. Human rights education also aims to create a baseline consensus that enables students and citizens to engage with controversial social and political issues. It provides multicultural

and historical perspectives on the universal struggle for justice and dignity. Human rights education aims at developing an understanding of our common responsibility to make human rights a reality in every society. Human rights education helps to develop the communication skills and informed critical thinking essential to a democracy.

Human Rights education activities should be practical, relating human rights to learners' real-life experience and enabling them to build on human rights principles found in their own cultural context. Through such activities, learners are empowered to identify and address their human rights needs and to seek solutions consistent with human rights standards. Moreover, human rights education develops their capacity to have the responsibility for respecting, protecting and fulfilling the rights of others. What is learned and the way in which it is learned should reflect human rights values, encourage participation and foster a learning environment that is conducive to personal growth. Even though the implementation of human rights education continues to lag behind the goals envisioned by international human rights programs and initiatives, human rights education has assumed an unprecedented importance on both the national and international level[7]. It examines human rights issues without bias and from diverse perspectives through a variety of educational practices promotes democratic principles. Moreover, human rights education itself is now recognized as a fundamental human right.

**Role of Education in Promoting Human Rights:**

Education is a tool for creating the real idea of human rights and making people know its importance in their day to day life. It is also a tool for eliminating the violations of human rights. An educated civilization can only know its rights and hence have the knowledge to protect it. According to Kofi Annan, the former Secretary General of United Nations without education, we can see beyond ourselves and our narrow surroundings to the reality of global interdependence. Without education, we cannot realize how people of other races and religions share the same dreams, the same hopes. Without education, we cannot recognize the universality of human aims and aspirations. UN mandates that education shall be directed to the strengthening of respect for human rights & fundamental freedom. These entities have been chosen because one is an expert body responsible for monitoring States implementation of the HRE obligation in Article 13(1) of the International Covenant on Economic, Social and Cultural Rights (ICESCR), and the other is an inter-governmental body with an explicit mandate regarding Human Rights Education.[8] It is important to make each and every people literate just not in order to make them educated and capable of earning but also recognize their rights towards themselves and each other. An educated person only can stand for its right. HRE is about empowering the individual to both recognize human rights abuses and to commit to their prevention. Thus, a core part of Human Rights Education is the strengthening of respect for human rights.[9] It is now a global responsible of every person and the government to promote education and hence promote human rights. Article 51A(1) of Indian Constitution 1950, imposes a duty on all

citizens to develop scientific temper, humanism and the spirit of inquiry & reform. The effective discharge of this duty will require HRE to give people enhanced awareness & greater openness. Right to Education has also been incorporated.[10] The Constitution mandates the state to direct its policy towards securing that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom & dignity and that childhood and youth are protected against exploitation and against moral & material abandonment. Human Rights Education of the children as well as the other people is indispensable to the full realization of the responsibility under this constitutional directive. Indian state has an obligation to foster respect for international law and treaty obligations as laid down in Article 51 of the Constitution. Human Rights Education is inescapable and a legal obligation.

Human Rights are not treated as a separate subject in the curricula. NCERT has felt that all contemporary concerns & issues cannot be included in the curriculum as separate subjects of study. It has called upon incorporation of certain emerging concerns including human rights in the course content. University Grants Commission appointed Sikri Committee in 1980 to consider and report on the different ways and means for promoting Human Rights Education in India. The committee suggested inculcating values without marks weight age in schools. At college levels it was felt that all disciplines should be including human rights topics at least which are directly relevant to their disciplines.[11] But it is disappointing to observe that the NCF 2005 has failed in identifying the content of the Human Rights Education in schools.

## Conclusion:

Over the last five decades, the process of internationalization and globalization of the concept of human rights has generated the movement "All Human Rights for All." In a complex country such as India, violations of human rights at all levels necessitate human rights education at all school levels in general and teacher education in particular. Hence, human rights education should find its rightful place in the school curriculum, teacher training courses and in-service, textbooks, educational policies, and school administration. Human rights education must exert its influence from early childhood education onward and through a broad range of disciplines to build a human rights culture. Hence, greater commitment from all sectors and preparation of a sound, realistic plan of action can help us achieve human rights education for all and transform the human rights movement into a mass movement to achieve a better social order and peaceful coexistence. Indeed, this is one of the greatest challenges in the 21st century.

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9.      Article 21A, See also Articles 30,41,45 and 51 A(k), 1995-96.

10.     NCF 2005.

11.     Ibid.,

# Ethical education and human rights implementation in present education system

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**Abstract:**  The branch of philosophy that deals with morality. **Ethics** is concerned with distinguishing between good and evil in the world, between right and wrong human actions, and between virtuous and non-virtuous characteristics of people.. As a branch of philosophy, ethics investigates the questions "What is the best way for people to live?" and "What actions are right or wrong in particular circumstances In practice, ethics seeks to resolve questions of human morality, by defining concepts such as good and evil, right and wrong, virtue and vice, justice and crime. As a field of intellectual enquiry, moral philosophy also is related to the fields of moral psychology, descriptive ethics, and value theory. Virtue ethics describes the character of a moral agent as a driving force for ethical behavior, and is used to describe the ethics of Socrates, Aristotle, and other early Greek philosophers. Socrates (469–399 BC) was one of the first Greek philosophers to encourage both scholars and the common citizen to turn their attention from the outside world to the condition of humankind. In this view, knowledge bearing on human life was placed highest, while all other knowledge were secondary. Self-knowledge was considered necessary for success and inherently an essential good. A self-aware person will act completely within his capabilities to his pinnacle, while an ignorant person will flounder and encounter difficulty. To Socrates, a person must become aware of every fact (and its context) relevant to his existence.

**Keywords :**  Ethics  Major areas , Descriptive ethics, Human rights .

## Introduction

Modern virtue ethics was popularized during the late 20th century in large part as a response to G. E. M. Anscombe's "Modern Moral Philosophy". Anscombe argues that consequentiality and deontological ethics are only feasible as universal theories if the two schools ground themselves in divine law. As a deeply devoted Christian herself, Anscombe proposed that either those who do not give ethical credence to notions of divine law take up virtue ethics, which does not necessitate universal laws as agents themselves are investigated for virtue or vice and held up to "universal standards", or that those who wish to be utilitarian or consequentiality ground their theories in religious conviction. Alasdair MacIntyre, who wrote the book *After Virtue*, was a key contributor and proponent of modern virtue ethics, although MacIntyre supports a relativistic account of virtue based on cultural norms, not objective standards. Martha Nussbaum, a contemporary virtue ethicist, objects to MacIntyre's relativism, among that of others, and responds to relativist objections to form an objective account in her work "Non-Relative Virtues: An Aristotelian Approach". Complete Conduct Principles

for the 21st Century blended the Eastern virtue ethics and the Western virtue ethics, with some modifications to suit the 21st Century, and formed a part of contemporary virtue ethics.

Three major areas of study within ethics recognized today are:

Meta-ethics, concerning the theoretical meaning and reference of moral propositions, and how their truth values (if any) can be determined

Normative ethics, concerning the practical means of determining a moral course of action

Applied ethics, concerning what a person is obligated (or permitted) to do in a specific situation or a particular domain of action

**State consequentialism** :State consequentialism, also known as Mohist consequentialism,is an ethical theory that evaluates the moral worth of an action based on how much it contributes to the basic goods of a state. The Stanford Encyclopedia of Philosophy describes Mohist consequentialism, dating back to the 5th century BC, as "a remarkably sophisticated version based on a plurality of intrinsic goods taken as constitutive of human welfare". Unlike utilitarianism, which views pleasure as a moral good, "the basic goods in Mohist consequentialist thinking are ... order, material wealth, and increase in population".During Mozi's era, war and famines were common, and population growth was seen as a moral necessity for a harmonious society. The "material wealth" of Mohist consequentialism refers to basic needs like shelter and clothing, and the "order" of Mohist consequentialism refers to Mozi's stance against warfare and violence, which he viewed as pointless and a threat to social stability.

**Descriptive ethics** is on the less philosophical end of the spectrum, since it seeks to gather particular information about how people live and draw general conclusions based on observed patterns. Abstract and theoretical questions that are more clearly philosophical—such as, "Is ethical knowledge possible?"—are not central to descriptive ethics. Descriptive ethics offers a value-free approach to ethics, which defines it as a social science rather than a humanity. Its examination of ethics doesn't start with a preconceived theory, but rather investigates observations of actual choices made by moral agents in practice. Some philosophers rely on descriptive ethics and choices made and unchallenged by a society or culture to derive categories, which typically vary by context. This can lead to situational ethics and situated ethics. These philosophers often view aesthetics, etiquette, and arbitration as more fundamental, percolating "bottom up" to imply the existence of, rather than explicitly prescribe, theories of value or of conduct. The study of descriptive ethics may include examinations of the following:

Ethical codes applied by various groups. Some consider aesthetics itself the basis of ethics—and a personal moral core developed through art and storytelling as very influential in one's later ethical choices.

Informal theories of etiquette that tend to be less rigorous and more situational. Some consider etiquette a simple negative ethics, i.e., where can one evade an uncomfortable truth without doing wrong? One notable advocate of this view is Judith Martin ("Miss Manners"). According to this view, ethics is more a summary of common sense social decisions.

Practices in arbitration and law, e.g., the claim that ethics itself is a matter of balancing "right versus right", i.e., putting priorities on two things that are both right, but that must be traded off carefully in each situation.

Observed choices made by ordinary people, without expert aid or advice, who vote, buy, and decide what is worth valuing. This is a major concern of sociology, political science, and economics.

**Human rights** are moral principles or norms, which describe certain standards of human behaviour, and are regularly protected as legal rights in municipal and international law. They are commonly understood as inalienable fundamental rights "to which a person is inherently entitled simply because she or he is a human being, and which are "inherent in all human beings" regardless of their nation, location, language, religion, ethnic origin or any other status. They are applicable everywhere and at every time in the sense of being universal, and they are egalitarian in the sense of being the same for everyone. They require empathy and the rule of law and impose an obligation on persons to respect the human rights of others. They should not be taken away except as a result of due process based on specific circumstances; for example, human rights may include freedom from unlawful imprisonment, torture, and execution. .

The doctrine of human rights has been highly influential within international law, global and regional institutions. Actions by states and non-governmental organizations form a basis of public policy worldwide. The idea of human rights suggests that "if the public discourse of peacetime global society can be said to have a common moral language, it is that of human rights." The strong claims made by the doctrine of human rights continue to provoke considerable skepticism and debates about the content, nature and justifications of human rights to this day. The precise meaning of the term right is controversial and is the subject of continued philosophical debate; while there is consensus that human rights encompasses a wide variety of rights such as the right to a fair trial, protection against enslavement, prohibition of genocide, free speech, or a right to education, there is disagreement about which of these particular rights should be included within the general framework of human rights; some thinkers suggest that human rights should be a minimum requirement to avoid the worst-case abuses, while others see it as a higher standard.

16th–18th century :

The earliest conceptualization of human rights is credited to ideas about natural rights emanating from natural law. In particular, the issue of universal rights was introduced by the examination of extending rights to indigenous peoples by Spanish clerics, such as Francisco de Vitoria and Bartolomé de Las Casas. In the Valladolid debate, Juan Ginés de Sepúlveda, who maintained an Aristotelian view of humanity as divided into classes of different worth, argued with Las Casas, who argued in favour of equal rights to freedom from slavery for all humans regardless of race or religion.

Categorization :

Opponents of the indivisibility of human rights argue that economic, social and cultural rights are fundamentally different from civil and political rights and require completely different approaches. Economic, social and cultural rights are argued to be:

Aspirations or goals, as opposed to real 'legal' rights; Ideologically divisive/political, meaning that there is no consensus on what should and shouldn't be provided as a right; Non-justiciable, meaning that their provision, or the breach of them, cannot be judged in a court of law, Positive, meaning that they require active provision of entitlements by the state (as opposed to the state being required only to prevent the breach of rights) Progressive, meaning that they will take significant time to implement Resource-intensive, meaning that they are expensive and difficult to provide socialist, as opposed to capitalist Vague, meaning they cannot be quantitatively measured, and whether they are adequately provided or not is difficult to judge.

**Human rights in India** is an issue complicated by the country's large size & population, widespread poverty, lack of proper education & its diverse culture, even though being the world's largest sovereign, secular, democratic republic. The Constitution of India provides for Fundamental rights, which include freedom of religion. Clauses also provide for freedom of speech, as well as separation of executive and judiciary and freedom of movement within the country and abroad. The country also has an independent judiciary and well as bodies to look into issues of human rights.

The 2016 report of Human Rights Watch accepts the above-mentioned faculties but goes to state that India has "serious human rights concerns. Civil society groups face harassment and government critics face intimidation and lawsuits. Free speech has come under attack both from the state and by interest groups. Muslim and Christian minorities accuse authorities of not doing enough to protect their rights.But in the recent years , more emphasis is given to minority rights & freedom of speech.The government is yet to repeal laws that grant public officials and security forces immunity from prosecution for abuses.

Emphasis of the HRBA is based on common understanding and requires that 1) all programmes of development co-operation, policies and technical assistance should further the realisation of human rights as laid down in the Universal Declaration of Human Rights and other international human rights instruments; 2) human rights standards contained in, and principles derived from, the Universal Declaration of Human Rights and other international human rights instruments guide all development cooperation and programming in all sectors and in all phases of the programming process and 3) development cooperation contributes to the development of the capacities of 'duty-bearers' to meet their obligations and/or of 'rights-holders' to claim their rights.

The major human rights principles guiding the programmes are regarded as universality and inalienability; indivisibility; interdependence and interrelatedness; non-discrimination and equality; participation and inclusion; accountability and the rule of law.

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# Violation of the Human Rights of Elderly People

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**Abstract:** In recent years, there have been significant advocacy efforts calling for enhanced international thinking and action on the human rights of the older persons. Population ageing is a worldwide phenomenon, and India is no exception as per 2001 census elderly population of India accounted for 77 million and census 2011 elderly population has crossed 100 million . With fast changing socio-economic scenario, Industrialisation, rapid urbanisation, higher aspirations among the youth, the increasing participation of women in the work force, roots of traditional joint family system has been eroding very fast especially in urban areas, in such a changing situation majority of oldage people, who are to spend most of their life in joint families are on the verge of isolation and marginalisation in oldage. Unfortunately, in India older generations are not aware of their human rights due to high prevelance of illeteracy and lack of awareness. In addition to that because of high physical and psychological vulnerability the cries of older persons for help remain within four-walls, that is why a few cases of violation of human rights of elderly come out.

**Key words:** human rights, illiteracy, awareness

## Introduction

As per the Article 25 of universal declaration of Human rights the definition " Everyone has the right to a standard of living adequate for the health and well being of himself and of his family, including food, clothing, housing and medical case and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control."

## The key areas in which the older persons face difficulties are:

• Physical And Mental Health;
• Community Care;
• Social Care;
• Housing;
• Transport;
• Employment;
• Income;
• Education And Leisure;
• Utilities And Consumer Protection;
• Access To Information; And
• Decision-Making.

## Human rights of older persons

• Right to life shall be protected by law.
• Right not to be subjected to inhuman treatment "No-one shall be subjected to torture or to

inhuman or degrading treatment or punishment".
• Right to liberty "Everyone has the right to liberty and personal security.
• Right to a fair hearing "In the determination of his civil rights and obligations... everyone is entitled

to a fair and public hearing within a reasonable time by an independent and impartial tribunal

established by law".

## "Civil rights and obligations ".

• the right to respect for home, family and private life
• the right to freedom of thought and conscience.
• the right not to be discriminated against age
• the right to property - everyone is entitled to the peaceful enjoyment of his possessions
• the right to education

## Population ageing:- a u.n. - view

According to the United Nations Department of Economic and Social Affairs, one out of every ten people on the planet is now 60 years of age or older. If the current trend of lowering birth rates and lowering death rates continues, by the year 2050 one out of five people will be aged 60 years or older and by 2150, one out of every three people will be aged 60 years or older. Additionally, the oldest old are the most rapidly expanding segment of the elderly population. Currently, the oldest old make up 11 percent of the 60+ age group and will grow to 19 percent by 2050.

## Objectives of the paper

To study the demographic figures of older persons in India.
To study the socio – economic, cultural and psychological conditions of the older persons.
To examine the deprivation of the human rights of the older persons.

## Methodology

The present is based on the secondary data collected from different published and unpublished and some personal experiences of the paper writer while having interaction with the older persons.

## Elder Law in India

The rights of older persons are the entitlements and independence claimed for senior citizens ( i.e., above 60 years of age ). Elderly rights are one of the fundamental rights of India. The International Day of older persons is celebrated annually on October 1st.

The Union Cabinet's latest decision to approve a new law - Maintenance and Welfare of Parents and Senior Citizens Act, 2007, aimed at serving the elderly live in self-respect and peace. The Bill specifically prescribes the State's role in taking care of them. The Bill also places a legal responsibility on children and relatives to maintain the senior citizen or parent in order to facilitate seniors with a normal life.

## International legislation for the protection of the rights of the elderly persons

## United Nations

Charter of the United Nations (1945), Article 55.
Universal Declaration of Human Rights (1948) Article 3, 22, 25, 27.
Convention relating to the status of refugees (1951) Article 24.
International Covenant on Economic, Social and Cultural rights (1966) Article 9, 11, 12..
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Declaration of the Elimination of Violence against Women (1993).

## Governmental concessions and facilities in India
### Health

Many government and private hospitals provide concessions to the older persons in the treatment of the diseases like cardiac problems, diabetes, kidney problems, blood pressure, joint problems and eye problems. There is also a condition for separate queuing of reservations for hospital beds.

### Travel

Indian railways give 30% concessions in the ticket prices to all the persons aged 60 years and above.- It is 50% for women aged over 60 years. Proof of age is required. There are also conditions of lower berth for older persons and also separate counters for booking and cancelling tickets to avoid rushes at the counters. Indian airlines provide 50% concessions in its economy class, (with particular terms and conditions applied). Air India provides 45% concessions to older persons in wheel chairs and are allowed to board the plane first.

### Banking

The Indian government gives high rates of interest to its senior citizens on certain savings plans which are run by the post offices and other private banks.

### Housing

The Indian government provides housing facilities such as retirement homes and recreational or educational centers. These centers provide older persons with opportunities to spend their free time doing various activities. Most recreational centers have fitness clubs, yoga centers, parks, spiritual sessions, picnics, food fests for the health and entertainment of senior citizens. Some old age homes also have libraries other activities such as music classes, arts and crafts, quizzes and indoor games. These activities help to spiritually uplift seniors and can contribute to overall health improvements and mental stability.

## Major findings of agewell foundation national study

Popularity of nuclear/small families was found to be main reason of violation of human rights of older persons

Voilation of Human Rights of older persons is higher in urban areas of the country in comparision to rural areas.

Lack of awareness about Human Rights of older persons is one of the major reasons of ever-increasing cases of voilation of human rights of older persons.

85.9% older persons had never heard about Human Rights of Older Persons.

Over 23.3% older persons (respondents) were found living in inhuman conditions or (in other words) facing violation of their human rights in old age.

12.9% older persons revealed that they are not getting proper food in old age.

Approx. every third older person in the country is not getting proper medicine/health care in old age.

Every second older person is not getting due respect or good treatment from his/her family member/society.

47.4% older persons were discriminated because of their Age

## Representative statements from older persons

*"There is no one around to take care of me. I anyhow manage my work like cooking, cleaning of house, etc. With limited pension as only source of income, I cannot afford servant/maid."*

- Sudhakar Dasgupta, Rourkela, Orissa.

*"Today I have no place to sleep in the house, which I have built with my hard-earned money. My sons has occupied entire house gradually and forced me to stay at my daughter's house. I don't want to indulge myself in any court case, instead want peace of mind in old age. To keep my daughter's family happy I still work at nearby furniture shop"*

- Mohd. Abdul Khan, 75-year-old carpenter, Hyderabad

## Observations

For most of the older persons Human Rights is a new term for their basic rights. Awareness about Human Rights of Older Persons among older persons is negligible. Young old people (60+) living in cities is generally familiar with Human Rights.

Transformation of traditional joint family system into nuclear or small family system is one of the main factors responsible for violation of human rights of older persons.

In urban areas cases of violation of human rights of elderly population is on rise in comparison to rural areas. Popularity of small/nuclear family system, lack of intergenerational interaction, less social interaction of older persons, age discrimination, non-existence of inclusive social security system in the country, etc are among the most important reasons of miserable condition of older persons in urban areas.

Older persons in the age-group of 60-70, i.e. young older people are more aggressive towards protection of their human rights. Due to high level of awareness about their Human Rights they don't like to compromise with circumstances or situations, instead they cry and demand for their rights.

People entering in the bracket of 60-70 years don't like "Old Age" tag attached to them. Interestingly, they don't digest the fact that they have become old, that's why they feel hurt when treatment or behavior of other people is changed towards them due to their growing age.

Due to fast growing population of older persons, ever-increasing gap between generations and fast demanding lifestyle of young generatoins, for majority of older persons life is still a struggle, even in Old Age.

## Conclusion

Progress of human civilization, advancement in medical science and healthier lifestyle of people has obviously increased life of Old Age. Ironically, changed socio-economic conditions have completely changed living conditions of older persons in the country.

In changed set up, old people face increased incidences of age discrimination, ageism, elder abuse and mistreatment of older community, which are strictly against any civilized society.

In the fast changing circumstances when the number of old people in every society is increasing at a very fast pace we need to:

- Inculcate a sense of responsibility towards needs & rights of older
  persons through curriculum of School students.
- Re-look at all the policy formulations and its implementation with a
  practical approach towards needs & rights of old people

We all want to live a long life but we almost not plan for our Old Age. Be it an individual, a family, society in general or the government, each one of us needs to be sensitive towards needs & rights of old people

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# Role of Education in Promotion and Protection of Human Rights

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**Abstract:** The term 'human rights' denote all rights that are present in our society and without which one cannot live as human beings. Human rights are the basic rights that a person irrespective of race, gender or any other background cannot be denied anywhere or at any condition. This article enhances the importance of human rights in day to day life and the role of education in protecting and promoting them. It also focuses the interrelation between RTE 2009 and HR. It is shown in the discussions below the role of HER started by UN around 60 years ago. It is shown here the potential of education to inculcate and imbibe the values of human rights and values in a person and use them in his life. The paper concludes with some suggestive measures that should be taken as a part of education programmes.

**Key Words**: human rights, international law, natural lights

## Introduction:

Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, guaranteed by law, in the forms of international law, general principles and other sources of international law. International human rights law lays down obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals of groups.

Human rights are commonly understood as basic fundamental rights that a person cannot be denied by any individual or any government simply because he or she is a human being. They are universal and same for everyone. Human rights entail both right and obligation. Human rights developing from the concepts of natural lights became culminate with the thoughts of philosophers like John Locke, Francis Hutcheson, and Jean-Jacques Burlamaqui and became prominent with American Revolution and French Revolution. Most of the basic ideas and norms of human rights existing now adopted as Universal Declaration of Human Rights by United Nations General Assembly in 1948 has its root from Second World War and the atrocities of 'The Holocaust'[1]. Every year 10 December is celebrated as Human Rights Day.

Education has a very important role to play for promotion and protection of human rights. Education makes us aware about our civil and political right often called as the first generation rights and the social, economic and cultural rights as the second generation rights. Without proper education one cannot be introduced with these essential philosophic and there basic rights and obligations. The concept of expanding

human rights through education is now popularly present and traveled to encompass as the third generation rights itself. So it is very important that we know what is the role of education in promotion and protection of human rights.

Being a tool to spread awareness and information and assimilating, creating and disseminating knowledge amongst its recipients, education can play a crucial role at each of levels for promotion and protection of human rights. But, unfortunately the education system, except for last few years after the establishment of Indian institute of human rights in 1990 which registered Universities for offering such courses in 10 December 1999, has hardly shown any credible in regards of evolvement of human rights and its protection.

**Importance:**

A comprehensive education in human rights consists of two components: knowledge and information on human rights and the mechanisms that protect these inalienable rights. It is important that education also impart the skills needed to promote, defend, and apply human rights in daily life. Education about human rights is distinct from other types of values education. For example, Citizenship Education or Education for Democratic Citizenship (EDC) is a set of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society[2].

The need of promoting & protecting all human rights is important in order to secure full & universal enjoyment of these rights cannot be fulfilled without mass awareness and sensitivity to human rights issues. The grand agenda of global peace & prosperity is possible only with people understanding & imbibing the human rights values. Awareness is important in order to resolve the human right conflicts. This robust participation can be achieved only with human rights education. The Vienna Declaration adopted by General Assembly in 1993 incorporates a separate section on role of education protection and promotion of human rights.[3] For example, gender is a social construction, not a biological one, and discrimination on this basic is consequently difficult to assess and address. The human rights protection and promotion of gender equality requires more than numerical equilibrium, it also requires conceptual equilibrium, and a conscientious effort to redress inequality, as it exists.

**Hurdles:** Unfortunately, the very motivations and benefits of human rights pose direct challenges to their existence. Human rights are universal since they are said to belong to all humans in every society. Human rights are also supposed to be *inalienable;* because they flow from and protect human existence, they cannot be taken away without endangering the value of that existence. However, these universal and inalienable qualities of human rights are disputable in both their conception and operation.

Beyond the genesis of human rights, wherever they come from, lies a fundamental challenge to their universality, regardless of their origin. With any inception of human rights, one faced with having to acquire acceptance of their authority. There is a problem in that not everyone will share the same

motivation or inspiration for human rights. Not everyone will agree that everything asserted as a human right is indeed one. At a very basic level, the proclamation and acceptance of human rights norms inherently involves majoritarian morality.

Notwithstanding that it has been more than six decades since the concept of spreading and protecting human rights as Human Right Education (HRE) first entered the lexicon of international law, it is readily apparent that HRE has not succeeded in preventing widespread human rights abuses. Wards like Rwanda , Srebrenica and Darfur immediately bring to mind examples of our failure to prevent catastrophic human rights violations. This because of inadequacy of education in the prevailing society. Within many nations many political debates rage over the denial or abuse of human rights. Even in prosperous, democratic countries like Canada much public discourse is phrased in the rhetoric of rights. Racism and related phenomena thrive where there is ignorance, unfounded fears of racial, ethnic, religious, cultural and linguistic or other forms of difference, the exploitation of prejudices, or the teaching or dissemination of distorted values.[4]

"It's the largest democracy in the world. It s also a big country with lots of human rights challenges. And when we have concerns, we raise them with the Indian Government", US Assistant Secretary for democracy human rights and labour Michael Posner said. The major population of India resides in villages which do not get sufficient education support. Problems like human trafficking, exploitation of women commercially and sexually, religious violations, caste related issues are some

example leading to human right violations. Moreover, many prisoners in India are also denied their human rights. They are detained without adequate reason.

## Role of Education in Promotion and Protection of Human Rights:

Education is a tool for creating the real idea of human rights and making people know its importance in their day to day life. It is also a tool for eliminating the violations of human rights. An educated civilization can only know its rights and hence have the knowledge to protect it. According to Kofi Annan, the former Secretary General of United Nations "without education, we can see beyond ourselves and our narrow surroundings to the reality of global interdependence. Without education, we cannot realize how people of other races and religions share the same dreams, the same hopes. Without education, we cannot recognize the universality of human aims and aspirations. UN mandates that education shall be directed to the strengthening of respect for human rights & fundamental freedom. These entities have been chosen because one is an expert body responsible for monitoring States implementation of the HRE obligation in Article 13(1) of the International Covenant on Economic, Social and Cultural Rights (ICESCR), and the other is an inter-governmental body with an explicit mandate regarding HRE".[5]

It is important to make each and every people literate just not in order to make them educated and capable of earning but also recognize their rights towards themselves and each other. An educated person only can stand for its

right. HRE is about empowering the individual to both recognize human rights abuses and to commit to their prevention . Thus, a core part of HRE is the strengthening of respect for human rights.[6] It is now a global responsible of every person and the government to promote education and hence promote human rights.

Article 51A (1) of Indian Constitution 1950, imposes a duty on all citizens to develop scientific temper, humanism and the spirit of inquiry & reform. The effective discharge of this duty will require HRE to give people enhanced awareness & greater openness. Right to Education has also been incorporated. The Constitution mandates the state to direct its policy towards securing that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom & dignity and that childhood and youth are protected against exploitation and against moral & material abandonment. HRE of the children as well as the other people is indispensable to the full realization of the responsibility under this constitutional directive. Indian state has an obligation to foster respect for international law and treaty obligations as laid down in Article 51 of the Constitution. India is a signatory to UDHR & has ratified Civil and Political Rights Convention, Economic, Social and Cultural Rights Convention, CEDAWCRC etc. HRE is inescapable and a legal obligation.

'Human Rights' are not treated as a separate subject in the curricula. NCERT has felt that all contemporary concerns & issues cannot be included in the curriculum as separate subjects of study. It has called upon incorporation of certain emerging concerns including human rights in the course content. University Grants Commission appointed Sikri Committee in 1980 to consider and report on the different ways and means for promoting HRE in India. The committee suggested inculcating values without marks weight age in schools. At college levels it was felt that all disciplines should be including human rights topics at least which are directly relevant to their disciplines. But it is disappointing to observe that the NCF 2005 has failed in identifying the content of the HRE in schools.

**Implementation of RTE 2009:**

A Human rights-based approach of education assures every child has a quality education that respects and promotes her or his right to dignity and optimum development. The right to education is marked priority on the agenda of the international community since right to education is not only a human right in itself but also is quintessential for the exercise of all other human rights. A number of human rights treaties accepted and development and social transformation. The right to education flows directly from the right to life. The right to life and the dignity of an individual cannot be assured unless it is accompanied by the right to education.

Victims of injustice and violations of human rights will have no faith in justice and values. Right to education and HRE will fall through. The government and the society should be prepared to foot the bill if concrete results are desired.

**Conclusion:** There is no doubt that education has a major role to play for protection and promotion of human rights. HRE is considered as one of the

major tools to stop the violations against human rights. From the above discussion we saw the importance and how education can play a vital role in this regard.

Education should be imparted to each and everyone so that they understand the importance of human rights. Equality shall be the primary consideration in actions concerning children, respect for the views of the child are the general principals of the Convention on the Rights of a child. Education in their own mother language about human rights will make the learners more prompt about their values and ways to use them in their day to day life. Human rights concepts of religious freedom and religious tolerance can be inculcated while teaching history topics. Human rights concerns about self - determination can be introduced to students while teaching them colonialism and imperialism. While teaching about *sati* and widow remarriage, suppression of women and the need for reverse discrimination can be taught. Democratic equality can enhance human values in a person. Rule of law and social justice gives immense opportunities to discuss and understand human rights and human duties. Languages offer many gateways for HRE. Stories, poems, paragraphs can be carefully selected. Themes on French Revolution, Nazism can be used to discuss the evolution of human rights. A discussion on the omnibus violations of human rights during world wars can sensitize the students.

Dramatic clubs and literary activities can be utilized effectively. Students can be motivated to write poetry, drama and essays on human rights. Poster making competition, elocution or contests, debates etc. can also be held on similar themes. The school can celebrate the 'World Human Rights Day' which can go a long way to create wariness among students, parents and the neighborhood community. Initiatives should be taken to enrich the school library and personal collection with books and materials on human rights.

All of this suggests that the time is ripened for HRE to come to the forefront of international consciousness, and to fulfill its intended role as a preventive tool. Education should be granted to one and all across the country and world. Human Rights are the basis of human values, disciplines and dignity. It should be enhanced, protected and promoted to every nook and corner with the help of education.

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# Human Right for Clean Environment

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**Abstract:** All Human Rights are universal, indivisible and interdependent and interrelated. The International community must treat Human Rights globally in a fair and equal manner, on th same footing, and with the same emphasis. While the significance of National and Regional particularities and various historical, cultural, and religious backgrounds must be borne in mind, it is the duty of the state, regardless of its political, economic and cultural systems to promote and protect all Human Rights and fundamental freedoms."— Office of the High Commissioner for Human Rights.

**Key words:** fundamental freedoms, historical, cultural,

## Introduction

"All Human Rights are universal, indivisible and interdependent and interrelated. The International community must treat Human Rights globally in a fair and equal manner, on th same footing, and with the same emphasis. While the significance of National and Regional particularities and various historical, cultural, and religious backgrounds must be borne in mind, it is the duty of the state, regardless of its political, economic and cultural systems to promote and protect all Human Rights and fundamental freedoms."— Office of the High Commissioner for Human Rights. The United Nations Charter signed on June 26, 1945, sought t acknowledge the importance of Human Rights and established it as matter of international concern. The primary basis for passing th International Bill of Human Rights, 1948 by the UN is to promote protect and monitor human rights and fundamental freedoms. The Bill comprises three texts:

## The Universal Declaration of Human Rights, 1948

The International Covenant on Economic, Social and Cultural Rights, 1966 The International Covenant on Civil and Political Rights, 1966.

Together these three texts comprise the International Bill of Human Rights. International human rights law has been designed to protect the full range of human rights required for people to have a full, free, safe, secure and healthy life. The right to live a dignified life can never be attained unless all basic necessities of life like food, pure air and water, work housing, health care, education, etc., are available to everyone.

The Environment in India is as bad as the rest part of the world. The land degradation and water depletion, soil erosion, ((.gradation of forests, threats to bio diversity conservation and ecosystem, water, air and noise pollution, unplanned growth of human settlement are some of the grave problems the environment faces.

There have been many a legislations made from time to time to protect the **The different statutes / legislations enacted in India exclusively for environment protection are**

• The Water (Prevention and Control of Pollution) Act, 1974

• The Water (Prevention and Control of Pollution) Rules, 1975

• The Water (Prevention and Control of Pollution) Cess Act, 1977

• The Water (Prevention and Control of Pollution) Cess Rules, 1978

• The Air (Prevention and Control of Pollution) Act, 1981

• The Air (Prevention and Control of Pollution) Rules, 1982

• The Environment (Protection) Act, 1986

• The Environment (Protection) Rules, 1986

• Hazardous Wastes (Management and Handling) Rules, 1989

• Manufacture, Storage and Import of Hazardous Chemical Rules, 1989

•8 The Forest (Conservation) Act, 1980

• The Forest (Conservation) Rules, 1981

• The Wildlife Protection Act, 1972

• The Wildlife (Transactions and Taxidermy) Rules, 1973

• The Wildlife (Stock Declaration) Central Rules, 1973

• The Wildlife (Protection) Licensing (Additional Matters for Consideration) Rules, 1983

• The Wildlife (Protection) Rules, 1.995

• The Wildlife (Specified Plants - Conditions for Possession by Licensee) Rules, 1995

• The Public Liability Insurance Act, 1991

• The Public Liability Insurance Rules, 1991 21

• The National Environment Tribunal Act, 1995

• The National Environment Appellate Authority Act, 199

In spite of the enactment of several Acts to protect Environment, the said Acts were of little help till the Court intervened.

Article 32 of the Constitution of India is available for citizen of India for the enforcement of his Fundamental Right' by the Supreme Court. It provides for an extra ordinary procedure to safeguard the Fundamental Rights of a citizen Right to live is a fundamental right under Article 21 of the constitution and it includes the right to enjoyment of pollution free water and air for full enjoyment of life. If anything, endangers or impairs that quality of life in derogation of laws, citizen has right to have recourse to Art.32 of the Constitution for removing the pollution of water or air. The said rights can also be enforced by a citizen under Article 226 of the Constitution o India, before the jurisdictional High Court. The said rights can also be enforced by public spirited persons or an organization involved in social work by approaching the Supreme Court or the jurisdictional High Court. Part IV of the Constitution of India contains the Directive Principles of State Policy. Art.48-A of the said part prescribes that the State shall endeavor to protect and improve the environment and to safeguard the forests and wild life of the country. Part —IVA of the Constitution prescribes the Fundamental Duties. Art.52A, clause (g), of the said part provides that it shall be the duty of every

citizen of India to protect and improve the natural environment including forests, lakes, rivers and wild life and to have compassion for living creatures.

The High Court of AP in a judgment reported in AIR 1987 AP 171, held that "the protection of the environment is not only the duty of the citizen but it is also the obligation of the state and all other state organs including Courts." In AIR 1990 SC 273 (Bhopal gas leak case) the SC held that under the dimensions of human rights, right to liberty, pollution free air and water is guaranteed under Articles21,48-A and 51 (g). The Supreme Court further held that "as mentioned in the Universal Declaration of Human Rights that people are born free and the dignity of the persons must be recognized, and it is the duty of the state to take effective steps to protect the guaranteed Constitutional rights. These rights must be integrated and illumined by the evolving international dimensions and standards, having regard to our sovereignty .They need to be respected, maintaining dignity and sovereignty of our people, the state must take effective steps to safeguard the constitutional rights of citizens by enacting laws. The state has to ensure the constitutional rights of citizens relating to life, liberty, as well as safety to environment and ecology to enable the people to lead a healthy and clean life. The corporation should be made liable for the damage caused to the human beings or ecology".

In AIR1980 SC 322, the Supreme Court held that right to live in a healthy environment is a fundamental right and therefore required to be protected. In (2001)2 SCC 62, It was held that, the right to clean drinking water is fundamental to life. The duty lies on the State to provide clean drinking water to its citizens. The court relied on (2000) 10 SCC 664 — Narmada bacheao Andalon case and on (1999) 2 SCC 718.

In (2001) 6 SCC 496 it was held that clean environment enables the people to enjoy a quality of life which is the essence of right guaranteed under Article 21.

In AIR 2003 SC 724 it was held that Right to live is a right to environment, adequate for health and well being.

In AIR 1985 SC 652, a petition filed under article 32 of the Constitution of India on environmental issues was entertained. That dispute relates to whether the issue relating to environment is an enforceable fundamental right or not. This case deals with operating of lime stone quarries. This is the first case of its kind in the country involving issues relating environment and ecological balance. The Supreme Court h directed all the lime stone quarries to be closed. Though it was contested that it involved huge sums of investment and the closure of the quarries permanently would incur in huge losses, the court held that " this would undoubtedly cause hard ship to them ,but it is a price that has to be paid for protecting and safeguarding the right of the people to live in a healthy environment with minimal disturbance of ecological balance and without avoidable hazard to them and to their cattle ,homes and agricultural land and undue affectation of air, water and environment."

In (1990)1 SCC 449, the SC held that "every citizen ha a fundamental right to have enjoyment of quality of life and living as contemplated in Article 21...

Anything which endangers or impairs....that quality of life .... Is entitled to take to recourse of Article 32". In (2002) 4 SCC 356 the Supreme Court directed phasing out of diesel buses from the polluted cities like Delhi and substitute the same with buses run on CNG . In (2002) 9 SCC 483 the court directed for the closure and or shifting of polluting industries from residential areas. In (2000) 6 SCC 213 on the Polluter pay principle the Supreme Court directed the polluter to pay damages not only for restoration of ecological balance, but also pay damages to the victims who have suffered due to the ecological disturbance.

Complaining about the pollution that is caused to the ground and underground water by bulk drug industries Patancheru, Hyderabad, a telegram was sent to the Hig Court of Andhra Pradesh. The said telegram was entertained as a Writ petition. Thereafter, few writ petitions were directly filed on the file of the Supreme Court and the writ petition that was filed before the High court was transferred to the Supreme Court. The Supreme Court time and again issued directions to the pollution control board and also the industries to ensure that the ground and underground water is not polluted. After monitoring, for several years and also after directing payment of compensation to farmers for loss of crop due to pollution on the principle polbitor pays, the Supreme Court remitted back the matter to the high court to pass appropriate orders as to which industries should be allowed to run and which industries are to be closed down. The matter is now pending before the High Court.

**Conclusion:**

The right to environment is a part of Fundamental Right to life and liberty. By virtue of the pronouncements of the Supreme Court and High Courts, there is a very thin line between the Human Right to have a clean environment and Article 21 of the Constitution of India, as right to environment which includes clean air and water, has been read into Article 21 by the Supreme Court. Under Article 48-A, it is the duty of the State to protect and improve the environment and under Aiticle 52-A Clause (g), it is the fundamental duty of every citizen to protect and improve the environment. It 'Lk both for the State and citizens to protect the environment, the State by enforcing the various enactments and by citizens by following them. Inventions and innovations are very essential for advancement, but then, citizens must realize that such inventions and innovations should not destroy the environment.

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# Human Resources in Arts Education –A Scandinavian Perspective

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**Abstract:** The key to ensuring that honest conversation takes place throughout any institution lies in adopting a style of leadership which is genuinely open and facilitatory. This involves a broad range of skills and attitudes, such as active listening, empathy, the ability to ask appropriate questions, the capacity to let go and most importantly, the ability to make connections. Such a collective approach inevitably invites an institution to reappraise its distribution of knowledge and power, shifting from mechanistic management structures to greater opportunities for shared leadership and shared responsibility.

**Key words:** leadership, academic staff, skills, attitudes

## Introduction:

Human resources are a crucial element in arts education. Highly qualified and motivated academic staff is a condition for recruiting the best students, and being able to educate students to be capable of survival as artists after finishing their studies. To facilitate this, it is also vital that the administrative staff is capable of handling the necessary supporting functions.

## Appointment strategy

Artistic excellence, as professor, associate professor or lecturer, is assessed by an external committee of experts. Both sexes have to be represented in the committee, at least one international member, and one member with a theoretical background. The Institution has provided a specific protocol for such assessments. Short listed applicants may be invited to an interview with the internal selection committee, and to hold a trial lecture for staff and students. This committee is responsible for a recommendation of candidates, and ultimately the Board appoint.

This protocol is established to ensure that our academic staff has high artistic competence, and a 'social intelligence' which makes them suitable for teaching students. We strongly emphasize the importance of appointing academic staff with teaching skills, leader skills, involvement, and an ability to cooperate. There is an emphasis on building teams in each department, but we are also actively encouraging and stimulating cross departmental cooperation.

The teacher portfolio of the institution is an important asset in the strong competition for students. However, in some cases it may be a conflict between appointing the candidate with the strongest artistic qualifications, compared to a candidate with a more suitable personal profile and attitude, or in other words 'social intelligence'.

**Working conditions for academic staff**

Academic staff appointed on lifetime contracts is common at most higher education organisations. However, at our institution there was a strategic change in this policy some years ago. The Board then decided that academic staff in art or design should be appointed for a term of 6 years, with the possibility for another term of 6 years in competition with other applicants. Academic staff will be formally evaluated on results, both their teaching and how they contribute to research and development. This is new demands which emphasize the need for academic staff to perform in order to maintain a high quality off studies at the institution.

## Research based teaching

A strong emphasis is put on artistic development and research to strengthen the artistic potential of the institution. The allocation of working hours to teaching and research is regulated for each position, including demands on presence of each staff member at campus. All academic staff has dedicated time for research, although lecturers have more emphasis on teaching than research. The specification of how the working hours are allocated is set up in an individual work plan. The work plan is assessed in co-operation with the dean, who is responsible for the coordination of the total study programme at the department.

## Leadership with a human perspective

Leadership traditionally had mostly a ceremonial function in arts education, where the focus was on representation of specific interests. Each subject often had the character of a self-governing cell, with a strong focus on each staff member's individual artistic profile. Transforming arts organizations into dynamic cultural institutions with a contemporary voice is a major challenge to leadership. This can be achieved through communication throughout the institution and through partnerships in the surrounding world. A condition for this is that leadership should be practiced at all levels within an organisation. As an example, deans have traditionally been elected amongst the staff at each department.

However, at our institution as in other higher education organisations in Norway, deans are now appointed for a term of 4 years. We search for applicants from a broader environment than our own institution, to make sure that there will be a focus on leadership, change and innovation.

It is dangerous for higher arts educations to hide behind hierarchical management structures that may fail to respond on change and innovation. It is important to create a trusting environment in which shared leadership and authority are encouraged throughout an institution.

## Relational leadership

In higher arts education institutions, leading might well be compared with parenting. It is there to release human possibilities, to inspire people to believe that they matter and that they have

something of value to say. This 'relational' form of leadership should be given every opportunity to flourish, as it helps to provide a supporting climate for facilitating dialogue between senior management, academic staff and students.

The cost of the relational form of leadership is that it focuses on processes, which puts high demands on time and attention from the staff and leadership, as well. In some discussions it may also seem unclear who has the authority to make a decision. There is a need for distinguishing between matters of importance which have to be discussed broadly, and matters that need a quick and concise decision.

### Organisational change

Perhaps the ultimate challenge to leadership is how best to enable an institution to adapt effectively to change - how to confront change and uncertainty with a shared vision of the future.

Basically, cultural change cannot be forced on people. Conditions have to be created which will enable new structures, new practices and new styles of management to evolve organically within new priorities. As an example, Kunsthøgskolen i Bergen was established as a merge of two institutions in 1996.

There were a strong opposition to the merge from both sides, and the process was initially full of emotions. But, a trusting environment has been fostered that positively enable an institutional conversation to take place. Focusing initially on certain key areas, like a Futures Strategy, a dialogue have been facilitated throughout the institution. In order to build up a measure of collective ownership, all staff, students, senior management and the governing body have been given every opportunity to engage in this conversation – sometimes at departmental level, but whenever possible, cross departmentally.

### Cultural change?

A humanistic perspective on management emphasize that cultural change within an organization will only occur when our deeply held beliefs and assumptions change through experience. As our individual and collective stories evolve, we begin to see and experience the world in different ways.

And we will grow in confidence as we find ourselves involved in a professional organisation that respects "integrity, openness, commitment and collective intelligence – when contrasted to traditional organizational cultures based on fragmentation, compromise, defensiveness, and fear." (Senge 1994)

It is partly through this kind of sustained dialogue that cultural change evolves in an institution.

Through respecting and listening to different points of view, people should gradually let go of cherished assumptions and begin to see themselves and their world in a different way. They might begin to tell a different story. For this process to work in practice there has to be a sensitive awareness of the different levels of language used by groups when describing their experience and shaping their stories. Discussions must also have a clear

reference to how people perceive themselves at the time.

Committees perform a very different function from those informal processes that provide opportunities for more inclusive dialogue in an institution. The psychological climate in which these conversations take place is absolutely crucial to any likely shift in future action.

## Open conversations

The key to ensuring that honest conversation takes place throughout any institution lies in adopting a style of leadership which is genuinely open and facilitatory. This involves a broad range of skills and attitudes, such as active listening, empathy, the ability to ask appropriate questions, the capacity to let go and most importantly, the ability to make connections. Such a collective approach inevitably invites an institution to reappraise its distribution of knowledge and power, shifting from mechanistic management structures to greater opportunities for shared leadership and shared responsibility. Effectively, it makes the processes and procedures in any institution more accountable and transparent, and it enables all staff and students to have a voice in shaping their own future. This can only be healthy for the life and work of an institution. (Renshaw 2003)

## Leadership or management?

One way of promoting a more sympathetic attitude towards the development of necessary skills might be by shifting the emphasis from 'management' to 'leadership'. What does 'leadership' really mean? In some senses, leadership is simply that which works. Leadership qualities can be distinguished from managerial competencies; while all managers have to lead, leaders do not always have to manage. What they do have to do is apply their leadership skills and qualities according to shifting contexts.

As social conditions change, the demands on leaders change. More attention should be paid to 'relational' leadership, where the leader works as an enabler and as a nurturer of other people's talent, and is someone who can produce stability as well as necessary change. That does not mean a loss of vision, however. Many leaders seem to lack the most commonly desired characteristic of leadership: inspiration. If a leader is to inspire, then she or he must embody certain values (CLORE 2002).

Among these values we can include creativity and dynamism. Creative people are, in a sense, leaders: they are pushing at boundaries and exploring new territory ahead of the rest of us. Within an institution they need an organisational structure that allows their creativity to flourish. This means that leadership in arts schools has to be focused on the leadership of creative people. It also means that new models of leadership and organisation are likely to emerge in the creative context of the arts. The organisational culture of the cultural sector will – and should – develop its own type of creative leaders.

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# Sexual Violence: Tips for Parents

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**Abstract:** it is found that one in six boys and one in four girls will experience a sexual assault before the age 18.  One in five women and one in 71 men will be raped at some point in their lives. A majority of women who reported being raped at some point in their life (79.6%) experienced their first rape before the age of 25, and 42.2% experienced their first completed rape before the age of 18 years (Black et al., 2011). More than 25% of male victims in a national sample reported their first rape was when they were 10 years of age or younger. Rape is far more extensive than reported in official statistics, and the majority of rapists are never apprehended.
**Key words:** Rape, child sexual abuse, Sexual violence

## Introduction

Sexual violence is a widespread issue that impacts everyone. This fact sheet providesinformation about how parents and caregivers can play a role in preventing sexual violence and supporting survivors. Together we can create safe and respectful communities. Sexual violence is a broad term and includes rape, incest, child sexual abuse, intimate partner violence, sexual exploitation, human trafficking, unwanted sexual contact, sexual harassment, exposure, and voyeurism.

Sexual violence occurs when someone is forced or manipulated into unwanted sexual activity without their consent. Reasons someone might not consent include fear, age, illness, disability, and/or influence of alcohol or other drugs. Anyone can experience sexual violence, including children, teens, adults, and elders.

These crimes are widespread and occur daily in our communities, schools, and workplaces, but sexual violence can be prevented. Community members can work to prevent sexual violence by establishing healthy and positive relationships that are based on respect, safety, and equality.

## Sexual violence at a glance

One in six boys and one in four girls will experience a sexual assault before the age 18 (Dube et al., 2005).  One in five women and one in 71 men will be raped at some point in their lives A majority of women who reported being raped at some point in their life (79.6%) experienced their first rape before the age of 25, and 42.2% experienced their first completed rape before the age of 18 years (Black et al., 2011). More than 25% of male victims in a national sample reported their first rape was when they were 10 years of age or younger (Black et al., 2011).  Rape is far more extensive than reported in official statistics, and the majority of rapists are never apprehended.

**Your role in prevention:** You can play a role in changing the underlying norms and culture that allows sexual violence. Traditional gender roles, power

imbalances, and victim-blaming all contribute to sexual violence.

**Be a part of the solution:**

Be a role model for respectful behavior to those around you. Talk with your children about healthy sexual development and personal boundaries.

Intervene and speak up when you see inappropriate behaviour. To better equip yourself in these situations, practice what you might say or do. -Talk to someone from your local sexual assault center for more information. Invite them to speak in your schools, faith communities or workplaces.

Learn more about sexual violence and share information with others.

Learn about reporting suspected child abuse. Know what to do if you or someone you know suspects a child may be being abused.

**How you can help**

Parents and caregivers are uniquely positioned to assist children and teens experiencing sexual violence, as they often see the warning signs

— sudden changes in behavior or mood, lower grades, social withdrawal — before others.

Children and teens may turn to you to discuss what is happening. All adults are responsible for keeping children safe and protecting them from harm. If you suspect a child is being abused, contact the police or your local child protective services agency, the ChildHelp National Child Abuse Hotline at 1-800-4-A-CHILD

(1-800-422-4453), or local sexual violence program.

How to offer support

Survivors of sexual violence have experienced trauma, and each person reacts differently to trauma. Some disclose immediately, but many never talk about what happened to them, or wait years to talk about it.

When someone discloses sexual abuse, appreciate their resilience, strength, and bravery. Be mindful of your own response: Create a safe space for the child or teen to talk and share. Allow them control over the environment as much as possible.

Listen and allow them to share the amount of information that they are comfortable sharing. If a survivor wants to share with you allow them to do so in their own way, in their own words and in their own time. Believe them. Survivors often struggle with disclosing abuse because they fear they won't be believed. It takes immense bravery for them to trust you and share the details of their story. Be open and honest about your responsibilities. Children and teens have a right to be safe, valued and respected. Connect them with community resources or trained professionals to provide continued support.

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# Language - a utensil of socialization

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**Abstract:** Language results in socialisation. Effective communication leads to peace, tolerance, equality and freedom and truth. But there are cases where socialisation has taken toll of certain decencies of language. Socialisation is important. But language as a medium of the truth of one's personality is more important. It is the difference between a man of culture and a cultureless man. One who is not decent in one's language cannot be decent in ones behaviour. What one cannot think cannot be spoken, what that is not spoken cannot be practiced. One's bad mouth is hated by all. One's language is ones way to nobility. It is sure way to advancement in all respects. Socialisation does not mean shouting like a cave- man.

**Key words:** socialisation, bad mouth, language.

### Narration

Language is a tool of communication, and could as well be a pathway to miscommunication. Languages are many. Their grammars, syntax, pronunciation all are different. They all have cultural connotations. The famous adage 'one man's food is another man's poison' holds true in the case of languages. This is the reason people are proud of their language. This is the reason there are fights on the lines of language. There is the famous example of C.P.Brown, who was famous for his love of Telugu and had made it a point to master it, and went on to compile the famous English-Telugu dictionary. He found Telugu more beautiful and musical than Tamil. He showed the difference between the languages by drawing attention to the sound of moving stones in a steel tin. That depends upon ones cultural backdrop. We know that western music sounds like a medley of hoarse sounds of musical instruments to those who are not used to those sounds. Sometimes we are left with the sense that a particular language is like the shout of Kung Fu warrior. The style of pronunciation often comes under criticism. One is born into a culture, thereby into a language not by his choice. Like one is into a race, caste, religion, state, nation etc. Like there are differences on the lines of all of them, differences exist in the matter of greatness of a language, sweetness of a language, purity of language, etc.

It is the result of one evaluating things by the standard of his own values. It is a result of one's fancy. Not a result of any valid reason. Language is invented to forge communication and bring people together. To bring people closer. But it appears to be the other way round. It is distancing people. That means defeating the very purpose of inventing language. It is like searching for more tools to fight with fellow human beings. It is adding one more reason to fight. It is not a fight for any noble cause. It is not a fight to remove any human misery. Fighting on the lines of language is going back to the days when man was in the jungle without speech. The jungle man was looking

forward while we are seeking to fall back into the dark days.

Language results in socialisation. Effective communication leads to peace, tolerance, equality and freedom and truth. But there are cases where socialisation has taken toll of certain decencies of language. Socialisation is important. But language as a medium of the truth of ones personality is more important. It is the difference between a man of culture and a cultureless man. One who is not decent in ones language cannot be decent in ones behaviour. What one cannot think cannot be spoken, what that is not spoken Cannot be practiced. Ones bad mouth is hated by all. Ones language is ones way to nobility. It is sure way to advancement in all respects. Socialisation does not mean shouting like a cave- man. It is the melody of ones heart. And language is the way to sing that melody.

Assemblies of Socrates were places of such melodies. Language was at the heart of those debates. Those debates lead to split of one science of thought into other forms of sciences. Philosophy became the origin of all sciences. They were different

ways to examine the truth. Language is the way to truth of human existence. All the subjects are a result of the urge to communicate different ideas through language.

These subjects are attempts to achieve socialisation. They spread ideas and attempt advertisement of social ideologies among people. Only as a result of the usage of language as a means to communicate different ideas the society now stands as a modem society. So we can mean that language is communication, discussion, science, technology, literature, and many more things. All these subjects have eradicated illiteracy and superstitions and the society today is what it is now only as a result of a language.

There is no gainsaying in the argument that language in the form of essay, novel, poetry, drama has achieved many things for the humanity. Poets like William Wordsworth sang of the ideals of the French revolution in their poetry and had exerted to take those ideals to the doorstep of the common man.

Oh! pleasant exercise of hope and joy!
For mighty were the auxiliars which then stood
Upon our side, we who were strong in love!
Bliss was it in that dawn to be alive,
But to be young was very heaven!—Oh! times,
In which the meagre, stale, forbidding ways
Of custom, law, and statute, took at once
The attraction of a country in romance! (1)

The poem is an attempt to bring a sense of hope and fancy by drawing a rosy picture of an otherwise dismal situation, like the idealism of ancient times that if one is killed in a war, he is immediately assured a place in the heaven.

Wordsworth fills his description of the times bringing a sense of fancy, fill the poem with words of romance for people to take plunge into that movement. It was the time without exception everybody was filled with the ideals of French

revolution.

There is m many instances in the world where, language as is exhibited in literature inspired people into greater acts. Nowhere one finds a better example than the occasion lord Krishna was driven into recite the Bhagwad Githa where he seeks to inspire a sorrow-stricken, crestfallen Arjuna.

> *aham sarvasya prabhavo*
> *mattah sarvam pravartate*
> *iti matva bhajante mam*
> *budha bhava-samanvitah*
>
> *(chapter 10, text 8)(2)*

There are occasions like the Indian Independence struggle which gained momentum when English educated people like Mahatma Gandhi woke people up through their speeches. Swarajya, the Harijan, Kesari, Vandemataram etc., papers and journals united people into fighting against the British. Their language truely proved to be more powerful than the sword. When the first independence war was waged, it saw the valory of number of princes. But It became a struggle of the people when the speeches and journals of our leaders of our Indian national struggle inspired people.

The language of Vandemataram of Bankimchandra, and Tagore's Janaganamana are great sources of patriotic fervour. They had built the public opinion against the British, into an otherwise innocent people who did not think it was a great disadvantage not to have ones own countryman as the ruler. The result is the massive outrage against the establishment.

Language as evidenced in the above instances, it is advantageous to the nation. On the other hand mindless use of language of like that used in a few movies has its own debilitating effect on the society. Hence it is very essential to use language with great care and caution for causing a healthy effect on the society.

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# Financial Inclusion for Women Empowerment through Education

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***Abstract:*** In the present paper the author explains the financial inclusion for women empowerment through education for economic development and growth. Development of women is essential for overall development of any country. In India we are having various legislations and provisions in our Constitution of India for having equal rights to women, but our laws are concentrating on social upliftment of women and we can say that we are successful in achieving the social equality for women in our society, but we need to remember that unless we are developing a person financially there is no scope for all round development of that person. So here we need to develop women not only socially but also financially. We can say that there is a need to inclusion of women financially. This paper explains the meaning of financial inclusion of women in India and the present situation of women in India and the legal framework available for protecting the rights of women and the ideal legal framework which we need to have for achieving financial inclusion of women for economic development and growth.

**Key words:** development, successful, Constitution of India

## Introduction

Development of women education helps in development of family at micro level and development of country at macro level. For development of any person financial growth is very essential, but unfortunately in case of women in India, they are not included in the development of India and the financial assistance that is provided to women is very negligible in India. Women in India are having equal rights with men according to Constitution of India and even according to various legislations in India. We can say that the government of India has taken various measures to uplift the position of women in India. We can even say that our country is successful in socially uplifting the women in our society. At present we can say that women are equal with men and they are having various mechanisms to protect their rights in our society. We are successful in social upliftment of women but we failed in financial upliftment of women in our society. This is nothing financial inclusion of women for economic development and growth. Unless a person is financially developed, it is not possible for him to achieve overall development in society. In this paper the author explains what is the meaning of financial inclusion of women in development and the legal framework available for us for protecting the rights of women, measures taken by the government for upliftment of women

in our country and finally explains about the ideal legal framework ought to be for financial inclusion of women for economic development and growth.

### Objectives

To study about financial inclusion of women though education in India
To study the legal framework available for inclusive financial growth of women in India.
To suggest the ideal legal framework for inclusion of women in financial sector.

**Methodology:** The researcher adopted descriptive and doctrinal methodology in the present study.
**Sources of data:** The data is collected from various secondary sources like government websites, articles published etc.

### Financial Inclusion in India

Financial inclusion was first introduced in India by Y. Venugopal reddy former RBI governor. Financial inclusion means provision of financial service at affordable cost to lower income sections people, if financial services are not available at affordable cost to lower income.section it is called as financial exclusion. As per world bank report almost 2 billion people are using banking and financial service, even 50% of the poorest families is not having banking facilities.

World bank president called for Universal financial Access ( UFA ) even after 60 years of independence 50% of Indian population are not included into financial services i.e existing financial service are not at affordable cost in India. Financial inclusion is required to improve habit of thrift, due to be short

of habit of thrift people use to spend their entire earnings as result they are falling into vicious circle of poverty. If underprivileged section people deprived from organized financial services then this situation forces them to depend on other non institutional financial sources. As we know that 70% of the agriculture finance is provided by non institutional financial source money lenders.

As per indifference curve analysis in Economics transferring money directly into the accounts of lower income group is less burden than giving subsidies directly, for example if subsidy is given on rice people will purchase entire quantity which is provided on subsidy if money is directly transferred into the accounts people they will try to save money and they use it judicially.

Financial inclusion is important tool for rapid economic development but it requires a strong political will and close observation of RBI. Recent central government program Pradhan Mantry Jandhan Youjana is best example of financial inclusion of under privileged section people because this program 51% percent of the bank accounts in the public sector banks accounts were opened by this low income group people to get the benefit of Pradhan Mantry Jandhan Youjana

After introduction of Pradhan Mantry Jandhan Youjana 47% of women in India are having the basic bank account. As we know that 49% of Indian population is female population financial inclusion of women is driving force of Indian economic development. Along with that India adopted Inclusive growth strategy in its. planning and economic development process. Now

the aim of India is achieving Inclusive growth along with financial inclusion of women and under privileged section of people According to Indian constitution women and under privileged section of society are having right to have financial inclusion. Now we will discuss about the legal provisions available for protection of women rights in India.

**Legal Provisions:** The Constitution of India grants equality to women. The state can take measures for eliminating discrimination against women. The Constitution states everyone is equal before the law and everyone can have equal protection of law and it prohibits the discrimination against any citizen on the grounds of religion, race, caste, sex or place of birth and guarantee equality of opportunity to all citizens in matters relating to employment.[6]. Some of the privileges available to every women under the Constitution of India as follows.

**Constitutional Privileges**

Equality before law for women (Article 14)

The State not to discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them (Article 15 (i))

The State to make any special provision in favour of women and children (Article 15 (³))

Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (Article 16)

The State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood (Article 39(a)); and equal pay for equal work for both men and women (Article 39(d))

The State to promote with special care the educational and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation (Article 46)

Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat (Article 243 D(3))

Not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women (Article 243 D (4))

Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality (Article 243 T (3))

Based on the above provisions in the Constitution of India, the government has taken various measures for upliftment of women in the society.

**National Commission for Women:** In January 1992, the Government set-up this statutory body with a specific mandate to study and monitor all matters relating to the constitutional and legal safeguards provided for women, review the existing legislation to suggest amendments wherever necessary, etc.

**National Policy for the Empowerment of Women, 2001:** The

Department of Women & Child Development in the Ministry of Human Resource Development has prepared a "National Policy for the Empowerment of Women" in the year 2001. The goal of this policy is to bring about the advancement, development and empowerment of women.

The Ministry Of Micro, Small and Medium Enterprises announced a scheme for encouraging the entrepreneurship in women i.e, Scheme on Trade Related Entrepreneurship Assistance and Development (TREAD) for Women. Under this scheme Government Grant up to 30% of the total project cost as appraised by lending institutions which would finance the remaining 70% as loan assistance to applicant women, who have no easy access to credit from banks due to cumbersome procedures and the inability of poor & usually illiterate/semi-literate

women to provide adequate security demanded by banks in the form of collaterals.[7]

Though we are having various provisions in the law and various schemes are developed based these laws for encouraging women entrepreneur in our country but we don't have proper mechanism for implementing the law and policies and schemes for encouraging women as an entrepreneur in our society. So we need to have a legal framework for achieving financial inclusion of women for economic development and growth.

**Suggestions:** A Separate law has to be passed especially concentrating financial inclusion of women. A separate authority has to be established to implement the law for financial inclusion.
The authority has to encourage the advocacy financial inclusion of women in India and the advocacy of the authority has to be a part of the legislation, like in the case of Competition Act, 2002.

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# The Status of Human Rights Education in India

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**Abstract:** Human rights education, training and public information are, therefore, necessary and essential for the promotion and achievement of stable and harmonious relations among the communities and for fostering mutual understanding, tolerance and peace. Through the learning of human rights as a way of life, fundamental change could be brought about to eradicate poverty, ignorance, prejudices, and discrimination based on sex, caste, religion, and disability and other status amongst the people.
**Key words:** sex, caste, religion, disability

## İntroduction

"Without education, we cannot see beyond ourselves and our narrow surroundings to the reality of global independence. Without education, we cannot realize how peoples of other races and religions share the same dreams, the same hopes. Without education, we cannot recognize the universality of human aims and aspirations." -- Kofi Annan, Former Secretary General, UNO[1]

Article 1 of the Universal Declaration of Human Rights in 1948 stated that "All human beings are born free and equal in dignity and rights". This is what the Indian epics, customs and practices have been preaching since times immemorial as it has become the immemorial customs of our nation. Human Rights are a fundamental value. There is a long Indian tradition of standing up for the weak against abuse by the strong. In every aspect of our family, traditions and culture upholding human rights values. The "Great Mauryan emperor Ashoka" the great renounced the path of violence after the massacre in the war of Kalinga. The "Great Moghul" Akbar the great granted religious minorities' legal status in his realm, one of the most influential was Mahatma Gandhi's movement to free his native India from British rule.[2] It is the core of our Constitution and the heart of our national interest today. But the values that we stand for – freedom, human rights, the rule of law – are all universal values. Given the choice, people all over the world want them. But it is regretting that India who was once looked up by whole world as the pioneer of these values is now groveling in lowly dust of atrocities and human rights abuse. Human rights abuse is sadly a reality in Indian society; it is not just an affront to the values of tolerance, freedom and justice that underpin our society. It is also a tragic waste of human potential.

## The Human rights Education:

India, the largest democracy in the world, is a big country with a lot of human rights challenges. For the sake of democracy and sustainable development in India, human rights education in India is essential because knowledge of human rights is the best defence against their violation. The importance of human rights education hardly requires any over emphasis. It has a crucial role in preventing human rights violations from occurring. Human rights are basic fundamental rights that a person cannot

be denied by any individual or any government simply because he or she is a human being. They are universal and same for everyone.

"Human rights education is all learning that develops the knowledge, skills, and values of human rights." The United Nations proclaimed that human rights education is "training, dissemination and information efforts aimed at the building of a universal culture of human rights through imparting knowledge and skills and the molding of attitudes". These efforts are designed to strengthen respect for human rights and fundamental freedoms, facilitate the full development of human personality, sense of dignity, promote understanding, respect, gender equality and friendship to enable all persons to participate effectively in a free society, and further activities for maintenance of peace. Human rights education, training and public information are, therefore, necessary and essential for the promotion and achievement of stable and harmonious relations among the communities and for fostering mutual understanding, tolerance and peace. Through the learning of human rights as a way of life, fundamental change could be brought about to eradicate poverty, ignorance, prejudices, and discrimination based on sex, caste, religion, and disability and other status amongst the people.

As per provisions with in universal declaration of human rights and other international documents and treaties, human rights education can be defined as education, training and information aiming at building a universal culture of human rights through the sharing of knowledge, imparting of skills and moulding of attitudes directed to: (a) The strengthening of respect for human rights and fundamental freedoms; (b) The full development of the human personality and the 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 and democratic Society governed by the rule of law; (e) The building and maintenance of peace; (f) The promotion of people-centred sustainable development and social justice.[3] There are three dimensions to the promotion of human rights education:

- Knowledge--- providing information about human rights and the mechanisms that exist to protect those rights;
- Values, beliefs and attitudes---- promoting a human rights culture through the development of these processes; and
- Action---encouraging people to defend human rights and prevent human rights abuses.

### Human rights Education in India – The Present Scenario:
To consider and report on the different ways and means for promoting HRE in India, University grants commission appointed Sikri committee in 1980. At school level, the committee suggested inculcating values without marks weightage. At college level it was felt that all disciplines should be including human rights topics at least which are directly relevant to their disciplines. Now Human Rights Education is a part of many university programmes. Interestingly certificates, diplomas, post graduate diploma and even master"s programmes in Human Rights are available today. At

the undergraduate level, human rights education is generally conducted as international law and Indian Constitutional Law (fundamental rights). Only the National Law School of India in Bangalore offers a full course on human rights for the Bachelor of Laws (LL.B). In political Science Departments, Human Rights Education is still a limited part of the course on the constitutional and political development of India (fundamental rights) and international politics (United Nations). In some universities Human Rights Education is a part of sociology, economics, and modern Indian history. At the masters level specialized HRE is given in some departments of law as an optional course. No university offers a master of laws (LL.M.) degree exclusively in human rights law. In political science departments, human rights are taught as part of one or two courses only .Recently the Central University, Hyderabad, and the National Law School of India University (Bangalore) introduced a Masters Course on Human Rights in distance education. A few universities are also introducing a one-year postgraduate diploma course in Human Rights. IGNOU also included Human Rights as a subject in its curriculum. Only a few doctoral dissertations have been written on human rights. More advanced- degree theses have been written on constitutionally guaranteed fundamental rights, their judicial interpretations and enforcement.[4] Only at the Nacent Centre for the Promotion of Human Rights Education and Research, Jawaharlal Nehru University, there is full course on human rights devoted exclusively to human rights studies. The UGC also made provisions of financial assistance to universities and colleges for the development of specific Courses in human rights.

It may be said that in India that the content of human rights education is not different to what was taught by way of religion, be it Hinduism, Buddhism, Christianity or Islam. There is lot of truth in that statement. The quintessence of human rights is also the basic essence of all religions, Love, compassion, loving kindness are the same. However, while teaching religions we confined the obligations arising from these doctrines only to their followers. Human rights could bring in a universal aspect to moral and ethical education. And we in our divided societies are in great need of this. On the other hand in the context of rapid secularization we could still retain a basic common ground for respect for each other. We could still be our brothers' keepers and withstand value systems which only promote selfish ways of life.

Indian textbooks barely mention human rights. Indirect references to human rights are included in the Directive Principles of the Constitution of India and in Civics and History textbooks. Most universities in India do not offer human rights education, although some have three-month to one-year postgraduate courses on human rights. Section 12(h) of the Protection of Human Rights Act, 1993, requires the Commission "to spread human rights literacy among various sections of society and promote awareness. The National Human Rights Commission of India and many NGOs have launched a countrywide public information campaign for human rights. It aims to make everyone more conscious of human rights and fundamental freedoms and better equipped to stand up

for them. At the same time, the campaign spreads knowledge of the means which exist at the international and national levels to promote and protect human rights and fundamental freedoms.

**Conclusion**

Any education to be effective needs to be contextualized too. Thus it is not enough to teach abstract principles of human rights taken from United Nations' documents or our Constitutions. Our historical context as nation as well as local contexts needs to be reflected in human rights education. The contextualizing of human rights is essential for nurturing of peace. Creative reflections on local situations from a human rights perspective would help the schools greatly, to become the societies' most important peace makers. Some say that we Indians should have less rights than people living in Western countries. They say, the human rights concepts are Western. Only people who have all the rights could say this to people who have much less rights. We keep masses of humanity without rights and condemn the growing consciousness of rights as a Western one. This would mean that to be Indian one has to put up with one's bondage, one must remain submissive, one must eat less and work more.

There is no doubt that some initiative have been taken by educational organizations like UGC, NCERT and NCTE for promoting human rights education in India. But these initiatives are directed towards formal education on human rights. But, in a country like India less than half of the population is illiterate. Hence, Human Rights Education must not be linked to formal schooling only. Such people have every right to know their rights.

In formal schooling teaching students about human rights in their own mother language will make them more prompt about their values and ways to use them in their day to day life. A human rights cell or centre should be set up in the UGC to create a reference database on human rights education, disseminate information, oversee execution of programs and projects, and organize workshops and other meetings. More funds should be made available to universities and colleges for the development of specific courses in human rights. The schools can celebrate the "World Human Rights Day" which can go a long way to create wariness among students, parents and the neighborhood community. Initiatives should be taken to enrich the school library and personal collection with books and materials on human rights. All of this suggests that the time is ripe for the HRE to come to the forefront of international consciousness, and to fulfill its intended role as a preventive tool i,e a tool for the elimination of human rights violations.

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# Gender Equality through Political Empowerment of Women with Special Reference to Amalapuram Revenue Division

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**Abstract :** Historically many women have been active in the informal political sphere in terms of political mobilization and they have participated in large numbers in political demonstrations and mass agitations as well as in the activities of nationalist and political bodies and organizations. The political mobilization and participation of women has been impressive in the Indian National Movement, in revolutionary Left movements, anti-price rise stirs, on legislation on rape, against the practice of widow immolation, in the anti-liquor movements and movements against deforestation etc. During the National Movement against colonialism women were mobilized actively particularly under Gandhi's leadership and women's organizations within the political parties participated actively in the cause against colonialism for instance in the Civil Disobedience Movements and Salt Satyagraha etc. But once freedom was won, the women's wings were more or less marginalized and assigned areas that primarily dealt with women and children or other 'welfare' activities and women's organizations ended up playing a secondary and supportive role to the male leadership in power. The leaders of such organizations were seldom women with independent political careers unless they were from political families with the backing of male political activists. An average Indian woman has little control over her own fertility and reproductive health. More women are illiterates compared to men and more women drop out of school. There are fewer women in the paid workforce than men. Women's work is undervalued and unrecognized. Women work longer hours than men and carry the major share of household and community work which is unpaid and invisible. Women and men earn unequal wages. Women are legally discriminated against in land and property rights.

**Key Words**: Political mobilization, leadership, legal discrimination

## Introduction

India falls in the lowest quartile with respect to the number of women in parliament. Even Rwanda, South Africa, Mozambique and many others have much more women representatives, according to the UN's 2008 survey of women in politics. The participation of women is made over the Constitution (84th Amendment) Bill relating to women's reservation since from 1998. The problem of Indian politics is that reservation is made for women but women are not included in these policies. The country's ruling party for decades together Congress, led by a woman and supposedly pushing for reservation for women till recently had 10 per cent of women among the candidates announced so far. For the BJP the proportion of women candidates is even lower at 7 per cent. Even in the case of the Communist Party of India (Marxist), only 7 per cent of the candidates are women. It is not that

women are not provided major work in politics but most often, indeed, they are relegated to the 'women's wing' of the party, and made to concentrate on what are seen as specifically 'women's issues' such as dowry and rape cases, and occasionally on more general concerns like price rise which are seen to affect especially 'housewives'.

Women's role in decision making is one of the most important questions for consideration in the movement for their empowerment. Despite constituting nearly half of the country, their participation has been very low in decision making. The main reason for low participation has been the women's subordinate position to men in every aspect of life since ancient times. Her identity was attached to that of her father, husband or son, i.e., her status was dependent upon the male partner. It is not that women in the past have not contributed substantially in politics, but because of their subservient status and low esteem, majority of them were denied entry in political decision-making. Though the constitution of India provided for the Government to make special provisions to safeguard the interests of women and it did not make any provision for reservation for women in respect of political offices.

## Objectives of the Study

The present proposed study "Gender Equality through Political Empowerment of Women with Special Reference to Amalapuram Revenue Division" having the following objectives:

1. To analyze the socio-economic background of women representatives in the rural local bodies and to estimate the improvement in last few years.

2. To know the awareness of women functionaries about their powers, functions and responsibilities in village panchayats.

3. To measure the participation of women as representatives in the village panchayats in this region.

4. To understand the constraints and problems being faced by women in the village panchayats as representatives.

5. To estimate the level of proxy representation and leadership in rural local bodies in the said region

6. To suggest strategies to increase the participation of women in rural local bodies and to enable them to play their role more effectively.

## Methodology of the Study

The Amalapuram Revenue Division has been taken as case study for this research. The study covers women representatives of Gram Panchayats from Amalapuram Revenue Division of East Godavari district. This district comprises 16 Revenue Mandals and 352 Gram Panchayats. The study intended to ascertain from elected women representatives the extent of their participation in the functioning of rural local bodies in the Amlapuram Revenue Division of East Godavari District. Data has been collected both from primary and secondary sources. One structured schedule questionnaire address to the elected women representatives has been used to collect primary data. Observation,

interview method informal discussion, unstructured questionnaire etc., has used to collect information from elected women representatives and officials from the village panchayats in the district. This may help us to find out the grass root realities.

## Results of the Study

The constitution 73rd Amendment set a new trend in the process of good decentralized governance by giving the local bodies a statutory status of which Gram Panchayts have become the principal representative platform for rural population. The 73rd Amendment Act to the Indian Constitution has served a s a major breakthrough towards ensuring women's equal access and increased participation in rural political power structures. This Act has initiated a powerful strategy of affirmative action for providing the structural framework for women's participation in political decision making and provided an opportunity to bring women to the forefront and centre of city development and develop new local level leadership. The act provides for reservation of one third of elected seats for women at rural local government level. There is also a one third reservation for women to the seats of chairpersons of these local bodies. A very active role for women in local governance is envisaged a s compared to governance at the state and national levels in India. The above reservation provisions have provided great opportunities and challenges to women in India, particularly in the field of local governance. This is of great significance; since the local level participation has considerable broadened the base of women's participation in politics

## Conclusion

Women in India constitute nearly half the population of the country but they are poorly represented in the various governance and decision making bodies. The political rights of women are recognized without any discrimination, or distinction and they have the right to participate in decision making at all levels equally with men. The right to constitutional equality has been supplemented by legal equality by the passage of a number of Acts through which the traditional inequalities in respect of marriage, divorce and property rights are sought to be eliminated. However, in spite of these constitutional and legal provisions, the ground reality is that women have not obtained adequate and proportionate representation in the legislative and other decision-making bodies. There is certainly a need for women's more effective role in decision-making processes for the democratic and constitutional assurances of equal citizenship and rights in the Indian Constitution to become a reality at the operational level. Citizenship is linked to political participation and representation. Lack of ability and opportunity to participate in the political system implies a lack of full membership in the system. For true equality to become a reality for women, the sharing of power on equal terms with men is essential. But the reality is that women continue to be marginally represented even in areas where the various policies have a direct impact on them. There is still a great gap between constitutional guarantees and the actual representation of women in the political system in India. Despite this relevance and significance of women leadership and representation, I selected

the theme on Women Representation in rural local bodies for my research paper.

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# Economic & Social Oppression That Leads To Communist Movement in East and West Godavari Districts 1940-1965 – A Study

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**Abstract:** After the Russian Revolution, vague socialist ideas began to spread among the young intelligentsia. The youth welcomed these ideas with energy and enthusiasm. They started reading Karl Marx as eagerly as an earlier generation had read Mill or Mazzini. 'everywhere there was a new spirit of energy and growing discontent with older ideologies 'However it is difficult to examine and perspectives the status and function of left parties without talking about their background, origin and development. So also their attitude towards Indian nationalist movement. It is important to recognize whether Communist movement in India has been one of the many movements to achieve Indian independence. It can be said that nationalist movement was a profound influence and inspiration for Communist movement although they significantly disagreed with moderate nationalist movement viewing it was more reformist than radical. It is rightly observed by A.L.Basham, "The nationalist movement was at once a reassertion of traditional values and symbols against alien intrusion, and itself an alien, modern, untraditional phenomenon. This paradox is found embodied in the different brands of nationalism represented by such figures a Bankim Chandra Chatterjee, Dayanada and the Arya Samaj, Aurobindo, Tilak, Sir Syed Ahmed Khan and the Aligarh School, Annie Besant, and above all Gandhi and the national congress as he influence it. It is hardly surprising then if the paradox has continued to echo in the subcontinent since independence was won."
**Key Words**: Intelligentsia, Ideologies, radical

## Introduction:

The Communist Movement in East & West Godavari (1940-65) was a land mark in the history of freedom movement and social reforms movements in the Godavari districts. Geographically this territory situated in a crucial area in the midst of coastal region. These two districts are familiar as rice bowls of Andhra Pradesh and also this area has rich cultural, economical, political exposure in state and central level aspects. The East & West Godavari districts are significance of birth places of several social reformers, poets, patriots.

For last 100 years this area plays a prominent role by its contribution to the Indian Freedom Struggle, literary and social reforms movements in Andhra Pradesh. In this context I would like to reveal some hidden facts, heart touching incidents, which were happened in Godavari districts from 1940-65.

**Objectives of the Study:** This is the main object to study this communist movement in Godavari regions.

**Methodology & Source Material:** For my research paper, plenty of sources are available. The intensity of the subject is

vast, and it is giving a chance to excavate the hidden factors that led to drastic changes in this region. The government documents, government orders, confidential reports, jail documents, revenue records, government survey reports of agriculture sector and gazettes taken as primary sources. Newspapers, periodicals, souvenirs, pamphlets, booklets and interviews with who alive today are taken as secondary sources. With these sources I will follow the historical method which essentially includes the interpretation of above said evidences.

**Area and Period of the Study:** Communist Movement in East & West Godavari Districts from 1940-1965. This is the topic which I had chosen. In the early 1920s Gandhian era begun in Indian Freedom Movement

**Result of the Study:**

Labor troubles, dacoities, agrarian outrages, riots and disturbances were took place in the name of communist movement in this region. The Madras Province government and the independent union government strictly oppressed these movements. The governments looked after these issues as law and problems. Instigated by communists, 4,000 labourers in the west Godavari district staged a Hunger March to Tanuku to meet Revenue authorities. Prohibitory orders under section 144, Criminal Procedure Code, were promptly obtained and a party of the Special Armed Police was sent immediately to the affected area. The mob was flouted the warning, pelted stones as the Police party and advanced determinedly. As the secretary of the Andhra Congress Socialist Party, P Sundarayya had the responsibility to educate the workers on

several socio-political issues. He had issued many circulars to the cadres on how to organize various mass organizations, public meetings and other gatherings. The small booklet that He wrote in early 1938 gave a broad outline on the organizational pattern to the communists and their sympathizers. Except for a few minor changes, the booklet helped a lot in raising the consciousness levels among the cadres.

Similarly, they organized classes to educate the illiterate masses on political issues. They organized one such school at Kothapatnam in Ongole district, in May 1937, just after the completion of the provincial elections. At that time, the Congress did not accept ministerial posts in the government. An interim government led by Kurma Venkata Reddy Naidu was installed by the Governor. But still they organized the political school under the umbrella of the Congress Socialist Party. The Youth League members participated in it in a big way. Most of the delegates who participated in that school joined the Communist Party of India within a short time. P Sundarayya has got a list of those who attended the classes. Annapragada Kameswara Rao organized that school mobilizing the Leftist elements in the Congress as well as the supporters of the Congress Socialist Party. He left for Moscow, got trained there and later on went to East Africa. After coming back, he joined the Communist Party. He was also one of the leading comrades and was taken into the Andhra committee along with Madduri Annapurnaiah.

In several areas the party led armed struggles against a series of local monarchs that were reluctant to give up their power. Such insurgencies took place in Tripura, Telangana and Kerala. The

most important rebellion took place in Telangana, against the Nizam of Hyderabad. The Communists built up a people's army and militia and controlled an area with a population of three million. The rebellion was brutally crushed and the party abandoned the policy of armed struggle. BTR was deposed and denounced as a 'left adventurist'.

In Andhra region the party became a force to reckon with through the agrarian struggles led by P Sundarayya. At the 1951 congress of the party, 'People's Democracy' was substituted by 'National Democracy' as the main slogan of the party.

Communist party conducted movements for land reforms; trade union movement was at its peak in Andhra in the fifties. Achievement of communists in Andhra placed the communist party in the forefront of left movement in India. Andhra Pradesh produced some of the legendary leaders like P Sundarayya, mass leaders like Chandra Rajeswara Rao, intellectual giants like Kambhampati Satyanarayana and Moturi Hanumantha Rao.

The whole organizational apparatus was scattered throughout the state; the party headquarters was not confined to only one place, especially after 1949 when they started shooting the comrades in Andhra too. The police used the technique of surveying the households rented out to new tenants in different towns in Andhra and keeping a watching on them. Normally, nothing much happens during the day time since they do not move outside. Only during unscheduled times like in the middle of the night if they find any strangers the police would follow him and trace the persons he would meet. They would not raid the houses at the first instance. After confirming their suspicion fully, they would launch simultaneous raids on the houses. The police were more efficient and experienced in intelligence gathering, so the communists had to set up a counter-intelligence cell. Any mistake at any link would have exposed the entire chain to danger.

## Conclusion

The millions of our peasants constituting eighty per cent of our people are ground down as before. Those who have land and can cultivate it, through exorbitant rents and interests, and by the manoeuvres their fruits of labour are looted by the landlord and the moneylender of the capitalist market and taxes of the state. But three-fourths -of the peasantry have practically no land of their own. "Those who have no land and find no work live in conditions of perpetual pauperism. And those who do find work on the landlords' and sowcars' (moneylenders) estates, as agricultural labourers or poor tenants, have to work like serfs and slaves, hardly getting even a subsistence wage for the family. As a result production of food and industrial raw materials is falling, leading to the worst food crisis in the country and starvation and death to millions. While the government run by the landlords and profiteers shouts about abolition of landlordism, it only hatches schemes of compensation of millions of rupees to those oppressors of the people, to enable them thus to indirectly realise their rent through the state from the toil of the peasant. The struggles of the peasantry for land for reduction of rent, interest and taxes are also drowned in blood and their organisations suppressed, along with the struggles and organisations of

the working class. Whole villages, talukas and districts are handed over to military and police occupation, because the peasants and landless labourers have dared to ask for land, for reduction of rent and interest and for increased wages and the establishment of better conditions.

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# The Right To Inclusive, Quality Education

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**Abstract:** As a fundamental right, every child is entitled to a free and compulsory quality primary education, and access to free pre-primary, secondary and post-secondary education. Governments have a formal obligation to respect, protect and fulfil the right to formal and primary education without discrimination and exclusion, including during emergencies. Education should not be equated only with schooling, but with broader learning in formal and non-formal settings. Accessible and quality formal as well as non-formal education is needed in order to develop people's full potential and improve their lives.

**Key words:** fundamental right, classroom, nonprofit

## Introduction

A history lesson on the women's suffrage movement, the civil rights movement, or the Holocaust can be a human rights lesson if the teacher encourages students to see universal principles of dignity and equality at stake in these events. An advocacy group's efforts to address hunger in the community through outreach and legislation can become human rights lessons. A shelter's provision of protection to the homeless or victims of domestic violence can also educate both those who offer services and those who need them. Any day care facility, classroom, or nonprofit organization that promotes respect, fairness, and dignity is instilling human rights values, even if they are not identified as such. Efforts to define human rights education in the 1950s and 60s emphasized cognitive learning for young people in a formal school setting. By the 1970s, most educators had extended the concept to include critical thinking skills and concern or empathy for those who have experienced violation of their rights. However, the focus remained on school-based education for youth with little or no attention to personal responsibility or action to promote and defend rights or effect social change.

## The Right to Know Your Rights

The mandate for human rights education is unequivocal: you have a human right to know your rights. The Preamble to the Universal Declaration of Human Rights (UDHR) exhorts "every individual and every organ of society" to "strive by teaching and education to promote respect for these rights and freedoms." Article 30 of the UDHR declares that one goal of education should be "the strengthening of respect for human rights and fundamental freedoms." According to the International Covenant on Civil and Political Rights (ICCPR), a government "may not stand in the way of people's learning about [their rights]."

## Realising children's right to education

Every child has the right to a quality education, but many factors prevent millions of children from realising this right. Their lack of education has far reaching consequences, not only for the children themselves, but also for their families, communities, countries – and

the economic and social prospects of the world as a whole. This strategy sets out how Plan International can make the greatest contribution to all children realising their right to inclusive, quality education. It provides focus and guidance for our work in education over the next five years, 2015-2020, by applying our distinctive Child Centred Community Development (CCCD) approach.

The strategy has been developed drawing on experience from across Plan International and the wider development sector. It is built on our substantial work in education at all different levels, from informal learning and community schools to major national and global initiatives. It is rooted in our core strengths, which include CCCD and our focus on community empowerment, long term relationships with communities and an ability to engage with policy makers at all levels. Taken together, these strengths enable us to make a major and distinct contribution to enhancing education for all.

This strategy carries forward the previous Global Education Strategy's rights based approach and its focus on Access, Quality and Governance. In addition, a specific component on institutions, policy and law has been included. The strategy emphasises inclusion and gender equality; continuous and holistic learning; community engagement in education governance and accountability processes; and advocacy. The strategy is closely aligned to the proposed vision for a post-2015 education framework that focuses on equity, equality and participation.

The global education strategy defines four focus areas and identifies key outcomes and key interventions to guide programming. The focus areas are:

1. **Institutions, policy and law:** The way that governments set policy, and implement laws and budgets has national implications for the availability and quality of education. In order to increase their effectiveness, policies, legislation and budgets should respond to the human and child rights framework, and be developed with the meaningful involvement of children and communities.

2. **Equal access, transition and completion:** Education should be available and accessible to all children without discrimination, meaning that children not only enrol but are also supported to transition between, and complete, different levels of education. A range of barriers must be overcome to include those children who might otherwise be excluded from learning opportunities.

3. **Quality education:** Education should be delivered in a safe and child-friendly environment, and should provide a broad range of life experiences and learning processes. It should promote human rights and gender equality, and be adapted to meet the diverse needs of students, including children with disabilities, and children from different ethnic, religious and cultural groups.

**4.Accountability and participatory governance:** Governments and public authorities are responsible for promoting and fulfilling children's right to

education. Children and young people have the right to participate in education governance and decision making, and parents, teachers and local leaders should support this participation. Education systems and institutions must be accountable for their performance, and be open and responsive to children, youth and their communities.

## 5.The global context

### The right to learn

As a fundamental right, every child is entitled to a free and compulsory quality primary education, and access to free pre-primary, secondary and post-secondary education. Governments have a formal obligation to respect, protect and fulfil the right to formal and primary education without discrimination and exclusion, including during emergencies. Education should not be equated only with schooling, but with broader learning in formal and non-formal settings. Accessible and quality formal as well as non-formal education is needed in order to develop people's full potential and improve their lives.

### The global situation

The Education for All (EFA) agenda and work in support of the Millennium Development Goals (MDGs) have contributed to substantial progress in access to both formal and non-formal education. However, 58 million boys and girls of primary school age, and 69 million adolescents are out of school. Of these, 28.5 million live in conflict and emergency affected areas. Girls; children with disabilities; children from ethnic, cultural or linguistic minority groups;

and children living in poor and remote areas are most often excluded from education. In the poorest 20 per cent of households, only 64 per cent of all school aged children enrol in school, compared to 90 per cent of children in the richest 20 per cent of households. In addition, early learning - vital for a child's development - is usually neglected by governments.

After a quarter of a century of 'Education for All' endeavours, enrolment rates have improved but the quality of education has not. In around a third of countries, less than 75% of primary school teachers are trained according to national standards. As a result of poor quality education, an estimated 250 million children worldwide are not learning basic skills. At secondary level, the 2012 Global Monitoring Report estimates that 200 million adolescents, including those who complete secondary school, do not have the relevant skills needed for life and employment.

Insufficient government financing is one of the main barriers to achieving good quality education for all. Education spending typically benefits the most privileged and those living in urban areas. According to the World Bank, for example, the 10 per cent most educated children receive 43 per cent of public education spending in low-income sub-Saharan African countries. Redistribution policies to ensure equitable distribution of resources are vital for achieving more equal education outcomes and improving learning for the most marginalised.

Plan International's approach to education. The Global Education Strategy is based on decades of

experience of education programming. It is firmly grounded in our rights-based CCCD approach. Our commitment to education is also clearly articulated as a priority in our sponsorship commitments.

We work comprehensively with children, families, communities, wider civil society and government authorities and institutions to mobilise all society for realising children's right to education. This includes a strong component of advocacy from grassroots up to international levels, in both development and emergency settings. We recognise the increasing role of private education, partly as a result of shortcomings in public provision. However, we are committed to sustainable, scaled up education programmes. Our emphasis is on strengthening state systems.

We recognize that the provision of infrastructure (such as school buildings) is a fundamental part of the right to education. But, by themselves, buildings do not guarantee education. Our work therefore integrates infrastructure into the wider strategic aim of quality and inclusive education for all, using our CCCD focus on community empowerment. This means that Plan International should not be a contractor that builds schools at large scale. Infrastructure should be designed with the active engagement of children, parents and the community, to ensure that it is culturally appropriate, safe and inclusive for all children.

## A distinctive contribution

Building on our experience, this strategy sets out Plan International's distinctive contribution through our focus on Inclusive, Quality Education. This is achieved through a commitment across all education progress. Building on progress made on gender equality, girls' education, and work with children with disabilities and ethnic minorities, we will strengthen efforts to identify barriers and address the different needs of different children.

## Education governance and accountability strengthening systems

Education is not just a service to be provided, but an essential democratic practice developed jointly by all parts of the society. Our programmes will strengthen community engagement in school governance and education processes, and build links between communities, civil society and government institutions to influence policy, budgets and public accountability for better education.

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# The Role of NGOs in the protection of Human Rights in India

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**Abstract:** The issue of human rights is one that has inspired not only politicians, religious organizations, and trade unions, but also private individuals and non-governmental organizations that strive to secure conformity with the international standards set up to protect those rights" NGO has a great faith in the betterment of human civilization and working in that direction. The Non Governmental organizations work from grass roots level to the national and international level in the protection of human rights. NGOs play a pivotal role to educate, to teach and train vulnerable groups, about existing human rights norms, possibilities of redress and the dissemination of information both to the public in general and to vulnerable groups, making the latter aware of their rights and freedoms. It is necessary to support and *encourage genuine, small, local level NGOs* and help them to solve the problems at grass-root level. Present paper is widely discussed the role of NGOs in the protection of Human Rights in India.

**Key words**: Human Rights, NGOs, protecion, exploitation, violation, poverty, under privileged, vulnerable.

**Introduction:** Human rights as the 'Rights relating to life, liberty, equality, and dignity of individuals guaranteed by the constitution or embodied in international covenants and enforceable by the courts in India'. It is "commonly understood as inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being." Protection and preservation of the rights of the individual and his free access to justice are indispensable constituents of the march of a civilized society, hence equal attention and urgent consideration should be given to the implementation, promotion and protection of civil, political, economic, social and cultural rights and interdependent. "the issue of human rights…..is one that has inspired not only politicians, religious organizations, and trade unions, but also private individuals and non-

governmental organizations that strive to secure conformity with the international standards set up to protect those rights"

Human security is fundamentally concerned with helping people to deal with unforeseeable threats and sudden downturns, whether international financial crises, environmental disasters or incapacitating illnesses. The protection of Human Rights Act, 1993 requires the National Human Rights Commission to encourage the efforts of non-governmental organizations working in the field of human rights. NGO has a great faith in the betterment of human civilization and working in that direction. It is one of the most visible sets of actors in the related fields of human development and human rights can play a significant role in helping to achieve human security. NGOs are organizations within the civil society that work on the

"not-for-profit" approach in the space which exists between the family (household), market and state. It is defined as "self-governing, private, not-for-profit organizations that are geared toward improving the quality of life of disadvantaged people. They are neither part of government nor controlled by a public body. They are elements of civil society, which is a space arena between households and the state which affords possibilities of concerted action and social self-organization". NGOs range from small pressure groups on, for example, specific environmental concerns or specific human rights violations, through educational charities, women's refuges, cultural associations, religious organizations, legal foundations, humanitarian assistance programs. Sometimes it become spokespersons or ombudsmen for the poor and attempt to influence government policies and programs on their behalf. It monitors the actions of governments and pressures them to act according to human rights principles. They are serving the people who are unable to meet the minimum life standard and provide a voice for those unable to speak for themselves and counter the views of more powerful groups. NGOs play roles from advocates for the poor to implementers of government programs; from agitators and critics to partners and advisors; from sponsors of pilot projects to mediators.

**Need for the study**: There is very need to study about human rights and the role of NGOs to protect human rights in India. There are so many incidents occurred related to human rights violations in India like child labour,bonded labour,violence against women, juvenile rights, violence against deprived class people, religious violence,

Caste violence throughout India. NGOs agitation plays a very crucial role to protect human rights in India   .

**Objectives of the study:**

1. To study the role of NGOs to protect and promote human rights in India**.**
2. To study the activities and methods of NGOs.
3. To find out the suggestions for effective implementation of NGOs programmes to tackle the human rights violation in India.

**Methodology:**

Secondary sources of data have been collected for this study. Human Rights related books, and various journals; National Human Rights commissions articles and reports, Special references of some articles have been also used to find out the need, scope, and recent project in this direction in India

**What is NGO**?

NGO is a non-governmental organization. NGOs are part of the civil society is a broader term – includes also churches, religious associations, trade unions, interest groups, organizations of employers etc. NGOs are intermediary between individuals and the government in transmitting ideas and concepts .

Different types of NGOs: International and national level- Main-stream or focused on selected issues,Grass roots' organizations,Different scope of activities,Activist organizations vs. think tank organizations. NGOs acting in a public interest vs. NGOs pursuing particular interest (e.g. lobbying NGOs)Some NGOs are concentrated on protection of human rights ,Most NGOs – independent from government (as

compared to GONGOs) Depending on mission and scope of operation NGOs use different methods in order to protect human rights.

### Activities and methods of NGOs:

Depending on mission and scope of operation NGOs use different methods in order to protect human rights.Over the years the role of NGOs grows (e.g. rapid development of Human rights Watch)NGOs understand sometimes differently the notion of human rights(possibility of abuse)Most important features of NGOs dealing with human rights,Credibility,Public trust and confidence,Responsiveness,Independence,Dynamism, NGOs may have impact they do not make political decisions.NGOs are responsible before the society and their sponsors NGOs are transmitter of views of the society to the government**.**

### Four basic methods:

**1.Monitoring**: NGOs – role of watchdog – controlling the government and other institutions (also private institutions),Selected issue,Day to day monitoring (e.g. freedom of speech),Controlling compliance with certain standards (e.g. controlling prisons in certain area),Preparation of reports on compliance with human rights on the basis of monitoring,Results: (i) reports, (ii) interventions, (iii) raising awareness, (iv) accountability.

**2.Advocacy:** Advocacy means arguing on behalf of a certain issue, idea or person,Changing the attitude of government,Showing the problem and Convincing the society,

**3.Strategic litigation:** objective of strategic litigation is to make significant changes in law or legal practice through litigation of the carefully selected cases.

**4.Education:** Education on human rights is an important element of NGOs' activities,Education is a priority for many organizations. In some countries it is the only method to advance human rights,You can educate on human rights' standards or skills how to advance human rights (for other NGOs or activists),Human rights' education may be subject of manipulation. Education has only indirect and long-term impact on human rights' protection.

The positive role that the non-governmental organizations (NGOs) can play in furthering the cause of human rights has been recognized both by the Protection of Human Rights Act, 1993(PHR Act) and the National commission on Human Rights (NHRC).PHR Act in section 12(1) has enjoyed upon the NHRC to encourage the efforts of the NGOs and institutions working in the field of human rights.

The NHRC on its part has, in its very first report clearly spelt out the three areas in which NGOs could be of direct assistance to it, in its mission. Firstly, because of their grassroots contacts, NGOs can most effectively identify human rights violations, articulate them and seek redress from the Commission. The commission expects the NGOs to play an active and positive role in bringing violations and complaints to its notice. Secondly, because of the rapport the NGOs have with the public, they can be great assistance to the commission by

helping the commission's investigating staff as well as undertake investigations of violation on behalf of the commission. Thirdly, The NGOs can undertake research and serious studies on specific problems and issues in view of their specialized knowledge. The commission had used NGOs in studying the problems of child labour and bonded labour.The commission also encourages and utilises the NGOs for organizing seminars, training programmes and in spreading human rights awareness.

In India, due to historical reasons, human rights issues have been emphasized by organizations owing allegiance to leftist political ideology. There have been many small and scattered social action groups raising the issue of oppression and exploitation trying to enlarge the scope of social legislation to improve the living conditions of masses, women groups environment groups, groups which extended support to the struggle for democracy and justice, legal for a and small political parties constituted to fight for group rights etc. form the broad base of human rights groups. Human Rights violations by the state and its organs have been articulated by specialist groups of NGOs known as Civil Liberties and democratic Rights groups.

Most of these specialist groups have and are suffering from institutional instability .They become very vocal and active in pursuing a specific agenda and go into hibernation thereafter. Many of them have suffered splits and strayed into different fields. Most of these organizations are reluctant to share information about their organization, membership, funds etc. some of these were given below

1. Andhra Pradesh Civil Liberties Committee (APCLC), Secunderabad, journal-SWECHHA

2. Association for the protection of Democratic Rights (APDR), Calcutta, journal-ADHIKAR

3. Committee for Protection of Democratic Rights (CPDR) Mumbai, journal-ADHIKAR RAKSHA (English)

4. Citizen's Committee for Civil Liberties and Democratic Rights, GOA,

5. Lok Adhikar Sangh ,Gujarat-Ahmadabad.

6. People's Union for Democratic Rights (PUDR) Delhi

7. Citizens for Democracy (CFD) New Delhi.

8. Karnataka Civil Liberties Committee (KCLC), Bangalore

9. Organizing committee for democratic Rights (OCDR),Tirupattur.

10. People's Union for Civil liberties (PUCL),DELHI,journal-PUCL BULLETINE

11. Indian people's Human Rights commission, Mombai.

An NGO is nowadays not expected to deliver directly some benefits to people, but to motivate people, mobilize resources, initiate leadership, and participate in development programmes for self reliance. NGOs play a pivotal role to educate to teach and train vulnerable groups, about existing human rights norms, possibilities of redress and the dissemination of information both to the public in general and to vulnerable

groups, making the latter aware of their rights and freedoms. Many NGOs have worked hard to include children with disability in schools, end caste-based stigma and discrimination, prevent child labour and promote gender equality resulting in women receiving equal wages for the same work compared to men. During natural calamities they have played an active role in relief and rehabilitation efforts, in particular, providing psycho-social care and support to the disaster affected children, women and men. NGOs have been instrumental in the formation and capacity building of farmers and producers' cooperatives and women's self-help groups. Sulabh Movement for the betterment and welfare of Dalits, in a generic sense, and in particular for the liberation and social mainstreaming of scavengers. Child Relief and You (CRY) is a voluntary organisation committed to the upliftment of millions of children who have been deprived of their childhood due to various reasons. Organisations like Saheli and Chetna are actively involved in the protection of Women's Rights. Butterflies are an NGO with a programme for street and working children. Several NGOs have worked hand in hand with the Government to ensure that millions of out of school children are enrolled and continue their school education. Bodh Shiksha Samiti has advocated a model of appropriate education for the urban deprived, by drawing attention to the size of the problem of the unschooled among the urban poor in Rajasthan. Pratham has established a partnership with the Municipal Corporation of Mumbai on the importance of universal pre-school education as a gateway to universalizing primary education. Teach India, a Times Group initiative, is a Corporate Social Responsibility (CSR) project to improve employability of youth from underprivileged background by training them in spoken English. Child welfare NGO can mould the scattered future that is an orphan child into a strong leader of tomorrow. **Conclusion :**

NGOs are committed for the uplift of the poor, marginalized, unprivileged, underprivileged, and downtrodden and the needy, it can and should play the "game changer" to pro-poor development through leadership on participatory research, community empowerment and search for development alternatives. These types of committed devoted and dedicated organizations are required for the development of the country and it is also necessary to support and *encourage genuine, small, local level NGOs* and help them to solve the problems at grass-root level.

**Suggestions:**

- ➢ NGOs are a welfare organization, to maintain high quality in service the government should recognize those NGOs, by giving awards or rewards with additional grants; this would motivate other NGOs to work efficiently.
- ➢ NGOs need to expand their programmes, campaigns, skits; frequent programmes increase the awareness of human rights.
- ➢ NGOs also need to get more aid both from foreign and within India which will be useful to carry out their cause.

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# Importance Moral Values In Education – A Review

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**Abstract:** Students are supposed to leave their homes and their loved ones and come and live at the gurukul Ashram for years to learn the lessons of life from the guru. At the end of the training the students emerged as responsible individuals who were well learned and capable of undertaking any challenge in life. We can explain it in the same way as mud made by God being beautifully moulded as water jug by the potter. We can further apply it to our own lives. Our physical body makers are our parents, like God. But our life makers are our gurus (teachers) who give us a particular turn, shape to our life, just like a potter. The most important assets of a nation are the citizens themselves.

**Key words:** Education system, corruption, School rules, regulations

## Introduction

Today Education has become just a nine letter word as a superior term in the dictionary. More over Education system became a business where it is treated like any other profession. The problem is also with us. It is we who make the society. If we improve ourselves, we can improve our society. No one is a born a criminal or a spoilt person. It's the environment that is deviating the child way from taking the right path. Good teachers can bring the change with good Education imparted to the students.

Education is the combination of literacy and morale values. Students are the future of our Nation. We are taught moral lessons at home and in school such as love fellow human beings, respect elders, no wrong things should be done, never speak lies, love your country, don't be jealous etc. But nowadays everywhere crime flourishes. We see corruption; old people are sent out of home and treated badly. People are unaware of the truth. Jealousy has become the overall base of life. In olden days we used to have Gurukul type of Education system in India. The students of gurukul lived a life of tutelage and learnt everything taught by their guru with love and also by putting in lot of hard work . In the gurukul every student was treated equally irrespective of caste and economic status. The students are supposed to leave their homes and their loved ones and come and live at the gurukul Ashram for years to learn the lessons of life from the guru. At the end of the training the students emerged as responsible individuals who were well learned and capable of undertaking any challenge in life. We can explain it in the same way as mud made by God being beautifully moulded as water jug by the potter. We can further apply it to our own lives. Our physical body makers are our parents, like God. But our life makers are our gurus (teachers) who give us a particular turn, shape to our life, just like a potter. The most important assets of a nation are the citizens themselves. If the citizens are healthy, patriotic, honest, and sincere, the nation will progress at a much faster

pace. For this reason, it is very essential to have moral education in schools and colleges. To impart moral education

Moral education has always been a perennial aim of education. Moral education is whatever schools do to influence how students think, feel, and act regarding issues of right and wrong. The function of school, it was believed, was not only to make people smart but also to make them good. The return of moral education to the limelight is attributable to the fact that modern societies increasingly have to deal with disturbing trends both within schools, and in the wider society. The term moral value is ambiguous and requires some definitions. It signifies the specific values that particulars cultures generally hold in regard. Such value varies among cultures; during World War II, Japanese who loved his homeland was likely to be hostile to Americans, and vice versa. Values conflict among nationals and ethnic lines are common although most cultures treat the characteristics we call —patriotism as a moral value and treat —treason‖ with opprobrium. In sum common —moral values‖ are the vital common beliefs that shape human relations to each culture. Often these values –as in the Ten Commandments- have what is popularly called a religious base. Whether their base is religious, traditional, or secular, however, such values are expected to be widely affirmed under most circumstances. Thus, moral is defined as right conduct, not only in our immediate social relations, but also in our dealings with our fellow citizens and with the whole of human race. It is based upon the possession of clear ideals as to what actions are right and what are wrong and the determination of our conduct by a constant reference to those ideals. In

other word, each society defines for itself what is right or wrong. Therefore, moral is defined as right conducts as guided by or defined by the respective society.

## Role of the Schools in Moral Education of the Child

Schools are strategically placed to make children and youth with learning experiences which relate, as far as possible, to the challenges of their everyday lives and by so doing play their appropriate role as exemplars of values and moral action. For this to be possible, schools must act out of a fundamental understanding of the multiplicity of factors which influence the development of children and youth. They must focus on working with all social action groups with viable programmes which cater to children and youth and this should include parents and community groups. School rules and regulations, teaching and other staff relationships must be infused with democratic principles and the quality of the physical environment must be shaped deliberately to continually and consistently provide opportunities that support and reinforce the adoption of positive values within the school, the family and the nation. The role of school is also to provide an environment, which challenges the moral reasoning of children, and force them to see contradictions in their reasoning.

## Role Of The Teachers In Moral Education Of The Child

The school has been identified as a vehicle of —direct instruction‖ (Pekausky 1998), it is a social institution in which is embedded a rich of norms, customs and ways of thinking of which the teacher is a conveyer. It is both logical and essential that for schools to

perform their roles creditably, teachers" colleges be able to produce a reliable cadre of teachers who are competent as persons and as professionals to implement Morals and Values Education. A graduate teacher trainee should be able to: 1. Appreciate the importance of understanding the factors and contexts which are influencing the behaviour, choices, lifestyles, health and welfare of children and young people and their families; 2. Help children and young people to acquire and practice specific skills that support positive values; 3. Apply principles that forge bonds and linkages between school, home and the community as a means of effective social control; 4. Implement appropriate evaluation strategies, and with others, as necessary, to monitor progress made by children and young people towards acquiring positive values; 5. Develop a standard of personal life practices which will help maintain his or her positive self-image in order to serve as a role model to students.

Apart from parents who have been referred to as the moral teachers, school teachers are also very influential and significant adults in the lives of children starting from the pre-school years. Teachers help children to understand character traits and values, they also model desirable character traits in the students both within the school setting and in the larger society. Young children often idealize their teachers, watch then closely and also try to emulate their behaviors. In order words, teachers are models to the students. Young people may view their teachers as authorities on subjects and seek their advice on many issues related to character and values. Teachers can help by maintaining long-term relationship with students and

using children's literature in the classrooms that emphasizes positive values and heroic action. Teachers also reference the moral lessons that the children must have been taught at home.

## Role Of Curriculum In Moral Education Of The Child

Curriculum design is a specialised aspect of curriculum development dealing with the preparation of curriculum plans and materials for use potentially by any students or teachers of a given description. In most studies on teaching strategies for curriculum-oriented moral education we found the following elements: problem-based learning, working in groups, discussions, and using subject topics incorporating moral issues, dilemmas and values. Frequently, a problem-based instructional design is chosen. What has been learnt must be meaningful in the context of students' personal objectives and they must be able to connect the learning content with their prior knowledge. Many morals and values education curricula have tended to change by accretion with units of the curriculum centered around specific values or principles. In a situation where there is obviously an overloading of the curriculum in schools, teachers find themselves constantly trying to keep up with new knowledge or the reinterpretation of old ones, and the even more difficult situation of trying to find connections between seemingly separate and specialised bits and pieces of knowledge. The design of the curriculum reflects the concepts outlined in the conceptual framework and implications for the roles of schools, families, NGOs, and teachers. It also attempts to respond to the concerns about the degree of effectiveness of traditional approaches to

the teaching of morals and values. To do this effectively, there is a deliberate shift away in this document away from the traditional approaches to the organisation of the curriculum

## Role Of The Parents In Moral Education Of The Child

Parents provide the most constant and visible models of behaviors associated with character development, they also help by identifying other models of the character traits they want their children to develop and by raising appropriate character-related issues in discussions of daily events. Parents also assist by exposure to examples of behaviors that negate their own views of positive values and virtues. The approach used by parents has the greatest impact on how the child and parents yields a more productive environment to receive information pertaining to the moral issues. The yielding to moral teaching is based primarily on the reactionary process of the care given through the level of affect presented by the adult. This in turn brings the moral and social message to the child in a more concrete fashion. As with anything in the developmental life span, too much or not enough of something can create adverse or opposite effects which may not be the intervention of the caregiver. Therefore, the level of moral development within the adult contributes to the internalization of the moral concept. There is also an important cognitive component to parents' interaction with their children that may facilitate children's moral development. Parents' communication with their children is one aspect of children's social experiences that may be used in the construction of moral knowledge. By explaining the reasons for

rules and responding appropriately to moral violation, parents can facilitate moral development by stimulating children to think reflectively about their actions. This assertion implies that the more explicit parents are about the nature of the event and why a behavior is expected or a misdeed is wrong, the more effective such messages might be, particularly for young children. (Grusec and Goodness 1994). Summarily, parents are vital in the moral development of the child because they are the first moral teachers and role models that young people have. This they do by providing the necessary affective relationship and extensive interactions that facilitates moral development. Parents' responses to children's transgressions and moral dispute and their explanations of the reasons for rules and expectations may facilitate children's moral development.

## Conclusion

The present study clearly established that the school has a definite and inevitable role to play in providing moral education in a multicultural society. However, this role has constantly evolved over time and the manner in which moral education was carried out previously no longer caters to the expectations and aspirations of all stakeholders. With rapid technological, economic and cultural change, schools will have to develop a variety of means to morally stimulate adolescents and make them committed to moral action. The success of our nation's endeavor to educate our young people in the democratic tradition that respects and nurtures the cultural diversity we have inherited hinges precariously on our ability to transmit this rich moral heritage and our common moral solutions to the future generation. It requires of us

adults to display the imagination, resourcefulness and creativity to stimulate young people into the ongoing process of moral action and reflection. Our schools have thus to be restructured afresh, its partnership with parents, inspectors, nongovernmental organizations revived and our traditional and teacher centered approach reconsidered in a bid to ensure currency and relevance in our moral education programmes.

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# Development Curriculum and Teaching Models of Curriculum Design for Teaching Institutes

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**Abstract:** The present paper investigated the curriculum development and teaching models of various teaching institutes. In this paper, we found that curriculum designing is conducted stage by stage in every institute. According to research some of the models discussed the process to be more important than the objectives. Other models take objectives to be the most important feature of curriculum design. Generally, all models stress the importance of considering a variety of factors that influence curriculum.

**Keywords:** Development Curriculum, Teaching Models, Curriculum Design, Teaching Institutes

## 1. Introduction

Curriculum design is a complex but systematic process. This paper describes a variety of models of curriculum design in order to make this complex activity understandable and manageable. It is important to us as a teacher to understand how the curriculum we are using in our school and college was designed. Curriculum design, development and assessment are central to teaching and learning in the classroom. In India, teachers may have either a professional teaching qualification or only an academic qualification. However, it is important for all teachers to be knowledgeable about the theory, design and assessment of curriculum. This module provides teachers with information about the basic elements, factors and institutions involved in the design and assessment of school & college curricula.

If we are aware of the factors that influence curriculum design, we shall be able to understand how the content we are teaching and the learning experiences to which the children are exposed have been selected. We may also develop some insight into the methods we can use to deliver this content. Therefore, this paper will help us to understand the various factors that influence curriculum design.

## The Concept of Curriculum

As a teacher, we need to know what curriculum means in order to:

- Relate education to the socio-economic, technological, political and environmental demands of our society.
- Relate content or the body of knowledge to our local setting.
- Apply the most effective and relevant teaching and learning methodologies.
- Evaluate teaching and learning processes in our education system.

## Definition of Curriculum

"Curriculum is a process, which includes all the academic activities known as syllabi contents and co-curricular activities and experience to influence the development of the child". In The Curriculum, John Franklin Bobbitt said that curriculum, as an idea, has its roots in the Latin word for race-course, explaining the curriculum as the course of deeds and experiences through which

children become the adults they should be, for success in adult society.

**Objectives**

After studying this paper, we should be able to

- Discuss various models of curriculum design.
- Compare curriculum design models.
- Explain steps in curriculum design in relation to models of curriculum.
  **Content:** This unit covers the following models of curriculum design:

  - The Objectives Model
  - The Process Model
  - Wheeler's Model.

**The Objectives Model**

The objectives model of curriculum design contains content that is based on specific objectives. These objectives should specify expected learning outcomes in terms of specific measurable behaviours.

This model comprises four main steps:

- Agreeing on broad aims which are analyzed into objectives,
- Constructing a curriculum to achieve these objectives,
- Refining the curriculum in practice by testing its capacity to achieve its objectives, and
- Communicating the curriculum to the teachers through the conceptual framework of the objectives. (Gatawa, 1990:30)

**Objectives Model**
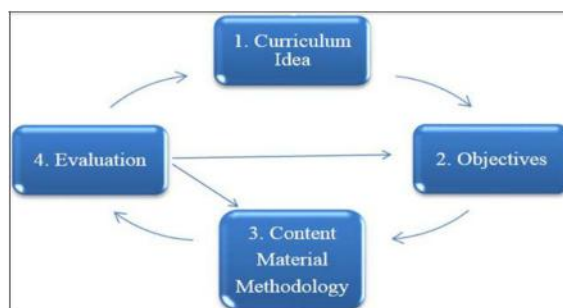


Adapted from Gatawa, B. S. M. (1990: 28). The Politics of the School Curriculum: An Introduction. Harare: Jongwe Press.

We will note that in this model:

- Evaluation is done at each stage of the curriculum design.
- Content, materials and methodology are derived from the objectives.

**The Process Model:** Unlike the objectives model, this model does not consider objectives to be important. Using this model presupposes that:

- Content has its own value. Therefore, it should not be selected on the basis of the achievement of objectives.
- Content involves procedures, concepts and criteria that can be used to appraise the curriculum.
- Translating content into objectives may result in knowledge being distorted.
- Learning activities have their own value and can be measured in terms of their own standard. For this reason,

learning activities can stand on their own. (Gatawa, 1990: 31)

**Process Model**
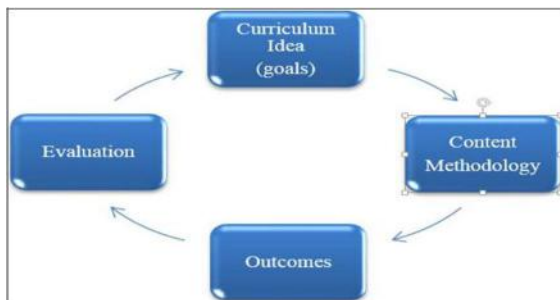


Adapted from Gatawa, B. S. M. (1990: 31). The Politics of the School Curriculum: An Introduction. Harare: Jongwe Press.

It is important to note that in the process model:

• Content and methodology are derived from the goals. Each of them has outcomes that can be evaluated.
• The evaluation results from the outcome are fed into the goals, which will later influence the content and methodologies. Unlike the objectives model, there is no direct evaluation of the content and methodologies.

**Wheeler's Model:** Evaluation in Wheeler's model is not terminal. Findings from the evaluation are fed back into the objectives and the goals, which influence other stages.

**Wheeler's Model**
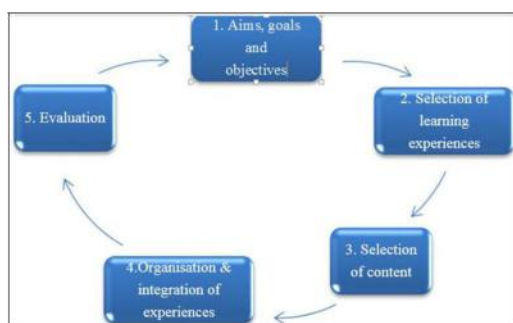


Adapted from Urevbu, A. O. (1985: 22). Curriculum Studies.

Wheeler contends that: Aims should be discussed as behaviours referring to the end product of learning which yields the ultimate goals. One can think of these ultimate goals as outcomes.

- Aims are formulated from the general to the specific in curriculum planning. This results in the formulation of objectives at both an enabling and a terminal level.
- Content is distinguished from the learning experiences which determine that content.

## 2. Summary

The curriculum design models discussed show that curriculum designing is conducted stage by stage. Some of the models discussed consider the process to be more important than the objectives. Other models take objectives to be the most important feature of curriculum design. Generally, all models stress the importance of considering a variety of factors that influence curriculum. Now that we have read about the types of curriculum design, factors that influence curriculum design and models used to design the curriculum.

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# Impact of Human Rights in Education

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&

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**Abstract:** Education shall be directed to the development of the human personality and to the strengthening of 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.According to the United Nations, education is a right to which all human beings are entitled. Since 2000, the UN has been promoting the Millennium Development Goal to achieve free universal primary education for all, regardless of gender, by 2015.The World Conference on Human Rights calls on all States and institutions 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. Human rights education should include peace, democracy, development and social justice, as set forth in international and regional human rights instruments, in order to achieve common understanding and awareness with a view to strengthening universal commitment to human rights. The present paper aims at reviewing the effectiveness and the impact of human rights in education.

**Key words:** human rights instruments, human beings, *promoting equality*

## Introduction

No single definition for human rights education will serve the many ways in which people, young and old come to understand, practise and value their rights and respect the rights of others. Th e Council of Europe's Human Rights Education Youth Programme defines human rights education as: Educational programmes and activities that focus on promoting equality in human dignity, in Conjunction with programmes such as those promoting intercultural learning, participation and Empowerment of minorities.

Human rights education can be defined as education, training and information aimed at building a universal culture of human rights. Effective human rights education not only provides knowledge about human rights and the mechanisms that protect them, but also develops the skills needed to promote, defend and apply human rights in daily life. Human rights education also fosters the attitudes and behaviours needed to uphold human rights for all members of society.

Human rights education activities should convey fundamental human rights principles, such as equality and non-discrimination, while affirming their interdependence, indivisibility and universality. At the same time, activities should be practical relating human rights to learners' real-life experience and enabling them to build on human rights principles found in their own cultural context. Through such activities, learners

are empowered to identify and address their human rights needs and to seek solutions consistent with human rights standards. Moreover, for those who have the responsibility for respecting, protecting and fulfilling the rights of others, human rights education develops their capacity to do so. Both what is learned and the way in which it is learned should reflect human rights values, encourage participation and foster a learning environment free from want and fear.

The United Nations declared the years 1995 to 2004 as the Decade for Human Rights Education. During this decade nations are called upon to promote and implement human rights education in all sectors of their society. The importance of human rights education was also reinforced by several World Congresses. For example, the World Conference on Human Rights, in 1993, called on states and institutions to implement human rights education within their formal and informal learning sectors. The International Congress on Education for Human Rights and Democracy adopted the World Plan of Action on Education for Human Rights and Democracy, which also called on states to develop specific programs of action, with special emphasis on the rights of women.

Human rights education (HRE) is an emergent field of educational theory and practice gaining increased attention and significance across the globe. The international human rights movement, spurred by the efforts of non-governmental organizations, the United Nations and other regional human rights bodies, has broadened its focus since the late 1970s, by seeking to integrate human rights concepts, norms and values within the mainstream educational systems of world states. This effort, which has gained momentum since the early 1990s, has spawned a growing body of educational theory, practice and research that often intersects with activities in other fields of educational study, such as citizenship education, peace education, anti-racism education, Holocaust/genocide education, education for sustainable development and education for intercultural understanding.

The recognition of the importance of human rights education for the implementation and for the respect of human rights has grown in the last years. It is expected to be reinforced even further by the UN Declaration on Human Rights Education and Training, which will be prepared for the Human Rights Council in 2010.

As HRE has expanded in practice, the demand for an evidence base to show the "value added" of practice, and to guide and improve programming, is stronger than ever. Research in the field of HRE encompasses studies carried out in academic settings as well as those that take place in the context of program and impact evaluations. In addition, there are primary resources available in relation to the practice of HRE, such as teaching resources, syllabi, curricular policies as well as secondary resources such as conference proceedings.

## Human Rights Education For Children

Childhood is the ideal time to begin lifelong learning about and for human rights. And the far reaching objectives of general human rights education can be

interpreted to fi t the world of the young child in more concrete terms of personal experience in the community, in the family and in the personal relationships the child encounters everyday with adults and other children. Human rights learning seeks to foster feelings of confidence and social tolerance, the fundamental bases for the whole culture of human rights:

1. To value self and others
2. To recognize and respect human rights in everyday life
3. To understand one's own basic rights and be able to articulate them
4. To appreciate and respect diff erences
5. To acquire attitudes to address conflicts in non-violent ways that respect the rights of others
6. To develop children's confidence in their ability to take action and their skills to defend and  promote human rights.

Although they are at the beginning of their formal education, children possess a wealth of knowledgeabout their world and the people in it. As far as possible, human rights learning should connect with andenlighten what children already know. For example, although they may not use words like justice, equality or discrimination, by the age of seven or eight most children have a strong sense of what is 'fair'.

### Human Rights Education In Higher Education

Higher education is all education taking place at the post-secondary level in universities or other establishments approved by the State authorities, including institutions for the training and certification of professionals such as teachers, social workers, medical and legal personnel.

In this context, human rights education promotes a holistic, rights-based approach to education that includes both "human rights through education," ensuring that all the components and processes of education including curricula, materials, methods and training are conducive to the learning of human rights, and "human rights in education," ensuring that the human rights of all members of the education community are respected.

The effective integration of this approach in higher education requires action in at least the following five areas:

1. **Policies and related implementation measures:** Higher educational policies legislation, plans of action, curricula, training policies and so on should explicitly promote human rights education and infuse human rights throughout the higher education system. Policies are to be developed in a participatory manner in cooperation with all stakeholders and fulfil a country's international obligations to provide and promote the right to quality education. To be effective, policies need a consistent implementation strategy, including the allocation of adequate resources and the setting-up of coordination mechanisms to ensure coherence, monitoring and accountability.

2. **Teaching and learning processes and tools:** Introducing or improving human rights education requires a holistic approach to teaching and learning that reflects human rights values. Human rights are infused as a cross-cutting issue into all disciplines, and specific human rights courses and

programmes in particular, multidisciplinary and interdisciplinary human rights programmes are introduced. Practices and methodologies are 5 democratic and participatory. Materials and textbooks promote human rights values. Relevant support and resources are in place.

3. **Research:** Higher education institutions develop new knowledge and advance critical reflection in the area of human rights, which in turn inform policies and practices in human rights and in human rights education. Through an assessment of existing experiences and comparative studies, research can support the identification and dissemination of good practices as well as the development of innovative methodologies and tools based on those practices; research can also guide lesson-learning and evaluation exercises. Research can be furthered through exchanges, scholarships and fellowships.

4. **The learning environment:** Academic freedom informs the environment of higher education institutions, where human rights education promotes the daily practice of human rights by fostering mutual understanding, respect and responsibility. Explicit and shared policy statements protect the human rights of all actors. Teaching personnel have a mandate to pursue human rights education, and students can express their views freely, participate in academic life and have extensive opportunities for interacting with the wider community.

5. **Education and professional development of higher education teaching personnel:** For higher education institutions to serve as a model of human rights learning and practice, all teaching personnel and other staff need to be able to both transmit and model human rights values. Education and professional development must foster educators' knowledge about, commitment to and motivation for human rights. Furthermore, as rights-holders themselves, teaching personnel need to work and learn in a context of respect for their dignity and rights.

### Objectives
The study has been carried out to achieve the following objectives
1. To understand the human right education.
2. To study the impact of human rights education in global context
3. To disseminate information about the latest happenings in human rights education

### Research Methodology
The research paper is an attempt of exploratory research, based on the secondary data sourced from journals, magazines, articles and media reports, Available secondary data was extensively used for the study

### The right to human rights education
Education in human rights is itself a fundamental human right and also a responsibility: the Preamble to the UDHR exhorts "every individual and every organ of society" to "strive by teaching and education to promote respect for these rights and freedoms." Article 26.2 of the UDHR states that Education shall be directed to the strengthening of 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. The International Covenant on Civil and Political Rights

(ICCPR) declares that a government "may not stand in the way of people learning about their rights".

People who do not know their rights are more vulnerable to having them abused and often lack the language and conceptual framework to effectively advocate for them. All the more reason for introducing human rights education to children Growing consensus around the world recognizes education for, about and in human rights as essential to a quality education. It can contribute to the building of free, just and peaceful societies. Human rights education is also increasingly recognized as an effective strategy to prevent human rights abuses.

**Human Rights Education in an International**

Human rights education has emerged as one of the most important means for developing a human rights culture. Although since 1948 human rights legislation has been increasingly elaborated on at both the international and National level.Human rights education happens in a context of local and global dynamics, that are often interrelated, which is sometimes referred to as *globalization* a combination of globalization and localization expressed by the famous slogan: *"Think locally, act globally"*. These dynamics imply the interconnectedness between the local and global and the importance of the ways one impacts on the other in the context of family, school, work, community, as well as the national, regional and global levels. This involves new social patterns, alliances and partnerships. Considering this *glocal* framework, you will be able to understand better your role in the context of human rights education and action.The traditional role of human rights educators and activists has been concentrating on the roles and responsibilities of the nation-states. Today it became evident that other actors must be also considered in order to ensure changes in the human rights situations in the local communities, in the near environments and in urban and rural spaces. It is also clear that actions taken in thismore "familiar" environments have the potential to ensure practical results and effectiveness as actors know better the possible partners, places and resources for their activities and projects.

International non-governmental actors and new nongovernmental organizations, described often as "**transnational advocacy networks**" (TANs), or "**transnational social movements**" (TSMs) emerged in the past 15 years to influence within the existing international institutions and to create leverage to initiate changes in the different nation states. The TANs bring together a wide array of nongovernmental organizations, citizens associations, trade unions, communities and alternative media in forms of activism which target global level institutions and issues, while also attempting to use global level visibility to level changes at the national level.

**Human Rights Education in India**

It may be said that in India that the content of human rights education is not different to what was taught by way of religion, be it Hinduism, Buddhism, Christianity or Islam. There is lot of truth in that statement. The quintessence of human rights is also the basic essence of all religions, Love, compassion, loving kindness are the same. However, while teaching religions we confined the obligations arising from these doctrines only to their followers. Human rights could bring in a universal aspect to moral and ethical education.

And we in our divided societies are in great need of this On the other hand in the context of rapid secularization we could still retain a basic common ground for respect for each other. We could still be our brothers' keepers and withstand value systems which only promote selfish ways of life.

Indian textbooks barely mention human rights. Indirect references to human rights are included in the Directive Principles of the Constitution of India and in civics and history textbooks. Most universities in India do not offer human rights education, although some have three-month to one-year postgraduate courses on human rights. Section 12(h) of the Protection of Human Rights Act, 1993, requires the Commission "to spread human rights literacy among various sections of society and promote awareness .The National Human Rights Commission of India and many NGOs have launched a countrywide public information campaign for human rights. It aims to make everyone more conscious of human rights and fundamental freedoms, and better equipped to stand up for them. At the same time, the campaign spreads knowledge of the means which exist at the international and national levels to promote and protect human rights and fundamental freedoms.

## Conclusion

Any education to be effective needs to be contextualized too. Thus it is not enough to teach abstract principles of human rights taken from United Nations' documents or our Constitutions. Our historical context as nation as well as local contexts need to be reflected in human rights education. The contextualizing of human rights is essential for nurturing of peace. Creative reflections on local situations from a human rights perspective would help the schools greatly, to become the societies' most important peace makers. Some say that we Indians should have less rights than people living in Western countries. They say, the human rights concepts are Western. Only people who have all the rights could say this to people who have much less rights. We keep masses of humanity without rights and condemn the growing consciousness of rights as a Western one. This would mean that to be Indian one has to put up with one's bondage, one must remain submissive, one must eat less and work more. Is that what our women, and our children need to believe. Is that what our workers and peasants need to believe while multinational companies with the help of our elite take away the fruit of their labours, and the fruit of our lands. The relativist theory, though couched in nationalist terms is not nationalist at all. It work for the benefit of big companies Western or otherwise.

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# Education Related to Social Equality in the context of Indian Democracy

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**Abstract:** Aldus Huxley has remarked , "If your aim is liberty and democracy, then you must teach people the art of being free and of governing themselves." Democracy can never be successful without education. For the improvement of the society, "Education" is not the only medium. It is only the chief and the most fundamental medium. Books, Magazines, Newspapers ,Motion pictures, Radio and television powerfully affected the beliefs and practices of the society, as do the stage , the political rostrum, and the pulpit. An educational system must aim at equipping the ordinary man and woman to feel more at home in society. The outstanding purpose of the system of public education should be prepared children for active and co-operative democratic citizenship in a changing world. In order to achieve this objective of Democracy, Education is as necessary in India as anywhere else, a truth which the Indian people have been quick to realize.

**Keywords:** Education, Social Equality, Democracy, Rights and Duties, Democratic Ideals, Political Duties, Transmission, Exploitation.

## Introduction:

Aldous Huxley has remarked, If your aim is liberty and democracy, then you must teach people the art of being free and of governing themselves.'' Democracy can never be successful without education. Wherever democracy has been unsuccessful, it has been because of lack of education. In a democracy the government is composed of the elected representatives of the people and if the people are uneducated, they can never elect the right leaders and consequently can never create the right kind of government. In fact, it is impossible even to hope for democracy in the absence of education. It is difficult to expect a citizen to have responsibility if he is not even aware of his rights and duties. Bertrand Russell has commented, "Democracy in its modern form would be quite impossible in a nation where many men cannot read". The truth of the matter is that education is a prerequisite for democracy. Only after proper education should the citizen be invested with his democratic rights.

## Role of Education:

For the improvement of the society, 'education' is not the only medium. It is only the chief and the most fundamental medium. Books, magazines, newspapers, motion-pictures, radio and television powerfully affect the beliefs and practices of the society, as do the stage, the political rostrum, and the pulpit. Since, however, educational institutions have controlled environment; they are a powerful force for social control and

social change, especially now when the concept and scope of education has changed. Unlike in the days of yore, education is no longer synonymous with instruction. It is not intellectual development alone, but it is the education of the whole personality. It aims at the unfolding of the "total personality" of the child to his full stature-mental, physical, social, emotional and aesthetic. It provides incentives and opportunities for the full blossoming of the innate gifts, virtues and potentialities of the child. It creates the consciousness of the *right, good and beautiful* (Satyam, Shivam, Sundaram).

*Aims of Education:* An educational system must aim at equipping the ordinary man and woman to feel more at home in society. The underlying conditions of life are bound to be changing very rapidly the next few generations and every one will have to face the prospect of living in a much less static type of society than in the past. Education must, therefore, aim to put more stress on the need for fostering qualities of initiative and adaptability. If we mean to meet the requirements of such a society, we will have to include all forms of education that can make people more useful, more appreciative and happier in any walk of life. The outstanding purpose of the system of public education should be to prepare children for active and co-operative democratic citizenship in a changing world.

**Importance of Education for Social Equality:**

The following things can be stressed in this connection.

➢ **Knowledge of rights and duties:** If democracy is to be success, it is essential that every citizen should be aware of his rights and duties because only then he can take active and productive part in the affairs of the state. This knowledge of rights and duties can be obtained only through education. Education socializes the individuals so that he develops consciousness of duty.

➢ **Development of human Qualities:** If the ideal of brotherhood is to be achieved by a democratic state, it is necessary for it to develop human qualities in its members. Kant's moral concepts throw important light on this. Only through education can such qualities as a high moral character, sociability, benevolence, patience, pity, sympathy and brotherhood, etc., be developed in the individual.

➢ **Faith in democratic Ideals:** In order make democracy a success, it is essential that its citizens must have faith in the democratic ideals. And this can be brought about only when they are adequately educated because it is only the educated person who realizes that the sole purpose of life is not the satisfaction of gross physical desires. The ideals of freedom, liberty, brotherhood and more valuable and necessary. No one, but the educated individual can understand the circumstances and needs of another person before passing judgment on him. Only such a person can accept the idea of equality after recognizing human values as being the end to be achieved.

➢ **Fulfillment of Political Duties:** In a democracy the government is elected by the people, and hence the responsibility for electing a good government develops upon them. And, if the people are unable to understand their political rights or to fulfill their political responsibilities, it is foolish to hope for a

democratic government. This ability to recognize where one's duty lies can come only through education. Educated people can properly assess the qualities and shortcomings of the various individuals who are fighting the elections, and of the various political parties and their plans and policies which they profess. In India, the absence of education is big handicap in educating a truly democratic state because during elections, the ignorant people are persuaded to vote for the wrong persons, with the result that the governance of the country has failed time and again. Corruption is rampant.

➢ **Protection and Transmission of Culture:** In any state, ideas can be achieved only when change is accompanied by a parallel continuity, and this continuity with the past is maintained only through culture, the social heritage, which is passed on to the new generation through the medium of education. Hence, education is also required for transmitting culture to future generations and for protecting it.

➢ **Preventing Exploitation:** The ideal of democracy are opposed to exploitation of every kind, but if political, social and economic exploitation is to be eliminated from society, it is essential to have universal and compulsory education. In its absence, the rich and powerful people will never give up their advantage and habit, while the poor will never become sufficiently conscious of their rights or their ability to organize together and counter this exploitation. Educated people in a country are aware of their rights and they have the intelligence and training to fight exploitation or violation of their rights. Hence, education is the only real foundation on which democracy can be based.

## Education for Democracy in India:

All these important aspects of democratic education hold true in India also. India is not merely a modern democratic state but a country which is traditionally inclined towards democracy. A democratic constitution was adopted after Independence. In 1938, Jawaharlal Nehru has said, "The India National Congress stands for independence and a democratic state". This objective was achieved after Independence with the establishment of a democratic society. The Indian Constitution seeks to establish a popular government in the country on the basis of democratic principles outlined earlier. For this every citizen must participate in the administration, through his right to vote and to be elected. Every individual is guaranteed and given equal status and opportunity, because no one is discriminated against on the basis of religion, race, caste, community, sex, or any other grounds. The government is responsible to the people and its elected representatives

## Conclusion:

In order to achieve this objective of democracy, education is as necessary in India as anywhere else, a truth which the Indian people have been quick to realize. In the words of Dr. F.W. Thames, "Education is no exotic in India. There has been no country where the love of learning had so early an origin or has exercised so lasting and powerful an influence. From the simple poet of the Vedic age to the Bengali philosopher of the present-day, there has been an uninterrupted succession of teachers and scholars." Not only did the Indian Constitution accept the ideals of democracy, it considered education the

prime responsibility of the state. In Article 45 of the Constitution, it has been stated that every state must arrange for the provision of free and compulsory education to all children up to the age of 14, within ten years of the date of inception of the Constitution.

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# Child Marriage Denies a Girl's Right to Education

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**Abstract:** Before and after Independence, India has been taking active steps towards women's status and education. The 86th Constitutional Amendment Act, 2001, has been a path breaking step towards the growth of education, especially for females. According to this act, elementary education is a fundamental right for children between the ages of 6 and 14. The government has undertaken to provide this education free of cost and make it compulsory for those in that age group.  Child marriage is a serious human rights violation affecting children's and women's rights to health, education, equality, non-discrimination and to live free from violence and exploitation. These are rights enshrined in the Universal Declaration of Human Rights, the Convention on the Rights of the Child, the Convention on the Elimination of All Forms of Discrimination against Women, as well as other international and regional human rights instruments. In some cases, child marriage could be considered slavery. Lack of educational opportunities is the main reason for female enslavement and subordination. It hinders the ability of a girl child to socialise, have intellectual stimulation and have her own identity. Increasing cost of secondary education also results into dropouts of girls, as parents prefers their son to learn. According to professor Muntarbhorn. 'Developing countries girls have fewer educational and occupational opportunities than boys'.

**Key words**: Early marriage, child right, Denies, Right to Education, Human rights.

**İntroduction :** Education is the basic requirement for human development and right to education is a fundamental human right. This fact has been recognized by our Constitution, various international conventions, and declarations. Every person irrespective of their sex, caste, creed religion should be provided with opportunities to avail education to attain complete human development. The Directive principles of state policy contained in the Part-IV of the Constitution are the directives for the State to follow in the manner of administration as well as in making laws. They embody the aims and objectives of the State and act as guidelines in the day to day functioning of the State but do not confer legally enforceable right. In recent years the importance of Directive principles has been raised by the judiciary, frequently as they are vital and are contained in the Fundamental Law of the land i.e., the Constitution, the magna carta of our country.

The constitution guarantees free primary school education for girls up to 14 years of age. But till today, only 38% of girls get education in Madhya Pradesh Bihar, Rajasthan, and Uttar Pradesh. The fact that girls are being murdered quietly after sex determination tests, what can one say of rights of girl child in India? As per UNICEF guidelines the girl child must get equal opportunities to education facilities and workplace. Although the democratic constitution and laws state there have to be equal and full

opportunities, the girl child, if she survives barley gets to see her 15th birthday. Out of the 15 million baby girls born in the country, every year nearly 28% of them do not reach their 15th birthday.

### Early Marriage

Early marriage of girls often leads to the beginning of miseries and is a common practice in most of the rural India. According to NFHS - 2, despite a clear cut evidence of rising age at marriage, most women at 20 – 49 ages in Andhra Pradesh were married before they had reached the legal age of 18 years. 83% of the rural women and 58% of urban women and 76% of all women married before 18 years. The median age for urban areas was recorded as 17 years and for rural areas as 15 years.

### Problems which are faced by a Girl Child

If a girl child is facing lack of independence, it can be considered as a form of violence. Family violence is defined as 'any act of commission or commission by family members and any condition resulting from such acts and inaction, which deprive other family members of equal rights and opportunities and or interfere with their optimal development and freedom of choice'. Early marriage is also a form of violence because; it restricts the educational opportunities of a girl child. After early marriage there are less chances of educational attainment. This inequality which are always faced by Indian girls, hinders there progress to achieve different skills which are necessary for them to achieve certain levels of literacy. Consequently, the low

literacy level and lack of different skills hinder many opportunities of developing work skills.

It is irrelevant whether the government introduces many laws against child marriage or abuses that follows from these practices, when there is no education and awareness among those for whom it is made up for. Another reason which contributes in this problem is, inadequate facilities in the schools an poor working conditions. Which ultimately results into dropout rates of rural girls? The percentage of dropouts in rural areas is way higher than the urban areas. Statistics shows that 3.8 % of rural girls and 3.0 % of urban girls never attended schools.

### Child Marriage and Education are Closely Linked

Early marriage has been linked with low educational attainment, poor health outcomes for offspring, low maternal social status in husbands' families, compromised reproductive control, and high rates of maternal mortality and marital violence (Jensen & Thornton 2003, Raj et al 2010). International and domestic laws and policies to halt the practice of child marriage have been widely sanctioned. Yet, the phenomenon is still widespread in many parts of the developing world, including India. In fact, nearly half—45 percent—of young women in India marry before the legal age of 18, and this figure rises to 53 percent in rural areas. By the age of 20, 63 percent of Indian women marry (Moore 2009). Several factors compound the vulnerability of the child bride's position. Grooms are, on average, six years older than brides (IIPS 2007) and

age differences are significantly greater for child brides. More than 90 percent of newly married couples in India live with the groom's parents immediately after marriage, and an incoming daughter-in-law is expected to conform to the lifestyle of a new family (Desai 2010). Marriage also usually leads relatively quickly to childbearing, given pressure, largely exerted by mothers-in-law through their sons, for a young bride to get pregnant (Barua and Kurz 2008).

In contemporary India, formal education has so far proved to be the most effective mechanism for enhancing female empowerment. It is the most important determinant of the timing of marriage, affecting the age at which a girl is obliged to leave her home and defer to the wishes of her in-laws. (Clark et al 2006). Despite the long standing legislative prohibition on child marriage enforcement remains dismal. Cultural expectations and perceptions surrounding the overarching importance of marriage as an insurance policy for daughters perpetuate early marriage and continue to negatively affect girls' educational prospects. This submission provides evidence that early marriage and the narrow classification of girls as future wives seriously impacts girls' ability to access their right to education.

## Impact of Early marriages on Girls.

Many rights are affected by early marriage, including the right to education. The right to education is central to the overall development of the person and cannot be compromised for early marriage

➢ Early marriage results in education drop-outs, particularly for girls, which

➢ severely limits the kind of future life available to them.

➢ Children who are married are twice less likely to attend school than single children.

➢ Marriage limits girls' lives more than boys: fewer married girls will be enrolled in school than married boys.

## LOT OF EFFORTS BE NEEDED.

To achieve the goals of education among the girl child's and children's from India, government has initiated a programme called 'Operation blackboard'. This scheme includes fifty percent of teachers which are recruited would be females. Another scheme called as 'Sarvashikshan Abhiyan' is introduced for universal elementary education throughout the nation. This scheme runs under the principles of Indian constitution as the education would be compulsory and free for all children under the age groups of 6-14. The state of Kerala is the best example of high literacy level among girl child. As a result it faces low infant mortality rate, low birth rate and low death rates as comparing to the rest of the nation. The most important way to educate girls is to conduct programmes for married girls to go back to schools. Due to their immobility these programmes should be conducted at a very close distance which is convenient for everyone to attend. Villages should be the main focus for educational programmes because, if the Indian villages are paradise, then the school is a paradise within the paradise. Those who face obstacles from the traditional hierarchy or prejudice should be given more focus if we really want to achieve the basic level of education attainment among all citizens.

To elevate the status of young girl's education is a central aspect. It is more important for the Indian government to take initiative to remove the gender discrimination which causes a lot harm in the ratio of female literacy. Enhancement of access of education to all on the basis of equality and non-discrimination are the two broad components of the legal standards on the right to education.

One of the main ways to implement efforts for change is through advanced human rights education. Preferably, human rights education should take place at two levels: in the public and in schools. It should sponsor equality and inspire students of all ages to think for themselves to analyse fundamentalist ideas about Islam and to inspire children and grown-ups to show women and girls as equals, human rights administrations should either unite with organizations.

Now the rates of early marriage are declining. However, a lot of efforts are still needed to ensure that all children enjoy the right to education. This includes directly tackling early marriage and reinforcing the importance of access, retention and success of children's education, in particular girls. We need to ensure that:

• All states have minimum age legislation, which provides a legal guarantee of minimum age for both compulsory education and marriage and puts responsibility upon States to enforce it. These minimum ages should be set as high as possible.

• Governments eliminate inconsistencies between domestic laws that deal with the minimum age for the end of compulsory education and the minimum age for marriage.

• The minimum marrying age is the same for girls and for boys.

• Legislation is followed by policies and programmes for bringing the legal obligations into practice.

• Victims of early marriage can access effective redress mechanisms.

• A recent Supreme Court ruling in India requires marrying couples to register with their local authorities, to better enforce the minimum age law of 18.

## USING HUMAN RIGHTS AS A TOOL FOR CHANGE

The Human Rights Committee expressed serious concerns at the discriminatory legislation and practices still in place and recommended the adoption of a minimum age for marriage. Human rights are universally agreed standards which belong to everyone and which aim to ensure that every person is treated with dignity and respect. All human rights are underpinned by the principles of equality and non-discrimination. Several treaties protect the right to education and require that marriage be only entered into freely.

➢ Article 13 of International Covenant on Economic Social and Cultural Rights (ICESCR) recognises the right of everyone to education. Education must free and compulsory at primary level and progressively introduced for secondary and higher levels.

➢ Articles 28 and 29 of the CRC say that the education of the child should help develop their skills, talents and abilities to their fullest potential.

➢ Article 16 of the UN Convention on the Elimination of Discrimination Against Women (CEDAW) says that early marriage should have no legality and that states should legislate for a minimum age for marrying.

➢ Article 23 of the International Covenant on Civil and Political Rights (ICCPR) says no marriage should be entered into without the free and full consent of those involved.

➢ Indian legislation banned child marriage in 1929 and enforced it with the Prohibition of Child Marriage Act 2006 making it illegal for girls to marry below 18 and for boys below 21 years

### Conclusion

We cannot permit the old traditions and customs of our societies destroy the future of young girls of the nation. Education can be one of the most powerful tools to enable girls to avoid child marriage and fulfil their potential. The longer a girl stays in school, the less likely she is to be married before the age of 18 and have children during her teenage years. The fact that nations attempt to enforce policy issues through rights-based methods underlines the authorizing dimension of rights in public policy treatise. It is dangerous to make young girls face poverty, injustice, and waste related with the mass violation of the right to education because of immature traditions. As an opening right, education is a essential to individual dignity and individual growth. It possibly provides a resource to train children to become valuable members of society and to contribute effectively in democracy and freedom. The importance of respect for young girls' right to education, and without tangible material benefits resulting from education, child marriage will continue to be a default choice for poor parents intent on safeguarding their children, and particularly their daughters' future. Hence the government has to be taken and strictly implemented to right to Education to the girls.

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# Development of learning materials: curriculum design

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**Abstract:** Learning is a process of gaining or receiving knowledge of things in the world around us, through sight, sound, smell, taste and touch. Learning takes place in everyone's Life all the time from a very early stage in life, and human beings keep on learning all the time. Learning starts from childhood and it is a continuous and life long process. Learning materials cannot be devised or thought of on their own without linking them with the bigger objective of an education programme. Most often in the developing countries the communities in rural areas do not get adequate learning and teaching materials. In most communities there is always some natural talent in expressing feelings through song, the spoken word or symbolic visual forms. A good facilitator can always use such talent as a resource for devising learning material that suits the community. Teachers are expected to teach meaningful content that helps students to meet learning goals in the context of authentic activities, while addressing the needs of diverse. Finally, teachers must participate in the discourse of teaching and, more generally, become enculturated into a range of teaching practices. In many ways, promoting teacher learning is even more complex than promoting student learning. When learners add new ideas to their repertoires and make connections between them, develop more integrated and robust knowledge and can apply that knowledge to new situations. Educative curriculum materials can promote these learning processes for teachers. Furthermore, teacher learning is situated in teachers' practice and distributed across individuals and cognitive tools. Educative curriculum materials are inherently situated in practice and can serve as important cognitive tools for teachers.

**Key words:** teacher learning, sound, smell, taste and touch

## Introduction:

The purpose of this paper is elaboration of the elements and dimensions that need to be considered by material developers, facilitators/teachers and others involved during the process of production and development of learning materials. It also tries to set out the linkage between development of materials and non-formal education settings and to some extend formal education in a developing country like Nepal, which does not ensure system support for adequate learning material. It highlights the low production cost and use of materials locally available in the community. In addition, the information included in this paper covers definition of learning material, level of Understanding of target audience, analysis of learning need, the option to explore opportunities and using local techniques for producing learner-appropriate contextual materials. It also includes some important tips for material Designers/developers on Simple ways of producing contextual learning material at the community level.

**The meaning of learning and learning material:** Learning is a process of gaining or receiving knowledge of things in the world around us, through sight, sound, smell, taste and touch. Learning takes place in everyone's Life all the time from a very early stage in life, and human beings keep on learning all the time .Learning starts from childhood and it is a continuous and life long process. Through learning an individual gains the skills to cope with life. Learning occurs in the family and the community, in formal and informal settings. The word learning encompasses a wide range of connotations across different spheres of life. Learning takes place in any environment and is wide in scope. The term as defined here is limited to forms of learning in formal and informal settings for adult learners, some of which can be used beyond a prescribed setting. In this connection learning materials become an important tool in facilitating learning. There are different kinds of tools, which facilitate learning. The later part of the paper will cover a description of the different kinds of learning tools for different levels of learners.

### Objectives of learning materials:

Learning materials cannot be devised or thought of on their own without linking them with the bigger objective of an education programme. For any education programme- be it formal or informal -learning material is devised in a linking up with the curricular objective. A national educational programme defines a curricular objective. Most often in the developing countries the communities in rural areas do not get adequate learning and teaching materials. In Nepal teachers in rural communities are left with a bare set of textbooks to use without additional learning materials. On top of that, very few teachers are trained to use locally available learning material and opportunities. As a result a large number of programme participants/ learners do not achieve the learning objective.

Different elements contribute to this situation and are related to:

- Lack of systematic programme planning in large scale

- Low budget allocation

- Inadequate training for teachers and facilitators

- Selection system of teachers

- Community mobilization plans for resource generation at the local level.

### Ways to develop simple learning materials:

Against this background on meaning, rationale and clarity of learning material the topic elaborates on a few tips for using different forms of possible communication format to facilitate learning in the communities. If a facilitator/material developer does not have the skills to develop learning material, there is always the possibility of using talent of different caliber available in the teaching and learning environment. In most communities there is always some natural talent in expressing feelings through song, the spoken word or symbolic visual forms. A good facilitator can always use such talent as a resource for devising learning material that suits the community.

**Curriculum design**: Teachers are expected to teach meaningful content that helps students to meet learning goals in the context of authentic activities, while addressing the needs of diverse We present design heuristics for such curriculum materials to guide designers and to provide a context for discussing how curriculum materials might support teacher learning. The heuristics are grounded in science teaching but are useful in considering the design of curriculum materials across fields. As we elaborate below, teacher learning involves developing and integrating one's knowledge base about content, teaching, and learning; becoming able to apply that knowledge in real time to make instructional decisions; participating in the discourse of teaching; and becoming en cultured into (and engaging in) a range of teacher practices. learners and ensuring that all students are successful. Testing the theoretical claim that educative curriculum materials can promote changes in teachers' knowledge and practice requires the principled development of such materials. Before worrying about adding educative elements to curriculum materials, designers must ensure that the "base" curriculum materials are accurate, complete, and coherent in terms of content and effective in terms of pedagogy—with good representations of the content, a clear purpose for learning it, and multiple opportunities for students to explain their ideas. Reviews of typical textbooks, however, have identified serious problems along both of these dimensions. Engaging in serious formative evaluation can help to redress this problem. Once this baseline condition is met, then it makes sens to attend to issues of teacher learning through the curriculum. A reader's

motivation, interest, prior knowledge, and ability to be strategic in her reading all influence how she interacts with a text, as do contextual factors such as how much time she has available for the reading task.

Specifically, teachers' use of and learning from text-based curriculum materials depend not only on the characteristics of the curriculum materials but also on the type of teaching activity in which the teacher is engaged, the teacher's persistence or lack of persistence in reading the materials over time, what the teacher chooses to read or ignore, the teacher's own knowledge and beliefs (e.g., about content, learners, learning, teaching, and curriculum aterials), how those beliefs are aligned with the goals of the curriculum, and the teacher's disposition toward reflective practice Furthermore, teacher learning will best be promoted by a set of complementary approaches, not by a single one. For example, a face-to-face summer workshop and online discussion would complement the learning promoted by educative curriculum materials by providing the social supports crucial to teacher learning. At least, such materials will promote learning among some teachers and may promote the development of a disposition toward reflection among others. In a best-case scenario—with curriculum materials accompanied by other continuing professional Development—incorporating educative elements into the materials should increase the learning outcomes over and above improvements resulting from the professional development alone. We emphasize that educative curriculum materials, like any educational innovation, cannot serve as a panacea. Nonetheless, these materials provide one

form of intervention likely to support some teachers in very important ways.

**Goals and structures:** Given this complex constellation of factors, as well as the relative recency of the resurgence of interest in educative curriculum materials, it is not surprising that the researchers do not yet know much about how best to design these materials. Educators' main goal for student learning is development of subject matter Knowledge—an understanding of the facts, concepts, theories, structures, practices, and beliefs of the field .Teachers need strong subject matter knowledge but must also develop pedagogical knowledge and pedagogical content knowledge that is, knowledge of how to teach the content Teachers (like any learners) must also integrate their knowledge. They need to make connections between ideas, in addition to adding new ideas about subject-area concepts, instructional approaches, students' likely ideas, or teaching principles. And teachers need to apply their integrated knowledge flexibly to make decisions in real time and in widely varying contexts—for example, applying what they know about fractions to respond to ideas that come up in student discussion. or more students at a time. Teachers' learning is situated in their daily practice and distributed across individuals as well as across artifacts such as curriculum materials. As a result, it can be difficult for teachers to connect theory with practice or to extract general rules that can apply across multiple contexts.

Finally, teachers must participate in the discourse of teaching and, more generally, become enculturated into a range of teaching practices. In sum, teacher learning, like any learning, has both individual and social aspects and both are crucial in developing expertise. In many ways, promoting teacher learning is even more complex than promoting student learning. Educators' main goal for student learning is development of subject matter knowledge— an understanding of the facts, concepts, theories, structures, practices, and beliefs of the field. Teachers need strong subject matter knowledge but must also develop pedagogical knowledge and pedagogical content knowledge (PCK)—that is, knowledge of how to teach the content. Teachers (like any learners) must also integrate their knowledge. They need to make connections between ideas, in addition to adding new ideas about subject-area concepts, instructional approaches, students' likely ideas, or teaching principles. And teachers need to apply their integrated knowledge flexibly to make decisions in real time and in widely varying contexts—for example, applying what they know about fractions to respond to ideas that come up in student discussion

### How Educative Curriculum Material Promote Teacher Learning:

When learners add new ideas to their repertoires and make connections between them, develop more integrated and robust knowledge and can apply that knowledge to new situations. Educative curriculum materials can promote these learning processes for teachers. Furthermore, teacher learning is situated in teachers' practice and distributed across individuals and cognitive tools. Educative curriculum materials are inherently situated in practice and can serve as important cognitive tools for

teachers. Finally, teacher learning should help teachers appropriate the social norms of teaching. Educative curriculum materials can promote this enculturation into teacher discourse and practice, as well. We use an Example to illustrate educative curriculum materials' role in promoting all of these processes and practices. First, consider how educative curriculum materials serve as Cognitive tools to help teachers add new ideas to their repertoires. The new ideas can be both specific and general. Specific ideas (e.g., instructional approaches to use) can be situated in teachers' own daily practice. More general ideas (e.g., rationales for using a particular instructional approach) should allow teachers to abstract from a particular situation to a more general rule.

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# Development of Learnıng Materıals

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**Abstract:** This paper aims at giving insightful ways for teachers to develop learning materials suitable for their students. Materials mean anything which is used to help to teach language learners. Development of learning materials is fundamental to conduct learning activities in any educational institution. This paper's description includes the definition, the principles, the procedure, and the practical undertaking of the materials development with the case of developing learning materials for English Language.
**Key words:** Materials development, English Language

## Narrasion

English has been acknowledged by most countries in the world as global language. Consequently, English has to be used in international communication for all needs. Therefore, people in countries where English is used as a foreign language have to learn it, if they want to be able to communicate internationally. India, where English is a foreign language, also has to learn it especially the young generation. English teachers usually teach their students by using available textbooks. However, some learning materials which are really suitable to the needs of the students are not always available. This condition should not discourage the teachers as far as they are familiar with the need(s) of the students. In this context the teachers can develop their own materials to fulfill the needs of the learners.

This paper aims at giving insightful ways for teachers to develop learning materials suitable for their students. Materials mean anything which is used to help to teach language learners. Materials can be in the form of a textbook, a workbook, a cassette, a CD-ROM, a video, a photocopied handout, a newspaper, a paragraph written on a whiteboard or anything which presents or informs about the language being learned (Tomlinson, 1998:xi). Further, Tomlinson (2001) states that materials mean anything which can be used to facilitate the learning of a language (linguistic, visual, auditory or kinesthetic). These materials can be instructional, experiential, elucidative, or exploratory. The material is instructional when it informs the learners about the language. It is experiential when it provides exposure to the language in use, elucidative when it stimulates language use, and exploratory when it seeks discoveries about language use in natural settings.

There are at least two things to be elaborated about materials development. It is both a field of study and a practical undertaking. As a field of study, it studies the principles and procedures of the design, implementation, and evaluation of language teaching materials. As a practical undertaking, it involves the production, evaluation, and adaptation of language teaching materials, by teachers for their own classrooms and by materials writers for sale or distribution (Tomlinson, 2001:66). With this concept, this paper discusses materials

development from the theoretical points of view of its principles and procedures of the development through its practical undertaking from evaluating; adapting, supplementing and creating own materials (Pinter, 2006).

As a field of study, materials development studies the principles and procedures of the design, implementation, and evaluation of language teaching materials.

There are sixteen principles that Tomlinson (1998:7-21) summarizes of what he thinks many SLA researchers would agree to be the basic principles of SLA relevant to the materials development for the teaching of languages. These principles are briefly outlined in this section.

Materials should achieve impact. Impact is achieved when materials have a noticeable effect on learners, which is when the learners' curiosity, interest, and attention are attracted.

If this is achieved there is a better chance that some of the language in the materials will be taken for processing. Further, it is said that materials can achieve impact when they are new, varied, presented attractively, and appealing content.

Materials can help learners to feel at ease in many ways, for example, texts and illustrations rather than just texts, texts that the learners can relate with their own culture than those that are culturally bound, materials that include examples rather than without, and many others.

Materials should help learners to develop confidence. Quoting Dulay, Burt, and Krashen 1982, Tomlinson (1998:9) said that Relaxed and self-confident learners learn faster. .Many learners feel relaxed and self-confident if they think that the materials they learn are not too difficult but just one step further or more difficult than they master.

What is being taught should be perceived by learners as relevant and useful? In ESP, teachers of English can easily select materials that are relevant to the specific choice of topics and tasks that the learners are also learning in their field of study, therefore, the materials they learn must be relevant and useful.

Materials should require and facilitate learner self-investment. Materials that enable the learners to be interested in them, which can draw their attention and that, can attract them to learn the materials will facilitate them to learn the materials by themselves.

Learners must be ready to acquire the points being taught. To acquire the points being taught, the materials learned should be $i + 1$ in which $i$ represents what has already been learned and 1 represents what is available for learning. According to Krashen (1985), each learner will only learn from the new input what he or she is ready to learn.

Materials should expose the learners to language in authentic use. A lot of learning materials can provide exposure to authentic input through the instructions, advice they give for the activities and the spoken and the written texts included in the materials.

The learners' attention should be drawn to linguistic features of the input. These linguistic features should not become the

main focus in the materials but the learners should be made aware that linguistic features are needed to locate and to make a generalization about the function of the linguistic features in the main materials.

Materials should provide the learners with opportunities to use the target language to achieve communicative purposes. After learning the materials, learners should be given opportunities to practice the language they have learned for communication in real life situation not just practicing it in the classroom controlled by the teacher.

Materials should take into account that the positive effects of instruction are usually delayed. As it can be observed in our daily teaching, learners learning a language is not an instantaneous process but a gradual one. In order to facilitate the gradual process of learning or acquiring a language, it is important to give frequent and ample exposure to the instructed language features in communicative use.

Materials should take into account that learners differ in learning styles. Not all learners have the same learning styles. Language learning styles include visual, auditory, kinaesthetic (e.g. the learner prefers to do something physical, such as following instructions), studial (e.g. the learner likes to pay conscious attention to the linguistic features of the language and wants to be correct), experiential, analytic, global, dependent and independent.

Materials should take into account that learners differ in affective attitudes. Learners' attitudes vary in types and times. Ideal learners will need strong and

consistent motivation, positive feelings towards the target language, their teachers, their fellow learners, and the materials they are learning. Realizing this fact, materials should provide choices of different types of texts and types of activities.

Materials should permit a silent period at the beginning of instruction. The silent period is used to facilitate the development of an effective internalized grammar and other language elements which can help learners to achieve proficiency. The other possible extension of the principle of permitting silence is to introduce most new language points through activities which initially require comprehension before production.

Materials should maximize learning potential by encouraging intellectual, aesthetic and emotional involvement which stimulates both right and left brain activities. This principle means that materials which encourage the learners to learn the same lesson involving different cerebral processes and different states of consciousness in many different parts of the brain will maximize recall.

Materials should not rely too much on controlled practice. This principle is intended to state that it is still controversial to say that controlled practice activities are valuable. The statements which state that most spontaneous performance is attained by dint of practice (Sharwood-Smith, 1981) and automaticity is achieved through practice (Bialystok, 1988) have no evidence. However, many researchers agree with Ellis saying that controlled practice appears to have little long term effect on the accuracy with which new

structures are performed (Ellis, 1990:192) and has little effect on fluency (Ellis and Rathbone, 1987). Yet, controlled grammar practice activities still feature significantly in popular course books and are considered useful by many teachers and by many learners. Materials should provide opportunities for outcome feedback. Feedback which is focused on the effectiveness of the outcome rather than just on the accuracy of the output can lead to output becoming a profitable source of input. Therefore, a learner who is successful to achieve a particular communicative purpose will gain positive feedback on the effectiveness of the use of the language for further language outcome. In relation to this, materials developer has to be sure that language production activities have intended outcomes other than just practicing language.

The steps or procedure of materials development includes the design, implementation, and evaluation of language teaching materials. Dick and Carey (1990) suggest ten components of the systems approach model, that is, identify an instructional goal, conduct an instructional analysis, identify entry behaviors and characteristics, write performance objectives, develop criterion-referenced test items, develop an instructional strategy, develop and/or select instructional materials, design and conduct the formative evaluation, revise instruction, and conduct summative evaluation. Each of these components is closely related to each other in the systems approach model.

To design/develop accurate teaching materials, each component in the systems has to be considered. In other words, suitable learning materials should be able to fulfill each of the other components in the system approach.

The learning materials already developed for specific target learners have to be implemented in the real learning situation. The implementation of the learning materials in the real situation in this step is meant to try out the learning materials whether they are suitable for the target learners. If not, then the learning materials have to be revised based on the data obtained from the try out to the target learners. This is called the evaluation step.

Learning materials, in practice, can be developed/produced by evaluating learning materials, adapting, supplementing and creating own materials (Pinter, 2006). Teachers usually use any textbook available to teach their students. What they can do is usually trying to evaluate the textbook they have to use to teach their students. In evaluating the textbook, teachers observe what works and what does not work and they add their own style/preference and interpretation to the textbook. If they think that the textbook is in line with the syllabus, the textbook can be used to teach their students. Teachers will evaluate and select textbooks according to how appropriate they seem for the given context. Well-designed textbooks can support inexperienced teachers a lot because they act as training materials. Textbooks can also be evaluated by exploring teachers and learners experiences and opinions about the textbooks as used in the classroom. This evaluation can result in the most effective textbooks which can be used in the classroom. This result, however, cannot be valid for different

students and teachers and in different time.

After evaluating the textbook, each teacher has his/her own decision, that is, using the textbooks without having any change at all, adapting it according to the needs, supplementing it if necessary, or if the textbook does not fulfill the teachers criteria, they can create their own materials based on their students needs or other criteria of developing materials. Adapting a text can be based on different criteria. One possible adaptation is associated with the linguistic demands. A difficult text can be adapted by teachers to suit the competence level of the class. Pinter (2006:120) describes an adaptation of a well known fable. The grasshopper and the ants from the original one to teach her class of eight-year-olds with very little English. Although this adaptation shows quite different form from the original one, this adapted fable still works for a number of reasons. First of all, the story is still a good source for learning new vocabulary, structures, and functions. From the vocabulary point of view, children can learn the names of animals, grasshopper and ants. From the structure, they can learn past tense used in the story, questions and answers in the conversation between the grasshopper and the ants. From the functions, the fable still can be enjoyed by the children when they read it or listen to it and the fable still can teach the traditional moral lesson about the need to work for food.

Another thing to remember is that adapting teaching materials, especially from the authentic text, does not always work well. In adapting the authentic text to become learning materials, a teacher has to remember the English that the students have to learn from the adapted texts. Still, we have to allow the students to have an effort to cope with more challenges from the adapted texts. A teacher has to be conscious that gradually the students will have to struggle themselves to face the authentic texts without having any adaptation.

Supplementing the existing textbooks used to teach is another effort to cover the weakness of the available textbooks that does not match with the curriculum or objectives of the learning. The supplementary teaching/learning materials can vary according to the availability of the materials or the creativity of the teachers.

Creating own materials is the teachers last effort to develop learning materials instead of adapting or supplementing the existing textbooks or authentic texts. There should be fundamental bases in order to create own materials, among others, teaching objectives or instructional goals (Dick and Carey, 1990), students needs, and topic-based planning (Pinter, 2006:124).

Dick and Carey (1990) suggest a long procedure to develop instructional materials after identifying instructional goals. There are five steps between identifying instructional goal up to the instructional materials development: conducting instructional analysis, identifying entry behaviors and characteristics, writing performance objectives, developing criterion-referenced test items, and developing instructional strategy. The next step is developing and selecting instructional materials. With these steps Dick and Carey want to emphasize on the accuracy of all the components in the system approach of instructional design,

including the accuracy of developing and selecting instructional materials.

A teacher can also develop learning materials on the basis of the students needs (Pinter, 2006). This situation would happen when a teacher is facing new students. In order to meet the students' needs of English, an English teacher has to find out what English competence the students want to achieve. After knowing the English competence that the students want to achieve, the teacher develops the learning materials to help the learners achieve the English competence they want.

Creating own materials based on Topic-based planning means that the materials developed for the learning materials should be based on the topic already chosen and, therefore, all the activities in all areas of the curriculum should be related to that one broad topic.

**Conclusion:** Developing learning materials has been described from the points of view of the definition, the principles, the procedure, and the practical undertaking of them with the case of developing learning materials for English language. In developing the English language learning materials, every teacher can follow any approach he/she is familiar with and he/she can develop his/her teaching materials by applying the principles and procedures of language teaching materials including formulating their teaching objectives and syllabus, adapting and or supplementing the existing materials, and or creating their own materials. There may be some other possible ways of developing learning materials than the one described in this paper. As the consequence, the same level of English language for the same level of students may have different

learning materials especially if the materials developer and the proficiency level of the students are different.

Therefore, there will never be perfect learning materials that can be used anywhere, anytime for the same level of students. I strongly suggest that a teacher develop his/her own teaching materials for his/her own specific target learners.

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# Gender Equality in Education: Success and Hope

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**Abstract:** Gender inequality in education is a persistent problem in Indian society, especially for girls from rural areas and lower socioeconomic backgrounds. During the past several decades, India has achieved success in moving toward universal school enrollment and in enacting policies to address educational inequalities such as those based on gender. However, education gaps still exist. This paper seeks to identify the factors through which educational gender inequality operates and the social contexts that are associated with those girls who may be left behind academically.
**Key Words:** Women Rights. Learning Opportunities, National Educational Policy

**Narrasıon**

Education is not a privilege or a luxury; it is a fundamental human right that must be safeguarded, promoted and monitored to prevent discrimination or violation. In order to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all, the right to education must be maintained at the very foundation of development, in order to ensure that everyone can access and benefit from an education of good quality without discrimination or exclusion. Role of education in enhancing women empowerment can only be realized with strong efforts towards expanding equality of opportunities. National and State governments have initiated girls centric programmes to foster gender parity and uplift the status of women in the society

The evidences of women's marginalization are abundant, yet the policy intervention and measures to overcome processes of marginalization are flimsy. Fundamental duality of the development process is reflected in the neglect of women's participation in societal decision making and stereotyping them with the scriptures as idol. There is long standing history that reminds us of the fact that such duality is essentially a reflection of women being deprived of their rights and opportunities. Gender and Marginality have to be understood in the wider context of social justice. While the economic system of a society defines the nature and pattern of marginalization, the process and the existence of marginality certainly goes beyond the organic structure of the economic system.

Marginality in the true sense needs to be verified with identity, dignity and contours of exclusion, which are embedded in the opportunities that shape women's access to higher levels of education. This, eventually, leads to social separation for women in general and women belonging to socially disadvantaged groups in particular. The subordination of women in the society and persistent stratification in education has resulted in bleating about gender inequality at policy level. There have been normative moves around uplifting the status of women in education by means of voices in favour of reservation or opening of special institutions for women.

There is a growing recognition of girls' education in policy circles in the country.

For example, the Twelfth Five Year Plan recognized that promoting girl's education is a critical issue. It not only envisaged to enable girls to keep pace with boys, but also reiterated that the girls' education should be viewed from the perspective as spelt out in the National Policy on Education 1986 which states that education should be a transformative force, build women's self-confidence and improve their position in society. However, during the 12th Plan Period, not much rigour has been observed. Interventions need to be so designed that the principle of gender equality in education is considered both a quality issue and an equity issue. Perhaps there is need to do that 'something extra' than only developing gender-sensitive curricula, pedagogical practices, teacher training and evaluation.

Traditionally, all societies have given preferences to males over females when it comes to educational opportunity, and disparities in educational attainment and literacy rates today reflect patterns which have been shaped by the social and education policies and practices of the past.

Historically, since independence, various education policies have emphasized the equality in education. Particularly the National Policy on Education (NPE) 1986/1992 laid special emphasis on the removal of disparities. Education should be used as an agent of basic change in the status of woman. It was envisaged that the policy would neutralize the accumulated distortions of the past through a well-conceived edge in favour of women. It would foster the development of new values through redesigned curricula, textbooks, the training and orientation of teachers, decision-makers and administrators and the active involvement of educational institutions.

The removal of women's illiteracy and obstacles inhibiting their access to, and retention, in elementary education will receive overriding priority, through provision of special support services, setting of time targets and effective monitoring. The policy of non-discrimination will be pursued vigorously to eliminate sex stereotyping in vocational and professional courses and to promote women's participation in non-traditional occupations, as well as in existing and emergent technologies.[1] Following the policy directives of NPE, several State and National education programmes like Basic Education Programme, BEP, OBB, DPEP, SSA and RMSA. The Right of Children to Free and Compulsory Act, 2009 (RTE Act), was a key milestone for elementary education in the country.

The inputs for NEP 2016 recognize that the relatively higher gender gaps in youth and adult literacy rates remain a principal challenge. India continues to be characterized by higher level of gender gap in youth literacy rate, with the youth literacy rates for male and female population in 2011 being 90 per cent and 81.8 per cent respectively. India also continues to be the country with higher level of gender gap in adult literacy. It is clear that major efforts are needed to raise the literacy levels of girls and women. [2]

In order to expedite the process of expansion of educational opportunities for females, Government of India has initiated several programmes including National Programme for Education of

Girls in Elementary Level (NPEGEL) , the Mahila Samakhya (MS); Kasturba Gandhi Balika Vidyalaya (KGBV). Most recently, Government of India included two major programmes SABLA and Beti Bachao Beti Padhao to the package. SABLA is a centrally sponsored programme of Government of India initiated on April 1, 2011 under Ministry of Women and Child Development. The program would cover adolescent girls 11–18 years old under all ICDS projects in selected 200 districts in all states/UTs in the country.

The basic objectives of the scheme are to enable self-development and empowerment of adolescent girls, improvement in their health and nutrition status, spread awareness about health, hygiene, "Educate one man, you educate one person, but educate a woman and you educate a whole civilization" Mahatma Gandhi nutrition, adolescent reproductive and sexual health, family and child care. The programme also aims at upgrading their home-based skills, life skills and vocational skills. The project will also include bringing back the out-of-school adolescent girls under the ambit of formal and non-formal education. The adolescent girls will also be guided about the existing public services, such as primary health centres, post offices, banks, police stations and others. Beti Bachao Beti Padhao aims to generate awareness and improve the efficiency of welfare services meant for women. The scheme was launched with an initial corpus of `100 crore (US$15 million). The Beti Bachao, Beti Padhao (BBBP) Scheme was introduced in October, 2014 to address the issue of declining child sex ratio (CSR). This is implemented through a national campaign and focused multi-sector action in 100 selected districts with low CSR, covering all States and UTs. It is a joint initiative of the Ministry of Women and Child Development, the Ministry of Health and Family Welfare and the Ministry of Human Resource Development.

India is home to more than one third illiterates (287 millions) [3] of the 774 million illiterate adults worldwide. Out of total illiterates in the world, two-thirds are females. It is estimated that 50 per cent of illiterate are never enrolled and another 50 per cent are late entrants and early dropouts from the school. There has been significant improvement in literacy rates both among males and females. As per the recent study commissioned by MHRD[4] there are more than 6.01 million out of school children which is about 3 per cent of the total population. The percentage of out of school children was estimated to be about 7 per cent in 2006 and 4.2 per cent in 2009 through the similar survey. The gender distribution of out of school children suggests that there are more out of school girls (3.23 per cent) than boys (2.77 per cent).

Consequent to various national level programmes, the percentage of girls has increased substantially at all levels. Particularly during the Sarva Shiksha Abhiyan (SSA) the percentage of girls at upper primary level increased substantially from 45.8 in 2005-06 to 48.2 per cent. As per the UDISE 2014-15 data there is a stark difference in parentage of girls' enrolment in government and private schools. The difference can be noticed at all levels (Primary, Upper Primary, Secondary and Higher Secondary).

However, the difference decreases as well move to higher levels of education. It is pertinent to note that the percentage of girls at higher grades have increased substantially over the last decade. Notwithstanding various programmes and measure taken to improve girls' participation in schools, the higher dropout rates are still cause for concern. Estimates from MHRD's 2014 report on out-of-school children (OOSC) suggest that out of total OOSC about 36.5 per cent male and 37.5 per cent females are school drop-outs.

The average annual dropout rate calculated using the UDISE 2014-15 data suggests that there is not much deviation between boys' and girls' dropout rate at all levels. However, the overall dropout rate is found to be much higher at upper primary level. Probably, this is the level where the focus needs to be increased. This is the stage where school distances increase[5], girls undergo biological changes and social access to schooling facility also needs to be ensured.

**Conclusion:** India has made significant progress in improving basic education indicators over the last two decades. Average educational attainment of the population is increasing, and demand for enrolments is gradually shifting from the elementary to the secondary level. However, there remain substantial challenges, if the goal of equal education opportunity is to be achieved. The disparity in participation needs to be looked not only by identifying difference between male and female participation but also compare participation of girls in the socially disadvantaged group with participation of other caste group girls. Moreover, inequality is observed to have persisted with reference to location. It is observed that girls in urban areas are somewhat better off than rural areas. While schemes like KGBVs and NPEGEL have been successful, their reach has been limited in numbers. The larger education delivery system must respond to these barriers more effectively to retain the girls in the schooling system, after enrolment.[6] Role of education in enhancing women empowerment can only be realized with strong efforts towards expanding equality of opportunities. National and State governments have initiated girls centric programmes to foster gender parity and uplift the status of women in the society. The hope from the above analysis is that richest sections are the ones to get benefited first by the expansion, therefore, creating more pro-poor based policies are much needed instrument to reduce gender disparity further.

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# Human Rights in India - A historical and modern Perspective:

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**Abstract:**
Human beings are born equal in dignity and rights. These are moral claims which are inalienable and inherent in all individuals by virtue of their humanity alone, irrespective of caste, colour, creed, and place of birth, sex, cultural difference or any other consideration. The earlier system especially the *varna-dharmas* (caste structures), has demolished personal human rights. It was restricted the natural right of the group of people basing on their race, caste creed and geographical area. However, our culture and tradition provided a way to self-disciplined respect to others at some extent and way to formulate guidelines of human rights as a fundamental right of the Indian as directed by the Indian constitution. In our country, one can't even talk about human rights in the contemporary scenario because the very fundamental rights provided by our constitution are still unavailable to the masses.
**Key words:** Human beings, equal in dignity, Fundamental Rights

## Introduction

Human beings are born equal in dignity and rights. These are moral claims which are inalienable and inherent in all individuals by virtue of their humanity alone, irrespective of caste, colour, creed, and place of birth, sex, cultural difference or any other consideration. These claims are articulated and formulated in what is today known as human rights. Human rights are sometimes referred to as fundamental rights, basic rights, inherent rights, natural rights and birth rights. The Universal Declaration of Human Rights (UDHR), 1948, defines human rights as "rights derived from the inherent dignity of the human person." Human rights when they are guaranteed by a written constitution are known as "Fundamental Rights" because a written constitution is the fundamental law of the state. In this context, an attempt is made in this paper to discuss the concept of right of life in the earlier and present system of human rights in India.

## Earlier self-retrained right to life

In the Indian philosophical tradition primarily we come across a number of references to obligations than rights in the form of Sadharana *dharmas* and *varnasrama-dharmas.* In fact, the *Sadharana-dharmas* as obligations are not only performed towards human beings, but also towards all living creatures; although the latter do not have any obligations towards the former. However, as living creatures they enjoy certain rights, especially right to life. According to Manu, there are at least ten important duties to be performed by every human individual to attain the supreme goal of life. They are: contentment, forbearance, gentleness, and respect for other's property, cleanliness, self-control, knowledge, philosophic wisdom, veracity, and patience. **When Julian** Huxley, former

Derector - General of UNESCO, requested Mahatma Gandhi's view on human rights, Gandhi replied:

"I learnt from my illiterate hut wise mother that all rights to be deserved and preserved came from duty well done". Thus the very right to live accrues to us only when we do the duty of citizenship of the world. From this one fundamental statement, perhaps it is easy enough to define the duties of Man and Woman and correlate every right to some corresponding duty to be first performed.

Every right can be shown to be usurpation hardly worth fighting for."This clearly depicts the way in which the Indians are influenced by the tradition as regards the nature of rights. They always emphasized the need for fulfilling the obligation of the individuals as members of society. And it also shows that during the time when human rights emerged in the western countries, Indians were unaware of the notion of 'human rights'. In fact, the reply given by Gandhi to Huxley may come as a surprise to the modem western thinkers. But to the eastern mind, there is nothing startling about this position.

Some of the *dharmas* or obligations of man are *sadharana-dharmas* (i.e. obligations pertaining to man-as-such towards himself and others), and *visesa-dharmas* (relative obligations pertaining to the individual depending on the circumstances or his station in life). Manu, the great Indian law-giver, for example, includes *asley* (non-stealing of others property), *satya* (truthfulness) etc. as *sadharana- dharmas,* and the obligations pertaining to the four castes *(varna- dharma)* and the four 'orders of life' *(asrama-dharma)* as *visesa- dharmas.* The point to be noted here is that to be born as a person, according to the Indian thought, is to be born into a station in life, to be in essential relationship with others, and thereby to incur essential obligations to others.

Manu said that the king, who fails in discharging his duties, destroyed himself. On another occasion, Manu says, "A king who (duly) protects his subjects receives from each and the entire one preserve and protect the *dharma,* especially the *varna-dharmas* (caste structures) which are the moral bases of the society and provide opportunities for the individual to pursue his goals within the framework of the *varna-dharmai.*

### New era of right to life
The earlier system especially the *varna-dharmas* (caste structures), has demolished personal human rights. It was restricted the natural right of the group of people basing on their race, caste creed and geographical area. However, our culture and tradition provided a way to self-disciplined respect to others at some extent and way to formulate guidelines of human rights as a fundamental right of the Indian as directed by the Indian constitution.

### Appraisal of Human Rights in India
Human rights are essential for the overall development of individuals. The Constitution of India makes provisions for basic rights also known as Fundamental Rights for its citizens as well as for aliens. A distinction is made between Specific Fundamental Rights and Unspecified Fundamental Rights. The rights enshrined in the Constitution also at times are at par with the International Covenant on Civil and

Political Right (ICPPR) which is an international treaty. The ICCPR is applicable to States rather than to individual. Therefore, rights enshrined therein become the obligation of a state only when they have been incorporated in the State's internal law.

Table 1: Appraisal of Human Rights in India

| | |
|---|---|
| 1829 | The practice of sati was formally abolished by Governor General William Bentick after years of campaigning by Hindu reform movements such as the Brahmo Samaj of Ram Mohan Roy against this orthodox Hindu funeral custom of self-immolation of widows after the death of their husbands. |
| 1929 | *Child Marriage Restraint Act*, prohibiting marriage of minors under 14 years of age is passed. |
| 1947 | India achieves political independence from the British Raj. |
| 1950 | The Constitution of India establishes a sovereign democratic republic with universal adult franchise. Part 3 of the Constitution contains a Bill of Fundamental Rights enforceable by the Supreme Court and the High Courts. It also provides for reservations for previously disadvantaged sections in education, employment and political representation. |
| 1952 | Criminal Tribes Acts repealed by government, former "criminal tribes" categorized as "denotified" and Habitual Offenders Act(1952) enacted. |
| 1955 | Reform of family law concerning Hindus gives more rights to Hindu women. |
| 1958 | Armed Forces (Special Powers) Act, 1958 |
| 1973 | Supreme Court of India rules in *Kesavananda Bharati case* that the basic structure of the Constitution (including many fundamental rights) is unalterable by a constitutional amendment. |
| 1975-77 | State of Emergency in India extensive rights violations take place. |
| 1978 | SC rules in *Menaka Gandhi v. Union of India* that the right to life under Article 21 of the Constitution cannot be suspended even in an emergency. |
| 1978 | Jammu and Kashmir Public Safety Act, 1978 |
| 1984 | Operation Blue Star and the subsequent 1984 Anti-Sikh riots |
| 1984 | 2006 Extrajudicial disappearances in Punjab by the police |
| 1985-86 | The Shah Bano case, where the Supreme Court recognised the Muslim woman's right to maintenance upon divorce, sparks protests from Muslim clergy. To nullify the decision of the Supreme Court, the Rajiv Gandhi government enacted The Muslim Women (Protection of Rights on Divorce) Act 1986 |
| 1987 | Hashimpura massacre during communal riots in Meerut. |

| 1989 | *Scheduled Caste and Scheduled Tribe (Prevention of Atrocities) Act, 1989* is passed. |
|---|---|
| 1989–present | Kashmiri insurgency sees ethnic cleansing of Kashmiri Pandits, desecrating Hindu temples, killing of Hindus and Sikhs, and abductions of foreign tourists and government functionaries. |
| 1992 | A constitutional amendment establishes Local Self-Government (Panchayati Raj) as a third tier of governance at the village level, with one-third of the seats reserved for women. Reservations were provided for scheduled castes and tribes as well. |
| 1992 | Babri Masjid demolished by Hindu mobs, resulting in riots across the country. |
| 1993 | National Human Rights Commission is established under the *Protection of Human Rights Act*. |
| 2001 | Supreme Court passes extensive orders to implement the right to food. |
| 2002 | 2002 Gujarat riots which claimed several thousand lives of Indian Muslims. |
| 2005 | A powerful *Right to Information Act* is passed to give citizen's access to information held by public authorities. |
| 2005 | *National Rural Employment Guarantee Act (NREGA)* guarantees universal right to employment. |
| 2005 | Disappearance of Jaswant Singh Khalra by the Punjab Police (Khalra brought to light the extrajudicial disappearances in Punjab) |
| 2006 | Supreme Court orders police reforms in response to the poor human rights record of Indian police. |
| 2009 | Delhi High Court declares that Section 377 of the Indian Penal Code, which outlaws a range of unspecified "unnatural" sex acts, is unconstitutional when applied to homosexual acts between private consenting individuals, effectively discriminalising homosexual relationships in India. |
| 2014 | "India took positive steps in strengthening laws protecting women and children, and, in several important cases, prosecuting state security forces for extrajudicial killings |

In its report on human rights in India during 2013, released in 2014, Human Rights Watch stated, "India took positive steps in strengthening laws protecting women and children, and, in several important cases, prosecuting state security forces for extrajudicial killings." The report also condemned the persistent impunity for abuse linked to insurgency in Maoist areas, Jammu and Kashmir, Manipur and Assam. The report also went on to state, "The fact that the government responded to public outrage confirms India's claims of a vibrant civil society. An independent judiciary and free media also acted as checks on abusive practices. However, reluctance to hold public officials to account for abuses or dereliction of duty

continued to foster a culture of corruption and impunity

Being human we are entitled to some rights which are essential for living our life with dignity and self-respect. Way back in 1948 United Nations organization made the famous the universal declaration of human rights. But even today these rights are not available to a large chunk of population all over the world and especially in India.

In our country, one can't even talk about human rights in the contemporary scenario because the very fundamental rights provided by our constitution are still unavailable to the masses. In my point of view our biggest internal security threat i.e. naxalism ( as our PM mentioned it in an address) originated because of failure of our govt. in safeguarding the constitutional rights of its people.

If one carefully examines the area dominated by naxalites or Maoists then one can easily notice that it is till least developed area of the independent India. But Indian govt. is still not trying the solve the conflict through a logical and proper strategy i.e. development of these areas and mutual negotiation with the naxel leaders. But it is waging a war against its own people and innocent tribal people are caught in between.

Under the name of 'Salwa Judun' (which means 'purification hunt' in local gondi dialect) govt. is hiring naïve tribal youngsters to enlist as special police officers in security forces which are meant for the radiation of the naxal terror.

## Present scenario of Human Rights in Indian Context[1]

All types of atrocities are being committed in the name of maintenance of law and order. At the one side government is exploiting a innocent tribal people by enlisting them as SPOs on the meager amount of Rs. 1500 per month (i.e. Rs. 50 a day) and on the other hand it is making the situation even more violent by initiating the operations like 'Salwa Judum' and 'Green Hunt'.

Nobody pays attention to the plight of innocent tribal people who are being exploited by the both govt. as well as naxalites. Infact, they are its major victim as Asian Centre for Human Rights (ACHR) maintains in its report called, "The Adivasi of Chhattisgarh-Victims of the naxaltes and the Salwa Judum Campaign":-

"It (Salwa Judum) has created a civil war where one is either with the naxalites or with the Salwa Judum… The security forces and the Salwa Judum activists have been responsible for gross violation of International Human Rights and Humanitarian Laws including torture, killings and rape especially during joint operations to bring scattered villages under the Salwa Judum…"

One cannot even speak in our independent nation. The Chhattisgarh special pubic security act 2005 (CSPSA) allows imprisonment for upto three years if anyone is caught making contributions to unlawful organizations, even if the contributor is not a member of such organization. On December 24, 2010, Dr. Binayak Sen, Vice President of the People's Union for Civil Liberty

(PUCL) was sentences to life imprisonment by the Raipur session Court for his violation of this draconian act. Similarly, in 2007 Kartam Joga participated in petitioning in India Supreme Court regarding human rights

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violations in Chhattisgarh, Joga has been in Dantewara district Jail since 14th September 2010. Like Dr. Sen, joga's conviction is under the CSPSA and UAPA

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