



STUDY OF EFFECTIVENESS OF POSTER EXHIBITION ON RIGHT TO EDUCATION FOR TEACHER EDUCATORS

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Abstract

“Education is a fundamental human right and Essential for the exercise of all other human rights”
As rightly said in this quote education is utmost important which make aware and provide confidence and ability to exercise all other human rights. Findings of Krishan Lal’s research “Awareness of Right to Education Act among Teachers” say “It has been found that Female Prospective Teachers towards awareness of RTE is less favorable”. To attain this we will need efficient teachers who will have positive attitude towards inclusion and right to education. While thinking about this the researcher had questions regarding how can such attitude be developed among teachers and the answer she could find was it can be developed through in service training. The most striking question which compels me to formulate present research problem was ‘are the teacher educators themselves aware of RTI? To what extent? How can I make them thoroughly aware?’ when researcher discussed with teacher educators regarding this she came to know that they are vaguely aware of RTE and needs more. So researcher decided to make teacher educator aware about RTE through very interesting way poster exhibition. Thus researcher wants to find out the effectiveness of poster exhibition on right to education for teacher educators for which she has chosen survey and experimental method (pretest post test single group design). To find out teacher educators awareness level researcher has decided to use KWL technique and pretest will be implemented. After Poster exhibition post test will be administered. Data analysis will be through graph and t test.

Key words: RTI, Poster Exhibition, Teacher Educators,

Introduction: Right to education act is a facility provided to OoSC i.e. ‘Out of School Children’. Right to Education has declared as fundamental right by this amendment under Article-merge as a global leader in achieving the millennium development goal of ensuring that all children complete their secondary education by 2015 as set by UNESCO. With regards to realizing the Right to Education the World Declaration on “Education for All” states that “partnerships between government and non-government organizational, the private sector, local communities, religious groups, and families are necessary.” The Right of Children to Free and compulsory Education Act or Right to Education Act (RTE) is an Act of the Parliament of India enacted on 4 modalities of the importance of free and compulsory education for children between 6 and 14 in India under Article 21a of the Indian Constitution. So as India is first to made education compulsory and free for all. Formal Education is given to everybody without any discrimination of sex, caste, creed and color. Education is the powerful tool. This hastens the process of national growth and development. As rightly said by Nelson Mandela, “Education is the most powerful weapon which you can use to change the world.” Thus, education is a key towards a successful life. Moreover, if the teacher trainer is fully awakened

about the Right Education only then he/she will be able to impart the same knowledge with student teachers which would reflect in their positive attitude towards RTE, because If teachers are well aware of Right to Education then only he/she can make the students to enjoy its benefits and motivate them to enroll in education. So, the present study was undertaken with a purpose to explore the awareness of teacher trainers towards Right to Education.

Objectives: To develop posters for exhibition for awareness of RTE among Teacher trainers. To develop achievement test. To implement poster exhibition. 3. To study the effectiveness of the poster exhibition.

Hypothesis: There will be significant difference between the Mean scores of Pre Test and Post Test.

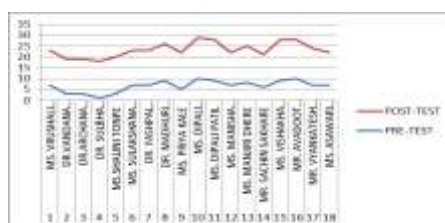
Research Method: Experimental Method **Design:** Single group Pre -test & post test design.

Variables: a. Independent Variable – Poster Exhibition on RTE b) Dependant Variable - Achievement **Sample size:** Group of 18 Teacher Educators from.

Data collection tools: a) achievement test b) KWL chart was used for need analysis and qualitative data collection **Data Analysis Technique:** t- test and graph (T Test will be done using computer)

Data analysis: To carry out statistical calculations through MS EXCEL software T Value is 2.11247E-16 which is significant at 0.01 Level of Significance. So The Research of hypothesis is accepted that there is significant difference between pre test and post test scores' mean.

Following graph will help to analyze achievement in pre test and post test:



Observations: 1. 100 % participant scored greater in post test than pre test. 2. 100% participants scored 15 and above marks out of 20.

KWL - (Qualitative Analysis) 1) KWL helped the researcher to what participants know about the topic and what they want to learn and accordingly the posters were

2) Participants were confident while writing the last column of KWL i.e. what they have learn

3) 90% participants have mentioned that poster presentation is interesting and effective way of arousing awareness. 4) All the 100% participants mentioned that they have learned the concept, provisions implications and challenges of RTE

Conclusions: 1. Poster presentation is an interesting and effective way of arousing awareness. 2. 100% participants were made entirely aware of RTE.

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ROLE OF EDUCATION FOR PROMOTING HUMAN RIGHTS

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Abstract

This paper is aimed to highlight the role of education in promoting Human Rights. School through its day to day teaching imparts human rights education to students. Was it sufficient for the children? Teachers grumble about lack of time and other resources. They are forced to complete their syllabus. Managements need to stand for general result as each and every parent wants good percentage for their ward. Government department of education and NGOs frame lot of policies regarding Human Rights Education. But these policies do not reach to children. Parents often believe that only the schools have the responsibility to impart education as well as Human Rights Education. Parents feel that their duty is to earn money and pay the fees. Who is responsible?

Introduction: According to Socialists, “Society is greater than an individual”. Man is a social being. He can neither live without society nor develop in isolation. Hence the individual should develop his self in co-operation with the social norms and ideals of society. Payment aptly remarks “An isolated individual is a figment of imagination.” So a balance has to be maintained between the individual and society. It is the education that promotes the progress and development of both the individual and the society. Education shapes the nature and form of society. Because the aims of education are integrally related to the aims of life, so the formulation of the aims of education is also the formulation of the aims of life. Now the question arises, How does the education formulate our life? In a simple sentence we can conclude “Education makes the human being more civilized and teaches the value of life”. So education gives people to have a better life, education makes the people aware of our rights. Each and every country has its own constitution to safeguard its citizen’s right and provide peaceful environment. But the human race has always been witnessed struggles, oppression & repression for certain basic rights in every part of the world. Human Rights has become admired after the formation of United Nations in 1945 as its preamble re affirms faith in fundamental human rights.

Meaning of Human Rights: If you were to ask people in the street, “What are human rights”, you would get many different answers, they would tell you the rights they know about, but few people know all their rights. As covered in the definitions above, a right is a freedom of some kind. It is something to which you are entitled by virtue of being human. Human rights are based on the principle of respect for the individual. Their fundamental assumption is that each person is a moral and rational being who deserves to be treated with dignity. They are called human rights because they are universal, whereas nations or specialized groups enjoy specific rights that apply to them, human rights are the rights to which everyone is entitled- no matter whom they are or where they live –

simply because they are alive. Yet many people, when asked to name their rights, will list only freedom of speech and belief and perhaps one or two others. There is no question these are important rights, but the full scope of human rights is very broad. They mean choice and opportunity. They mean the freedom to obtain a job, adopt a career, select a partner of one's choice and raise children. They include the right to travel widely and the right to work gainfully without harassment, abuse and treat of arbitrary dismissal. They even embrace the right to leisure.

Human Rights Education: Education which has a fundamental role to play in personal and social development has to face up to these problems now more than ever, but it seems that educational systems are indifferent with regard to human and ethical values. 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. It is an indispensable part of the right to education and has of late gained larger recognition as a human right itself. The key stone of human rights education is that it should not only aim at producing trained works but also inculcating in them a sense of higher purpose, improve the quality of life, more participation in the decision making process, mediator of societal changes etc. The UN General Assembly advocates that the text regarding the human rights to be distributed in schools. So many NGOs are promoting the same in different sectors. The National Human Rights Commission of India, The Indian Institute for peace 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. These campaigns spread knowledge of the means which exist at the international and national levels to promote and protect human rights and fundamental freedoms. But how many people have the knowledge about the same? It is very difficult get a group of separate people for giving awareness regarding Human Rights. Here media can play vital role in that. It is the school is the place where Human Rights can be easily implanted in children along with other regular subjects.

Human Rights Education in Schools: It is high time for us to think and evaluate the role and responsibilities of education for promoting human rights and peace. School alone with family, society, friends' cycle all promote education. It is worth analyzing these groups and see how effective role it can play in promoting human rights. Schools have an important role to play in helping children who will become citizens of the future to develop awareness of world issues, in particular peace and human rights issues and to develop appropriate attitudes from primary school onwards. UNESCO in 1953 launched a project in its associated schools regarding the human rights. It has a network of 3,800 establishments the world over, of which more than 525 are located in 22 countries of the Asia-Pacific Region. The IIPDEP, non-political and non profit NGO believes that human rights are a prerequisite for peace, security development and democracy. For the sake of democracy and sustainable

development in India human Rights Education is essential. It prepares materials on human rights in simple language. It holds seminars and lectures on human rights education. However ,after the discussions and debates on Human Rights Education , the participants concluded that respect for human rights is essential for the individual, society and country. The teachers promised to teach their students about the importance of human rights. They suggested that Human Rights Education be included in secondary- school subjects such as history, geography, social studies, moral and religious education, language and literature, current affairs, economics and civics. Several Schools offer human rights education as part of their curriculum, for example linked subjects like History, Politics, and Citizenship. Human Rights education is not treated as a separate subject in the curriculum. 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. This is in line with the UNESCO suggestion. But NCF 2005 has not given much importance for identifying the content of the Human Rights Education in schools. Human Rights education cannot be reduced to the simple introduction of human rights content in already overburdened curriculum. It brings about a profound reform of education which touches upon curriculum in-service & pre-service training, textbooks, methodology, classroom management & the organization of the education system at all levels. It can achieve through continuous implementation of Human Rights Education in Schools.

Human Rights Education and Curriculum: Human rights education is not treated as a separate area of the curriculum in most of the schools but is integrated into various subjects like Civics, Political Science, Social Science, History etc. at different stages. In the History text book the world human rights situation with regard to gross violations in the form of colonialism, racism and apartheid are discussed. But it becomes as History in the class room rather than anything related to Human Rights. In Sociology, Social system and dynamics of social change, diversity and variety of India culture are talked about. But these dialogues do not help much in children's Human Rights formation. In Civics, Political System, Constitution. Problems and challenges of contemporary life are argued. These argument may not make much impact in children Here comes the need of separate curriculum for Human Rights Education. There seem to be novel education principles which can help improve the learning environment. Certainly, in order to help students become more independent and think for themselves, these education programs should be receptive to human rights education. The experience of most Human Rights Education organizations show that the mindsets of teachers and school officials must change. Most of the schools, teachers and even parents are only focusing on percentage oriented teaching. So the students from primary classes on ways determined to study the main subjects and score good marks. The task of changing the mindset is neither difficult or it is easy. It requires a better understanding of human rights and Human Rights Education in relation to the holistic development of the students. Since Human Rights Education means a change in education , people

responsible for the education of students – from teachers to parents- need to work together to make performance of responsibilities feasible and effective.

Recommendation for Schools: It should be taught as additional Subject from Class VIII onwards at least. Human Rights should be included in all subjects. Special clubs should be formed in the schools to promote Human Rights Education Human Rights Education should not be an exam oriented Subject than implementation of Human Values in Students Teachers should be given special training on Human Rights Education and part of pre and in-service Training. All the Human Rights concepts should be taught systematically Schools Should avoid all kind of discrimination and promote equality in all levels Management and teachers should be encouraged to develop a global perspective School rules and disciplinary procedures should be based on fair treatment and due process Co- Curricular Activities related Human Rights should be added in school Curriculum. Different clubs like Literary, Social welfare clubs should be formed in the school and furnish proper space to participate in these. The school should celebrate the “World Human Rights Day” every Year Special Children can be invited to schools for interaction so that children can be motivated to respect and include the handicapped and help them in need School should take teachers with special qualification and experience who can prepare separate teaching materials and guidance for other teachers For effective human rights teaching, the school shall take serious effort in empowering teachers with information and streamlining planning, management and instruction, institutional responsibility shall emerge to fashion human rights education. The destiny of our country is being shaped in classrooms

Recommendation for Teachers: School Management and Curriculum developers can only shape the rules and regulation, textbooks etc. It is the teacher with the support of school management and curriculum will be able to impart values of Human Rights in children Teaching Methods , aids and teacher behaviour should be encouraged the children to cultivate new values in their life The teacher can play a decisive role in selecting and assigning projects, elocution or contests, debates etc on various topics. It should be related to human values. Teacher should motivate the children to write poetry, drama and essays on human rights. Teachers can highlight the achievement done by handicapped people, socially backward people in their day to day teaching. Initiative should be taken to enrich the school library and personal collection with books and materials on human rights. Teachers can bring to the notice of Principal and concerned government authority regarding the content need to be added in the curriculum regarding Human Rights education Teaching of human rights should be a textbook teacher rather than teaching of life skills to become good citizen of our country. Teacher should be role model in school as well as outside in all aspects. The teachers positive attitude will go along way in lowering anxiety levels of learners, while raising their awareness levels of self respect, self discipline, respect and care for others, interdependence and cooperation. For example, a teacher decides to celebrate 10th December (Human rights Day) and request the children to distribute their old cloths to the needy. It will help them to develop human values in them from childhood onwards. Behaviours of effective teachers can be grouped into

planning management of the smooth running of the learning environment and instruction. We often notice that teachers used to complain about curriculum, lack of time, work load on children, wages etc. Above mentioned parameters can be played vital role in human rights education in schools. But teacher can overcome all these hurdles if she/ he is dedicated to. As per in my opinion it is the teachers who can play fundamental role in Human Rights education

Role of a Parent.: It is the dream of each and every parent to provide their children good education. What do you mean by good education?. Sending the child to one of the best convent or public schools and getting good marks. He/she should score good marks in Secondary, Senior Secondary or College classes. After completing studies, he/she should get a good job. Here parents used to proud of their children as well as themselves. They feel that they have given their children good education. But reality is different. Human Rights Education begins from the Family. When a pre- primary child gets a home work, Parents may help the child to do or parents may themselves do and give in order to save their time as well as their child should not be criticized by the teacher. Many parents are so generous to hand over the money as much the child demands. They will reason out as : “ I work out only for my children, Their happiness is mine” In such situations parents forget about the bad habits formation in the children. So as such so many examples we can find it out. So it is duty of each and every parent to cultivate good habits in their children from childhood onwards.

Conclusion: Human fights usually receive public attention only when they are violated. Media reports often focus on cases of maltreatment or even death; human rights are normally seen as negative light, not as the enjoyment of freedoms that makes life more meaningful. Human rights education need not focus solely on human rights violations. It has to include stories of ordinary people’s victories in realizing human rights, and thus bring the concept of human rights close to home. Students, for example, certainly face human rights issues in their own context. Human Rights Education uses such ordinary experiences as basic learning materials. 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. Victims of injustice and violations of human rights will have no faith in justice and values. Human rights education will fall through. The government and the society should be prepared to foot the bill if concrete results are desired. There is no doubt that education has a major role to play for protection and promotion of human rights. It is not only duty of education to construct so many doctors, scientists, lawyers or engineers but also human beings with good human values.

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HUMAN RIGHTS IN PERSPECTIVES OF OLDER PERSONS

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INTRODUCTION: Human rights are the rights which are possessed by every human being, irrespective of his or her nationality, race, religion, sex, etc, simply because he or she is a human being. Human rights are sometimes called fundamental rights or basic rights or natural rights. As natural rights they are seen as belonging to men and women by their very nature. They may also be described as ‘common rights’ for they are rights which all men and women. Even before the First World war, some writers expressed the view that there were certain fundamental rights known as rights of mankind which international law guaranteed to individuals, both at home and abroad and whether nationals of a state or stateless, but the human rights of the older persons have been largely neglected in the human rights framework until recently. A number of ‘soft laws’ are available in the form of declarations, principles, and plans of action, but the existing laws are insufficient to address the specific problems faced by this segment of society. This paper seeks to consider the specific human rights challenges faced by elderly persons.

Conclusion of Study

1. After the result and discussion it was found that educated women are more aware about the human rights. Hence they are more empowered in comparison to uneducated women.
2. After comparison between men and women it was found that men are more aware of human rights. As in per the Indian customs and religion women are suppose to play stereotype roles that could be the reason for women to be less aware about human rights.

Suggestions: Appropriate measures have to be taken by the government and other nodal agencies to bring uneducated women at par with educated women by providing them education through non-formal education or through open learning institutions. Appropriate measures have to be taken to promote women’s political, economic and social rights. Special attention has to be paid for women to improve their position in the society.

Care has to be taken to change or modify existing legislations, laws, regulations, and practices which constitute discrimination against women.

Strengthening and streamlining existing human rights mechanisms to empower women is essential along with above mentioned suggestions.

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RTE ACT 2009: MAIN FEATURES, HURDLES IN IMPLEMENTATION AND POSSIBLE SOLUTIONS

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Abstract

Education is an important tool to fight inequality and to provide opportunity for the social, cultural, emotional and economic equality to the students belonging to any socio-economic or socio-cultural background. For providing equal opportunity in education to all RTE act 2009 was introduced on 26th Aug 2009 but enforced on 1st April 2010. This paper is focused on main features of RTE, the obstacles in its path and the possible solution for such obstacles. Primary data is used by the researcher for the purpose of analyzing facts. Primary data collection is done by self prepared questionnaire and structured interview, conducted on parents, teachers and students. Percentage is used for analyzing the collected information.

Keywords: RTE Act 2009

The Right to Education is a universal entitlement to education, a right that is recognized as a human right. The right to education is enshrined in Article 26 of the Universal Declaration of Human Rights and Article 13 and 14 of the International Covenant on economic, social and cultural rights. The present act has its history in the drafting of the Indian Constitution at the time of Independence but as more specifically to the Constitutional Amendment (86th) that include the Article 21A in the Indian Constitution making education a fundamental right. RTE is the first legislation in the world that puts the responsibility of ensuring enrollment, attendance and completion on the government. The fulfillment of the right to education can be assessed using 4A's framework which asserts that for education to be a meaningful right it must be available, accessible, acceptable and adaptable. a) Availability---funded by government, education is universal free and compulsory. b) Accessibility---all children should have equal access to school services regardless of gender, race, religion, ethnicity or socio-economic status. c) Acceptability---the quality of education provided should be free of discrimination, relevant and culturally appropriate for all students. d) Adaptability---educational programme should be flexible and able to adjust according to society changes and the needs of the community.

Main features of Right to Education Act 2009

Free and Compulsory education to all the children of India in the 6-14 age group.

No child shall be held back, expelled, or required to pass a board examination until completion of elementary education. A child above 6 years of age, who has not been admitted in any school or though admitted, could not complete his or her elementary education, then, he /she shall be admitted

in a class appropriate to his or her age. Further a child so admitted to elementary education shall be entitled to free education till completion of elementary education even after 14 years. Proof of age for admission ; for the purpose of admission to elementary education, the age of a child shall be determined on the basis of the birth certificate issued in accordance with the provision of the Births, Deaths and Marriages Registration Act, 1856 or on the basis of such other document, as may be prescribed. No child shall be denied admission in a school for lack of age proof. A child who completes elementary education shall be awarded a certificate. It calls for a fixed student-teacher ratio. This act will apply to all of India except J&K. Provides for 25% reservation for economically disadvantaged communities in admission to class one in all private schools. Mandates improvement in quality of education. School teachers will need adequate professional degree within five years or else will lose job. School infrastructure (where there is problem) to be improved in three years, else recognition cancelled. Financial burden will be shared between Central and State government. The Centre shall contribute 65% and the balance 35% shall be borne by the States.

Objective: Main objective of the research is to identify the hurdles in smooth execution of the RTE Act 2009.

Sampling: Purposive sampling technique is applied under which information from 91 participants including 41 teachers, 25 parents and 26 students.

Tools applied: Self prepared questionnaires based on awareness on RTE act, Attitude of parents towards education and problems faced by students.

Structured interview is conducted on experts to know the possible solutions of such hurdles.

Statistics applied: Percentage analysis is done for analyzing the data.

Information collected from teachers: Purposive sampling is done and the researcher collected the information from the private schools running in small buildings and govt. schools running in rural areas.

Table 1: Awareness on RTE Act 2009 based on certain areas.

Item no.	Area	Yes	No	Percentage
1	Medium of instruction to be followed in Mother tongue	31	10	75.6
2	Child Centered curriculum to be followed	35	6	85.37
3	Minimum number of teachers required	27	14	65.85
4	Minimum number of working hours for teachers	36	5	87.8
5	Requirement and role of Library	38	3	92.68
6	Other things to be kept in library other than books.	23	18	56.1
7	Availability of learning equipments	32	9	78.05
8	Provision of playground and games period	39	2	95.12
9	Kitchen for the purpose of mid day meal	22	19	56.65
10	Requirement of Birth certificate for the admission	11	30	26.83
11	Regarding complaints of teachers	8	33	19.5
12	Teacher students ratio	34	7	82.93

As it is clear from the above table that:

Awareness of teachers regarding requirement and role of library in school, provision for playground and games period, curriculum to be followed and teacher student ratio, is good enough. The awareness

in the areas like Medium of instruction, minimum number of teachers required, things required in the library, requirement of kitchen and mid day meal, is not as good as above. But the major concern is about the awareness regarding complaint of teacher which is just 19.5%. Awareness in other areas including infrastructural facilities, orientation for teachers and role of management found to be moderate. Most of the teachers either fear about talking their rights or they are not aware about it. If the teacher itself is stressed and not allowed to discuss the problems faced by it, then it will be difficult to get the expected result. Thus, the communication gap between the teachers and the management and lack of awareness among the teachers regarding their complaints is one of the hurdles in proper execution of the RTE act 2009. On the basis of the interview with the experts, following solutions were suggested for the above problem: Orientation for the teachers on their role in RTE. Interaction session to be organized by the management in which teachers are allowed to discuss their problems in following RTE in classroom.

Information collected from parents (Parents belonging to low SES):

Table 2: Attitude of parents towards education of their child

Item no.	Area	Yes	No	%
1	Aware about RTE act 2009	16	9	64
2	Mid meal is good motivation for children for attending the school.	22	3	88
3	Private schools are providing better education than govt. school.	23	2	92
4	Free education should be given in higher education also.	17	8	68
5	After completing the higher education, job guarantee must be there.	24	1	96
6	I will allow my child to join higher studies also.	12	13	48
7	I used to enquire about the type of facilities provided by the institutes and the teaching learning process.	9	16	36
8	Both girls and boys should be given equal opportunity for higher education.	15	10	60

Table 2 clearly reveals that parents are not much aware about the provisions in RTE Act 2009. Also they consider private schools better than govt. schools. Mid day meal they consider as a good step in motivating the students to go to school, they are also in favor of giving such type of facilities in higher education institutes such as free education, free books etc and Job guarantee. But the major concern is their negative attitude towards higher studies and less interest in the learning atmosphere of the school where the child is admitted. Parents negative attitude or in other words less interest in continuing education of their child is due to their economic conditions. They want their child to contribute in the family economically and this is the reason of high drop out rates in the schools in higher classes.

Solution:

Orientation of parents on importance of education in the development of family, society and nation.

Vocationalization of education, skill development programs etc, so that there is guarantee of self dependency.

When facts were collected from students regarding teaching learning atmosphere in their classrooms and other facilities in school, following limitations were discussed:

Students were less satisfied with the behavior of most of the teachers. Teachers are not friendly and are not taking care of individual differences while teaching. They also discussed about the absence of individual attention in the class and proper feedback mechanism, specially in the govt. schools.

Mid day meal quality is another area of concern. Students reported that mid day meals provided in the schools are as per fixture but the quality is not good. Also they complained about the unhygienic conditions of the kitchens.

Most of the students seems to be satisfied with the drinking water facility provided in the school but less satisfied with the playground and games period regularity.

The students belonging Low SES are willing to continue their studies but their poor economic condition and lack of interest among parents are the biggest hurdles.

Conclusion:

Thus, for smooth execution of the RTE Act 2009 proper monitoring is to be done. In addition to this govt. should ensure the growth of teacher. Also, teacher orientation and proper training is must for effective teaching and this should be done through workshops at regular intervals. Well equipped government schools, trained teachers, allocation of more funds through CSR (Corporate Social Responsibility) and PPP (Public Private Partnership), strict child labor laws, co-ordination between implementing institutes, vocationalization of education, parents awareness etc will be helpful in implementing and smooth functioning of the act.

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PEDAGOGIES FOR PROMOTING PEACE IN CLASSROOM

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Abstract

*The concern for value education and peace education are reflected in our key policy documents from time to time. After independence the **National Commission of Secondary Education (1952-53)** was a significant landmark in emphasizing character building as the defining goal of education. The Report of the **University Education Commission (1962)** noted, “If we exclude spiritual training in our institutions, we would be untrue to our whole historical development.” **The Education Commission of 1964-66** put the spotlight on “education and national development”, from which perspective it identified the “absence of provision for education in social, moral and spiritual human values” as a serious defect in the curriculum. **The National Policy on Education (1986)** expressed concern over “the erosion of essential human values and an increasing cynicism in society”. **The Programme of Action of 1992** tried to integrate the various components of value education into the curriculum at all stages of school education, including the secondary stage. The Government of India’s report on Value Based Education (**Chavan’s Committee Report, 1999**) submitted in both houses of Parliament, provided impetus to resume work on value orientation of education. The **National Curriculum Framework, 2005** echoed the vision of education where human values are inherent in every aspect of schooling. The NCF, 2005 particularly emphasizes Education for Peace as one of the national and global concerns. Many Sociologist, educationist and researchers have done many studies on degrading Human values among children. But this study focuses on the very important aspect of human value and peace education, that how to impart value education and peace education among students in classroom? Some organizations/schools prefer to keep as a separate subject while others consider human values to be integrated with regular school activities. Teachers are properly oriented to create such environment for children where those human values become vibrant. Each unit of study in the textbook for different subjects is related to value concerns through exercises, examples and question/ discussion etc. as far as possible. Human values permeate the formal curriculum as well as hidden curriculum and the pedagogical approach, such as: **learning journal, thinking hats, in-out group, role-play, social research, positive reinforcement, constructive feedback, accepting mistake etc.***

Keywords: Human Value and Peace Education, NCF 2005, School, Teacher, Pedagogical Strategies

Violence is emerging in an unprecedented manner in human society. Looking at the world today any sensible person feels disheartened and even horrified to see the kind of violent acts being committed by man against man and nature. It is sad to realize that we live in an era of unprecedented violence in the forms of terrorism, war, crimes, injustice and oppression and exploitation amidst a seemingly

outward development enjoyed by a few. The majority of mankind lives in stark poverty, struggling for bare survival. There is so much disorder and confusion in the society man has built for himself. The saddest part of the story is that this state of disorder and confusion in the society is affecting the children's innocent minds. Children naturally absorb the spirit of violence in the atmosphere and will soon grow to be the next generation of perpetrators of violence. Therefore the need to nurture peace in the hearts of children has arisen as urgent issues to be addressed. Fortunately, a few countries may still remain unaffected by such forces extending over the surface of the earth. But the questions remain: How long can they remain so? No country can remain aloof under the pressures of globalization. Under the present secular forces education is narrowing down into the teaching of certain subject matters necessary only for passing examinations. Due to such subject-centered and examination-oriented learning at school the purpose and the beauty of the whole education seems to have much lost. The joy of learning is taken away from children. They are trained to cope with the rat race of the corrupt society. Today school is no more a place of leisure or of peace as the very word 'school' means. Today teachers complain about increasing disciplinary problems in schools. One teacher says, "I am appalled to see the mindless behavior of the adolescents in school. Their mentality seems so different from us!" The public criticizes the youth whom we produce at schools as insensitive to the problems of society, selfish, narrow minded, lacking in intellectual depth and susceptible to the violent and corrupt social pressures. The excellence of a few students cannot make up for the rest. Under the present predicament there is a growing realization in the world of education today that children should be educated in the art of peaceful living. As a result, more and more peace concepts, attitudes, human values and behavioral skills are being integrated into school curricula in many countries. There is also renewed interest to develop peace-related disciplines such as human values education, moral education, global education, etc. In the past we seemed to have assumed that the more knowledge people have, the better they are. Accordingly, we stressed cognitive learning in schools at the cost of developing children's emotional, social, moral and humanistic aspects. The consequence of such imbalanced learning is evident today in the forms of youth unrest with their antisocial attitudes and behavioral problems. Peace Education can undo certain basic negative effects discussed above. It attempts to do so by way of bringing in core human values essential for peaceful and healthy living. It provides a wide range of interesting active methods of teaching and learning to deliver the curriculum effectively alongside with a focus on core human values. This approach has been tried out by educationists and teachers in different countries and found effective.

Development of Peace Education: In tracing the recent development of peace education, we begin to see that in the past it had been an integral part of education at all times and in all cultures, every culture regards peace as a noble ideal to attain. However with the advent of western secularism at the beginning of the 20th century through the guise of a positivist scientific outlook to education, moral and human values including peace were slowly discouraged away from school curricula. Under the

ideal of value-free positivist and reductionist knowledge the whole education was viewed narrowly as teaching facts of various subjects. However, in spite of such materialistic views, the thinking of such humanists like Rousseau, Henry Thoreau, Tolstoy and Maria Montessori kept the sense of education alive. With the witness of the horrors of the First and Second World Wars there was a reawakening to the need of developing the humanistic side of education at least among a few educationists. In this context Maria Montessori's loud and tireless reiteration on the need for educating for peace should be mentioned here with respect and appreciation. At the beginning of the 21st century today we are only rediscovering her vision of peace education which she tried to tell the world in the 1930s. For instance, she said in one of her public talks:

“Those who want war prepare young people for war; but those, who want peace, have neglected young children and adolescents so that they are unable to organize them for peace.”

Her vision of education provides a meaningful sound basis for peace education. She looked at education as a tool for building World Peace. To her peace is the guiding principle of man and nature. Any attempt to deviate from the principle will only bring about destruction. However it has never been investigated seriously so far. Peace should be studied as a science identifying its direct and indirect complex factors. She also observed that man had neglected to realize his inner sources of energies. Mastery over the external world alone is inadequate in bringing about a peaceful world. Peace is not only cessation of war. There are many positive qualities in peace. She said that violence destroys the moral perception inherited in man. She described her time as an era of insidious madness, which demanded man to return to reason immediately. Like Rousseau, she believed that man is intrinsically pure by nature. The child's natural innocence has to be preserved from being sidetracked or spoilt by society. To her the child is the promise of mankind. The child has real vision, a bright little flame of enlightenment that brings us a gift. Constructive education for peace must aim to reform humanity so as to permit the inner development of human personality and develop a more conscious vision of the mission of mankind and the present conditions of social life. What we need today is an education that is capable of saving mankind from the present predicament. Such an education involves the spiritual development of man and the enhancement of his value as an individual and prepares the young people to understand the time in which they live. At school we must construct an environment in which children can be actively engaged in learning.

Definition of Peace Education: Peace education is more effective and meaningful when it is adopted according to the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual human values together with the universal human values. It should also be globally relevant. Peace education could be defined in many ways. There is no universally accepted definition as such. Here are some good definitions from peace literature.

“A Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures” - R. D. Laing (1978)

“Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet” - Fran Schmidt and Alice Friedman (1988)

The basic concepts embedded in the above definitions are that peace education is a remedial measure to protect children from falling into the ways of violence in society. It aims at the total development of the child. It tries to inculcate higher human and social human values in the mind of the child. In essence it attempts to develop a set of behavioral skills necessary for peaceful living and peace-building from which the whole of humanity will benefit.

The concern for value education and peace education are reflected in our key policy documents from time to time. After independence the **National Commission of Secondary Education (1952-53)** was a significant landmark in emphasizing character building as the defining goal of education. The Report of the **University Education Commission (1962)** noted, “If we exclude spiritual training in our institutions, we would be untrue to our whole historical development.” **The Education Commission of 1964-66** put the spotlight on “education and national development”, from which perspective it identified the “absence of provision for education in social, moral and spiritual human values” as a serious defect in the curriculum. **The National Policy on Education (1986)** expressed concern over “the erosion of essential human values and an increasing cynicism in society”. **The Programme of Action of 1992** tried to integrate the various components of value education into the curriculum at all stages of school education, including the secondary stage. The Government of India’s report on Value Based Education (**Chavan’s Committee Report, 1999**) submitted in both houses of Parliament, provided impetus to resume work on value orientation of education. The **National Curriculum Framework, 2005** echoed the vision of education where human values are inherent in every aspect of schooling. The NCF, 2005 particularly emphasizes Education for Peace as one of the national and global concerns. In fact, two out of the four pillars of education suggested by the Delor’s report, namely learning to live together and learning to be, are related to peaceful living. Naming such efforts as peace education is not always necessary. What matters is integrating peaceful attitudes, human values, and skills into the teaching and learning process in school and makes it a part of the total curriculum. Certain countries and institutes have it in the form of subjects such as Human values Education, (Malaysia and Philippines), Citizenship Education (U.S.A.). Education for Mutual Understanding (Ireland) and Developmental Education (UNICEF). Apart from such subject names it can be integrated into the formal curriculum and co-curriculum of schools. Through applying peace education and creating a peace culture, schools can have the following benefits

Schools can: ☐ Develop a more humanistic management approach. ☐ Improve human relations between, teacher-student, teacher-teacher, student-student, etc. ☐ Help develop good attitudes in students and teachers as well, e.g. co-operation, mutual respect. ☐ Help healthy emotional

development in students. □ Facilitate socialization through participation in interactive and co-operative learning activities. □ Improve students' discipline and moral behavior. □ Develop creativity both in students and teachers. □ Improve standard of quality of teaching and learning. Many Sociologist, educationist and researchers have done many studies on degrading Cultural Human values among children. But this study focuses on the very important aspect of value and peace education, that how to impart value education and peace education?

Teachers should be properly oriented to create such environment for children where those human values become vibrant. Each unit of study in the textbook for different subjects is related to value concerns through exercises, examples and question/ discussion etc. as far as possible. Human values permeate the formal curriculum as well as hidden curriculum and the pedagogical approach, such as: **learning journal, thinking hats, in-out group, role-play, social research, positive reinforcement, constructive feedback, accepting mistake etc.**

1- **Learning Journal:** Each child has their own learning journal. This journal will capture all their significant learning moments, as well as photos, art work and special anecdotal moments. It is just like a Daily Diary. There are lots of ways students could keep a Learning Journal. Firstly, what type of diary would they be interested in keeping?

Personal diary - for recording memories and events. **Nature journal** - for recording nature around you. **Study diary** - for recording what you are learning and how you are learning it. **Holiday and Vacation diary** - for special events or vacations. **Art journal** - A place to practice drawing and sketching. **Project journal** - Keeping track of a particular projects for example, many people keep diaries about cooking, knitting or gardening. Your children could keep a diary about something they are really interested in. **Free Writing Journal** - in this type of journal you write whatever comes to you. Your thoughts and feelings, which is going on in your head.

There are many benefits to this type of journal. Of course, a Teacher can use a single diary for all of these things or something completely different! Help students make their own by allowing them to choose what to write in it. Keeping a diary or journal is a great way to express their emotions on paper and treasure experiences. Years from now, they'll wonder what they were doing years ago. A diary will remind them of the good - and bad - times they had in their past. A diary can also help vent out anger and frustration as well as excitement. It is a great way to express their feelings and pour out their heart when they're sad or when they just need someone to tell their innermost thoughts to. Many of us started writing journal one time or another but never kept it up. We started during a difficult time and simply abandoned writing when things got better. It doesn't have to be that way. Writing a journal can also be to record happy memories.

Teacher can tell how to make a Learning Journal/Diary step by step, and also its advantages:

Write in some basic information about yourself on the first page. You could include your name, your age, your best friend, your occupation or school grade, and a few of your hobbies and favorite things. Sometimes people include a "reward if found" note, just in case it gets lost. Start your first entry by

labeling the top with the weekday and date, the time, and possibly where you were when writing that entry. Write your entry as if you were talking to your best friend, or even to yourself, with enough detail to remind you what was going on at that time. Remember that things may be different in the future. Don't be afraid to even give your diary a name. Pretend it is a real person, not a non living object. This one day may become your best friend! Write your frustrations and celebrations, but also write everyday things about your schedule, your friends, and the things you like to do. People forget things they think they will always remember, and these everyday things will be very meaningful to you later. Try to write positive in there too. Being positive can help you in the darkest of times. Don't worry if you skip a day, week, or even a month. No one's keeping score. Read your old entries every so often and see what you think now in comparison to then. But do this when you are in an accepting mood of yourself! More importantly, see how much you have grown and learned from your experiences. At the end of the day, that is the true beauty of a diary, of your own personal and emotional growth as you strive to better yourself every day.

a) Six Thinking hats: You can use the Six Thinking Hats in almost any problem solving activity that you might encounter in the classroom. Using the Six Hats allowed students to look at the problem from different angles. Use 6 pieces of chart paper as you apply each hat.

1. White Hat: state the facts. **2. Red Hat:** states the emotions. **3. Black Hat:** negative aspects. **4. Yellow Hat:** positives of the situation are examined. **5. Green Hat:** creative ideas that come with seeing the problem in a new light. **6. Blue Hat:** Sum up what is learned

This helps in developing critical, reflective and problem solving skills among students.

b) In-Groups and Out-Groups: Regardless of the size of our groups, we have boundaries and membership criteria that distinguish members from nonmembers. These can be physical boundaries and criteria, such as demographic location or common physical characteristics. They can also be implied boundaries and criteria, such as personality and personal tastes. All groups, however, tend to maintain the physical or implied boundaries and membership criteria by developing a strong distinction between 'we' and 'they.' The individuals that are included in 'we' form what is known as the in-group. The in-group is any group that one belongs to or identifies with. Likewise, the individuals that are included in 'they' form the out-group, which is any group that one does not belong to or identify with. For example, imagine you are a member of a cricket team. When thinking of your team members, you would use the term 'we.' ('We are going to win!') Your team is the in-group. When thinking of the team you'll be competing against, you would use the term 'they' ('they are going to lose!') That team is the out-group. The Teacher can apply in-group and out group strategy and can change the members of one group from the others to break their prejudices for other group and increase the ability of Tolerance. The best example of this strategy is Indian Premier League.

c) Role-Play: Role-playing refers to the changing of one's behavior to assume a [role](#), either unconsciously to fill a social role, or consciously to [act out](#) an adopted role. Teacher may split students into three or four groups and give each a different role in conjunction with the lesson's

subject. For example, in a social studies class, assign different social classes to each group. Give each group a number and ask them to act out their assigned roles, either with each other or with other groups. Observe their behavior and how well they have interpreted their roles. Then ask groups to switch roles.

You also could split the class into two groups to form a debating session; assign each group a different side of the debate and, at any point during the debate, ask the students to "switch" to the other side of the debate. Students must actively think and concentrate to get into the new mindset. This activity teaches them to better understand other points of view.

d) Social Research: Social Research is a scientific discipline its investigators use the scientific method, which is a systematic approach to researching questions and problems through objective and accurate observation, collection and analysis of data, direct experimentation, and replication (repeating) of these procedures. Investigators affirm the importance of gathering information carefully, remaining unbiased when evaluating information, observing phenomena, conducting experiments, and accurately recording procedures and results. They are also skeptical about their results, so they repeat their work and have their findings confirmed by other investigators.

Teacher assign any topic to their students for social research and this will help them to understand others religion, caste, culture and customs. This will break student's prejudices and stereotypes.

e) Positive Reinforcement: Positive reinforcement is anything that occurs after a behavior that increases the likelihood that the behavior will reoccur. Many teachers do not believe in positive reinforcement because they do not want to reward students for just doing what is expected. This attitude is unfortunate. Positive reinforcement naturally occurs in everyone's daily lives from infants to the oldest adult. For example, when people obey traffic laws and don't get a ticket, they are rewarded by not having to take the driver's test when their license is due. People go to work every day, show up on time, work hard and are rewarded by a paycheck. A person who is kind to others is rewarded by kindness offered back to them. The list could go on and on. All of these "rewards" increase the chance that people will continue to choose these positive behaviors. That is positive reinforcement.

If teacher can properly match reinforcements to their students, positive reinforcement is much more effective way of improving the overall behavior of all students in the classroom. Educators are urged to use only interventions and techniques that have a research base supporting it. Therefore, teachers should all be using positive reinforcement as it has a solid support in the literature.

f) Constructive Feedback: Feedback is a vital part of education and training. When the process of providing feedback is carried out well, the feedback can motivate learners and help them to improve their performance. Constructive feedback is information- specific, issue-focused, and based on observations. Constructive feedback will identify strengths (what the student has done well) and areas for improvement (where the student might have done better). The process of providing learners with constructive feedback should be part of the overall interaction between teacher and learner, should

include student's self assessment and not be a one- way communication from teacher to learner. Price suggests that feedback can serve a number of purposes: 1. Correction (helping students to put things right by taking corrective action); 2. Reinforcement (a stimulus providing positive or negative reinforcement to behavior); 3. Forensic Diagnosis (diagnosing problems with the work so that students can see how to improve); 4. Benchmarking (identifying a gap between current performance and the standard of expected performance);

5. Longitudinal development (supporting improvements in the next assignment and beyond). It is important that both staff and students are clear about the purpose(s) of feedback and the value of feedback.

Lack of understanding of purpose can lead to feedback that is confused, confusing and ultimately ineffective for both parties. Lack of understanding of the value of feedback can result in teachers failing to meet students' developmental needs and in students failing to see the utility of feedback for their short term and long term development. Ultimately teaching staff want to see students apply feedback in subsequent work and students want to see applicability of feedback in the "content and timing of feedback provided."

The surest way to achieve this is to have a developed relationship between teachers and students. This helps students to learn to take feedback as constructive not destructive.

g) Accepting Mistake : If we don't allow students to accept mistakes in the classroom we are setting them up for failure in the real world. Accept mistakes as part of the learning process. Half the battle is realizing that errors can be used as learning tools. The other half is learning to use them correctly. Set an example of accepting mistakes in front of students so that they will also have courage to accept mistakes which further motivates them not to make them again. Accepting mistakes bring satisfaction and peace in them and allows them to correct it.

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AWARENESS OF HUMAN RIGHT AND PEACE EDUCATION IN SCHOOL

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Abstract

Human Rights Education should begin in the early years, continue through primary and secondary schooling and extend beyond the classroom into tertiary education, the workplace and across civil society in general. "If we are to teach real peace in the world we shall have to begin with children". Mahatma Gandhi. Education for peace, and Human Rights as distinguished from peace education, acknowledges the goal of promoting a culture of peace as the purpose shaping the enterprise of education. If implemented with vigour and vision, education for Human Rights and peace can make learning a joyful and meaningful experience. Awareness amongst student about human rights and peace is the need of an hour today. Today's the adolescent don't aware their self about the importance of human rights and peace. It's also a part of subject, But the teacher can introduce it in teaching of any subject in class room. They can motivate the student about the awareness of Human Rights and Peace in Education. With this paper Researcher trying to pronounce that human rights and peace is important in Education.

INTRODUCTION: Children grow up unwittingly schooled in violence. The worst dis-service to a nation is to infect the minds of its children with violence. This is done actively by indoctrinating young minds with ideologies of violence. It is also done passively by denying them integrative ideals and universal values. The citizens of tomorrow need to be empowered to choose the way of peace; lest, by default, they stray into the blind alleys of violence. "violence literacy" threatens to become universal. Since the days of the Indus Valley Civilization, Indian culture has been the product of a synthesis of diverse cultures and religions that came into contact with the enormous Indian sub continent over a very long stretch of time. As Jawaharlal Nehru wrote , there is "an unbroken continuity between the most modern and the most ancient phases of Hindu thought extending over-three thousand years." The rights of man have been the concern of all civilizations from time immemorial. "The concept of the rights of man and other fundamental rights was not unknown to the people of earlier periods." ' The Babylonian Laws and the Assyrian laws in the Middle East, the "Dharma" of the Vedic period in India and the jurisprudence of Lao-Tze and Confucius in China, have championed human rights through the history of human civilization. The Indian concept perceives the individual, the society and the universe as an organic whole,. Everyone is a child of God and all fellow beings are related to one another and belong to a universal family. In this context, Mahatma Gandhi remarks, "I do not want to think in terms of the whole world. My patriotism includes the good of mankind in general. Therefore my service to India includes the services of humanity. This paper then attempts to outline the curriculum contents for education for peace.

Education for peace is not envisaged as a separate subject that would further augment curriculum load, but a perspective from which all subjects are to be taught. Curriculum contents are identified with reference to the goals of education for peace as identified in this paper. Sixty five years after the Universal Declaration of Human Rights (UDHR) was instrumental in introducing Human Rights Education as a distinct concept in 1948. Indeed, the preamble to the UDHR states that “every individual and every organ of society, keeping this declaration in mind, shall strive by teaching and education to promote respect for these rights and freedoms.” Furthermore, Article 26.2 of the UDHR decrees “that education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms.” In other words, Human Rights and peace Education is in itself a right. Human Rights and peace Education is also increasingly recognised as an effective strategy to prevent human rights abuses. Human rights are promoted through Following:

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

Values: Beliefs and attitude: promotion of human rights culture through the development of values beliefs and attitudes.

Action: encouragement to take action to defend human rights and prevent human rights abuses.

Human rights Education is a process that basically deals with a cognitive and moral transformation. Education about and for human rights includes the development of skills such as critical thinking, communication skill, problem-solving and negotiation, all of which are essential for effective human rights and education.

NEED OF HUMAN RIGHTS AND PEACE EDUCATION: Equality and Protection:

1. Civil and Political Rights in the Universal Declaration of Human Rights and in the Indian Constitution-14
2. Economic, Social and Cultural Rights in the Universal Declaration of Human Rights and in the Indian Constitution-7
3. Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinion without interference and to seek receive and impart information and ideas through any media regardless of frontiers (Art 19).
4. Everyone has the right to life, liberty and security of person (Art. 03)
5. Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with other and in public or private, to manifest his religion or belief in teaching, practice, worship and observance. (Art 18)

These all are the some laws of human Rights and following are the need of the peace education school:- All the institution that created peace study courses had a similar approach in how to create the curriculum. it was created by the faculty by the faculty and students, using many different disciplines, and remained very open to change. They also had a strong religious affiliation that supported call for peace education. The New realm of peace studies encountered a few problems when first beginning. Once the field of peace studies expanded past the study of physical and structural violence, it began to encompass many aspects of peace. Some of the problems are field still struggles with today. Defining peace studies became a major task for all institutions that offered it.

In school following methods we can use for teach human rights and peace education: *“Without an integrated understanding of life, our individual and collective problems will only deepen and extend. The purpose of education is not to produce mere scholars, technicians and job hunters, but integrated men and women who are free of fear; for only between such human beings can there be enduring peace.”* J.Krishnamurti As the world struggles with increasing fears of war and violence, for this the responsibility of teacher and parents to guide students about human rights and peace .we know that it is easy to teach about war but it is challenging to teach how to create peace. Teacher can use the following methods to guide students about human rights and peace. Following are the some methods.

1. Make room for Peace -outer peace begins with inner peace. Children and adults need special places that give them a sense of privacy and peace. it could be a room or just a corner, decorated simply and lovingly, where any family members can go for quiet reflection or prayer, or to work through turbulent feelings. **2. Find peace and know the rights in natural way-** go out side and walk with children let them explore nature in their own way. Children often seek out their own secret outer spaces. Respect children’s need for the private exploration and inner reflection that nature inspires. **3. Make Time for Creative Play-** Young children need plenty of time for unstructured, creative play. make believe social play, reduce aggression and increases empathy in children. children use play to work through feeling of fear and sadness to find comfort and to explore the world and develop relationships. creat them the real situation to learn the right of individual. **4. Engage children’s hands and heart-**children need a direct experience of givin. they love to make things, small and large their own cards tree ornaments cookies for their neighbors, family, friends .They can also learn to enjoy sorting through their own thing and giving away some treasured possessions to others in need. **5. Support Peace Education at School-** Urge school to establish or strengthen peace-education and conflict-resolution programs. Contact Educators for Social Responsibility and Create a homemade bank for donations—a miniature family foundation. Family and friends can put money in the bank. Children can be introduced to tithing when they receive gifts, earnings, or allowance. Choose a charity together—one that has personal meaning for the children especially—to give to.humanity. Help children become comfortable with the people in your community who need help—the elderly, the disabled, and the poor Starting in middle school, students benefit enormously from working in hospitals there are so many activities or methods we can use in teaching for awareness about the human rights and education.

CONCLUSION : Children love to hear aloud the inspiring words of Gandhi, Martin Luther King, Jr., and other champions of peace, justice, and nonviolence. Teach children the Golden Rule, common to most religions and philosophies. “Do unto others as you would have them do unto you” is the basis of social respect and cooperation. Students are the backbone of Nation they can make our nation strong, for that teacher should work hard to aware them about human rights and peace.

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AWARENESS OF PEACE EDUCATION AMONG PARTICIPANTS OF ORIENTATION PROGRAMME OF ASC

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Abstract

This study explores the awareness of Peace Education among Orientation Programme participants 113, OP-113 started on 26/08/2013 to 21/09/2013. The objectives of the study are to find out the awareness of Peace Education among OP-113, and to prepare Peace Education awareness Test based on peace education content. Survey research from Descriptive research method was used for this study. To analyze the data statistical technique percentage and graphs was used. The obtained results the OP-113 participants are not aware about Peace Education.

Key Words: Peace Education, Awareness, Orientation Programme.

Introduction: “There is no way to peace. Peace is the way.” This is the perception of peace by Mahatma Gandhi represents a pragmatic understanding of peace. Peace starts Research were violence ends and cooperation begins Peace is a state of harmony characterized by lack of violent conflict commonly understood as the absence of hostility. Evidently education is the base for the all-round development of man. It is the means of development of his personality moreover it is the process that helps make one’s life purposeful. All that may be required for the purpose are also in Research rent in this process. Similarly peace, despite a state free from disputes, conflict and war is also an active and dynamic state in which there is a call to go forward. Peace is pathway to progress without fear and confusion; therefore one can say that education and peace are linked to one another. They supplement each other as both contribute to development and welfare of each and every human being.

Peace education programme centered on raising awareness of human rights typically focuses at the use of policies that humanity ought to adopt in order to move closer to a peaceful global community. Researcher felt that peace education programme centered on conflict resolution typically focuses on social behavioral symptoms of conflict, training individual to resolve interpersonal disputes through techniques of negotiation and meditation .Learning to manage anger “fight fear” and improve communication through skills such as listening turn taking identifying needs and separating facts from emotions constitute the main element of these programme. Peace education programme centered on democracy, human rights and conflict resolution training.

Peace education may be defined as the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviors to live in harmony with oneself, with others, and with the natural environment.

COMPONENTS OF PEACE EDUCATION: DISCOVERY LEARNING: The Partnership began in 1997 as a corporate initiative of Discovery Communications, in line with its mission to help people explore their world and satisfy their curiosity. The Partnership extends these opportunities to people living in underserved areas who would otherwise have little access to educational resources.

Discovery Channel Global Education Partnership applies a unique and sustainable approach for bringing information to underserved communities: through Learning Centers. Learning Centers are locally-managed, television-based media hubs, located primarily in existing schools and equipped to meet the area's educational needs. Over a three-year period, the Partnership works closely with a community to develop a Center and ensure its on-going impact and success.

ENVIRONMENTAL EDUCATION : Peace education can be defined as: education that actualizes children's potentialities in helping them learn how to make peace with themselves and with others, to live in harmony and unity with self, humankind and with nature. This definition rests on the following principles: 1. The cardinal prerequisite for world peace is the unity of humankind. 2. World order can be founded only on the consciousness of the oneness of humankind. The oneness of humankind has at least three major aspects: [first] All human beings belong to the same species and all humans are related, at least as close as 50th cousins, [second] A common spiritual capacity, [third] A common home—planet earth." Since Hudson was writing with children aged three or four to around twelve in minds, we can simply add that peace education applies as well to adolescents and adults.

DEVELOPMENT OF EDUCATION: Development education (DE) and peace education are educational approaches whose aims, content and strategies are defined according to peace and development agendas, and in which a number of different actors from civil society, international organizations and the current international context take part. It is important to keep in mind the enormous transformations that have occurred within the international system and to identify the principle problems acting as obstacles to the attainment of peace and development. It is also necessary to define the role of education in this context (its limitations and potential) along with its role vis-à-vis other actors at local, national and international levels.

INTERNATIONAL EDUCATION: The United Nations (UN) is an international organization whose stated aims are to facilitate cooperation in international law, international security, economic development, social progress, human rights, and achieving world peace. The UN was founded in 1945 after World War II to replace the League of Nations, to stop wars between countries, and to provide a platform for dialogue.

CONFLICT RESOLUTION TRAINING: Peace education programs centered on conflict resolution typically focus on the social-behavioral symptoms of conflict, training individuals to resolve inter-personal disputes through techniques of negotiation and (peer) mediation. Learning to manage anger, "fight fair" and improve communication through skills such as listening, turn-taking, identifying needs, and separating facts from emotions, constitute the main elements of these

programs. Participants are also encouraged to take responsibility for their actions and to brainstorm together on compromises of beliefs, attitudes, and behaviors...from negative to positive attitudes toward conflict as a basis for preventing violence”. “Conflict is very natural and normal, but you can’t go through your entire life beating everybody up—you have to learn different ways to resolve conflict”

HUMAN RIGHTS: Peace education programs centered on raising awareness of human rights typically focus at the level of policies that humanity ought to adopt in order to move closer to a peaceful global community. The aim is to engender a commitment among participants to a vision of structural peace in which all individual members of the human race can exercise their personal freedoms and be legally protected from violence, oppression and indignity Approaches of this type familiarize participants with the international covenants and declarations of the United Nations system; train students to recognize violations of the Universal Declaration of Human Rights; and promote tolerance, solidarity, autonomy and self-affirmation at the individual and collective levels. Human rights education “faces continual elaboration, a significant theory-practice gap and frequent challenge as to its validity” To prevent these outcomes, many such programs are now being combined with aspects of conflict resolution and democracy education schools of thought, along with training in non-violent action.

NEED OF THE RESEARCH: When the Researcher himself as lecturer at B. Ed College researcher later realized that the curriculum structure within the formal school programme, focusing on the first eight years of schooling, is designed to respond to the psychological and ethical development of the child. It is activity-centered and participatory, based on games and activities and the resulting discussions. Peace Education should be allocated one lesson per class per week. The need for peace education is by the fact that humanity faces challenge of unprecedented proportions, the continued development of weapons of mass destruction, conflicts between the states and ethnic groups, the spread of racism, community violence, the wide gap between the rich and poor throughout the globalised economy, massive violation of human rights and the degradation of the environment. In order to be equipped to tackle these complex and interwoven problems, the coming generation needs a radically different education in method and approach. The students need the skills to create and maintain peace. The methodology of Peace education therefore encourages (I) Critical thinking and (ii) Preparing students to act on their convictions. Hence there is no magic wand approach to peace education. It will evolve and grow only through practice. If we want to develop the peace education among student then we have concentrate on educational development and new trends in education

So the Researcher wants to know scientific outcomes about effectiveness of peace education. It promotes skills that build positive and constructive behaviors for peace and conflict prevention and minimization.

IMPORTANCE OF THE REASERCH: In general classroom students come from different economical, social, Intellectual background. Peace education brings about feelings of equality, justice, brotherhood among each other which is in the hands of student's.

FOR STUDENTS: 1. It will create interest learning something new. 2. The students will get variety of experiences. 3. Learn skills to understand importance of unity. 4. Peace education increase learner's experience being a citizen of such a developed country.

FOR TEACHER: 1. To impart proper information regarding Peace education. 2. Use different techniques and activities to make realize importance of peace.

FOR THE SOCIETY: To lead peaceful harmonious and growth full Development of society. Peace education intervention will teach skills and values associated with peace education. It allows the learners to practice skills and helps them discover that benefits for them so that they psychologically "own" the skills and behaviors.

THE STATEMENT OF THE PROBLEM: Awareness of Peace Education among OP-113 Participants of ASC Shimla

OPERATIONAL DEFINITION

Peace education programme: A programme based on peace education is prepared with help of different aspects which can enable student teacher to think constructively about issues both physical and social that need solutions and develop constructive attitude of living in community.

OBJECTIVES OF THE RESEARCH: 1. To prepare questionnaire based on peace education.
2. To find out the peace education awareness of OP-113 participants

ASSUMPTION: 1. Students can learn techniques of negotiation and meditation.
2. Students can develop unity promoting attitude. 3. Students can learn principles of governing appropriate human

SCOPE: Scope of present research is related to ASC, HPU Shimla.

LIMITATIONS AND DELIMITATIONS

LIMITATIONS: While implementing Program researcher cannot control on the attitude, interest as well as atmosphere of surroundings.

Delimitations: i) The research is delimited to ASC, HPU Shimla. ii) The research is delimited to OP-113 participants. iii) The research is delimited to 26/09/2013 to 21/09/2013. iv) The research is delimited to Peace Education

Research Methodology: Descriptive Method: The problem under study necessitated the collection of data from a population. Therefore the population was large. In order to conduct the study on a large sample within a limited time, the researcher selected the "Survey Method" as method of research.

Research Method of Present Study: As the present study lies under the descriptive studies hence for the present research study survey method was adopted. **Research Tools:** To find out the awareness of Peace Education researcher has prepared questionnaire or Peace Education Awareness Test. Hence for the present research study Peace Education Awareness Test was used.

Statistical Techniques: for the present research study percentage was used to analyze the data obtained from Peace Education Awareness Test

Analysis and Interpretation of Data

Q. 1. Discovery Learning, International Education, Conflicts Resolution, Development of Education, Environment Education, and Human Rights are the components of-----

Table: 1

Sr. No.	Response of the Participants	Responses	Percentage
A	Human Rights	04	13.79
B	Right to education	06	20.69
C	Right to information	05	17.24
D	Peace Education	14	48.27
	Total	29	100

Observations: Table: 1 shows the responses of the respondents participated in OP-113, According to 48.27% of the respondent Discovery Learning, International Education, Conflicts Resolution, Development of Education, Environment Education, and Human Rights are the components of Peace Education. **Interpretation:** From above observations it relay that, fifty percent of the respondent aware about the components of the Peace Education.

Q. 2. Peace Education is the process of acquiring.

Table: 2

Sr. No.	Response of the Participants	Responses	Percentage
A	Morals, and attitude	08	27.58
B	Values, and Knowledge	10	34.48
C	Attitude, and skills	08	27.59
D	None of these	03	10.34
	Total	29	100

Observations: Table: 2 shows the responses of the respondents participated in OP-113, According to 34.48% of the respondent Peace Education is the process of acquiring values and knowledge.

Interpretation: From above observations it relay that, less than fifty percent of the respondent aware about the Peace Education process of acquiring the values and knowledge.

Q. 3. Peace Education is the process of developing.....

Table: 3

Sr. No.	Response of the Participants	Responses	Percentage
A	Morals, and Values	07	24.14
B	Aptitude, skills and Knowledge	08	27.58
C	Attitude, skills, and behavior	10	34.48
D	None of these	04	13.79
	Total	29	100

Observations: Table: 3 shows the responses of the respondents participated in OP-113, According to 34.48% of the respondent Peace Education is the process of developing attitude, skills and behavior.

Interpretation: From above observations it relay that, less than fifty percent of the respondent are aware about the Peace Education is the process of developing attitude, skills and behavior.

Q. 4. 'World Peace Day' is observed on every year of.....

Table: 4

Sr. No.	Response of the Participants	Responses	Percentage
A	26 th Sept	10	34.48
B	21 st Sept	14	48.27
C	02 nd Oct	05	17.24
D	31 st Oct	00	00.00
Total		29	100

Observations: Table: 4 shows the responses of the respondents participated in OP-113, According to 48.27% of the respondent 'World Peace Day' is observed on every year on 21st Sept.

Interpretation: From above observations it relay that, fifty percent of the respondent ware aware about the 'World Peace Day' which is observed on every year of 21st Sept.

Q. 5. The First 'World Peace Day' was celebrated in Year.

Table: 5

Sr. No.	Response of the Participants	Responses	Percentage
A	1984	05	17.24
B	1982	10	34.48
C	1986	05	17.24
D	1989	09	31.03
Total		29	100

Observation: Table: 5 shows the responses of the respondents participated in OP-113, According to 34.48 % of the respondent the First 'World Peace Day' was celebrated in Year 1982.

Interpretation: From above observations it relay that, less than fifty percent of the respondents were aware about the First 'World Peace Day' was celebrated in Year 1982.

Q. 6. 'World Peace Day' is an Ideal of....

Table: 6

Sr. No.	Response of the Participants	Responses	Percentage
A	Freedom, Peace and Happiness	15	51.72
B	Freedom, rights and happiness	05	17.24
C	Freedom, Equity, Non-violence	05	17.24
D	Freedom, Equity, Sovereignty	04	13.79
Total		29	100

Observations: Table: 6 shows the responses of the respondents participated in OP-113, According to 51.72% of the respondent 'World Peace Day' is an Ideal of Freedom, Peace and Happiness

Interpretation: From above observations it relay that, more than fifty percent of the respondents were aware about the 'World Peace Day' is an Ideal of Freedom, Peace and Happiness.

Q.7. the word Absence of violence refers to.....

Table: 7

Sr. No.	Response of the Participants	Responses	Percentage
A	Environment	05	17.24
B	Human Right	08	27.58
C	Peace	10	34.48
D	Right to Information	06	20.69
Total		29	100

Observations: Table: 7 shows the responses of the respondents participated in OP-113, According to 34.48 % of the respondent the word Absence of violence refers to Peace. **Interpretation:** From above observations it relay that, less than fifty percent of the respondents were aware about the word Absence of violence which refers to peace.

Q.8. the word Absence of war refers to....

Table: 8

Sr. No.	Response of the Participants	Responses	Percentage
A	Environment	09	31.03
B	Human Right	09	31.03
C	Peace	11	37.94
D	Right to Education	00	00.00
	Total	29	100

Observations: Table: 8 shows the responses of the respondents participated in OP-113, According to 34.48 % of the respondent the word Absence of war refers to Peace. **Interpretation:** From above observations it relay that, less than fifty percent of the respondents were aware about the word Absence of war which refers to peace.

Findings: After analysing the data following results are obtained.

1. The OP-113 participants are not aware about Peace Education.

Recommendations

1. Research should be prepared to create the awareness of Peace Education
2. Curriculum/schedule should be designed to create the awareness of Peace Education among the Orientation Programme and Refresher Course
3. Research study can be conducted to create PE awareness from primary level to University level.

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DEVELOPMENT OF VALUES THROUGH EDUCATION: THE PRESENT SCENARIO

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Introduction: Several great educational philosophers like Socrates, Plato, Rabindranath Tagore, Gandhi, Adi Shankaracharya and many more have supported the development of values as a major responsibility of education. They have not only considered it as the main aim of education but have considered it extremely important for attaining salvation. Hence efforts have been made to inculcate values through formal education. Efforts at various levels have shown that it is only at the primary level of formal education that values as a subject have been included and as a child goes on to higher level values disappear from the syllabus. Many philosophers in this regard have raised their concern as they believe that a person needs lots of guidance in this regard during adolescence and also while entering youth. So now it is time to have a new approach to value development.

Efforts are needed at every level, through every subject to inculcate various essential values in a person.

Review of Literature: Various researchers have found new ways of learning values through different subjects and activities like: Amy Prevedel in an article titled Values and Beliefs: The World View Behind Curriculum, published in Volume 6, Issue C September 2003. This article is designed to provide adult basic education (ABE) practitioners with an introduction to three approaches to curriculum development, as a starting point for greater awareness about curriculum choices. The first approach, "traditional," is borrowed from the K-12 school setting. The second, "learner-driven," incorporates theories specific to adult literacy education as well as recent research about teaching and learning. The third approach, "critical," sees education as a distinctly political act, and curriculum development as functioning in personally or politically empowering ways. These three approaches to curriculum development emphasize different beliefs about education, but in practice the lines between them are blurring more and more. None of them represents a fixed ideology or body of thought. Each function more as an organizing tool. Some of the research and theory used to explain one approach may appear in more than one category depending on the purposes and contexts in which they are being used. In the same way, teachers and tutors may find that, in the classroom, they draw from all three approaches when they create curriculum. The important point is that teachers be conscious of why they are choosing to use each approach. 2. Anders Breidlid; in an article titled Ideology, cultural values and education : the case of Curriculum 2005 : research paper published in Journal Title: Perspectives in Education : vol21, issue 2. 2003. The article focuses in particular on two sets of areas in Curriculum 2005 in South Africa: 1) the relationship between modern and traditional values and how this relationship is being negotiated in the curriculum, and 2) the curriculum's slogans of equity and equality in education and their connection to the South African socio-economic reality. What are the messages emanating from Curriculum 2005? What kind of vision does the curriculum

seek to convey? And what kind of coherence is there between such a vision and the government's political manoeuvring in the bigger socio-economic picture? The article argues that traditional, African values do not figure prominently in the curriculum and that there is hardly any discussion, in either the policy documents of C2005 or in the educational debate in the wake of the new curriculum, of any potential tensions between traditional and modern values. It is more or less taken for granted that the curriculum is to be based on Western, modern values.
The article also discusses the consequences of this modernist curriculum approach in relation to Bourdieu's habitus theory and concludes by pointing out the dilemmas of a school situation where the majority of South African children are taught in an environment which is culturally and linguistically unfamiliar to them.

3 Kaymakcan and Hasan Meydan conducted a study on Values in the Curricula of Religious Education and Social Studies in Primary Schools in the Context of Local-Universal Dilemma .

This study aims to identify the approach of teaching curricula of primary courses of religious education and social studies values and to determine the weight of values found in these programs with regard to various aspects such as being open to novelty-conservatism, individualism-being social, nationalism-universalism, self-expansion-self transcendentalism. To do this, the general approach of these curricula to values has been identified based on the relevant literature and programs, values categories have been established based on Schwartz's values theory and the programs have been scanned with categorical contents analysis technique. The reason why Schwartz's values theory was taken as the basis of category formation is that this theory offers many resources to analyze the relationships between local and global values that are known to have taken place in recent years in our education. As a result, both of the curricula were found to indicate a tendency from local values towards universal values with the changes made in recent years, and social studies were found to be ahead of religious education in terms of reflecting these tendencies in the content of the program.

4. Ross Notman, Darrell Latham, Helen Angus, Patrice Connor, Kelly mcgregor, and Jeremy Scott conducted a study on Integrating values in the New Zealand Curriculum: Caught or taught? This study aims to explore (a) the ability of schools to integrate values into their teaching and Learning programmes, and (b) the effect of approaches taken to implement values throughout the school and found that •the most favoured strategies for teaching values included teacher role modelling, using the “teachable moment” and explicit teaching of values. •the most preferred strategies for assessment of values were student self-assessment and teacher observation of values evident in student behaviours. •teachers indentified a need to establish common understandings of values with students, and a common language to interpret such understandings. •the personal values or beliefs that teachers hold may affect their commitment to values implementation in their school.

Teachers valued respect, integrity and excellence as the three values of most importance to them. Interestingly, a similar pattern occurred in teachers' ranking of key values that they emphasised in their planning and teaching, and in values that they taught explicitly; that is, respect, excellence and

innovation. When the students were asked to rank their top three values of most importance to them, they identified this order as integrity, respect and equity. There was equivocal support among teachers on whether values should be taught separately or integrated into classroom learning. However, there was greater unanimity about the most preferred teaching sequence, which was to target values for explicit teaching before integrating them into the classroom environment or a particular context or whenever the “teachable moment” presented itself. The three most favored strategies for teaching values were teacher role modeling, making effective use of the “teachable moment”, and explicit teaching of a particular value through role plays and dramatic presentations.

There was also an appreciation of a common understanding of key values between student and teacher, enhanced by group discussion, repetition, story telling and positive reinforcement.

5. Rukhsana Tajin conducted a study on Integration of Values into Primary Curriculum of Social Studies and Islamic Studies in Bangladesh where she found various teaching strategies for Integration of Values into Primary Curriculum of Social Studies and Islamic Studies. Some of them are:

Brainstorming, Clarifying values, Class and Student council Meetings, Consequence, Charts, Debate, Discussion, Decision making, Moral Dilemmas, Problem-Solving, Values in Primary Curriculum of Bangladesh.

Researcher’s Analysis and Findings: Thus on the basis of various studies and the researcher’s own observation, experience and discussion with the subject experts various methods of inculcating values through curriculum are designed. Schools may wish to use them as ‘discussion starters’ for working with their communities on values education. Following is a list of values and various ways of inculcating them through curriculum:

- 1: Tolerance and understanding This includes Accepting other people’s differences and being aware of others. To develop Values practices such as valuing each and every student and responding to their individual capacities and needs can be adopted. Such curriculum programmes and activities as teaching about different cultures and histories and what can be learned from them can be implemented.
- 2: Respect Respect is Treating others with consideration and regard. Within a school this value could be reflected in such practices as promoting the use of respectful language throughout the school . Such curriculum programmes and activities as: team-based approaches to learning, problem solving and the Completion of tasks can be included, appreciating the good qualities of the student would automatically generate the feeling of respect for the one appreciated and vice-versa, example can be through different role plays.
- 3: Responsibility – personal, social, and environmental It includes being accountable for and in charge of a course of action – responsibility for one’s own actions, including the exercise of self-discipline .Within a school this value could be reflected in such practices as a positive approach to student welfare and discipline based on responsible student behaviour and logical consequences , implementing anti-bullying and other related programmes , school-community projects to involve students in the broader civic life of their community by doing community work from time to time; shouldring responsibility by forming school cabinets, further the spirit of responsibility can be

developed in the students by giving them more participation in organizing school functions, exhibitions, picnics and organize various charitable campaigns. The curriculum programmes and activities like the use of consistent, mutually supportive 'table groups' in classes across the curriculum, explicit teaching of conflict resolution and communication skills, develop team spirit by assigning important work to the entire team, using resources to create a more peaceful classroom environment, specific units on environmental issues and the broader concept of sustainability can be taught.

4: Social justice Social justice includes being committed to the protection of the common good where every person is entitled to legal, social and economic fair treatment. Within a school this value could be reflected in such practices as ensuring all students are provided with a high quality educational programme that equips them for future success. The programmes and activities as: case study analysis, discussion and debate on current issue of national importance, seek to give opinion about various legal cases pending; etc., early intervention to support students who are lagging behind, Discovering Democratic attitude on social justice issues.

5: Excellence It involves Seeking to accomplish expertise and perfection. Within a school this value could be reflected in such practices as having clear performance standards within each learning area and associated assessment techniques, providing regular constructive feedback to students on their performance and advice on how to improve. The curriculum programmes and activities can include challenging programmes for all the students, extension programmes for students who are achieving above expectations in particular learning areas.

6: Care Care means Caring for self and caring for others. For developing this value practices such as several care programmes like each student is connected to weaker students and take their responsibility, special purpose programmes to meet particular student needs (eg for students with disabilities) etc. Curriculum programmes and activities such as mindmatters units which promote student empathy and concern, service programmes which connect students to disadvantaged members of the community can be included.

7: Inclusion and trust Being included and including others, listening to one another's thoughts and feelings actively and developing mutual confidence. Within a school this value could be reflected in such practices as: whole school activities that involve most, if not all students in collective work (eg a school performance for the community), establishing discussions to elicit the views of parents, teachers and Students on important issues and concerns.

The curriculum programmes and activities can involve group work to encourage cooperation, mutual reliance and trust, involving parents in classroom-based learning activities (eg reading with young students), various sports activities and games can develop team spirit and trust. Further

8: Honesty: It means being truthful and ensuring consistency between words and deeds.

For developing honesty Certain activities as: story telling, screening biopics of exemplary personalities, making them practice various situational questions, open panel discussions, dialogues can be adopted.

9: Freedom Enjoying all the rights and privileges of citizenship ensuring a balance between rights and responsibilities Is taken as freedom in present context. To develop these values strategies like the adoption of democratic decision making processes and consulting all sections of the

school community on major issues, involving students in active citizenship, in decision-making and school management programmes within and beyond the school etc can be adopted. For promoting freedom, activities such as discussion and debate which encourages students to articulate and express their views can be organized along with arranging rallies, exhibitions, plays, stage show and fairs. It can also be done by discovering aspects and issues of democracy and human rights. 10: Being ethical Acting in accordance with generally agreed standards for right conduct or practice is being ethical. In a school this value could be reflected in such practices as consistent application of agreed whole-school approaches to student welfare and discipline, open and transparent decision making processes in the school. For this programmes and activities such as development of agreed sets of class rules to which all are expected to conform can be done, discussion and debate about important moral issues and dilemmas can be conducted.

Teaching strategies: The values educator will constantly find himself in a moderating position as students debate various issues. A skilled teacher will use a combination of techniques as the situation requires. Here is a list of some techniques that are frequently applied:

1. Building the relevant context information – What are the experiences that surround a person that influence how it is viewed?
2. Top-of-the mind associations – What is the first thing that comes to mind when I say “kindness”?
3. Constructing images – Who are the people who buy cocaine? What do they look like? What are their lives about? Where are you when you buy cocaine? Describe the place. What do you see? What do you feel? What do you do?
4. Querying the meaning of the obvious – What does “soft” mean to you? What does the phrase “It is home-made” mean to you?
5. Establishing conceptual maps of a product category – How would you group these different forms of pollution? How do they go together for you? How are groups similar or dissimilar? How are groups similar or dissimilar? What would you call these groups?
6. Metaphors - If these different products were a family, who would the different members be and how do they relate to each other? If this action was a movie would you view it with your family?
7. Image matching – Here are pictures of ten different situations/people/actions. Which go with this man and which do not?
8. “Man from the moon” routine – I’m from the moon; I have never heard of cigarettes. Describe it to me. Why would I want to try one?
9. Conditions that give permission and create barriers – Tell me about two or three situations in which you would decide to see this show and two to three situations in which you would decide to buy something else.
10. Chain of questions – Why do you buy “X”? Why is that important? Why does that make a difference to you? Would it ever not be important? Etc.
11. Laddering (chains of association) – What do you think when you think of Brian Lara? And when you think of cricket what comes to mind? Etc.
12. Pointing out contradictions – “Wait a minute, you just told me you would like to be healthy and now you are telling me you would try to lose weight even if it affects your health negatively – how do you explain that?”
13. Sentence completions and extensions – The ideal outcome has these qualities. It makes me feel
14. Role playing - Okay, now you are the parent, or the Mayor of this city. What would you have done? Or, I am the Principal, talk to me. Tell

me what you want. 15. Best- of- all- possible- world- scenarios - Forget about the reality for moment. If you could design your own school that has everything that you ever wanted and more, what would it be like? Use your imagination. There are no limits. Don't worry about whether it is possible or not.

16. Script - writing - If you were to tell a story or write a poem or movie about this company or city (or whatever), what would it be about? Who are the heroines and heroes? Does the movie have a message? Would you go and see it? Who would? According to a report there can be many simple instructional activities which can help in developing values like: Review ,Maps, Advertisement, Allegories, Mobiles/models, Art gallery Video production ,Attitude scales, Model construction, Book cover, Mural , Brainstorming , Museum visit, Bulletin board, Newscast, Buzz groups , Newspaper story, Observation Cartoons , One-act play, Case study, Oral report, Chart making , Parliament type debates Checklist Pamphlet Clothes designing Council meeting, Panel discussion, Collage, Computer games, Photo, essay, Computer reviews Picture dictionary, Construction Picture with note Play/skit, Creative writing Poem, diagram, Poster Crossword Puzzles Puppet show Debate Questionnaires Demonstration of a technique Rating scales Diagrams/Drawings Recordings (audiotape) Discussions Role playing, Samples, Editorial/essay Exhibits, Science fiction story, Experiment Score cards, Fact file ,Scrapbook, Fairy tale ,Simulation ,experiences, Field trips, Slides, Films, Songs, Stencil, Flip book, Stitchery, Game board, Storytelling, Geometric shapes, Survey Glossary/vocabulary ,Television game show Greeting card, Guest speaker, Transcriptions, Illustrated, story Translations Interrupted video, Transparency, Interview, Treasure Hunts, Jigsaw puzzle T-shirt design, Journal/diary Worksheet, Laboratory experiences ,Written reports, Letter writing .etc.

Conclusion: By implementing the above mentioned practices and strategies, a teacher should be able to: 1. Understand the factors and contexts which are influencing the behaviour, choices, lifestyles, health and welfare of student and their families; 2. Utilize this information to develop learning experiences that go beyond the mere acquisition of knowledge to equip students with the skills to examine critically the choices they make; 3. Help students to develop and practice specific skills that support positive values; 4. Show knowledge of strategies which provide students with opportunities to engage in participatory, experiential and action oriented learning experiences; 4. Apply principles that develop bonds and linkages between school, home and the community as a means of effective social control; 5. Implement appropriate evaluation strategies, and with others, as necessary, to monitor progress made by students towards acquiring positive values; 6. 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

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http://www.academia.edu/2313601/Values_in_the_Curricula_of_Religious_Education_and_Social_Studies_in_Primary_Schools_in_the_Context_of_Local-Universal_Dilemma

RIGHT TO EDUCATION ACT AWARENESS OF TEACHERS: AN INVESTIGATION**Dr. Shabana Ashraf**, AssTT. Prof. MANUU, Hyderabad (Telengana)-32, Posted at CTE- Bhopal.**Mr. Muyeen Maqbool Mir**, Research Scholar, Barkatullah University, Bhopal.***Abstract***

The Right of Children to Free and Compulsory Education Act or Right to Education Act (RTE) is an Indian legislation enacted by the parliament of India on 4 August 2009, which describes the importance of free and compulsory education for children between age group of 6-14 years in India under Article 21a of the Indian constitution. This research was conducted to investigate the awareness of RTE-Act among elementary teachers. 200 elementary school teachers were the sample of study selected through stratified random sampling method from the schools of Bhopal district of Madhya Pradesh State. For collecting data, self prepared tool based on four dimensions, was used by researchers, and analysis of data done by percentage and t test. Finding of the study revealed that there was moderate level of RTE-Act awareness among government and private elementary teachers. Gender of elementary teachers does influence the RTE-Act awareness. The results of this research inferred that elementary teachers those teaches in schools of urban locality in Bhopal district of Madhya Pradesh state have better RTE-Act awareness than their counterparts' teachers of schools of rural areas.

Keywords: RTE- Right to Education.

Introduction: Food, shelter and cloth are the basic need of human beings similarly education is also a basic need, it provide wings for the development of child, therefore education is recognized as a fundamental right that enables people to develop their abilities, skills and to secure the other rights. In this regard Right to Education Act-2009 is an important stepping stone to assimilate all children. The RTE-Act means the right of children to free and compulsory Education for the age of six to fourteen years of child irrespective of their caste, breed, religion, gender and any other type of discrimination. In India RTE Act enacted on 4 August 2009, under the Article 21 A of the Indian constitution whereas it came into effect on 1 April 2010. This day is the historic day of education in India. No doubt it will play a major role in improving the social and economic status of the people of India.

Main Features of RTE Act: Make elementary education compulsory and free for all children of the age of six to fourteen years irrespective of any discrimination.

- Compulsory Education means obligation of the appropriate government to provide free elementary education and ensure compulsory admission, attendance and completion of elementary education to every child in the six to fourteen age group.
- 'Free' means that no child shall be liable to pay any kind of fee or charges or expenses which may prevent him or her from pursuing and completing elementary education.
- It makes provisions for a non-admitted child to be admitted to an age appropriate class.

- It specifies the duties and responsibilities of appropriate Governments, local authority and parents in providing free and compulsory education, and sharing of financial and other responsibilities between the Central and State Governments.
- It lays down the norms and standards related to Pupil Teacher Ratios (PTRs), and infrastructure of school.
- It provides norms and standards about qualification and working scenario of teachers of all schools.
- It prohibits (a) physical punishment and mental harassment; (b) screening procedures for admission of children; (c) capitation fee; (d) private tuition by teachers and (e) running of schools without recognition,
- It focuses the curriculum construction with the values enshrined in the Constitution, and which would ensure the all-round development of the child.
- It focuses the stress free environment in school for children.

Teacher act as a social engineer or we can say that if the destiny of any nation is shaped into the classroom, then teacher is the moulder who give shape to the child according to the objectives of education. To deliberate such type of important responsibilities, teacher should be aware of various policies and Acts. If teachers are unaware about the RTE-Act and its provisions, then it can't be implement successfully. Basically this Act is focus for elementary education, so it is very essential for elementary teachers to know the RTE-Act and its various provisions. Awareness of RTE-Act is an important indicator that how one can expect teachers to behave in future situations. So it is very significant and crucial to evaluate the awareness of elementary teachers towards Right to Education Act- 2009.

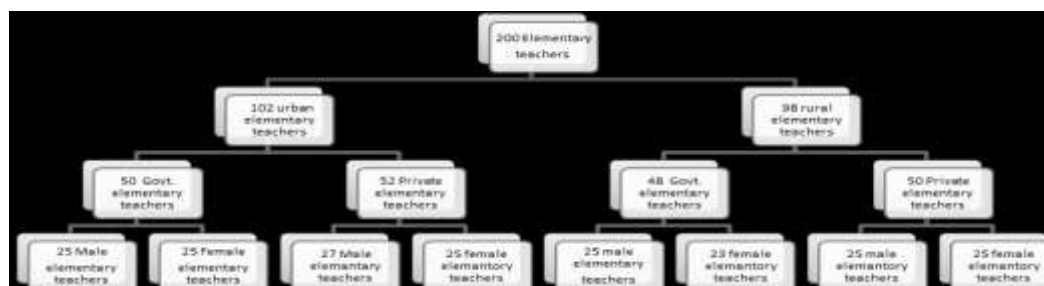
Objectives of the Study:

1. To study the awareness level of RTE-Act of elementary teachers.
2. To study the influence of gender on awareness level of RTE-Act of elementary teachers.
3. To study the influence of locality of school on awareness level of RTE-Act of elementary teachers.
4. To study the influence of type of school on awareness level of RTE-Act of elementary teachers.

Hypothesis of the Study:

1. There will be moderate awareness level of RTE-Act of elementary teachers.
2. There is no significant influence of gender on awareness level of RTE-Act of elementary teachers.
3. There is no significant influence of locality of school on awareness level of RTE-Act of elementary teachers.
4. There is no significant influence of type of school on awareness level of RTE-Act of elementary teachers.

Methodology: The survey type descriptive method for the present study was used by the researchers. 200 elementary school teachers were the sample of study and they selected through stratified random sampling method from the schools of Bhopal district of Madhya Pradesh State. The following flow chart showing the stratified sample selected for the study.



Tool Used: For the purpose of measuring Awareness level of RTE-Act of elementary teachers, Researchers prepared self prepared tool, i.e. Right to Education Act Awareness Scale (RTEAS). This scale was prepared on the basis of four components i.e. Accessibility, Availability, Acceptability and Adaptability. This tool was standardized by doing item analysis and also calculating validity and reliability. In this Scale each component comprises of ten positive items, in this way this tool contains 40 items, having two alternatives, out of that one is right.

Statistical Techniques: After collecting data, t test and percentage analysis were employed for drawing conclusions.

Results: To test the hypothesis researchers, analyzed the data and results are presented as follows:

For Hypothesis No. 1.

Table No. 1 Showing Awareness level of RTE-Act among Elementary teachers

S.No	Categories	Range	Elementary teachers	%
1.	High	30-40	28	14
2.	Moderate	13-29	139	69.5
3.	Low	00-12	33	16.5
Total			200	100

From the table no.1, it is inferred that 14% of elementary teachers have high awareness level of RTE-Act whereas 69.5 % elementary teachers have moderate awareness level of RTE- Act. 16.5 % elementary teachers were showing low level of RTE-Act Awareness.

It indicates that in the sample of study most of the elementary teachers having moderate level of RTE Act-2009 awareness but still result shows that 16.5 % of elementary teachers score low level of RTE Act awareness. It reveals that there is serious need to increase the level of awareness of RTE Act-2009 among elementary teachers for the proper implementation of this Act in all over country.

Table No. 2 Showing Significance of 't' between male & female elementary teachers in respect of Awareness of RTE-Act.

Category	Mean	SD	N	Df	't'
Male Elementary teachers	27.12	4.9	102	198	6.78
Female Elementary teachers	22.30	5.1	98		

The value of 't' 6.78 is found to be significant hence the second hypothesis is rejected. Thus, it is concluded that there is significant difference between male and female elementary teachers in respect of RTE-Act Awareness. This indicates that there is difference in their RTE-Act Awareness. By observing mean of RTE-Act Awareness, scores of male (27.12) and female (22.30), it is seen that male elementary teachers score more than female elementary teachers, so the difference is significant so it can be inferred that male and female elementary teachers of schools are different in Awareness level of RTE-Act-2009. This finding is also corroborated with finding of Ashraf.S (2014), that male elementary teachers possess high level of Awareness of RTE-Act than their counterparts, but Kamath,A & M.Shivaswamy (2011) found that there was no significant difference between male and female elementary teachers in their awareness about RTE Act.

Table No. 3 Showing Significance of 't' between urban & rural elementary teachers in respect of Awareness of RTE-Act.

Category	Mean	SD	N	Df	't'
Urban Elementary teachers	29.17	5.2	102	198	7.00
Rural Elementary teachers	24.20	4.9	98		

The value of 't' is found to be significant at 0.01 and 0.05 level of significance, hence the hypothesis third is also rejected. Thus, it is concluded that there is significant difference between urban and rural elementary teachers in respect of RTE-Act Awareness. This indicates that there is difference in their RTE-Act Awareness. Locality of School is considered to have influence on RTE-Act Awareness. By observing mean of RTE-Act Awareness scores of urban (29.17) and rural (24.20), it is seen that urban elementary teachers score more than rural elementary teachers, so the difference is significant so it can be inferred that urban and rural elementary teachers of schools are different in Awareness level of RTE-Act-2009. This finding is similar to the finding of Ashraf. S (2014), that urban elementary teachers possess high level of Awareness of RTE-Act than their rural counterparts, but Kamath,A& M.Shivaswamy(2011) found that there was no significant difference between urban and rural elementary teachers.

Table No. 4 Showing Significance of 't' between Government. & Private elementary teachers in respect of Awareness of RTE-Act.

Category	Mean	SD	N	Df	't'
Govt. Elementary teachers	23.1	4.2	98	198	6.86
Private Elementary teachers	28.52	6.7	102		

The value of 't' is found to be significant hence the hypothesis fourth is also rejected. Thus, it is concluded that there is significant difference between Government and Private elementary teachers in respect of RTE-Act Awareness. This indicates that there is difference in their RTE-Act Awareness. Type of School is considered to have influence on RTE-Act Awareness. By observing mean from the

above table no.4 , the RTE-Act Awareness scores of Private (28.52) and Government (23.1), it is seen that government elementary teachers score less than private elementary teachers, so the difference is significant so it can be inferred that government and private elementary teachers of schools are different in Awareness level of RTE-Act . Ashraf.S (2014), found that private elementary teachers possess high level of Awareness of RTE-Act than their government counterparts, but Kamath,A& M.Shivaswamy (2011) found that government elementary teachers possess more score than private elementary teachers in respect of RTE-Act Awareness.

Findings: 1. There is moderate awareness level of RTE-Act among elementary teachers. 2. There is significant influence of gender on awareness level of RTE-Act of elementary teachers. 3. There is significant influence of locality of school on awareness level of RTE-Act of elementary teachers.

There is significant influence of type of school on awareness level of RTE-Act of elementary teachers.

Educational Implication: Results of the present study have shown that the awareness levels of Right to Education are not fulfilled yet. Therefore it may be suggested that there is serious need to increase the awareness level of RTE Act 2009 among the elementary teachers of rural locality and government sectors through awareness programmes like Expert Lectures, Seminars, Training Programmes and Workshops. 1. There is a need to create partnerships among government schools and private schools, voluntary agencies and other stakeholders. Combined efforts are required at all levels since isolated efforts do not bring the desired results. 2. The RTE act cannot be properly implemented without the awareness of elementary teachers. Orientation programmes for elementary teachers should be arranged at different levels. If elementary teachers are aware of RTE Act, they would help the children to avail the services and opportunities provided under RTE act. 3. Authorities of School and educational institutions should organize various orientation programmes, workshops and seminars for giving knowledge of provisions and features of RTE act to teachers and parents. Along with acquiring the knowledge about RTE Act 2009 , the teachers and parents may be made able to fulfill the objectives of RTE Act-2009. 4. The consistent monitoring for proper implementation of RTE Act is very necessary at all level of educational system. 5. The RTE Act awareness programs should be arranged in rural locality by the government officers and local authorities. They should take initiatives for the awareness programs.

The success of the RTE Act depends on the awareness level of elementary teachers and parents because they act as a bridging agent between school and child.

Most of the researches suggested that the awareness level of various features of RTE Act among teachers, parents are found very low, they don't know the 25% reservation provision, free of cost education and so on.

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PROMOTING HUMAN RIGHTS: ROLE OF LIFE SKILLS EDUCATION

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Abstract

Human Rights is defined as the rights inherent to all human beings, irrespective of one's nationality, place of residence, sex, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. Unfortunately the human rights are violated in all spheres of life. Human rights violation is common in rural and urban areas and also among educated and illiterate people. We know that education is a panacea for all social evils. In this context, the role of Life skills education is crucial. Life skills education helps individual to enhance the life skills among them and enables individual to understand one's strength and weakness and builds up their social skills, moral competence and mutual respect. Life skills help people to make informed decision, solve problems, think critically, creatively, communicate effectively, build healthy relationship, empathize with others and cope with and manage their lives in a healthy and productive manner. It can expedite promotion of personal development, the prevention of health and social problems and protection of human rights. When pupils are empowered with life skills they thrive in unimaginable ways, becoming resourceful and contributing members of society. In this paper, author explores the potential of life skills education in promoting human rights.

Introduction: India is considered to be a young Nation having the precious resource of younger generation. According to the UN report, India has world's largest youth population with 356 million 10-24 year olds . China is in the second position with 269 million young people followed by Indonesia having 67 million young people. This human resource is enough to transform our nation's future in a magnificent way. At the same time it is our responsibility to give them all facilities and opportunities to grow in to a fully functioning individual. This treasure of human resource is an opportunity itself and we surely can achieve the dream of 'Developed India' in near future. For developing to a fully functioning individual they have to bestow an environment where there is freedom, equality and an assurance of their rights, especially human rights.

Human Rights: Human rights is defined as the rights inherent to all human beings, irrespective of one's nationality, place of residence, sex, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination and it is essential for the all round development of personality. Our constitution also guarantees human rights to every person through its articles. According to article 14 "The State shall not deny to any person equality before law or the equal protection of laws within the territory of India". Article 15 states that "State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them. But unfortunately there are so many impediments before them which denies the rights and prevent them to develop into fully functioning individuals . The human rights are violated in all

spheres of life. Human rights violation is common in rural and urban areas and also among educated and illiterate people.

Human rights violations- Crime against children in India: The National crime records bureau (2013) reported that the cases of crime against children are increased to 52.5% to that of the year 2012. Kidnapping & abduction (48.4%), rape (21.2%), murder (other than infanticide) (2.8%), procurement of minor girls (2.1%) were the major crimes reported under the crime against children. Uttar Pradesh reported highest percentage share of crimes against children (16.9%) followed by Madhya Pradesh (14.2%), Delhi (12%), Maharashtra (11%), Chhattisgarh (6.4%) and Rajasthan (5.0%). The rate of Kidnapping & Abduction have also showed an increase in its prevalence of 35.6% during the year as compared to previous year 2012. Among the states Uttar Pradesh has reported 9737 cases has accounted for 18.8% of the total cases at the national level. Delhi UT has reported the highest crime rate at 41.1 as compared to the national average of 8.8.

A total of 58,224 cases of crimes against children were reported in the country during 2013 as compared to 38,172 cases during 2012, showing an increase of 52.5%. The crimes which have shown a substantial increase during 2013 as compared to 2012 were kidnapping & abduction (54.2%), procurement of minor girls (51.3%), abetment to suicide (49.3%) and rape (44.7%). Uttar Pradesh accounted for 16.9% of total crimes committed against children followed by Madhya Pradesh (14.2%), Delhi (12.4%) and Maharashtra (11.0%).

The statistics about the crimes against children exposes the dark picture of human rights violations in India. To reduce the crimes against children, the first thing is to protect children from these exploitations. In order to protect from these exploitations, we have to empower our children through life skills education.

Life skills education Life skills education helps to enhance the life skills of the students through its learner centered participatory learning strategies.

Concept of Life skills: Life skills are abilities for adaptive and positive behaviour that enables individuals to deal effectively with the demands and challenges of every day life. It is a group of psychosocial competencies and interpersonal skills that help people to make informed decision, solve problems, think critically, creatively, communicate effectively, build healthy relationship, empathize with others and cope with and manage their lives in a healthy and productive manner (WHO, 1999).

Components of Life skills The components of life skills are interrelated and contribute for the functional efficacy of an individual. The core sets of life skills needed for the well being of individual are the following. 1. Self awareness 2. Empathy 3. Creative thinking skill 4. Critical thinking skill 5. Decision making skill 6. Problem solving skill 7. Communication skill 8. Interpersonal relationship skill. 9. Coping with emotions and stress

Self awareness: Self awareness is the ability for recognition of our character, strengths and weaknesses, desires and dislikes and it is a necessary pre-requisite for the effective interpersonal relationship. **Empathy:** Empathy is an ability to imagine what life is like for another person even in a

situation that we may not be familiar with. It helps us to understand and accept others and their behavior that may be very different from ourselves. It is the ability to put oneself in others position, characterized by high motivation to help others. ***Creative thinking skill:*** Creative thinking is the ability to see and make things in a new or unique manner and contributes to problem solving and decision making. It enables us to explore available alternatives and various consequences of our actions or non actions. ***Critical thinking skill:*** The ability to make objective judgments based on reasons and empirical evidences are considered as critical thinking skills. It involves analyzing information and experiences in an objective manner, producing original thoughts, thinking in a new way and openness to experience. ***Decision making skill:*** Decision making skill is the ability to make right decisions at the right time. It includes knowing pros and cons of the choices, relating current situation to past similar situation, making logical decision and choosing a line of action among alternatives. ***Problem solving skill:*** Problem solving skill is the ability to deal constructively with problems our day to day life. It involves thinking of many solutions for a problem, devising a plan in order to solve a problem, examining a related problem and adjustment to the situation. ***Communication skill:*** Communication skill is an ability to express both verbally and non-verbally in an appropriate manner. This means being able to express desires, opinions and advice in times of need. It is the competency in speaking, reading, writing and listening. ***Interpersonal skill:*** It means creating relationship between oneself and other people. It is a skill to strike adverse circumstances in a positive manner and helps us to maintain cordial relationship with friends and family members and also to end relationships constructively. ***Coping with emotions and stress:*** Coping with emotions and stress is the ability, for recognizing emotions and stress and to respond to both appropriately. It helps to recognize the source of stress in our lives, its effect and the ways of controlling it. This may involve taking action to reduce stress related situations and learning to relax.

Life skills education and Promotion of Human Rights: Life skill education is an essential tool for understanding one's strength and weakness and the individual is able to discern available opportunities and prepare to face the possible threats. Life skills enables one to explore alternatives , weigh pros and cons and make rational decision in solving each problem or issue and facilitates to establish productive interpersonal relationships with others. It builds up their social skills, moral competence and mutual respect. In addition it fosters initiative, creativity and adaptability to meet the demands and challenges of everyday life and promote the ability to maintain a state of mental wellbeing and to demonstrate this in adaptive and positive behavior while interacting with others. Life Skills education helps the individual to enhance the life skills among them and it improves their abilities to deal effectively with the demands and challenges of everyday life. When children develop life skills , they are benefitted in many ways .

Self Awareness: The self awareness skill helps the learners to know their strengths and weaknesses . It also helps them to take measures to augment their strengths and wane their weaknesses.

Empathy: Empathy skill helps the learner to a great extent to understand the difficulties and sufferings of people due to human rights violations.

Critical Thinking and Creative thinking Skill: The critical thinking and creative thinking skill enables the learners to analyze information, know the pros and cons of the problem and to evaluate the decisions taken by them. It also helps them to think *out of box* for solving their own problem and others.

Decision making skill: Children who have developed decision making skill have the ability to take right decisions at right time solve their problems effectively. They are able to think pros and cons of the choices they have made, relating current situation to past similar situation, making logical decision and choosing a line of action among alternatives.

Problem solving skill: When the problem solving skill is developed in children, it helps them to think various solutions of their own problem and devise a plan in order to solve it.

Communication Skill and Interpersonal Skill: Communication and interpersonal skills enable each student to work together for the protection of human rights. They can organize awareness programmes, debates, group discussions and street dramas conferring the message of protection of human rights.

Coping with Emotions and Stress: The coping with emotions and stress skill helps to recognize the source of stress in their lives and its effect and take actions to reduce it. This skill is very essential for all round development. In summary, Life skills play an important role in the promotion of health in its broadest sense, in terms of physical, mental and social well-being. It can expedite promotion of personal development, the prevention of health and social problems and protection of human rights and will help to develop creative and worthwhile competencies among them.

Conclusion: Human rights violations are prevalent in India and it is increasing in these days. The National Crime Records Bureau reported that there is a paramount increase in the rate of crimes against children. Human rights violation is common in all spheres of life, in rural and urban areas and also among educated and illiterate people. Life Skills education helps the children to empower themselves and it helps to protect them from all types of exploitation and human rights violations. Thus, through life skills education, we can develop an empowered younger generation and through them an empowered Nation.

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SCHOOL - AN EFFECTIVE INSTRUMENT FOR EDUCATION OF HUMAN RIGHTS AND PEACE

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Abstract

Arbindo Ghosh stresses on the theory of evolution saying what is involved can alone evolve and evolution is a continuous process. Thus humans are in the verge of evolving into super humans. But with this evolution certain humane attitudes and feelings may transform for the betterment of the society and to the contrary it may deteriorate the humaneness of human. The present scenario of the world around us focuses development and destruction hand in hand. Such a situation is crucial and can be referred to as a crisis of human values. We are encircled by various anti social, anti ethical and anti humane activities. Human rights are at stake and peace in oneself and in society or nation at large is diminishing. At this crucial juncture only education at school level can be a beacon for the survival and existence of human race. The paper focuses on the various areas where the vulnerable sect of our society i.e. children and women are exploited. It further focuses on the importance of school education at its various stages as an effective device for creating awareness of human rights and peace.

Key words- ever-changing society, vulnerable sect of society, exploitation of children and women, human rights and peace, school education.

We are living in a world of criminal society. We are surviving in the midst of the vicious circle of anti ethical, anti social and anti humane social arena. Each one of us are in the crave of finding one's existence and identity in the ever racing society. India in its transition of being developing and developed is facing immense situations which are difficult to define as ethical or non ethical. The run for progress, development, technical growth, scientific researches, and above all the strive of every Indian to excel in the global market. This race for excellence and achieving the target, fulfilling and realizing their dreams have to great degree challenged the ethics of the society and mankind at large. Among the world countries, India is placed 19 in the list of corruption. This is the outcome of loss of values, morals and ethics. The need of the hour is to establish values and awareness of human rights and peace to the students.

CONCEPT OF HUMAN RIGHTS AND PEACE: The concept of human rights and peace is not anything new. Human rights from the inception of human race have been a point of debate and discussion. Human rights are the result of humanity's increasing and persistent demand for dignity, respect, justice, protection and freedomall needed for a decent human existence

HUMAN RIGHTS ACCORDING TO INIAN CONSTITUTION

Various articles in Indian constitution describes about human rights.

Article 32 part III itself was made a fundamental right

Article 39 part IV of the Indian constitution declares-----that the citizens , men and women equally have the right to an adequate means of living, the ownership and control of material resources of the community are so distributed as best to sub serve the common good. -that the operation of the economic system, does not result in the concentration of wealth and means of production to the common detriments. -that there is equal pay for equal work for both men and women. -that the health and strength of workers men and women and the tender age of children are not abused. -that the children are given opportunities to develop in a healthy manner and in conditions of freedom and dignity. -that childhood and youth are protected against exploitation.

In spite of all these provision, it cannot be said that the objectives envisaged have been achieved, we have just crossed the initial point and the finishing point is too far from our vicinity and sight,

PRESENT REALITY

I –AREAS IN WHICH CHILDREN ARE EMPLOYED

1. Bangle factories in UP employ children of tender age on meager money. They are required to work for eight hours at night and in most deplorable conditions of temperature ie 40⁰C – 45⁰ C.
2. The firework and match factories in Sivikasi in Tamil Nadu employ children without any provision for medical aid and health.
3. The carpet making factories in Rajasthan, Mirzapur and Jammu and Kashmir employ children of tender age without any provision of their health and well being.
4. The slate industry in employ children where they suffer from serious injuries and often are the victim of tuberculosis and silicosis resulting in pre-mature deaths.
5. Cotton seed factories in A.P. girls between 7 – 14 years are toiling 14 -16 years.
6. In mining industry in Bellary district Karnataka child labourers are employed for stone cutting and in the urban and there are high employments of children in the zari and embroidery industry.

The stories go on and on....In 2000 the ILO (International Labour Organization) estimated 55 million children had been forced in labour in Asia among which are from India.

Child bonded labourers in India is mostly in the agricultural sector but in recent times they are employed in various sectors such as beedi rolling ,brick kilns , constructions , fireworks, matches factories ,leather, quarries, silk, synthetic, gems, commercial ,sexual exploitation etc. Apart from these the plight of the children employed in unorganized sector as domestic servants, hotel bearers, and canteen boys etc.

II EXPLOITATION OF WOMEN AND YOUNG GIRLS Exploitation of women had been a cause of major concern in our country from time immemorial ‘dowry death’ are still common in some parts of the country. Statistics show ‘dowry death’ is tremendously in the country .The Times of India mentioned that one woman dies every hour due to dowry related reason on an average in the country , which has seen a steady rise in such cases. In spite of all the stringent laws and campaigns against dowry, statistics on dowry related deaths in the country during past 12 years i.e. from 2003 have increased manifold. Young girls of tender age are lured into immortality and find lodgment in places

where their body and soul are exploited. The main cause is utter poverty and unemployment. Even in many case the family, the parents are forcing these tender age girls into prostitution. Infants are given on rents to the beggars. The kidnapped children are physically tortured and put into begging. There is a big mafia behind such acts . Abandonment of the early female infants is also in many parts of the country. Torture in the police investigation and detection of crimes are reported from different parts of the country. Third degree method to extract confession extends to rape of women in the custody and custodial death.

SURVEY OF INTERNATIONAL LABOUR ORGANISATIONON CHILD LABOURERS:

According to The International Labour Organization (ILO) one in every four children in India work for six to seven days in a week for a handful of money which must be handed to their parents.

Most of the child labourers who are under age of 15 work more than nine hours in a day. Most of these children are put to work field or under slave like conditions in mines, match or weaving factories. The other work merely for survival or survival of their families. They are street vendors ,trash collectors, rag pickers, house hold servants, shoe shiners, bearers ,servant s in hotels ,in platforms ,automobiles workshops etc . The ILO survey further focuses that girls work more than the boys although much of them work may be household or unpaid work. The survey again mentioned essential to maintain the economic level of the household.

HUMAN RIGHTS INEVTABLE FOR PEACE: Thje preamble to the constitution of UNESCO declares that ‘since wars begin in the minds of men. It is in the minds of men that the defence of peace must be constructed. It focuses on human right education as a means of creating peace and harmo ny in the society. Peace can be best said as absence of conflict and presence of equality and harmony in the society. Both human rights and peace contribute to the protection and promotion of well being in society. Together they function to empower the population and enable the national institutions to implement their obligations and uphold the rule of law

What Are Human Rights?

Human rights are the rights a person has simply because he or she is a human being.

Human rights are held by all persons equally, universally, and forever.

Human rights are **inalienable**: you cannot lose these rights any more than you can cease being a human being.

Human rights are **indivisible**: you cannot be denied a right because it is "less important" or "non-essential." Human rights are **interdependent**: all human rights are part of a complementary framework. For example, your ability to participate in your government is directly affected by your right to express yourself, to get an education, and even to obtain the necessities of life. Another definition for human rights is those basic standards without which people cannot live in dignity. To violate someone’s human rights is to treat that person as though she or he were not a human being. To advocate human rights is to demand that the human dignity of all people be respected. In claiming

these human rights, everyone also accepts the responsibility not to infringe on the rights of others and to support those whose rights are abused or denied.

Human Rights as Inspiration and Empowerment: Human rights are both inspirational and practical. Human rights principles hold up the vision of a free, just, and peaceful world and set minimum standards for how individuals and institutions everywhere should treat people. Human rights also empower people with a framework for action when those minimum standards are not met, for people still have human rights even if the laws or those in power do not recognize or protect them. We experience our human rights every day in the United States when we worship according to our belief, or choose not to worship at all; when we debate and criticize government policies; when we join a trade union; when we travel to other parts of the country or overseas. Although we usually take these actions for granted, people both here and in other countries do not enjoy all these liberties equally. Human rights violations also occur everyday in this country when a parent abuses a child, when a family is homeless, when a school provides inadequate education, when women are paid less than men, or when one person steals from another.

Source: Adapted from Pam Costain, "Moving the Agenda Forward," *Connection to the Americas* 14.8 (October 1997): 4

Aims and Objectives: The principal aims of education for human rights are:

to strengthen respect for human rights and fundamental freedom;
to develop fully the human personality and the sense of its dignity;
to develop attitudes and behaviour to promote respect for the rights of others;
to ensure genuine gender equality and equal opportunities for women in all spheres;
to promote understanding and tolerance among diverse national, ethnic, religious, linguistic and other groups; to empower people to participate actively in the life of a free society; · to promote democracy, development, social justice, communal harmony, solidarity and friendship among nations;
, To create a culture of peace based upon universal values of human rights, international understanding, tolerance and non-violence. .

Contents of Education for Human Rights: Education for human rights, should be aimed at full enjoyment of human rights and fundamental freedoms and for that purpose have regards to the following: - All human rights are universal, indivisible, interrelated and interdependent, and all are essential for the full development of human personality; -

While regional and national particularities are to be borne in mind, it is the duty of States, regardless of their political, civil, economic and cultural systems, to promote and protect all human rights and fundamental freedoms; - Universal respect for, and observance of, human rights and fundamental freedoms contribute to stability, security and well-being, necessary for socio-economic development; - Human rights, democracy, peace and development are interdependent and mutually reinforcing; - Rights of women and girl-child are an inalienable, integral and indivisible part of universal human rights; Human rights education should be aimed at the full and equal participation of women in

political, civil, economic, social and cultural life. Awareness towards prevention of gender- 3 based - violence, sexual harassment and exploitation should be a component of education programmes; -

Promotion and protection of the rights of the child is a priority and requires dissemination of knowledge of relevant standards. Special efforts are needed to eradicate child labour, child prostitution, and child pornography; - Special attention should be paid to the rights of persons belonging to various vulnerable groups - national or ethnic, religious and linguistic minorities, indigenous people, refugees and internally displaced persons, migrant workers, persons with HIV/AIDS and other health problems, disabled, and elderly; - Special attention should be also given to the mobilization of the public opinion against major threats and challenges to human rights: terrorism, organized crime, corruption, trafficking of human beings for exploitative purposes, drug trafficking, violence etc. Education for human rights should be multidisciplinary.

EDUCATION –THE SILVER LINE: Arbindo Gosh stresses on the theory of evolution. According to him what is involved can alone evolve and evolution is a continuous process. And so, the human race is still in the process of evolution and the process continues until all humans become super human. According to the educationist John Dewey “Education is a continuous process of construction and reconstruction of ones life experiences.” Thus education is also a process of evolution for making human to super human. The super humans who are spiritually firm, emotionally strong, mentally alert, intellectually updated, and aesthetically balanced. Thus education can be the best alternative to inculcate the values of humanity ,dignity and solidarity. It can be one of the best effective instruments of social change and social equilibrium in all its dimensions. It is universally accepted that education is the best source of social mobility, equality and empowerment and so dedicated and socially active teachers can teach in simple ways which may help in the national integration and awareness of their rights . Teachers should ignite the minds of students so that the children may be the torch bearers of human equality for a better society. Teachers should be messengers for propagating the idea of social equality ,justice and human rights.

IN ELEMENTARY LEVEL OF SCHOOLING: The major subject areas relevant to human rights at the lower-primary stage are social studies, environmental studies, and languages.

Human rights issues should be integrated into environmental studies, starting with the child's immediate environment and gradually taking the child to the study of the district, state, country, and the world.

Narratives and biographies of men and women from the history of India and of the world, India's freedom struggle, and certain aspects of the Indian Constitution should be included in this course.

The language curriculum should focus on the development of compassion, tolerance, and sympathy, through stories and poems.

Environmental studies dealing with family, neighborhood, relations, food, clothing, shelter, religious festivals, and national heroes expand the knowledge of and respect for diversity and human equality.

Children also develop an understanding of independent India as it evolved during the freedom struggle. Learning about the nation's goals and the main features of the Constitution--fundamental rights, directive principles of State policy, and fundamental duties, as well as secularism and democracy--may help promote human rights

IN THE UPPER –PRIMARY STAGE: The major subject areas relevant to human rights education are social studies, science, and languages.

History courses deal mainly with Indian history and, in general, with the history of world civilization, stressing an understanding and appreciation of India's cultural heritage and composite nature, its richness and variety. They focus on understanding diversity and consideration for other's rights.

The human rights dimension lies in providing a critical understanding of Indian society through the ages, with focus on the position of women and the inequalities created by the caste system.

Children should be made aware of legislative reforms and the role of international organizations in uplifting women and children.

The course in geography helps children develop an appreciation for different ways of living, interdependence, and sharing of common values by diverse cultures.

Civics helps promote values of democracy, secularism, socialism, and national integration. It also includes the study of issues relating the environment, arms race, and human right

. Children develop a perspective of these problems in an international context. It is possible to introduce the student to a more comprehensive view of the concept of human rights and the interconnection between the ideals of secularism and democracy.

The thematic and ideational content in language help to promote awareness of human rights, international understanding, and related issues of global significance. The subject of language similarly lays the foundation for an appreciation of the underlying humanistic values conveyed through folk tales, legends, poems, essays, and dramas.

Science is an undiversified subject. Stress is on inculcating a national outlook and thereby helping to combat obscurantism and prejudice based on narrow consideration of caste, sex, or religion. It should emphasize promoting understanding of the processes and problem areas related to agriculture, health and nutrition, environmental protection, energy, material resources, and, more important, developing a scientific attitude.

IN SECONDARY SCHOOL STAGE: Secondary schools offer a much wider and varied range of opportunities to teach human rights and to practice and observe rights and duties.

A literature course should be included to study the rights of children and young people. Literature and language classes can be used to promote cultural exchanges with schools in other countries as well as to promote social relations, peace, freedom, and justice.

At this stage, "the global perspective" and "major concerns" are integrated into the social sciences.

Human rights can be taught in the context and understanding of the following:

"small" society--family life, school, and community;

the "big" society--community, country, and State;
forms of government--democratic, dictatorship, parliamentary;
the United Nations;
the world today--East-West problems, armaments, events, and personalities in international affairs;
the world around us--studies of individual countries;
the family and society--economic, political, and cultural interdependence; and
religion and philosophy of life--What do we believe in? Analysis of different religions, traditional beliefs, and practices.

History allows the study of human rights as it covers topics such as the growth of democracy, development of trade unions, social reforms, and independence movements. The Industrial Revolution, and its impact on countries outside Europe, might be linked with the study of the International Labour Organization and its efforts to ensure just and equitable conditions for all workers, and to abolish child labor and other abuses of human dignity. It also introduces the students to some of the significant declarations on human rights, from the American Declaration of Independence to the Universal Declaration of Human Rights.

Geography stresses environmental and pollution issues and the study of international ecological problems.

Civics focuses on Indian democracy, including topics such as the individual and society, democratic citizenship, the Constitution, the judiciary, democracy, foreign policy, the UN, world problems (human rights, disarmament, new international order, etc.).

Economics focuses mainly on the study of the Indian economy--economic development and social justice--by covering content areas such as the rights of consumers, and consumer protection.

Science stresses the development of scientific temper; cultivation of social, ethical, and social values; and the possible misuse of science. Biology can explore the scientific bases for human rights and social prejudice. Science can also include teaching of health, diseases, and the contribution of the World Health Organization.

Mathematics can teach the skills related to elementary statistics and graphing, which may be used to interpret data on food and population, agriculture and industrial outputs, expenditure on armaments and on education, and other topics that have a bearing on basic human rights. Natural science and mathematics also reflect the modern scientific and technological work that may either benefit humankind or work to its detriment.

Teaching Human Rights through Co-curricular Activities

Human rights education goes beyond subject teaching to organization of other activities and should be considered as an integral part of the whole education process. Activities that promote cooperation and group living can include human rights content. Teachers can involve elementary-school children in creative tasks such as paper cutting, drawing, collage, and work related to science, environmental studies, and social studies. Exhibitions, displays, and debates on human rights issues should be

considered as core elements of human rights education. The activities themselves lead to an understanding of human rights as the children learn to cooperate and respect each other.

Theatre and literacy activities should be part of human rights education. Role play is an important strategy for inculcating values in children. Even the study of major literary and artistic works may promote human rights education, international understanding, and peace. 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." Mere declaration and formulation of rights will not be of much use unless there is proper machinery for enforcement. The only possible path is the entry point of schooling. The children should be made aware that the low socio-economic status is not compromised by exploitation of any kind. It should be positively transmitted to them that their poverty and ignorance to the technically and electronic field is no way a matter of exploitation.

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--pre- and in-service, textbooks, supplementary reading materials, 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. It is the prime duty of all stakeholders of the education system to protect the humane values and eradicate the social evils so that the next generation will have better opportunities for excellence, growth and development.

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EDUCATION FOR HUMAN RIGHTS AND PEACE**Ms.Shagufta Baig**, Asst.Prof.Christ College Bhopal***Abstract***

Human rights are the foundation of all the rights. It is for human because of being a human being not at all based on any discrimination. It is the soul of the constitutions of any countries. The other one is that everybody has a right to live happily and peacefully. Living with pride and dignity is only possible when one knows its importance and it is only possible with the tool of education. This article focuses on the general understanding about human rights and peace and the significance of education to promote and protect these rights. Education as it is not only important for the livelihood or source of earning but much more. Here the focus is hoe education helos in maintaining the dignity of a human being and how it allows living with peace and harmony.

INTRODUCTION

Human Rights: Being human what rights one has are human rights, by birth. Human rights are possessed by a person irrespective of his nationality, religion, caste, colour, gender, language or any other status. It is possessed by every one equally, universally and forever. Human rights are not taken away from us or we do not give to other. Human rights are not transferred generation to generation or these rights are not hereditary. These rights are held by birth. These rights are neither divided nor separated, even one cannot deny or taken as less essential. There is an interdependency between the rights as each one depends on other like ones right to get education gives the right to opt the best career option and lay a successful life. Human rights are the rights that every one possess because of being human, these right cannot be created or withheld by the government, Universal Declaration of Human rights in 1948 includes cultural, economic, political rights, right to live peacefully, liberty, education, equality before law, right of association, belief, freespeech, information, right to follow any religion and nationality. The formation of constitutions of many countries are given base by the human rights, it serves as the standard of concern of the people. Promotion of these rights is not bounded by any country. These rights were defined first by the Scottish philosopher John Locke (1632-1704) as absolute moral claims or entitlements to life, liberty and property. The best-known expression of human rights is in the Virginia Declaration of Rights in 1776 which proclaims that "All men are by nature equally free and independent and have certain inherent rights of which when they enter a state of society, they cannot, by any compact, deprive or divest their posterity." These are also called as fundamental rights. Lay definition of human rights is the basic standards without which people cannot live is dignity. To violate someone's human rights is to treat that person as though she or he were not a human being. To advocate human rights is to demand that the human dignity of all people be respected. In claiming these human rights, everyone also accepts the responsibility not to infringe on the rights of others and to support those whose rights are abused or denied.

Peace: Peace is a period of harmony between different social groups that is characterized by lack of violence or conflict behaviors, and the freedom from fear of violence. The absence of hostility and

retribution is peace. Non-violence and peace are the basic human rights, it is deeply rooted in human rights. Peace is a broader concept with practical and spiritual connotations. It is a state of mind, inner calm and end of conflict. Peace is the absence of conflict or violence and the presence of states of mind and of society such as harmony, accord, security and understanding. Lay definition of peace is a state of quiet or tranquility, freedom from disturbance or agitation and calm response. Peace is the state of being free from any kind of human conflict and violence. All the activities of the country run smoothly in the situation of peace. Peace in the country is the sign of development and prosperity. Human rights are not violated. People can walk freely from one place to another without having any fear in their mind. They can do their business without any obstruction. People respect each other rights. They are also committed to fulfil their duty toward their society. Rule and order is respect by all. People can raise their living standard by working hard. Peace brings happiness among people. They are involved in development activities. Peace helps to promotes human rights, democratic norms and value. Peace helps to create the feeling of love, trust, tolerance, and brotherhood among people. Development process can't go ahead without peace and harmony.

Education for human rights and peace: Education is a tool for maintaining the human rights and getting people aware about its importance in their daily life. It is a tool used to eradicating the violations of human rights. An educated person can understand the importance of his rights and the way 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.” It is important to make each and every people educated not in order to make them aware and capable of earning but also recognize their rights towards themselves and each other. An educated person only can stand for its right. Education empowers the individual to both recognize human rights abuses and to commit to their preventio. Thus, a core part of education is the strengthening of respect for human rights. It is now a global responsible of every person and the government to promote education and hence promote human rights. Education is a key tool in fighting with poverty, in promoting peace, social justice, human rights, democracy, cultural diversity and environmental awareness. Education for peace implies an active concept of peace through values, life skills and knowledge in a spirit of equality, respect, empathy, understanding and mutual appreciation among individuals, groups and nations. Each year from 1966, UNESCO (United Nations scientific, educational and cultural organization) celebrates International Literacy Day on 8 September in order to promote awareness about human rights and maintaining peace among people. There is a strong relationship between literacy and peace. Literacy ensures development, peace and democracy. It is vital to amalgamate literacy with peace-building processes in order to promote harmony among different sects of a society. Literacy provides youth and adults basic skills they need to live with harmony in a society and protect their rights. No doubt, lack of education propagates psycho-fanatic

society and limits the economic opportunities of youth. Illiteracy is an exacerbating factor in promoting extremism, fanaticism, rigidity and terrorism. Education is the key to uniting nations, bringing human beings closely together. In many parts of the world, civil society suffers because of situations of violent conflicts and war. It is important to recognise the crucial role of education in contributing to building a culture of peace and condemning instances in which education is undermined in order to attack democracy and tolerance. Education is essential for building a culture of peace. The United Nations has called on every country to 'ensure that children, from an early age, benefit from education to enable them to resolve any dispute peacefully and in a spirit of respect for human dignity and of tolerance'. There are numerous efforts have been taken to prevent conflicts which destroys the peace and harmony in the society. Significant work has been done in the promotion of peace. The escalation of conflict is rooted in diversity in terms of economic, culture, politics, nationality, religion and gender. There is a tendency of human not to tolerate the views and actions of other groups due to this diversity. It leads the conflict and as a result violation of rights and peace. The solution of this is only education. By educating people we can foster the promotion of tolerance

Conclusion: Education has a significant role in promoting human rights and peace, it also enables people to protect their rights and live in peace. Education plays a vital role to stop violation against human rights. In today's context it is only education which makes people aware, alert and active in this regard. Government should make such educational policies so that each and every one get education easily and continuously. Everyone can understand their own rights through education. After independence still our country is struggling in the field of education. Conditions are worse in rural areas where girls especially leave schools due to non availability of high schools or unfavourable conditions like not proper conveyance, bad weather situations. Education should be imparted to each and everyone so that they understand the importance of living peacefully and human rights. Equality should be the primary concern and parents should be concerned with their children, respect for the views of their child. But it is only possible if they understand the importance of education and they realise the protection of their rights are only possible by education. To make education easy is the use and availability of one's own mother language. People then realise that the knowledge of human rights and importance of peace and harmony can make them more prompt about their values and ways to use them in their day to day life. The values of cultural diversity and social diversity should be inculcated as a basic teaching. For integration of human rights and peace, the relevant subjects at the primary stage are languages & environmental studies. Stories, poems and songs concerning human rights values and peace should be selected. No doubt education imparts gender equality, respect for human dignity and rights.

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Education international-peace through education

WORLD HERITAGE AND PEACE THROUGH CLASSROOM TEACHING

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"My parents are the entire world for me and circumbulation around them means I have completed the revolution around the earth", Said Lord Ganesh when he had to prove himself right against his elder brother Kartikeya. When we think about World heritage and its promotion as Indians we need to refer our Vedas and Shatras – the resources of knowledge. The Veda further says, being impressed by the gesture of Lord Ganesh his parents Lord Shiva and Goddess Parvati blessed him and gave him two wives – Buddi (Wisdom) and Sidhi (Success) and hence had a very happy and peaceful life.

This clearly narrates that when we talk about the word heritage and peace, it all begins at home. As for the children parents are the whole world, the educators need to remind themselves that each child in their class is someone's whole world. How important is every member of a family who dwells in closed walls to make a home. The formation of a child in the mother's womb is like a germination of a seed and a growth of a seedling. If the essential conditions are good, the growth and the fruit will be proper. Hence a mother's food for thought and the body should be nutritive. Only then the individual form will be useful one for the society. Teachers play a major role in moulding an individual and forming a concert pathway for the World peace. The lessons on World heritage and peace cannot be confined to classroom, it has to have a more wider outlook. The curriculum at all level should have enough flexibility to incorporate activities that could enhance World heritage and peace. With the progress and development in the field of technology the world is at our doorstep, on our fingertips. Teachers need to update themselves videos related to culture, food, attire, environment etc. of various countries around the world can be screened in the classrooms. According to the age level media can be selected. These media can inculcate love for the world as a whole and in turn will develop strong bond and maintain peace. We will be successful in creating a generation who will adore the whole world as their parents, each one will be blessed with wisdom and success. Educating people on World heritage will be a mere question of past. Everything good and valuable will be inherited as a process of natural selection.

HUMAN RIGHTS EDUCATION ESSENTIAL FOR PEACE EDUCATION**Dr. (Mrs.) Archana Agrawal**, Asst. Proff. Takshshila College, Bhopal***Abstract***

Peace education is an essential component of quality basic education. This paper defines peace education as the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level. In this paper, issues pertaining to peace education are considered from the perspective of the Convention on the Rights of the Child Declaration on Education for All. The relationship between peace education and other educational initiatives (children's rights/human rights education, education for development, gender training, global education, life skills education, landmine awareness, and psychosocial rehabilitation) is examined. The aims of peace education as they appear in programmes around the world are then summarized, followed by a brief survey of the types of approaches that have been used in a variety of educational environments. A number of 'windows of opportunity' for peace education are described. A rationale for the use of interactive, learner centred methods in peace education is presented, along with elements of effective peace education programmes selected from current research. The paper concludes with an overview of relationship between peace education human rights education, education for development, gender training, global education, life skills education.

Introduction Peace education, a worldwide movement, is a diverse and continually changing field, responding to developments in world society and, to some extent, to the advancing knowledge and insights of peace research. As practiced in elementary and secondary schools and presented in the university programs that prepare classroom teachers, peace education goes by various names: conflict resolution, multicultural education, development education, world order studies, and more recently, environmental education. Each of these approaches responds to a particular set of problems that have been perceived as the causes of social injustice, conflict and war. Each could also be classified as preventive education "as it seeks to prevent the occurrence of the problems which inspire it." More importantly each is conceived as education for peace, and thus acknowledges that it is intended to be a means to the realization of a set of social values. Although each relates to peace in the sense of social cohesion and the avoidance of the form of violence to which it responds, none of them displays the elements of prescription and holism so essential to understanding the increasingly conflictual interdependent, planetary social system from which peace is to be wrought from. Each is primarily responsive, particularistic and problem focused.

Children's rights/human rights education "UNICEF is committed to ensuring access to basic education of good quality—where children can acquire the 3 essential learning tools needed to gain

the knowledge, skills, values and attitudes critical to their own lives, the well-being of their families and their constructive participation in society.” (UNICEF 1999, E/ICEF/1999/14). Peace education, then, is best thought of not as a distinct ‘subject’ in the curriculum, nor as an initiative separate from basic education, but as process to be mainstreamed into all quality educational experiences (although the actual approach used to introduce peace education will be determined by local circumstances). The term ‘education’ in this context refers to any process – whether in schools, or in informal or non-formal educational contexts – that develops in children or adults the knowledge, skills, attitudes and values leading to behaviour change.

Education for Development Education for Development is the term used in UNICEF to describe an approach to teaching and learning which builds a commitment to global solidarity, peace, acceptance of differences, social justice and environmental awareness in young people (Fountain, 1995). Its aim is to empower children and youth to participate in bringing about constructive change, both locally and globally. Five basic concepts of Education for Development are interdependence, images and perceptions, social justice, conflict and conflict resolution, and change and the future. These concepts are approached as interdisciplinary perspectives that can be incorporated into the teaching of a wide range of subject matter, rather than as specific subjects in themselves. Interactive, participatory, cooperatively-structured teaching methods are as important as the content of Education for Development. These methods allow learners to better grasp complex concepts build problem solving abilities and develop social skills. These approaches have been used in both formal and non-formal educational activities, and provide a human development-oriented framework for educating about peace and social justice issues.

Peace Skills: It is expected that students will develop the skills (and attitudes) necessary to be proactive and effective peacemakers. These can be summarised under three heads:

1. Thinking Skills: The ability to distinguish between fact, opinion, and belief; to recognise bias and prejudice; to identify issues and problems as well as the assumptions in an argument; and to reason correctly. Creative Thinking is to seek novel solutions and answers; to think laterally and approach problems from multiple perspectives. Dialectical Thinking is thinking about more than one point of view; understanding both points of view; being able to construct an argument from either point of view based on knowledge of the other.

2. Communication Skills Presentation: To be able to clearly and coherently explain ideas. Active Listening is to listen carefully, understand, and acknowledge the views of others. Negotiations to recognise the role and limitations of compromise as a tool for the cessation of conflict; to carry on a productive dialogue towards the resolution of a dispute. Non-Verbal Communication is recognising the meaning and significance of body language.

3. Personal Skills Cooperation: To work effectively with others towards a common goal. Adaptability: To be willing to change opinions in the light of evidence and reason. Self-Discipline: The ability to conduct oneself appropriately and manage time effectively. Responsibility: The ability

to take on and complete tasks in an appropriate manner; being willing to assume a share of the responsibility. Respect: Listening sensitively to others; making decisions based on fairness and equality; recognising those others' beliefs, views, and ideas may differ from one's own.

Conclusion Analyzing these forms of violence as violations of particular human rights standards provides a constructive alternative to presenting them as abstract concepts as is often the case in peace education. It is for just such reasons that some educators teaching in the fields of conflict resolution, multiculturalism, development education, and world order studies and a limited number of environmental educators are now integrating human rights issues and standards into their curricula as subject matter content, as perspectives for the development of critical capacities, and as areas for experiential learning. To each of these forms of peace education, human right brings not only the element of concrete experience and observable social conditions but also a much needed normative and prescriptive dimension. It will be contended below that each and all approaches to peace education can make a significant contribution to the clarification of this confusion and to the development of judgement making capacities through the integration of human rights content and perspectives.

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ROLE OF NGO FOR PROMOTING HUMAN RIGHTS**Mrs. Divya Trivedi**, (Research Scholar, BU Bhopal)***Abstract***

This article describe for primary pathway for exercise of NGO power through and against states, international organism, corporation and each other only by situation NGO power relative to states and non-states entities does the breath and novelty of NGO participation in today's global decision-making come in to full relieving this article concludes by addressing the question of NGO, accountability, suggesting that institutionalization of NGO power.

Human Right and NGO: 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. The term non-governmental or, more accurately non-profit is normally used to cover the range of organizations which go to make up civil society. Such organizations are characterized, in general, by having as the purpose of their existence something other than financial profit. However, this leaves a huge multitude of reasons for existence and a wide variety of enterprises and activities. 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.

Role of NGO: The world conference on human right was held in Vienna in Austria in 1993, with objective "to review and assess the progress made in the field of human right". The resolution no 38 of the declaration stated –the world conference on human right recognizes the important role of Non Government Organization in the promotion of all human right and in humanitarian. NGOs play a pivotal, role in many fields, such as in prevention of HIV/AIDS, to educate to teach and train vulnerable groups, child care, child exploitation, child labor, bonded labor, in sex tourism, and providing counseling in number of matters including domestic disputes, subject relating to rights of women and children and so on.

Role of NGO at International level in protecting human right: At the international level, the status of human rights is watched by many NGOs. Amnesty International is one such organization. This Organization is dedicated to publicizing violation of human rights, especially freedom of speech and religion and right of political dissent. It also works for the release of political prisoners and, when necessary, for the relief of their families. For its commendable services in the field of human rights, Amnesty International was awarded the Nobel Prize for peace in 1977.

International NGOs : It is an Australian non-government organization active since 1979, established to forge international labour movement links in the Asia-Pacific region. AAWL supports union, human, indigenous and women's rights, promoting solidarity between unions and advocating

for improvements in corporate citizenship in the region. Its office is in the Victorian Trades Hall Council building, Melbourne. AAWL has conducted solidarity exchanges and study tours in many countries including South Korea, China, India, Nepal, Sri Lanka, Malaysia, Thailand, Vietnam, Philippines, Papua New Guinea, and Japan.

Role of NGO at national level in protecting human right : - NGO's having played the role of development factor has been crucial as service providers. In the development sector, many NGO's have moved ahead or gap filling initiatives to capacity building activities. Some example as follow: **Sulabh Movement, Child Relief and You (CRY), Campaign Against Child Labor (CACL)**: The campaign against child labor is a joint initiative of **Youth for Voluntary Action (YUVA)**, The Campaign is currently supported by **ILO** and is actively working for progressive eradication of child labor through provision of education, organization of awareness programme, promotion of legislative changes and rescuing children in bondage or victims of abuse. Organisations like **Saheli and Chetna** are actively involved in the protection of Women's Rights. They provide free legal aid to women to fight for their rights against gender bias and discrimination. **Butterflies** are an NGO with a programme for street and working children. It was started in 1988 and its activities include non-formal education, saving schemes for children, vocational training, holding Bal Sabah's, and creating awareness for children's rights, Bal Mazdoor Union, networking with other NGOs and research and documentation. The researcher is going to look in to some important national level NGOs in India. **Ramakrishna Mission Home of Service, People's Union for Civil Liberties, People's Union for Democratic Rights, Child Rights and You, Bandhua Mukti Morcha**. The list of NGOs is by no means exhaustive. There are many other organizations working for the cause of human rights.

Conclusion:- NGOs have played an important role in the protection of human rights. They cannot succeed in their role unless there is help from the judiciary. The NGOs help the victim of human right violation by providing them assistance and advice. The NGOs have filed cases, writ petitions and public interest litigation on behalf of victims and public at large for protection of human rights. The NGOs have fought against the system of bonded labour, fake encounters by police, protection of women children's rights, custodial violence and custodial death, prevention of torture and other in human practices. The judiciary has passed appropriate order and given compensation to the victims on a petition by the NGOs. The NHRC encourages NGOs in the of human rights. The NGOs also take up cases of violation to the NHRC and state human rights commissions

Contribution of NGOs towards the development of Human Rights

- * They mobilize public opinion.
- * They contribute a lot to the society.
- * They pressurize the government on certain issues, such as protection of prisoners rights, torture etc.
- * They approach the judiciary on behalf of poor people who otherwise have no access to justice.
- * They ask for submission of certain reports.

* They play a special role especially in the developing countries for the development of human rights.

Suggestions

* NGOs need to expand their programmes, campaigns, skits from yearly or bi-yearly to monthly. Frequent programmes increase the awareness of human rights even more than yearly.

* NGOs also need to get more aid both from foreign and within India which will be useful to carry out their cause.

* NGOs must have clear goals and priorities, they should define what they are trying to achieve as clearly as possible. They should think strategically and assess how short term goals fit in with long term ones.

* NGOs must have a clear written work plan for both individual and staff activities. Plan reminds people of what the goals are, it helps keep things on track and with major projects or campaigns it helps people see where they fit into big picture.

HUMAN RIGHTS EDUCATION IN INDIAN SCHOOLS: CURRICULUM DEVELOPMENT

Prof. (Dr) Prasanjeet Kumar & Dr. Radhika Bansal

Abstract

The contemporary conception of human rights has historical roots. Rousseau, Socrates, and Plato in the West, and Manu, Vyasadeva, Gandhi, Aurobindo, and others in India have enunciated principles of human rights. It is universally accepted that education is the best source of social mobility, equality, and empowerment, both at the individual and collective levels. Further, it is considered as a precondition for a healthy democratic society. It is thus important that education include the study of peace, human rights, and democracy as essential to society's development. 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. Schooling provides not only basic education but also, under the best circumstances, aids a child to explore the world and express ideas. The school can help establish an intellectual basis for teaching the historical development of human rights and their contemporary significance. This knowledge should ultimately extend beyond the pupils' immediate environment and culture. Human rights should be presented in the context of a society's moral and social traditions. The school is not just for transmitting a national ideology and a common historical memory through the curriculum. 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.

INTRODUCTION: *Human rights are the result of humanity's increasing and persistent demand for dignity, respect, justice, protection and freedom--all needed for a decent human existence. The contemporary conception of human rights has historical roots. Rousseau, Socrates, and Plato in the West, and Manu, Vyasadeva, Gandhi, Aurobindo, and others in India have enunciated principles of human rights. Important milestones in the struggle for human rights are the struggle between the British crown and Parliament, the French revolution, the struggle for American independence, the Russian revolution, and the adoption of the Universal Declaration of Human Rights by the United Nations on 10 December 1948. The Declaration symbolized the beginning of the international human rights movement. In 1959, children's rights to life, education, health, protection, and development were proclaimed in the Declaration of the Rights of the Child. The Universal Declaration of Human Rights embodies a set of guarantees enabling one not just to live but to live with dignity; to develop fully and use one's human qualities, intelligence, talents, and conscience; and to satisfy one's physical, mental, social, and spiritual needs. In other words, it asserts one's right to be human. The first*

sentence of the Declaration states that respect for human rights is the "foundation of freedom, justice and peace in the world." The Declaration has influenced the constitutions and legal systems of various countries. It was followed by many other declarations issued at the International Congress on Human Rights (Teheran, 1968), the International Congress on the Teaching of Human Rights (Vienna, 1978) organized by UNESCO, the Seminar on the Teaching of Human Rights (Geneva, 1988), and the United Nations World Conference on Human Rights (Vienna, 1993), which recommended the adoption of the United Nations Decade for Human Rights Education (1995-2004). The past half-century since the adoption of the UN Charter has been dismal for human rights. Some have called it catastrophic (Dev 1996). Human rights education is stressed in all human rights documents as "an essential contribution to the development of a global human rights culture."

Historic Events: It is universally accepted that education is the best source of social mobility, equality, and empowerment, both at the individual and collective levels. Further, it is considered as a precondition for a healthy democratic society. It is thus important that education include the study of peace, human rights, and democracy as essential to society's development. The Declaration states the following:

Everyone has the right to education. Education shall be free at least at the elementary and fundamental stages. Elementary education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. Education shall be directed to the full development of 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 further the activities for maintenance of peace (Article 26).

The International Covenant on Economic, Social and Cultural Rights (1976) reaffirms and strengthens these provisions. The 1978 International Congress on the Teaching of Human Rights and the 1993 Vienna conference called upon UN member-states to introduce human rights education at all levels of education. The World Congress on Human Rights in Delhi, 1990, urged that human rights education be understood as encompassing formal, non formal, and informal education systems, and also reach parents and policymakers. It aimed to develop awareness of how to translate human rights into social and political reality. The 1993 Vienna conference reiterated the urgency of respecting human rights and fundamental freedoms, and emphasized that human rights education must be treated as essential to the development of a global human rights culture.

Four paragraphs of the Vienna Declaration and Programme of Action are related to education and training: 1. The World Conference on Human Rights considers human rights education, training and public information essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace. 2. States should strive to eradicate illiteracy and should direct education towards the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. 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 the curricula of all learning institutions in formal and non-formal settings. 3. 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. 4. Taking into account the World Plan of Action on Education for Human Rights and Democracy, adopted in March 1993 by the International Congress on Education for Human Rights and Democracy of the United Nations Educational, Scientific and Cultural Organization, and other human rights instruments, the World Conference on Human Rights recommends that States develop specific programmes and strategies for ensuring the widest human rights education and the dissemination of public information, taking particular

Dimensions of Human Rights Education: Human rights education is defined as training, dissemination, and information efforts aimed at building a universal culture of human rights by imparting knowledge and skills, and molding attitudes. Human rights education has five dimensions: 1. Strengthening respect for the human personality and its dignity; 2. Fully developing the human personality and its dignity; 3. Promoting understanding, tolerance, gender equality, and friendship among all nations, indigenous peoples, and racial, national, ethnic, religious, and linguistic groups; 4. Enabling all persons to participate effectively in a free society; and 5. Furthering the activities of the United Nations to maintain peace (guidelines for national plans of action for human rights education-UN-A/52/469/Add.1.)

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:

1. Equality before the law (Article 14); 2. Non discrimination on ground of religion, race, caste, sex, and place of birth (Article 15); 3. Equality of opportunity (Article 16); 4. 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); 5. Prohibition of traffic in human beings and forced labor (Article 23); 6. Prohibition of labor in case of children below 14 years (Article 24); 7. Freedom of religion (Article 25); 8. No provision for religious instruction in any educational institution wholly maintained out of State funds (Article 28); 9. Conservation of language, scripts, and culture (Article 29 [1]); 10. Right of minorities to administer educational institutions (Article 30); 11. State guarantee of social order (Article 38 [1], Directive Principles of State Policy); 12. 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);

13. Right to work, education, and public assistance in specific cases (Article 41, Directive Principles of State Policy); 14. Provision for free and compulsory education of children up to 14 years of age (Article 45, Directive Principles of State Policy); and 15. 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 whom 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.

Why Human Rights Education in the School Curriculum?: Schooling provides not only basic education but also, under the best circumstances, aids a child to explore the world and express ideas. The school can help establish an intellectual basis for teaching the historical development of human rights and their contemporary significance. This knowledge should ultimately extend beyond the pupils' immediate environment and culture. Human rights should be presented in the context of a society's moral and social traditions. The school is not just for transmitting a national ideology and a common historical memory through the curriculum. On a deeper level, like the political nation, the school forms a constructed place in which students, like citizens, are treated equally, irrespective of their background. The concept of the school is like the "concept of citizenship, impersonal and formal. By understanding the idea of school as a community, citizens will learn to understand and feel

included in the political nation" (Osler and Starkey 1996). The school is a model of good society as John Dewey (1909) suggested. Schools are places where it is theoretically possible to operate a community based on social justice and human rights. The climate of a school should encourage open expression of views and dialogue between students and teachers. The school can work toward building a closer relationship between itself and the community. Human rights should permeate the whole school--from its ethos and organization to the content of its curriculum. The first National Curriculum Framework formulated by the National Council of Educational Research and Training (NCERT) in 1975 states: "The awakening of social consciousness, the development of democratic values and of a feeling for social injustice and national integration are extremely important.... All subjects should be taught in such a manner so as to foster the spirit of scientific humanism." The National Curriculum Framework for primary and secondary education (NCERT 1988) identifies and addresses some of these concerns such as promoting values of egalitarianism, democracy, secularism, equality, removal of social barriers, and creating a sense of common citizenship. It proposes that the school curriculum reflects some world issues and helps make children become aware of and appreciate different world cultures. Highlighting the need to strengthen national identity, the National Curriculum Framework for School Education (NCERT 2000) reaffirms the 10 core components identified in the National Policy on Education (1986):

The history of India's freedom movement; Constitutional obligations; The content essential to nurture national identity; India's common cultural heritage; Egalitarianism; Democracy and secularism; Equality of the sexes; Protection of the environment; Removal of social barriers; Observance of small-family norms; and Inculcation of scientific temper. It further emphasizes the need to include the fundamental duties as laid down in Article 51 A of Part IV A of the Constitution as common core components of the curriculum: "These core components need to be integrated in school curriculum in a suitable manner. It is envisaged that they would help in instilling a nationally shared perception and values and creating an ethos and value system in which a common Indian identity could be strengthened."

Curriculum Development: Curriculum development includes curriculum planning, formulation of curriculum policy, implementation, and evaluation. The process of curriculum renewal has to be continuous to accommodate new developments and changes in various subjects. The curriculum development exercises should be undertaken as a systematically planned improvement strategy based on accepted foundational principles. Human rights education should not only be incorporated into the formal curriculum as a separate subject but also integrated into the entire curriculum, including the hidden curriculum (i.e., the culture of schooling and teacher training institutions and programs). Human rights teaching materials should be produced in different forms. There should be no separate human rights curriculum. Rather, human rights dimensions can be integrated into the existing curriculum. The heart of human rights education is curriculum development for all stages of school education. The curriculum should incorporate valuable ideas from the Vienna Declaration--human

rights, humanitarian law, democracy, rule of law, peace, development, and social justice. We can add many more to provide local color and to relate human rights with the needs of learners at different stages. Maybe some of these topics are already in the curriculum, but now the challenge is to make the topics the main agenda of learning.

Objectives of Human Rights Education: Human rights education aims to do the following:

A. Enhance the knowledge and understanding of human rights. B. Foster attitudes of tolerance, respect, solidarity, and responsibility. C. Develop awareness of how human rights can be translated into social and political reality. D. Develop skills for protecting human rights.

The design of the curriculum needs to be built on the philosophical, psychological, and sociological bases of curriculum planning and development. The school curriculum should work toward the holistic development of the individual.

Methodology, Approaches, and Strategies: Human rights education can be incorporated into the school curriculum in several ways: 1) The formal curriculum: Schools may choose to examine their present curriculums and identify areas where themes and elements of human rights education already exist. Human rights education is considered the most important part of the core curriculum of good general education. 2) The informal curriculum: Human rights education can also be promoted through the extracurricular and co-curricular activities of the school. 3) The hidden curriculum: Human rights education should also address the far reaching hidden curriculum of the school to create a school atmosphere that truly reflects respect for human rights. Values, attitudes, knowledge, and patterns of behavior should be integrated into the students' personal experiences in order to help them view reality critically.

Context and Approaches to Curriculum Organization: The contexts of and approaches to incorporating human rights education in the curriculum are the following:

Direct context: This involves including specific topics or subjects that focus on human rights education into mathematics, science, or history subjects, for example. India has introduced human rights education at the higher education levels. Recently, the Indira Gandhi National Open University (IGNOU) started a certificate course in human rights education.

Indirect context: This involves the use of all school subjects as vehicles for human rights education. Some examples are (i) creating "learning units in human rights" in order to integrate the content of different subjects toward solving a particular problem and (ii) including human rights elements in every subject.

Implicit context: This involves the creation of a socio-cultural ethos in schools that will develop students' understanding of human rights.

The question is how to introduce the new curriculums at various levels. It is obvious that one more subject cannot be added to an already overloaded curriculum, as it would constitute a violation of human rights of sorts. Human rights education should be integrated into existing curriculums. The question, however, is what and how much is to be integrated. The answer requires a selection of

issues. Teaching the basic rights may be done under the umbrella of ethics. At the secondary level, basic and other rights may be introduced into existing foundation courses.

Content and Core Values : The first question in curriculum building is in what way human rights issues can be structured and elaborated upon at different levels. The curriculum, among other things, stresses the following core values: A. Issues of human rights and democracy: (i) dignity; (ii) equality; (iii) justice; (iv) protection of rights; (v) freedom of participation; (vi) freedom of speech and expression; and (vii) freedom of religious belief. B. Values and attitudes: (i) human rights and democracy; (ii) cooperation and solidarity; (iii) preservation of culture; (iv) self and others; (v) internationalism; (vi) protection of the environment; and (vii) spirituality.

These values are deemed universally acceptable and desirable in such documents as the Declaration, the Convention on the Rights of the Child, the Convention on the Elimination of Discrimination against Women, etc.

Human rights education is interdisciplinary. The central area may be outlined as follows: (i) education for tolerance; (ii) democracy and national understanding; (iii) protection of human rights; (iv) violation of human rights and democratic freedom; (v) economic rights; (vi) civil rights; (vii) critical thinking; (viii) scientific temper; (ix) intellectual honesty; (x) justice and empathy; (xi) legal awareness; (xii) equality of educational opportunity; (xiii) gender equality; (xiv) political economy and humanism; (xv) minority rights; (xvi) local government and civic rights; (xvii) constitutionalism and legitimacy; (xviii) history and philosophy of human rights; (xix) world citizenship; (xx) role of the UN; (xxi) human rights and national and world histories; (xxii) international understanding; and (xxiii) environmental protection.

Human rights education should focus on attitudes of tolerance, respect, and solidarity, and develop individual awareness of how human rights can be translated into social and political reality.

Basic Approach: The basic approach to human rights education in schools is to integrate it into various subjects and not treat it as a separate area of study. It also requires a multidisciplinary approach. The issue of human rights is inextricably linked with other major curricular issues. The National Curriculum Framework for School Education (NCERT 2000) recommends the integration of various curricular concerns:

The curriculum development process is often influenced by a 'panic approach' in which the local, national or international developments with some socio-economic and political bearing influence the decisions concerning the curriculum without prior, careful and structured planning. This 'panic approach' of including new and temporal curricular concerns may often lead to an overloading of the curriculum. At a time when concerns such as 'literacy', 'family system', 'neighborhood education', 'environmental education', 'consumer education', 'tourism education', 'AIDS education', 'human rights education', 'legal literacy', 'peace education', 'population education', 'migration education', 'global education' and 'safety education' are making a case for separate place in the school curriculum, the best approach would be to integrate these ideas and concepts, after a careful analysis in the existing

areas of learning. Appropriate strategies for this integration may be suitably worked out in the detailed subject curricula.

It is vital to examine the learning opportunities available when designing new curriculum or introducing specific changes so as to avoid a disparity between expectation and reality. This should constitute a realistic approach --meaningful, responsive, and result oriented. Human rights in itself an educational conception involving human interaction inside and outside school.

Human Rights Education and Curriculum: Human rights education is not treated as a separate area of the curriculum but is integrated into various subjects at different stages:

1. The Indian political system and Constitution;
2. Problems and challenges of contemporary life--political, economic, social, cultural, educational--that have direct or indirect bearing on human rights;
3. Diversity and variety of Indian culture, its composite and non-monolithic character;
4. The Indian social system and dynamics of social change;
5. Major events in Indian and world history relating to the struggle for political and civil rights as well as economic and social rights, and the role of the people and outstanding leaders in these struggles;
6. The world human rights situation with regard to gross violations in the form of colonialism, racism, and apartheid; and
7. Literary works that reflect human rights concerns and the quest for freedom and rights.
8. Major historical documents such as the American Declaration of Independence, the French Declaration of the Rights of Man and the Citizen, the UN Charter, and the Universal Declaration of Human Rights should be discussed. It is imperative to discuss the human rights curriculum as a cross-curricular approach at the elementary and secondary levels.

Human Rights Education and the Elementary-Level Curriculum: The major subject areas relevant to human rights at the lower-primary stage are social studies, environmental studies, and languages.

- Human rights issues are integrated into environmental studies, starting with the child's immediate environment and gradually taking the child to the study of the district, state, country, and the world.
- Narratives and biographies of men and women from the history of India and of the world, India's freedom struggle, and certain aspects of the Indian Constitution should be included in this course.
- The language curriculum should focus on the development of compassion, tolerance, and sympathy, through stories and poems.

- Environmental studies dealing with family, neighborhood, relations, food, clothing, shelter, religious festivals, and national heroes expand the knowledge of and respect for diversity and human equality.
- Children also develop an understanding of independent India as it evolved during the freedom struggle. Learning about the nation's goals and the main features of the Constitution--fundamental rights, directive principles of State policy, and fundamental duties, as well as secularism and democracy--may help promote human rights.

In the **upper-primary stage**, the major subject areas relevant to human rights education are social studies, science, and languages.

- History courses deal mainly with Indian history and, in general, with the history of world civilization, stressing an understanding and appreciation of India's cultural heritage and composite nature, its richness and variety. They focus on understanding diversity and consideration for other's rights.
- The human rights dimension lies in providing a critical understanding of Indian society through the ages, with focus on the position of women and the inequalities created by the caste system.
- Children should be made aware of legislative reforms and the role of international organizations in uplifting women and children.
- The course in geography helps children develop an appreciation for different ways of living, interdependence, and sharing of common values by diverse cultures. Civics helps promote values of democracy, secularism, socialism, and national integration. It also includes the study of issues relating the environment, arms race, and human rights. Children develop a perspective of these problems in an international context. It is possible to introduce the student to a more comprehensive view of the concept of human rights and the interconnection between the ideals of secularism and democracy.
- The thematic and ideational content in language help to promote awareness of human rights, international understanding, and related issues of global significance. The subject of language similarly lays the foundation for an appreciation of the underlying humanistic values conveyed through folk tales, legends, poems, essays, and dramas.
- Science is an undiversified subject. Stress is on inculcating a national outlook and thereby helping to combat obscurantism and prejudice based on narrow consideration of caste, sex, or religion. The course guidelines also emphasize promoting understanding of the processes and problem areas related to agriculture, health and nutrition, environmental protection, energy, material resources, and, more important, developing a scientific attitude.

Human rights education and the secondary curriculum

Secondary schools offer a much wider and varied range of opportunities to teach human rights and to practice and observe rights and duties.

- A literature course may offer the opportunity to study the rights of children and young people. Literature and language classes can be used to promote cultural exchanges with schools in other countries as well as to promote social relations, peace, freedom, and justice.
- At this stage, "the global perspective" and "major concerns" are integrated into the social sciences. Human rights can be taught in the context and understanding of the following:
 - a. "small" society--family life, school, and community;
 - b. the "big" society--community, country, and State;
 - c. forms of government--democratic, dictatorship, parliamentary;
 - d. the United Nations;
 - e. the world today--East-West problems, armaments, events, and personalities in international affairs;
 - f. the world around us--studies of individual countries;
 - g. the family and society--economic, political, and cultural interdependence; and
 - h. religion and philosophy of life--What do we believe in? Analysis of different religions, traditional beliefs, and practices.
- **History** allows the study of human rights as it covers topics such as the growth of democracy, development of trade unions, social reforms, and independence movements. The Industrial Revolution, and its impact on countries outside Europe, might be linked with the study of the International Labour Organization and its efforts to ensure just and equitable conditions for all workers, and to abolish child labor and other abuses of human dignity. It also introduces the students to some of the significant declarations on human rights, from the American Declaration of Independence to the Universal Declaration of Human Rights.
- **Geography** stresses environmental and pollution issues and the study of international ecological problems.
- **Civics** focuses on Indian democracy, including topics such as the individual and society, democratic citizenship, the Constitution, the judiciary, democracy, foreign policy, the UN, world problems (human rights, disarmament, new international order, etc.).
- **Economics** focuses mainly on the study of the Indian economy--economic development and social justice--by covering content areas such as the rights of consumers, and consumer protection.
- **Science** stresses the development of scientific temper; cultivation of social, ethical, and social values; and the possible misuse of science. Biology can explore the scientific bases for human rights and social prejudice. Science can also include teaching of health, diseases, and the contribution of the World Health Organization.
- **Mathematics** can teach the skills related to elementary statistics and graphing, which may be used to interpret data on food and population, agriculture and industrial outputs, expenditure on armaments and on education, and other topics that have a bearing on basic human rights. Natural

science and mathematics also reflect the modern scientific and technological work that may either benefit humankind or work to its detriment.

Teaching Human Rights through Co-curricular Activities

Human rights education goes beyond subject teaching to organization of other activities and should be considered as an integral part of the whole education process.

- Activities that promote cooperation and group living can include human rights content. Teachers can involve elementary-school children in creative tasks such as paper cutting, drawing, collage, and work related to science, environmental studies, and social studies. Exhibitions, displays, and debates on human rights issues should be considered as core elements of human rights education. The activities themselves lead to an understanding of human rights as the children learn to cooperate and respect each other.
- Theater and literacy activities should be part of human rights education. Role play is an important strategy for inculcating values in children. Even the study of major literary and artistic works may promote human rights education, international understanding, and peace.
- International-relations clubs, art, music or drama circles, and UNESCO and United Nations clubs promote international understanding. Activities such as putting up wall newspapers and posters on current events, holding debates, writing essays and poems, celebrating special days such as Human Rights Day and World Health Day, and activities relating to population, apartheid, literacy, etc. inculcate human rights values and generate awareness of human rights.
- Human rights education projects can be taken up in any discipline--history, geography, civics, literature, and science, etc. Since co-curricular activities complement human rights teaching in the curriculum, appropriate materials such as references and activity books are needed.

Methodology: As discussed earlier, human rights teaching should permeate not only all school subjects but also every aspect of school life. There is no denying the fact that human rights can be taught more effectively through various co-curricular activities. The methodological issues are relatively more important than the content as far as human rights education is concerned.

- Teaching methods are crucial in sensitizing and changing attitudes and creating a human rights culture. As the current teaching methodology may reduce human rights education to a mere academic exercise, it is important to bring field experiences into the classroom and take students to the communities.
- Teacher attitudes and assessment methods are important in conveying key messages to students. It is also important that the practices adopted in schools and the classroom reflects a climate and culture of human rights. The flesh and blood of schooling--the relationship among students, teachers, and school administrators, and teaching strategies--need to be rebuilt on the basic philosophy of human rights.

Central Importance of Teachers and Teacher Education

Teachers are clearly important in human rights education. Can they teach with uniform proficiency? What about teachers who are not even aware of their rights and duties in the classroom? Simply, they are to be trained in content as well as pedagogy, material preparation, and curriculum development as they have to be role models. It is the most effective way to improve the quality and effectiveness of human rights education programs. They should be provided with the knowledge, skills, and understanding to inculcate human rights as part of their teacher education courses at both the pre- and in-service levels.

Empowerment of teachers and parents is also a key issue that should be tackled and worked out at all levels of government. Education should be considered a duty not a right. Otherwise, the Declaration will become a mere subject of academic study.

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--pre- and in-service, textbooks, supplementary reading materials, 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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ADULT AND EXTENSION EDUCATION WITH IN-BUILT THRUST ON WOMEN EMPOWERMENT

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Abstract

Empowerment of women denotes acquiring the power to think, acting freely, developing a sense of self-worth, a belief in one's ability to make desired changes and the right to control one's life, exercise choice, and fulfilling their potentiality as equal members of society.

An empowered woman is one who is vested with the power to think, and is imbued with the consciousness of self-worth. The adult and extension education may be geared to create awareness to infuse self respect among women. The women may further be educated to resist encroachment on and avoid compromising their self-respect, self-esteem and that they should be proud at being women. The task of adult education is 'not to cut down jungles, but to irrigate deserts'

The attempts to empower women have been reckoned through the decades. In this regard Governments and other agencies have been made considerable efforts to address women's needs and their exclusion from the benefits of development. The question remains if the adult education can be instrumental for promoting the cause of women empowerment. To begin with, Brazilian humanitarian and educator, Freire (1973) laid down the foundation stone of empowerment as a form of theory by suggesting a plan for liberating the oppressed people of the world through education. Empowerment was most commonly associated with alternative approaches to psychological or social development and the concern for local, grassroots community-based movements and initiatives (Parpart, Rai, & Staudt, 2003). These days, the concept of empowerment is considered as the idea of power, because empowerment is closely related to changing power: gaining, expending, diminishing, and losing (Page & Czuba, 1999). Traditionally, power was understood as an isolated entity and a zero sum, as it is usually possessed at the expense of others (Lips, 1991; Weber, 1946). Recently, power has been understood as shared because it can actually strengthen while being shared with others (Kreisberg, 1992). Shared power is "the definition, as a process that occurs in relationships, that gives us the possibility of empowerment." It is conceived as "a multi-dimensional social process that helps people gain control over their lives" (Page & Czuba, 1999, p. 25). Since early years of the 20th century, feminism has built a body of theory and in recent decades women empowerment has been recommended as a means to improve the quality of women's work as well as their personal lives. It was felt that the empowerment of women is a vital precondition for the purging of world poverty and the upholding of human rights. This concept of women empowerment is accompanied with, freedom, self-determination and power, which are necessary for the women all over the world. Empowerment gives rights to women which enables them to be independent of men. In western societies education and employment are considered the key factors in empowerment of women and theorists believe that there may be the same connection between these factors in non western societies. There are copious

theoretical and practical studies that stress educational and employment opportunities as critical means for women to attain control over their lives (United Nations, 1994). But the important thing is what type of education should be provided to women for empowerment in general and psychological empowerment in particular. There are things to do to empower women like teaching them self-esteem, gender awareness, earning merit and assurance and gaining proper knowledge and skill. Nowadays in society, gender awareness causes actions which give more power to women. Empowerment tends to be more talked about at the cognitive level than realized in practice. It is not a personal characteristic but it is a dynamic process that reflects an individual's opinions about person-environment relationship (Mishra and Spreitzer, 1998:579; Siegall and Gardner, 1999:705). Thus the true benefits of empowerment will not be discovered unless people first perceive themselves as being powerful (Siegall and Gardner, 1999: 705). Empowerment of women means acquiring the power to think, acting freely, developing a sense of self-worth, a belief in one's ability to make desired changes and the right to control one's life, exercise choice, bargaining power, and fulfilling their potentiality as equal members of society. Generally empowerment is any process and activity by which women control their lives. Although education and employment can empower women, but the role of culture can't be denied. The powerful and dominant patriarchal norms can hold back women's empowerment plans and endeavours. Some field experiences revealed that better access to education and the jobs for women in the preceding decades have not significantly changed power relationships within families. In these cases, well educated and employed on the good position women are as deprived as uneducated and unemployed women. Social norms determine the level of women's empowerment. Social norms can restrict women's empowerment directly or indirectly. As a matter of fact the most fashionable way to oppress females these days is the imposition of "social norms," a phrase that is merely a euphemism for patriarchal values. Since it is not "normal" in patriarchal societies for females to be emancipated, any female seeking equality will inevitably violate the social norm of female subjugation. Through adult education women may be taught to question the rationality of particular social norms like: the type of social norms and attitudes contributing to suppress and oppress women? What are the entry points for changing social norms and attitudes that support suppress women? What are the challenges for changing social norms that support suppression and oppression of women? As we know that social norms are social attitudes of approval and disapproval, specifying what ought to be done and what ought not to be done. The social norms are geared to keep the women weak. In this sphere, the women are to be taught the strategies with the help of which they can turn that perceived weakness into strength. Let the women utilise patriarchal cultural norms to their own advantage. In this regard it has to be accepted that recipe for perpetual non-empowerment is: Be satisfied with your opinions and perceptions, and content with your state of knowledge. Let us strive to put this scenario upside down by empowering the adults with the art of thinking afresh. It could also be observed that culture, tradition, formed opinions and perceptions all combine to define a marginalized status for women in society. Efforts will therefore have to be made to transform the

patriarchal society through conscientization and awareness creation. In this process tradition, structures, institutions and ideologies that have contributed to the discrimination and subordination of women will have to be challenged. In providing a women's empowerment framework Karl (1995) gives five levels which include welfare, access, conscientization, participation and control. These levels also reflect the various approaches that have been used to promote the empowerment of women over the years. The first level, welfare, addresses the basic needs of women. This approach does not recognize or attempt to solve the underlying structural causes which necessitate provision of welfare services. At this point women are merely passive beneficiaries of welfare benefits. It is obvious that such an approach promotes dependence on the provider. Access, the second level, involves equality of access to resources, such as education, opportunities, land and credit. This is essential for women to make meaningful progress. The path to empowerment is initiated when women recognize their lack of access to resources as a barrier to their growth and overall well-being and take action to address it.

Conscientization is a crucial point in the empowerment framework. For women to take appropriate action to close gender gaps or gender inequalities there must be recognition that their problems stem from inherent structural and institutional discrimination. They must also recognize the role they can often play in reinforcing the system that restricts their growth. Participation is the point when women take decisions alongside men to ensure equity and fairness. To reach this level, however, mobilization is necessary. By organizing themselves and working collectively, women will be empowered to gain increased representation, which will lead to increased empowerment and ultimately greater control. This level reinforces the mainstreaming approach which proposes that the concerns of both men and women be recognized and integrated into all plans, policies, programmes, goals, objectives, activities, and monitoring and evaluation indicators. This implies that in all interventions, implications for women and men should be assessed in all areas at all levels. Another implication also is that though there might be the need for special programmes to bridge existing gaps, this should be for a period of time in a project's life cycle in order to avoid creating another imbalance. In the framework, control is presented as the ultimate level of equity and empowerment. At this stage women are able to make decisions over their lives and the lives of their children, and play an active role in society and the development process. Further, the contributions of women are fully recognized and rewarded as such.

Suggestions : Since organizations play an important role in developing women's awareness and self-trust, lots of women take advantage from them. By solving problems, gaining experience, and working together, women may become aware of their own subordinate position in society and become more capable of changing it (Himmelstrand, 1990:112). Women need to be empowered with skills, knowledge, and confidence to determine the development path they wish to follow and to challenge the entrenched organizational structures which hamper them. To serve this end, they have to acquire the potentiality of thinking on their own and raise questions on anything undesirable as related to their milieu, at least in their own mind. Through adult education women can be empowered to stand against the exploitation in the name of social norm. Although over the years adult education has been used as

a tool for improving the lot of people through capacity building in general and women empowerment in particular. It is pertinent for women to be able to leverage their position as equal citizens; one of the key elements is investing in opportunities for lifelong learning, enhancing women's existing capabilities as well as skill-building for newer capacities. This nurturing and building of the human resource is a feature of quality adult education interventions, and skill-building a crucial benchmark. With skill-building and training comes power, confidence and a sense of self-worth which is critical for women to overcome their internalized notions of marginalisation and oppression.

An empowered woman is one who is vested with the power to think, and is imbued with the consciousness of self-worth. The adult and extension education may be geared to create awareness to infuse self respect among women. The women may further be educated to resist encroachment on and avoid compromising their self-respect, self-esteem and that they should be proud at being women. The task of adult education is 'not to cut down jungles, but to irrigate deserts'.

With the above-indicated views in focus, the adult and extension education programme needs to reconsider and re-orient its content area and teaching strategies.

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THE ROLE OF HUMAN RIGHT COMMISSION

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Abstract

India has shown keen interest in the past in establishing a national institution for the promotion and protection of human right. In the early 1990s India felt the need of establishing a Commission as a positive response to the criticisms of the foreign governments in the context of political unrest and violence in Punjab, Jammu & Kashmir, North-East and Andhra Pradesh. In addition to the pressure from the foreign countries, pressure was added from the domestic front as well as for the creation of the National Human Rights Commission because of the awareness among the people for the protection of Human Rights. All this led the government decide to enact a law to establish a Human Right Commission. Then we got the Protection of Human Right Act, 1993.

Keywords: human right commission, protection of human right act, human right

Introduction: Most human rights activists would probably agree that the task of protection of human rights and civil liberties of people, respect for the dignity of an individual and striving for peace and harmony in society, essentially falls within the ambit and amplitude of National Human Rights Institutions that have been established in many countries of the world. United Nations and some of its subsidiary of bodies have been actively engaged in promotion and protection of human rights at the international level. The concept of 'National Human Rights Institution' was first discussed by the Economic and Social Council (ECOSOC) in the year 1946, two years before the UN General Assembly proclaimed the Universal Declaration of Human Rights as a "common standard of achievement for all peoples and all nations." At its Second Session, in 1946, the ECOSOC invited member States "to consider the desirability of establishing information groups or local human rights committees in furthering the work of the Commission on Human Rights'.

In this context, in the year 1991 a UN-sponsored meeting of representatives of national institutions held in Paris, a detailed set of principles on the status of national institutions was developed, these are commonly known as the Paris Principles. These principles, subsequently endorsed by the UN Commission on Human Rights and the UN General Assembly have become the foundation and reference point for the establishment and operation of national human rights institutions.

The most important development in India is the creation of the National Human Rights Commission set up in October, 1993 under the Protection of Human Rights Act, 1993, as the result of an ordinance promulgated by the President. Subsequently in the following year, the act of the Parliament provided this body a statutory status. The National Human Rights Commission has pursued its mandate and priorities with determination and considerable success. Complaints received/processed in June, 2015 Number of fresh complaints received 11696, Number of cases disposed of (Fresh + Old) 12693, Number of cases under consideration (Fresh + Old) 50720.

Composition Of Commission: The National Human Rights Commission (HRC) is consisting of a

chairperson and seven other members. Consist of three ex-officer members and four others are appointed by the President on the recommendation of a Selection Committee. The committee is consisting of the prime minister who is the chairman of this committee, union home minister, deputy chairman of the rajya sabha, speaker of the lok sabha and the leaders of the opposition in both the houses of parliament.

The members of the HRC are as follows:

1. The Chairperson^{1st} is retired Chief Justice of the Supreme Court - four Members - two from the Judiciary (one retired Judge of the Supreme Court and the other retired Chief Justice of a High Court) - other two Members appointed from persons having knowledge of or practical experience in matters relating to human rights.
2. One member is either a working or a retired judge of the Supreme Court.
3. One member is either a working or a retired Chief Justice or a judge of a High Court.
4. Two persons having knowledge or practical experience in matters relating to Human Rights.

The Human Right Commission, India has the following divisions:-

- 1) **Law Division**, headed by a Registrar, which receives and processes the several hundred complaints received each day, and puts them up to the Chairperson and Members for orders in the HRC's function as a quasi-judicial body;
- 2) **Investigation Division**, headed by a Director General of Police, which investigates complaints, and other issues, on the directives of the Chairperson or Members;
- 3) **Policy Research, Projects and Programme Division**, headed by a Joint Secretary, does research on issues of generic importance. It also undertakes specific projects to promote human rights and organizes seminars, workshops and conferences;
- 4) **Training Division**, headed by a Joint Secretary, apart from its core task of training, disseminates information to NGOs and civil society;
- 5) **Administration Division**, headed by a Joint Secretary, consists of the Establishment Section, Coordination Section, Information and Public Relations, Accounts Section, the General Section, the Hindi Section, Documentation Centre and Library and Central Registry.

The HRC has 343 **regular staff & 100 staff members on contract**, who have the pay and allowances of civil servants and who come from various specialist services, professional, legal consultants, research consultants and research associates as well as translators backgrounds that the HRC needs for its work, including the judicial services, police, research, training and administration – and appointed in accordance with its recruitment rules. The HRC hires staff through direct recruitment, deputation and on contract, based on its own set of rules, regulations and procedures and recruitment rules, which have been published in a Gazette Notification. According to the policy of the Government of India to reserve a percentage of posts over 25% of the posts in its Secretariat are

reserved for candidates from the Scheduled Castes, Scheduled Tribes, Other Backward Castes, and persons with disabilities, with preference being given to women and minorities. _____

1st. Chairpersons of the National Commission for Women, the National Commission for Minorities and the National Commission for Scheduled Castes and Scheduled Tribes - deemed to be the Members of the Commission. Beside them, the Chairpersons of the National Commission for Scheduled Castes and Scheduled Tribes, National Commission for Minorities and National Commission for Women shall be its ex-officer members.

Embodies a true National Human Rights Institution as outlined in the Paris Principles

Enjoys financial autonomy - gets consolidated grants-in-aid from the Central Government - spent by the Commission as it thinks fit for performing the functions under the PHR Act

Independent to recruit its own staff for proper functioning.

Chief Executive Officer - designated as the Secretary General - officer of the rank of Secretary to the Government of India.

Investigative Department - headed by an officer of the rank of Director General of Police.

Every proceeding - deemed to be a judicial proceeding - u/s 193 and 228 for the purpose of Section 196 of the Indian Penal Code.

Tenure:- The Chairperson and the members of the HRC have a tenure of five years. But if any member attains the age of 70 years before the completion of his tenure, he or she has to retire from the membership.

Removal:- The Chairperson or any other member of this commission can be removed by the President even before the expiry of their full term. They can be removed only on the charge of proved misbehavior or incapacity or both, if it is proved by an inquiry conducted by a judge of the Supreme Court. The headquarters of the commission is at New Delhi. However, with the permission from the government, it can establish offices at other places in India.

Issue:- Though the establishment of the National Human Rights Commission is a bold step, yet sometimes it fails to discharge its duties effectively and efficiently. It does not have any machinery of investigation. In most cases, it asks the concerned Central and State Governments to investigate the cases of the violation of Human Rights, so its investigation sometimes fails to be impartial.

As a sovereign state, when it takes action against all disintegrating forces, the issue of Human Rights violation is raised. The maintenance of a proper balance between these two facts is the highest need of the time. The National Human Rights Commission, so far in India has successfully demonstrated its willingness to act as an effective organization in the protection of Human Rights.

Roles & Responsibility of Government authority:-The responsibility for the enforcement of the fundamental rights lies with the Supreme Court by virtue of Article 32 and by Article 226 to the High Courts. The Commission was constituted by an Act of Parliament. The Act is divided into eight Chapters consisting of 43 Articles. Special powers conferred to the Commission under Article 10 (c) which says, "the Commission shall regulate its own procedure." There are 19 Articles under

Procedural Regulations.

While making an inquiry into the complaints submitted to it, the commission enjoys the powers of a civil court. It can recommend to both the central and state governments to take appropriate steps to prevent the violation of Human Rights. They usually send a copy of the inquiry report to the petitioner and also to the concerned government (within a period of one month in respect of complaints against public servants other than members of the armed force). The government may be asked to inform it about the action taken or proposed to be taken on the concerned complaints (three months in case against members of the armed forces, to the Commission.). They submit their annual report to the President of India who causes it to be laid before each House of Parliament.

The Protection of Human Rights Act, 1993, empowered the State Governments to set up their own commission for such a purpose. The chairman and the members of such State Commission are appointed by the Governor in consultation with the Chief Minister, Home Minister, Speaker and Leader of the Opposition in the State Legislative Assembly.

Powers , Roles & Functioning:

Inquiry - on petition or suo moto - against complaint of violation of human rights/abetment of violation/ negligence in prevention of violation - by a public servant.

As vested in a Civil Court trying suit under Civil Procedure Code, 1908.

To investigate the failure of duties on the part of any public official in preventing the violation of human rights.

Make recommendations to the concerned Government authority suggesting action to be taken against guilty public servant

Recommend payment of relief/compensation to the victims

Approach the Supreme Court or High Courts for appropriate directions/orders/writs.

Communicate the inquiry report - petitioner/victim/representative - Government authority for comments/ action taken/proposed.

To intervene in any judicial proceedings involving any allegation of violation of human rights.

To visit any jail or any other institution under the control of the State Government to see the living conditions of the inmates and to make recommendations thereon.

To review the safeguards provided under the constitution or any law for the protection of the human rights and to recommend appropriate remedial measures.

To study treaties and other international instruments on human rights and to make recommendations for their effective implementation.

To undertake and promote research in the field of human rights.

To encourage the efforts of the non-governmental organizations working in the field of human rights.

To spread human rights literacy among various sections of society and to promote awareness of the safeguards available for the protection of these rights through publications, the media, seminars and other means.

To review all facts related to the activities of the terrorists which obstruct the way of the protection of human rights and to make recommendations for their effective implementation.& Safeguards under the Constitution/any law - for protection of human rights - recommend measures - effective implementation.

Spread human rights literacy - promote awareness of safeguards available for protection - publications, media, seminars, and other means & Encourage efforts of non-governmental organisations/institutions working in the field of human rights.

Important Steps Taken by HRC:

1. Asked all State Governments to report the cases of custodial deaths or rapes within 24 hours of occurrence failing which it would be assumed that there was an attempt to suppress the incident.
2. Undertaken visits to detention centres.
3. Suggested legislative and other measures to improve conditions in prisons and lock-ups.
4. Frequently taken up issues of child labour and child prostitution.
5. Instituted efforts with police, para-military forces and the Army to impart human rights education to the staff and officers - include human rights in the curriculum during initial/in-service training.
6. Entered into a Memorandum of Understanding with National Law School of India University, Bangalore creation of a Chair on Human Rights.
7. Assumed the Chair of the International Coordinating Committee of National Institutions in 1996- continues to hold this position.

Conclusion : In twelve years period HRC, was able to establish its integrity and commitment. The Commission was able to demonstrate its ability to work independently and impartially, which is borne out by its recommendations. Even if the Commission is a very small step in the daunting task of the implementation of human rights at the national level, it remains a very significant step. Considering India's extensive territorial domain, the vastness of its population and the complexity of social structure, cases of violation of rights, whether attributable to the agencies of the State or to the private individuals or groups, may occur despite its best efforts.

From its inception the Commission attracted much suspicion because of its status

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RIGHT TO INFORMATION ACT, 2005- CATALYST TOWARDS SOCIAL CHANGE AND DEVELOPMENT

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Abstract

Democracy in the country requires a good transparency and decrease in the corruption rate, which undoubtedly come from Right to information act, 2005. This right which was introduced by the government is very helpful to provide accountability and transparency to the public. The crux of the RTI Act is to create an information dispensation regime in which information can be accessed by any citizen in an affordable manner. When the individual is satisfied with the information which he wants then he feels empowered too. Citizens find a social change through the access to information. RTI is enacted to make India a corruption less country and thus it creates a social change. Getting appropriate information with the authenticity, responsiveness of the government leads towards the good governance. In any country the good governance brings social change. Governments that do not produce organize and share information will be hampered in policymaking. Good policy requires up-to-date information on the economic situation and also the sharing of information for better coordination, analysis and monitoring. Social changes happen when the scams are brought out in awareness of the public and that can be done through the RTI. It will help not only in mitigating corruption in public life but also in alleviating poverty- the two monstrous maladies of India. The paper will try to shed light on the implementation of the act and the thought this how it leads towards the social change and a better development of humans. The paper uses secondary data as the methodology. The paper concludes that there is lack of awareness among the public and some of the recommendations to strengthening the RTI Act.

Keywords: Development, Social change, Transparency, Accountability, Empowerment, Coordination.

Introduction: As a general rule, the most successful man in life is the man who has the best information.

-Benjamin Disraeli

A quote given by Benjamin points towards the successful nation because a successful man can only bring development and growth. The Right to Information Act (RTI) is an Act of the "[Parliament of India](#)" to provide for setting out the practical regime of right to information for citizens". The Act applies to all States and Union Territories of India except Jammu & Kashmir. The RTI is generally understood as the right to access information held by public authorities is not only a necessity of the citizens of the country but it also brings a good social change in the country. This law was passed by Parliament on 15 June 2005 and came fully into force on 12 October 2005. Information disclosure in India was restricted by the Official Secrets Act 1923 and various other special laws, which the new RTI Act relaxes. It codifies a fundamental right of citizens. A citizen who desires to seek some information from a public authority is required to send, along with the application, a demand draft or a

bankers cheque or an Indian Postal Order of Rs.10/- (Rupees ten) payable to the Accounts Officer of the public authority as fee prescribed for seeking information. The state-level RTI Acts were first successfully enacted by the state Government of Tamil

Nadu(1997),Goa(1997),Rajasthan (2000), Delhi (2001), Maharashtra (2002), Assam (2002), Madhya Pradesh (2003), Jammu and Kashmir (2004),Haryana (2005) and Andhra Pradesh(2005). (Wikipedia, 2015) In India, 70% of the population lives in 638,365 villages, represented by 245,525 Panchayat offices, mostly located in the remote regions of the country. However, rural India is not able to access information due to a lack of proper infrastructure and other facilities. At the same time, many do not know that they have a right to access information. It happens because of lack of awareness. According to the 2011 census, the literacy rate in India is just 64.32% with illiteracy most prevalent in rural areas. This is the case even though the government introduced the Right to Education Act in 2004, which promised free elementary and basic education to all children. Yet 35% of the population is still illiterate and only 15% of Indian students reach high school. (Ritu Srivastava and Osama Manzar, 2013)

Methodology: Right to Information Act has been considered as one of the most important act to know about the information through government. It helps in maintaining the intelligibility. The peer desk review of the Research articles, Journals, Newspapers, Electronic sources has been done to understand the Act as well as how through this act to highlight the grey areas and to understand the core processes of it.

Objectives: The objectives of the research paper have tried to link the awareness of the public with the RTI in such a manner that it will bring transparency and accountability. These elements will lead to development and sustainability of the nation. The objectives are as follows:

- ✚ To understand the core of the Act.
- ✚ Changes after the RTI Act implementation.
- ✚ The usefulness of the RTI to common public and benefits through it.
- ✚ Some recommendations to reinforce or strengthen the act.

RTI- An approach of social change: *“We live in an age of information, in which the free flow of information and ideas determines the pace of development and well being of the people. The implementation of RTI Act is, therefore, an important milestone in our quest for building an enlightened and at the same time, a prosperous society. Therefore, the exercise of the Right to Information cannot be the privilege of only a few.”*

-Dr. Manmohan Singh, Former Prime Minister of India,

Valedictory Address at the National Convention on RTI, October 15, 2006

The act if implemented in a proper way then it can benefit too many citizen of the country. “RTI empowers Indian citizens to seek any accessible information from a public authority and makes the government and its functionaries more accountable and responsible”. (Coopers, 2009). India took pride in being the largest democracy, but with the passing of the Right to Information Act in 2005, it

has also become an answerable, interactive and participatory democracy. This right has catapulted the Indian citizen on a pedestal from where he can take stock of administrative decisions and actions and make sure that his interests are sheltered and promoted by the Government. The Right to Information Act is an important milestone for Indian democracy. By this Act the citizen of India has been empowered like never before. This act promotes transparency and accountability in administration and management by making the government more open to public scrutiny. (Srivastava, 2010). Some of the following dimensions will explain that how RTI can be helpful to people and act as an effective tool.

- **Participation:** The right to Information act gives an opportunity to the common men to participate in governance and reduce the imbalance in power relationship. It also provides a tool to oppose discrimination or injustice and allows collective spirit to make democracy work for everyone. Right to information act also reinforce grassroots democracy and ensures peoples involvement in local governance and other development activities. (Borah., 2013)
- **Accessibility:** The act makes it possible to easy access of information from government departments, documents, records, services, finances and policies to all sectors of community. The availability of information also helps to foster in development process and it is an indicator of true and mature democracy. It helps in reducing the gap between the citizen and the government.
- **Transparency:** Through the evolution of the act people are now able to seek information from any government department with a definite time frame. The Right to Information act is intended to promote accountability and transparency in government by making the process of government decision making more open.
- **Accountability:** The Right to Information act provides people with instrument to access information, which they can use to hold the government accountable or to seek explanation as to why decisions have been taken, by whom and with what consequences or outcomes. However, responsibility cannot be achieved without precision and the rule of law. (Borah., 2013)
- **Empowerment:** Now with enactment of act people can participate in decision making process and it enables the citizens to know about the government decisions. The Right to Information act empowers people by removing unnecessary privacy surrounding in decision making process of the government.

Above all elements are very effective in increasing the awareness among the public. The need is to understand the act properly and to use it for the benefit of the people.

Empowerment of the weaker sections: The act is especially for helpful for the minority section of the country. Development initiatives have duly laid emphasis on protection of vulnerable sections of the society, mainly women, SC/ST, minorities and disabled persons. In almost every policy, programme and scheme for promotion and welfare and empowerment of deprived groups, there are relevant mechanism that assures the reach of specified benefits through the policy of privileged

treatments and positive discrimination. Having known the entitlements for reservations in employment and admissions in educational institutions, scholarships, health insurance, etc., the citizens have begun to successfully realize the entitlements through the use of RTI. The deficiencies in implementation of policies, if any, have also been raised, which provide necessary response for formulating sound policies for empowerment of weaker sections. There are many numbers of cases pertaining to human rights issues that have been raised by the affected persons and groups, who seek accountability of service providers and the concerned departments and that are showing growth. (Ansari, 2012)

Impact after the implementation of RTI: RTI Act is one of the most people friendly legislation ever. Innumerable have benefited from it. But it is true that more than five years after Parliament passed the Act in June 2005, the road to accessing the information remains arduous. RTI has made both tangible and intangible impact on the system and its people. People have used the RTI tool to get their ration cards, passports, pension funds, birth certificates, income tax refunds. People below the poverty line, disabled and blind people also have used it to their benefit. Big scams have been averted by the use of RTI. e.g., when information revealed by RTI exposed that 87% of wheat and 94% of rice meant for the poor were siphoned off by the shopkeepers and food grain officers, steps were taken to streamline the system. (Kejriwal, 2007). RTI Act has been also incorporated in the National Rural Employment Guarantee Act (NREGA). RTI has been judiciously used to expedite the scheme. Many people have been benefited through this in taking their wages through RTI.

The impact of RTI application in concerned division of the public institution was as follows:

Before RTI Act	After RTI Act
The staff was lethargic	The staff became active
The Staff did not have any fear	The staff had fear of RTI Act
The staff was not regular and punctual in their duties	The staff became regular and punctual
The staff was not feeling responsibility	The staff had started feeling responsibility
Proper action was not being taken by the staff on the complaints	All concerned officials became serious about each and every complaint
Proper files were not maintained	All concerned officers and officials had been asked to maintain proper files
The staff members were not conscious about their duties.	They became conscious about their duties
The staff members were engaged in corrupt practices.	The corruption in the division reduced
The authorities were not alert.	The authorities became alert to avoid such cases in future.

Source: (Srivastava, 2010)

Right to information has definitely resulted in greater transparency in governance. All the levels of the Government – The Centre, states and local bodies, including village level Panchayat have put their records in public domain, through publications as well as internet in the local languages.

Recommendations and Suggestions

- There is lack of any electronic document management system in any of the departments.
- Only government cannot change the system, there should be contribution from the public at large.
- Campaigns must be conducted in rural areas through multimedia and kiosks.
- The government should also create infrastructure like more buildings and provisions to send complaints directly from rural areas through e-mails.
- Publicity is very essential for RTI implementation. NGO's and civil society groups can take initiative to make massive awareness campaign to educate citizen about RTI act.
- The RTI officials, representatives of all the departments should be given training and their knowledge should be enhanced through it.
- Children are considered resources for the future health of a nation. Therefore, RTI act should be added in the school syllabus to stimulate curiosity of children about RTI at the grass-root level itself.
- There should be proper coordination among state information commissioner and departments for the effective implementation of RTI act.
- Government of India should set up a National RTI council, which has members, people from various states, so that problems in implementation the RTI can be monitored regularly.

Conclusion: After the in-depth analysis of the Act, it can be emphasised that the Right to information Act is actually a catalyst in bringing the social change. It promotes democratic ideology by promoting openness and transparency in the administration. It reduces the chances of corruption and increases the openness in the society, The Central and the State Information Commissions have played a critical role in enforcing the provisions of the Act as well as educating the information seekers and providers. This act has enabled people to participate in the process called development. The awareness among the citizens has been increased. The information system should be made friendlier so that it can be helpful to other citizens who are yet not habitual to this system. Increase in awareness will lead to human development and further leads to eradicate the social problems such as poverty and hunger. Democratization of information and knowledge resources is critical for people's empowerment to realize the entitlements as well as to augment opportunities for enhancing the options for improving quality of life.

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GENETIC EQUALITY – ORIGIN, FACETS AND STRATEGIES FOR ELIMINATION IN INDIA

Neha Jha, Ahmedabad-Gandhinagar Highway

Abstract

*Gender equality can be defined as equal rights and facilities given to both males and females in a country which is important for the **sustainable socio-economic development** of the country. In India, after so many ages the gender disparity prevails; less in the urban areas but more to be seen in rural areas. Gender disparities in India deserve a serious study and discussion among media, academia, researchers and policy makers of country. Making differences between males and females start with the birth of a child. For ages it was believed that the different characteristics, roles and status accorded to women and men in society are determined by sex that are natural and therefore not changeable. Gender is seen closely related to the roles and behavior assigned to women and men based on their sexual differences. As soon as a child is born, families and society begin the process of gendering. The birth of the son is being celebrated while the birth of a daughter filled with pain; sons are showered with love, respect, better food and proper health care. Boys are encouraged to be tough and outgoing but girls are encouraged to be homebound and shy. All these differences are gender differences and they are created by society. Gender inequality is, therefore, a form of inequality which is distinct from other forms of socio-economic inequalities. (Dr. Dinesh Das, 2012) This research paper will focus on the causes of origin and factors of genetic inequality that prevails in the Indian society since ages. The paper will also discuss about the diversified areas where these differences are made by the society between different sexes in India. This demarcation between the gender lead to the low position of females in the Indian society. Lastly, the paper is going to suggest few strategies that can be useful in improving the status of women in our country which in turn leads to the socio-economic development of the overall country.*

Keywords – Genetic equality, sustainable socio-economic development

INTRODUCTION: Equality refers to equal opportunities in terms of access to sources of livelihood, health, and education, as well as to social, economic and political participation without discrimination. (Rustagi, 2004) India is a male dominating country since the very beginning. The Economic Survey (2011-12) has emphasized that much needs to be done to reduce disparities between men and women. In gender development index India ranking 114 out of 155 countries. Gender inequality has adverse impact on development goals as reduces economic growth. It hampers the overall well being because blocking women from participation in social, political and economic activities can adversely affect the whole society. Many developing countries including India have displayed gender inequality in education, employment and health. It is common to find girls and women suffering from high mortality rates. There are vast differences in education level of two sexes. India has witnessed gender inequality from its early history due to its

socioeconomic and religious practices that resulted in a wide gap between the position of men and women in the society. (Dr. Dinesh Das, 2012)

OBJECTIVES OF THE STUDY

- To reflect the factors for the origin of gender inequality in India.
- To enumerate the facets where the genetic disparity prevails in the Indian society
- To focus on the various strategies useful for the elimination of gender inequality from our country.

METHODOLOGY: The research methodology for this study is based on the secondary data.

ORIGIN OF GENETIC INEQUALITY: India is a male dominating country. 80 % of the Indians are Hindus. The popular interpretations of Hindu mythology have very fixed views on how women should behave; things like being obedient and being a good housewife and mother. In the Ramayana, Ram is a model for how men should act and Sita is the model for women. Unfortunately, these play a part in perpetuating sexism and violence against women in India today. In the ancient India women were held in high esteem and the position of a woman in the Vedas and the Upanishads was that of a mother (maata) or goddess (Devi). In the Manusmriti, woman was considered as a precious being and in the early Vedic age, girls were looked after with care. Then practice of polygamy deteriorated the status of woman and in the medieval period, the practices of purdha system, dowry and sati came into being. With the passage of time, the status of woman was lowered. After the development of science and technology, female foeticide is being practiced on a large scale. This has led to a drop in the female ratio. According to the census 2001, the sex ratio in India is 927 females to 1,000 males. And then dowry have become common and started Female infanticide practices in few areas. (Dr. Dinesh Das, 2012)

FACETS OF GENETIC INEQUALITY: Women work both for the labor market and for the household. Some of this work is recognized and remunerated, while most of it is not enumerated and remains unpaid. Women's contribution to the household, economy and society goes unrecognized since most of the activities females are involved in do not enter the sphere of the market and remain non-monetized. The role played by women in the care sector, predominantly their reproductive work (bearing, rearing, nurturing children and Household maintenance, falls outside the national accounting systems. Many of the tasks are non-working. Women are involved in would be considered work if performed by a person hired for the purpose or unrelated to the household (Visaria 1999). Because women perform roles, which are not statistically counted as economic and hence not monetarily valued, women's roles and their contribution are assigned a lower status. (Rustogi, 2004) At work disparity is visible through a different working environment for women , unequal wages, undignified treatment, sexual harassment, higher working hours, engagement in harmful industries, occupational hazards, working roughly twice as many hours as men and a nearly 27 percentage of women are accounted by unpaid activities. Violence against women is also prominent in India which leads to

every 42 minutes a sexual harassment occurring, every 43 minutes a woman kidnapped and every 93 minutes a woman is burnt for dowry. And by the pre quarter of reported, rapes involve girls under the age of 16 years. Every 26 minutes a woman is molested and every 34 minutes a rape take place. Poor health care is another attitude towards women which makes them neglected during illness, recognition of illness by her, health services as a last resort and reluctance to be examined by male doctors. Lack of education in women has lead to poor literacy leading to gender gap in literacy rate and no higher education. Economic constraints are also imposed to women in India by keeping them as dependents , no equal property rights (as against law) , loans of men is paid back by women , economic uncertainty and denial in inheritance of properties to orphaned / deserted. Discriminative socialization process is another aspect of inequality towards women which leads to customary practices, more involvement in household activities only (boys not allowed), restricted to play, isolation, separation in schools and public places and restrictions to move freely. Detrimental cultural practices like after marriage husbands dominating the family , dominance from In-laws family , members , never or rarely considered for any decision making, limitations in continuing relationships with brothers , sisters , relatives, child or early marriage, patriarchal attitudes and not able to continue girl or boy friendship after marriage are also contributing factor to the inequality. In Governance this inequality is visible, after over sixty years of independence women are still exploited , the 73rd and 74th constitutional amendments have provided 33 percent reservation for women in the Panchayati Raj System ,Panchayat and Parliament totally 790 seats by filling 6.6-8.4 percentage , women Reservation bill delayed, cast disparity and the men domination in administration. (Dr. Dinesh Das, 2012)

LEGISLATION AND POLICIES AGAINST GENDER INEQUALITY

The Constitution of India ensures gender equality in its preamble as a fundamental right . India has also ratified various international conventions and human rights forums to secure equal rights of women, such as ratification of convention on elimination of all forms of discrimination against women in 1993. The passing of Pre-natal Diagnostic Tech Act in 1994 also is a step in removing gender discrimination. This Act seeks to end sex-determination tests and female foeticide and prohibits doctors from conducting such procedures for the specific purpose of determining the sex of the fetus. The Government also announced the National Policy for empowerment of women in 2001 to bring out advancement, development and empowerment of women. The Government has also drawn up a draft National Policy for the empowerment of women which is a policy statement outlining the state's response to problems of gender discrimination. Ministry of Human Resource Development has also launched a National Mission for Female Literacy, with focus on minorities, SCs, STs and other marginalized groups. During the year 2010-11, out of 2573 Kasturba Gandhi Balika Vidyalaya (KGBV) sanctioned, 427 KGBVs have been sanctioned in rural and urban areas of Muslim concentration areas. Without socio-economic equality for women in poor sectors of India, the impacts of efforts at development cannot become fully realized. India must value women as human

resource assets and not liabilities. Socio-economic development can both empower women and raise the status of the Indian economy. Women need employment justice. Education, vocational training, and skill improvements would increase the capacity for gainful economic participation of women in India. The needs of women in poor sectors of India should be included in a national approach to workforce development. (Dr. Dinesh Das, 2012)

STRATEGIES FOR ELIMINATION OF GENETIC INEQUALITY: Strategies for advancement of women should be higher literacy, more formal education, and greater employment opportunity. In education it needs to be reducing primary and secondary dropout of female child. In post literacy, the basic literacy skills at speaking, reading, and writing and problem solving shall be imparted. Women learners should educate their children which further enhances social advancement. In job opportunities there shall be reservation or expenditure or provision of services or special provisions. In governance all rights and all legal measures should be available for women's protection and support. Human rights education, know how to take control of their circumstance, help to achieve their own goals, helping themselves, enhancing their quality of life and motivating for lobbying or advocacy are also enablers for their advancement. Collaborators such as NGO, INGOs, NPOs, SHGs, CBOs, policy makers, local leaders, information disseminators, health care providers, teachers and family members should help in the social advancement of women. (Dr. Dinesh das, 2012)

CONCLUSION: India needs to deactivate the gender inequality. The needs of the day are trends where girls are able not only to break out of the culturally determined patterns of employment but also to offer advice about career possibilities that look beyond the traditional list of jobs. It is surprising that in spite of so many laws, women still continue to live under stress and strain. To ensure equality of status for our women we still have miles to go. Man and Woman are like two wheels of a carriage. The life of one without the other is incomplete. (Thomas, 201)

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ROLE OF EDUCATION FOR PROMOTING HUMAN RIGHT

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Abstract

This article present the role of education for human right and implementing RTE 09 and SSA and role of CCE. We discuss the HRE Human Right belongs to all rights that are belongs to each and every human being. It's not concerning with nations, caste, color, etc. What we are talking about are IIIrd generation human right that are go beyond the mere social and civil. Interrelation between education and human right generated by UN 60 yr. ago. Human right education is an integral part of the right to education and is in increasingly recognition as human right itself. It is only education which on inculcate and make awareness about H.R.

Introduction: The universal declaration of human right (1949), the United Nations General Assembly charter (1959) and the united nation convention on the right of the child (1989), all acknowledged education as a human right. The UN millennium development Summit (Sep 2000) targeted the eradication of extreme poverty and hunger and the achievement of universal primary education as its first goals. Therefore with the emphasis on the importance of education universally, the idea of inclusive education and the right of a child to receive education gained strength across the world, including India. In the case of unnikrishnan J.P. Vs state of A.P. a constitution bench of the Supreme Court held that the right to education was a fundamental right available to all the citizens of India but they said right is available only up to age of 14 yrs. As to human rights and duties, it will be in fitness of things, of we ask at first as to what are human rights. The universal declaration of human right was signed up by the member of states of the UN. This document was the single most important on HR in 20th Century. For it lays down certain claims regarding the right of all people around the world and formalize them within the frame of international law. Albeit in a suggestion rather than legally binding manner. Over 60 yrs or so, however, we are still forced with a world which does not fully recognize the claims made in the declaration. Human right abuses continue in nation-state across the globe. western democracies preach the observance of human rights regulation to non-western nations whilst blatantly ignore them at home. We need to understand exactly what we mean when we talk about human rights; a term is that is used frequently and understood rarely. Indeed very often, When we here human right discussed. We find that what is actually being discusses, is citizenship right or civil liberties. To avoid confusion we should bear in mind that civil liberties are those rights which are not legitimated according to some universal feature of humanity instead they are allowed by the state, they are granted above. Human rights are universal set of ethical principles which seek to ensure equal worth of each individual's life and which are applicable to all people, at all time and in all places. Thus in principle, of not in practice, they are not subject to the whims of any

political machinery. Three claims have been usually made in respect of the properties of human rights. These may be narrated as follows.

1. Human rights are universal, that is they belong to each of us. Regardless of ethnicity, race, gender, sexuality, age, religion, political conviction or type of government.
2. Human right is incontrovertible that is they are absolute and innate. They are not granted from state and they cannot be removed or defined by any political authority. They do not require and are not neglected by the absence of any corresponding duties.
3. Human rights are subjective; they are the properties of individual subjects. Who possesses them because of their capacity for rationality, agency and autonomy.

To claim that rights are subjective requires us to consider the thorny topic of human rationality and agency than, since active subjects are usually individuals to assess the change that human rights betray a western bias toward individualism.

Importance of Education: For Mahatma Gandhi, education meant an all round development of the faculties, best attained through action. He envisioned a complete transformation of the system of education by way of his social philosophy and the curriculum. What he called 'Basic Education' Gandhiji's vision of employing education as a process of social transformation. Therefore imparting education should be a wholesome and complete process and not be an isolated exercise. The constitution (86th Amendment) Act 2002 inserted article 21-A in the constitution of India to provide free and compulsory education of all children, in the age group 6 to 14 yrs. as a fundamental right in such a manner as the state may, Ten consequential legislations envisaged under article 21-A is the right of children to free and compulsory education RTE act 2009 provided legal guarantee for the education of every child in neighborhood school. According to UNESCO report (1948-2008) Human rights education (HRE), refers to education, training and information for the purpose of building a universal culture of human rights. 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 HRE also impart the skills that need to promote, defend and apply human rights in daily life. Role of HRE is now so essential to the security and welfare of all peoples. Knowledge of rights and freedom is considered a fundamental tool to guarantee respect for the right to all. UNESCO work in human rights education is guided by the world programme for human rights education. Education should encompass values such as peace, non-discrimination, equality, justice, non-violence, tolerance and respect of human dignity. Equality education based on a rights approach means the rights are implemented throughout the whole education system and in all learning environments. The 1993 Vienna world conference on HR, noted that it is the duty of states to promote and protect all human rights and fundamental freedoms regardless of their political, economic and cultural system.

Article 51 (A) of Indian constitution 1950, imposes a duty on all citizens to develop scientific temper, humanism and 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 toward 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 and 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 faster respect for international law and treaty obligation as laid down in article 51 of the constitution. Human right is not breded as a separate subject in the curricula. NCERT has felt that all contemporary concern & issues cannot be included is curricular as a separate subject to study. UGC appointed Sikri committee in 1980 to consider and report on the different way and means for promoting HRE in India. The committee suggested inculcating values without marks weightage in schools. At college level it was felt that all disciplines.

Human Right education in the light of RTE- 09 and SSA: The major objective of Sarva Shiksha Abhiyan (SSA) and RTE act is to universalization elementary education (UEE). The goal of UEE has further been strengthen by the constitutional (86th Amendment) Act, making free and compulsory elementary education as a fundamental right of every child in the age group of 6-14 yrs. The RTE act 2009. Categorically mention "No detection Policy" and implementation of CCE. Section 16 of RTE act 2009 suggest "no child admitted in a school shall be held back in any class on expelled from school till the completion of elementary education. While section 29 (2) (h) provides. CCE of child's understanding of knowledge and his or her ability to apply the same. SSA (2001), is an effort to universe elementary education by community ownership of the school system. It is a response to the demand for quality basic education all over the country that attempts provide an opportunity for improving human capabilities of all children, through provision of community owned. Quality education is a mission mode. The mission statement of SSA says "The SSA mission shares to secure the right to equality based equation for all children in the 6-14 yrs age group. It is also emphasises an equality based approach that focuses on the needs for educationally backward area and disadvantages social group including children with special needs. The aim of SSA to provide useful and relevant elementary education of satisfactory quality, with emphasis on education for life to all children in the 6 to 14 yrs age group. There is another goal to bridge social, regional and gender gap. It also provide value based learning NCF-05 proposed diverse terms of knowledge to be constructed by the child, which requires a shift in the assessment pattern to recognise child's own knowledge. We envision a varstly different system built upon entirely new foundations. This system would not be one that but continuous, world extend beyond the cognitive domain and beyond pen paper, and hope fully be seen by all not as a burden but as a tool for further learning. NCF (05) also advocated that examination must include learning imperatives of the new knowledge societies and move beyond producing Clerks. The nature of examination must ensure social justice. It states that the3 assessment system needs to be flexible and free from stress and anxiets NCF sum up the collective experiences regarding the role and use a evaluation in the class rooms It recommends a reduced emphasis on external

examination, encourages internal assessment through school based CCE and also holistic assessment of learner.

Conclusion: The preamble to the constitution of UNESCO declares that since war began in the minds of men it is in the mind of man that the defenses of peace must be constructed. HRE, promotes a right based approach to education, which includes both human rights through education and human rights in education. This implies learning about human rights and the practice of human rights by using a combination of cognitive, creative and innovative learning approach. Humanism has been the common thread that runs through all religion, has been provided by ancient and recent thinkers. Poet Sadi wrote about humanism nine hundred years ago that "All men are members of the same body created from one essence of fate brings suffering to one member, the other cannot stay at rest, you who remain indifferent to the burden of pain of others, do not deserve to be called human"

Same words have been said by UNESCO, that HRs for all human beings and, education is the first fundamental right of all human beings and it is the education which makes peace and prosperity in between humans and nations. In India, constitution provides education as a civil right. NCF-05 RTE-09, SSA all these projects make education for each and every child of the country within their range and make it affordable too. But these projects clearly do not specify human rights. They all promote education, but never speak a single word about HRE. So if we are talking about HRs, these projects need improvement in their recommendations. The debate begins, we all take part in it and make education not only education but also as a tool of implementing and inculcating HR around the world.

ROLE OF TEACHERS IN INCLUSIVE EDUCATION WITH REFERENCE TO PEACE AND VALUES

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Abstract

Throughout the world, there is an increased awareness of differences in access to and outcomes of education. This has to be understood in the power of education to reduce poverty, to improve the lives of individuals and groups, and to transform societies (e.g. Grubb & Lazerson, 2004). A person who is emotionally stable will have better adjustment with himself as well as with others. Emotionally mature persons will have more satisfaction in life; he will be satisfied with what he is having, of course trying to achieve more. He will have balanced attitude. He will have more positive than negative attitude towards life. Developing 'schools for all' is important because schooling is linked to human, economic and social development goals. The three major components of inclusive teacher are teaching Aptitude, Personality and Emotional Maturity. Learning disabilities vary from person to person. One person with learning disabilities may not have the same kind of learning problems as another person with learning disabilities. The classroom problems faced by disabled children affect their maturity level. The present study focuses on the comparison of emotional maturity and class room behavior of leaning disabled and normal children in inclusive schools.

What Is Inclusive Education?

- *Is based on human rights standards and principles of equality and non-discrimination*
- *A strategy to implement a rights-based approach to education*
- *The overall goal is a school where all are participating and treated equally*
- *Is defined by UNESCO as a process of addressing the diverse needs of all learners by reducing barriers to and within the learning environment.*

Inclusion requires a large vision and specific competencies for all teachers. Now the teachers need to know that diversity is present in the classroom, and that they should attend to learners with a range of diverse needs. In this frame, it is imperative to prepare teachers for inclusion in all curricular plans for pre-service teachers, also for teachers in services, with the following professional aptitudes: Researcher b) Strategic c) Resilient.

The knowledge, skills and attitudes for all inclusion teachers must emphasize that the purpose of all teacher interventions is the students' learning. It is a burning issue of today's educational system. The education should be based on values, which is then fruitful for peace and totality in education.

Keywords: *Teachers (pre-service and in-service), inclusive education, Teaching Aptitude, Persoanlity, Emotional Maturity, Peace, Values.*

Introduction: It is only through education that norms, ideals and spiritual values, the aspirations of the nation and its cultural heritage can be transmitted from one generation to another for preservation, purification and sublimation into higher and higher achievements. For a teacher, students are very

special whether they are teaching normal students or they need special education. The important characteristics are their Teaching aptitude, Personality and Emotional Maturity while dealing with special students.

Teaching Aptitude: Good teaching looks effortless because a teacher's knowledge and experience are invisible. Teaching is a tricky blend of action, a way of contextualising knowledge. Good teaching is, in fact, complex and challenging, and even the best teachers face difficulties translating formal knowledge into effective practice.

Aptitude refers to "quality of being fit for a purpose or position". If so, Teacher Aptitude is the quality of being fit for teaching profession. That is why, Teacher Aptitude is considered as the Introduction determinant factor of effective teaching. If the teachers are empowered with necessary skills and competencies, they can inculcate the skill in other persons and mainly in pupils.

Personality: While there are many different theories of personality, the first step is to understand exactly what is meant by the term *personality*. The word personality itself stems from the Latin word *persona*, which referred to a theatrical mask worn by performers in order to either project different roles or disguise their identities. A brief definition would be that personality is made up of the characteristic patterns of thoughts, feelings and behaviours that make a person unique. In addition to this, personality arises from within the individual and remains fairly consistent throughout life.

Components of Personality

Some of the other fundamental characteristics of personality include:

Consistency - There is generally a recognizable order and regularity to behaviors. Essentially, people act in the same ways or similar ways in a variety of situations.

Psychological and physiological - Personality is a psychological construct, but research suggests that it is also influenced by biological processes and needs.

It impacts behaviours and actions - Personality does not just influence how we move and respond in our environment; it also *causes* us to act in certain ways.

Multiple expressions - Personality is displayed in more than just behaviour. It can also be seen in our thoughts, feelings, close relationships and other social interactions.

Emotionally mature individual tends to have sound mental health that is emotional maturity is pivot of the mental health. To be 'Emotionally Mature' means to signify the capacity to react emotionally in terms of the requirements that a situation imposes. Emotional maturity refers to the emotional patterns of a person who has progressed from the inferior emotional stages, characteristics of infancy, childhood and adolescence and is known filled to deal successfully with the realities and practice in adult love relationship with undue emotional strain **(Good, C.V.)**

Three factors that define emotional maturity are: Ability to Face Reality — Acceptance, Ability to Relate Well With Others, Willingness to be Honest with Ourselves

According to Charles Skinner (1949), an emotionally mature person is one who is able to keep his lid on feelings. He can suffer in silence, he can bide his time in spite of his discomfort, he is not subject

to swing his moods, he is not volatile. When he does express emotions, he does so with moderation, decency and in good order.

Inclusive Education: Inclusion is part of a much larger picture than just placement in the regular class within school. It is being included in life participating and using one's abilities in day to day activities as a member of the school community. It is being a part of what everyone else is and being welcomed and embraced as a member who belongs. Learning disability includes the heterogeneous group of children who do not fit neatly into the traditional categories of handicapped children. A substantial number of children show retardation in learning to talk, do not acquire other communication skills, do not develop normal visual or auditory perception, or have great difficulty in learning to read, to spell, to write, or to calculate. Some children are not receptive to language but are not deaf, some are not able to perceive visually but are not blind, and some cannot learn by ordinary methods of Instruction but are not mentally retarded. Although such children from a heterogeneous group and fail to learn for diverse reasons they have one thing in common, discrepancies (intra individual differences) in abilities and achievements.

Review of Studies: In a study of self-esteem and Teaching Aptitude of D.T.Ed. students, **Ranganathan (2008)** found that there is a significant positive relationship between high self-esteem and Teaching Aptitude and there is no significant difference between males and females and the level of self-esteem and Teaching Aptitude.

Donga (1987) found that teacher aptitude is not a factor to control the adjustment behaviour of the student teachers. The study also suggests that female teacher trainees are more adjusted than male trainees. Trainees of different colleges differed significantly in adjustment. Trainees coming from science faculty have the lowest adjustment.

Saran (1975) investigated the teacher's attitude towards teaching profession and certain personality variables as related to their level of education and amount of experience and concluded that the attitude of teachers towards the teaching profession was positive. The teachers who had a positive attitude showed more interest in literary and mechanical fields, while teachers with negative attitude showed more interest in the field of agriculture and sports. Certain personality variables as needs of achievement, abasement, endurance and autonomy had hardly any influence on the formation of attitude towards the teaching profession.

Nirmaljit Kaur (1982) made a 'Study on Relationship Between Emotional Maturity and Teaching Attitude of Teacher-trainees'. She concluded that there is positive co-relation between two variables.

Frederickson et al., (2007) conducted study on assessing the social and affective outcomes of inclusion. The study was conducted on 397 children aged eight to 11 year. The children were members of 14 different classes in 11 different mainstream class. Measures completed by pupils were used to assess peer group inclusion, social behavior, bullying and feelings of belonging at school. Results showed that pupils who had transferred from special to mainstream schools experienced positive social outcomes and none experienced peer group rejection. The study found very positive

social acceptance outcomes for the former special school pupils. However, results were less positive for mainstream pupils with special educational needs and the authors discuss possibilities for development. Trends in peer reports of bullying suggest that there is no room for complacency and that ongoing monitoring is required.

Bansal S. A Study of Emotional Maturity and Class Room Behavioral Problems of Learning Disabled and Normal Children in Inclusive Schools Learning disabilities vary from person to person. One person with learning disabilities may not have the same kind of learning problems as another person with learning disabilities. The classroom problems faced by disabled children affect their maturity level. The present study focuses on the comparison of emotional maturity and class room behavior of learning disabled and normal children in inclusive schools. The sample consisted of 70 learning disabled and normal children selected randomly from 4 secondary inclusive schools of Delhi. The finding of the study was that there is a significant difference between classroom behavior and emotional maturity of normal and learning disabled children.

Comparison between Special, Integrated, Inclusive Education

If we want to understand the inclusive education in detail we have to compare special education, integrated education and inclusive education and know about some fundamental differences among them. Special education needs special child, school, methodology, teacher and effectiveness. If we talk about the environment it is restricted, cost is high opportunity for participation is limited and rights of the child to education are acknowledged. Integrated education bring child as near to 'normal' as possible. School is of regular type and methodology is subject centered. The environment is unchanged, it is less expensive and opportunity for participation is partial. Rights of the child to education are recognised but not realised. In inclusive education child remains as he is but the system adopts him. School may be of any Ordinary School. Methodology is Child centered or child focused. The environment is least restrictive, spreads evenly for all. It is most cost effective. Opportunity for participation is equal for all children. Rights of the child to education are realised and actualised.

Operational Definitions

Teaching Aptitude: It refers to aptitude in teaching profession. The term 'aptitude' narrowly defined as the native or in born capacity of people in tasks requiring intellectual ability and skill. According to Bingham (1942); "Aptitude is a condition symptomatic of a person's relative fitness, of which one essential aspect is his readiness to acquire proficiency- his potential ability- and another is his readiness to develop an interest in exercising that ability." In its original, broad definition aptitude means aptness, inclination, tendency, propensity, predisposition, fitness, or suitability for performance in some situation, usually involving formal or informal learning.

Emotional maturity: It refers to that stage of individual in which the individual is able to face reality and deal with it, is interested in giving and receiving love, is able to learn from his experiences and is able to accept frustration and hostility in a constructive manner. It is an effective control of the

emotions and manifestation of good and appropriate emotional responses to the situations life; response stability in emotional responses.

Personality: According to Allport (1961) “Personality is a dynamic organisation within the individual of those psychophysical system that determine his unique adjustment to his environment.” According to Cattell (1970) “Personality is that which permits a prediction of what a person will do in a given situation.

Inclusive Education: Inclusive education happens when children with and without disabilities participate and learn together in the same classes.

Steps to be followed by the Inclusive Teacher:

1st. The Inclusive Teacher is a professional in education with a strong commitment to his/her community. The Teacher Preparation Programme should include subjects with **high social and community content** because they need to be sensitive to the needs of students and the environment; it promotes agreements among all the members of the community and meaningful relationships among the components that impact the learning of the students by removing barriers, promoting high expectations and a positive environment characterized by continuous improvement and values.

2nd. The Inclusive Teacher **recognizes individual differences and implements learning strategies for all**. The educational intervention is oriented to diversity and promotes learning strategies for all (equality), for quite a few and for only one (equity). These are other essential aspects in the teacher Preparation Programmes. Quality, equality and equity concepts should be translated into specific actions of educative interventions. In inclusive education, the school and classrooms are very dynamic and have a lot of interactions and roles. The exchange and experience enrich individuality. Diverse contexts indicate diverse relationship and interactions.

3rd. The collaborative work among educators, facilitates inclusion and needs to be promoted in the Teacher Preparation Programme. In consequence, the collaborative work is a source of dialogue, co-teaching and updating. Information on the process of collaborative work now follows.

4th. All programmes for pre-service teachers and in-service teachers must be based on the **interpretative and critical paradigms**. The inclusive teacher has strong skills in action research methods. The author believes that this paradigm generates conditions for dialogue and collaboration. The dialogue needed for relationships and the essence of collaboration is the recognition of otherness. Recognizing that the other, is not a continuation of me, but has its own worldview leads teachers to explain, interpret and act from their personal background. Collaboration takes the value of the other as implicit – this implies strengths, occupations and concerns. This vision then transforms from two ideas (you and me) to a new figure (us). Such dialogue and collaboration are key elements in inclusive education.

5th. Contextual Preparation. Connecting with the educational services, allowing identification of diversity as an enriching element has three great steps outlined below. For teachers to promote inclusive education, their training should link directly with the educational services in so called

contextual professional practice. This approach, in our experience, must be presented to all throughout the training process structuring with multi-directional flow between theoretical and experiences close to educational field.

6th. Cross Categorical/Multi-tiered formation. Diversity needs a global and common vision; philosophy, values, legal frame, language and shared knowledge as learning theories, special educational needs, support systems, educational intervention; strategies for large and small groups and individuality, tutoring and curricular adjustments. Inclusive education must characterize all training teacher programs, offering skills and common benchmarks for everyone regardless of education level to be entered (e.g. Primary, Secondary and High Education).

7th. Mentoring. New teachers must participate with experienced teachers at least during the first two years. This includes dialogue sessions, reviews of situations, decision-making arrangements and work plans, among others to provide the following to the new teacher: intervention (guidance), facilitation (advice), and cooperation (co-responsibility).

The new teacher needs counseling and mentoring actions to consolidate his/her skills as an inclusive teacher. Whereas educational dynamic is intense and complex, it is necessary that new teachers participate under the accompaniment and mentoring of experienced teachers to enable consolidation of an inclusive vision in those teachers. It seems that this is essential to ensure the best results in the first years of teaching work. Many education systems face the phenomenon of ‘burnout’ among their teachers, often causing the abandonment of the teaching task, or loss of enthusiasm and commitment. This is a terrible loss to any education system or country. Nieto (2004) identifies three models of advice that characterize actions of accompaniment and mentoring:

a) *Intervention.* The role of the experienced teacher is directive and assumes a leadership position, where instruction is given through interpersonal behaviour which provides materials and ideas to be adapted, and so dominates the transmission of information with an emphasis on the explanation and application of knowledge and skills.

b) *Facilitation.* The role of the experienced teacher is consulting. His/her interaction with the novice teacher provides advice and listens, encourages and clarifies. The experienced teacher provides materials designed for this purpose and promotes the discussion and review of diverse conceptions. The experienced teacher assumes a role of coordinator of decisions and is a strong observer. This model focuses on interactive work methodology and improves the quality of action processes.

c) *Cooperation.* A critical friend or colleague is the experienced teacher role and their relationship is interdependent and a source of mutual learning, shared responsibility, experience or convergence of perspectives. Materials and ideas are developed together. There is an awareness of reaching agreements and reaching a consensus on courses of action. Cooperative research is promoted. The best features of accompaniment and mentoring are developed under the facilitation and cooperation approach.

What is ILFE?

It is Inclusive Learning Friendly Environment (ILFE). The purpose is to facilitate the practical implementation at the school and community level of a right based approach to education stressing quality, child friendliness, and gender responsiveness by encouraging practical changes in classrooms, schools and communities so that all children specially girls and those with diverse backgrounds and abilities can enter school and actively participate and succeed in learning. Children are the centre of learning. They learn in a diverse, safe, healthy and gender sensitive environment and with the full participation of their parents and communities. It is teacher friendly also as the school and community actively support the professional and personal needs and interest of teachers so that they want to and able to give children the best education possible.

Components of Teachers for Peace and Values: a) Work together with other institutions to build a collaborative network, connecting colleagues and diverse professionals, interchanging knowledge and making new friends. b) Promote educational research projects to develop innovation. c) Participate in diverse social and educative programs in each community.

d) Support the collaborative work of all teachers because it is the best way to attend to the diversity of our schools. In this sense, the mentoring process has a transcendent role.

e) Choose the best student profile for teacher education. f) Enrich the Teacher Preparation Programs, with transversal competencies along the curricular plan. g) Increase all professional skills in term of alternative and augmentative communication systems such as Braille, Sign Language and Communication Board through a supplementary program.

h) Make educational proposals to the Federal Education Department in order to improve the Training Teachers in Mexico based on action research. i) Collaborate with academic centres to share knowledge.

To sum up : More emphasis should be given to develop and enforce inclusive, gender sensitive policies. Teacher effectiveness should be increased. Use of appropriate learning material and context specific mix of old and new ideas technologies are very important. Most important point is to strengthen role of community in school life. The aim of education is to make a person physically, mentally, morally, independent, job-oriented, helpful and perfect in many fields. Emotional maturity of teacher plays a significant role in classroom behaviour of students especially when they are dealing with inclusive education. So the teacher should understand his/her role in this most important field. Inclusive education is demand of education which inculcate a disabled person into normal stream. Hence, teachers should be well aware of their characteristics which are teaching aptitude, personality traits and emotional maturity. This will ultimately bring into peace and harmony in classroom setting.

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GENDER EQUALITY: A SERIOUS ISSUE IN INDIA**Gyaneshwari Kurmy*****Abstract***

There is always a harassment of women occurred in India. People of all over the countries of the world always talks about the equality between men and women and also the constitution of our nation gives equal facilities to women but instead there is a drawback with our Indian society that they suppress the women as Indian society is male dominating society. According to Universal Declaration of Human Rights equality is for all and they have the right to education, equality of sexes, secularism, democracies. It says that there should be removal of social barriers on equality and all have the right to live freely in the country. The present article focuses on the human rights for women and for the acceptance of gender equality.

Introduction: - The “Human Rights” is a emerging a global phenomenon now a days. It has been taken as a challenge to the mankind. As per UNO Declaration 10thDec is celebrated as Human Rights Day. The concept of Human Rights is found to be ingrained in our Indian civilization – in its relation literature, philosophy and other human activities. In Human Rights, there is one element of equality and according to the Universal Declaration of Human Rights, there should be equality from the point of view of gender perspective and it is declared that to avoid complication, other genders (besides women and men) will not be treated in this Gender equality article and the rights is treated in two separate articles, Men's rights and Women's rights. Gender equality is also called as sex equality. In the post war era, after World War II, a more general movement for gender equality developed based on women's liberation and feminism. The central issue was that the rights of women should be the same as of men.

In International Conference on Population and Development (ICPD) in Cairo also promoted gender equality and stop violence against women. The Council of Europe's Gender Equality Strategy 2014-2017, which has five strategic objectives:- 1. Combating gender stereotypes and sexism. 2. Preventing and combating violence against women. 3. Guaranteeing Equal Access of Women to Justice
Achieving balanced participation of women and men in political and public decision-making
Achieving Gender Mainstreaming in all policies and measures

Concept of Gender biases:- In gender equality, strategies are superficial as nobody is there to challenge the social structures of male domination, and only aim at improving the situation of women within the societal framework of subordination of women to men. According to Sheila Jeffreys: "When women are encouraged to ‘empower’ themselves while leaving gendered power structures in place, the idea of empowerment could lead to blaming the women for their lack of progress". The meaning of the "equality" itself makes measuring gender equality "progress" inherently problematic it means that gender differences are entirely socially constructed concepts and all should have to the part of equality. There are many views for Gender Equality but inequality in sexual concept creates the

problems because Western countries follow the perception of equality between men and women and provides all facilities regarding this but in "Non-Western" countries like India there is less gender equal than Western countries and we can say that the concept of equality from gender perspective is still not widely accepted. Since this acceptance of inequality in sexes is perceived as a natural difference between men and women, it thus permeates into society relatively undiagnosed. Women in India are still dominated by the male society and from domestic violence issues.

Women fights against inequality:- According to UNICEF “the gender equality means that women and men, and girls and boys, enjoy the same rights, resources, opportunities and protections. It does not require that girls and boys, or women and men, be the same, or that they be treated exactly alike” and from the point of view of UNFPA which stated that, “despite many international agreements affirming their human rights, women are still much more likely than men to be poor and illiterate. They have less access to property ownership, credit, training and employment. They are far less likely than men to be politically active and far more likely to be victims of domestic violence.” So, Gender Equality seems to be an encouragement to greater economic prosperity. In Article 15 "4. States Parties shall accord to men and women the same rights with regard to the law relating to the movement of persons and the freedom to choose their residence and domicile." And now women is coming up with lots of energy performing all types of working as political participation of women, economic empowerment of women, participating in educational programme, etc.

Powerful women entity:- In the recent random survey of top class magazines like Forbes and others show that in the year 2015 the women empowerment is continuously increasing as per men:

1. Indra Krishnamurthy Nooyi (the CEO of food and beverage giant PepsiCo): She has become the only Indian-origin executive this year in Fortune and is consistently ranked among the World's 100 Most Powerful Women.
2. Saina Nehwal: She has been a role model to young women over the last few years. She is the India's first shuttler to win a medal at Olympics in the quadrennial event and showed that hard work always take you up to the heights.
3. Mary Kom: She is a fighter in a league of her own. She is the mother of two kids knocked down every hurdle to make her way up to the five World Championship titles and the bronze at the London Olympics which shows that with sheer dedication nothing is impossible.
4. Ritu Kumar: She made a miracle in fashion industry as she did not just make a name for herself but also has contributed immensely in the revival of Bengal's weaving and handicraft.
5. Sonia Gandhi: She is a great Politician and has done lot of work to represent India. She is one of the ten most powerful women in the world.

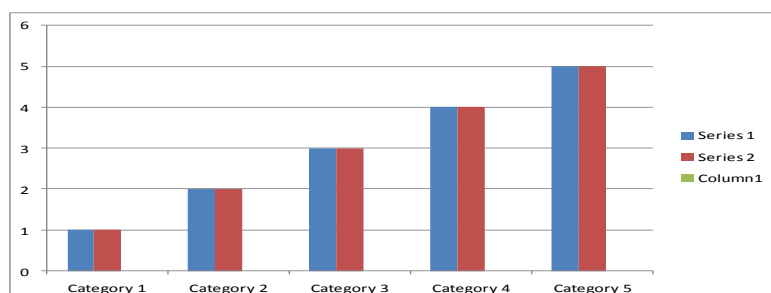
Powerful men entity:-

1. **Narendra Modi:** The Prime Minister is considered as the most powerful Indian by Indian Express.
2. **Mukesh Ambani:** The top most business man recommended by Forbes and he is one of the famous personality of India.
3. **Sachin Tendulkar:** He is the very famous cricket player and mentioned in the Indian Express as a powerful man.

4. Anna Hazare: He is a great Politian and worked for Indian people many times.

5. Anil Sinha: He is a CBI Director. He is now dealing with several sensitive cases such as the Saradha scam, etc.

All these people (men and women) are not compared by their working but they are compared by their dignity. They are known as the powerful and famous personalities not only in India but also in all over the world. So, they all are mentioned as equal as they all worked for India as well and help and contributed their precious time for our nation. This gender equality is represented in graph and shows that both men and women are equal.



Graphical representation of data showing equality between men and women

Conclusion: - According to the new report from the Pew Research Center says that the female workers ages 25 to 34 were making 93% of what men of the same ages earned - much closer to wage equality than earlier generations. So, from the above discussions, we can say that women now a days gradually filling the gap of past years and proving their selves that they can show equal potentialities as men and also have the qualities to even fight against for their rights. This actually needs for India that the Gender Equality should always follows no gaps which is good for our country's future.

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EDUCATION FOR HUMAN RIGHTS AND PEACE

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INTRODUCTION: The title of the seminar is enough to define the overall concept of education and “The **EDUCATION**”, comprise, **Everyone Do Unique Creation As Talented Individual Of Nation**

E.D.U.C.A.T.I.O.N education, human, rights, peace, democracy in context with human as it comes to denote as THE EDUCATION which is the point of concern for present situation as well as for future generation, now is the 21st century the education with sustainable development is required along with balance of the environmental, human, economical, understanding basics This title in my article includes everything but still iam least to define the whole concept but as a beginners defining at the best for national as well as international concept

TEACHER

Teachers as Peace Builders:: “A teacher affects eternity; no one can tell where his / her influence stops” – Henry Adams

The knowledge is bliss, knowledge is power, the knowledge is given by guru i.e “teacher” the mythological belief from the history give the best example of eklavya and his guru The teacher is a catalyser, initiator, innovator, directioner, philosopher, guide, peace builder, The “cutting of thumb” of eklavya is the dedication of his divinity to his guru which set an wonderful example for everyone. His guru asked his thumb for gurudakshina, (means an homage to the guru by his/her student) which shows the respect towards guru/teacher.

“**the basics**” — literacy, numeracy, and communication skills — and on occupational skills.

programs related to education for peace, human rights, democracy, international understanding, and tolerance. “Personal and Social Values and Skills” help in dealing .The education from gross root level to the higher level must be equalize with the balance and big thinking plays an important role to the qualitative and quantitative. Time management is key to success Togetherness/team work, Effort, Success, Knowledge, Endeavor, Try it, Values virtues vision Corporate social responsibility, Sustainable, New frontiers, Initiating change influencing the world

KNOWLEDGE IS POWER: Any act of presenting your self as, student from your childhood itself, whether it is reading, writing, calculating, reciting, performing, dancing, singing, eating, etiquettes, behaving, executing, any kind of knowledge is incomplete without **TEACHER**, as we all know that **MOTHER** is our first teacher and home is our first school, still the knowledge given by guru is priceless, is unparallel, rare, unique, which gives direction, discipline, patience, to the students and awake the hidden potential of the students the mythological story of **EKLAVYA** was very famous for his “cutting of thumb for his guru” for gurudakshina i.e an homage to their guru in his/her respect and one of the famous lines from Sanskrit which define the guru is always placed before god as written in gita

“Gurur brahma gurur Vishnu gurur devo maheshwaraya”

“Gurur sakshat par brahma tasmaya guruve namah”

THE great person ,the great leader,great scientist, FORMER PRESIDENT OF INDIA late shri Dr Avul Pakir Jainulaabdin ABDUL KALAAM aka APJ ABDUL KALAAM said as I have to be remembered as a teacher. Education plays an important role for an overall personality development it made you strong from the basics so as an NATIONAL EDUCATION DAY is an observance in india to commemorate the birth anniversary of maulana abdul kalaam azad, the first education minister of independent india who served from 15th august 1947 until 2nd February 1958 , NATIONAL EDUCATION DAY of india is celebrate on 11th November every year and 10th December is celebrated as Human Rights Day.

UNITY IN DIVERSITY: India’s education system is one of the best education system and phenomenal procedure of the various subject, which involve’s the over all personality development for the student.it is one of the highest population country, largest democracy,70% youth as strength of nation, demand of good teachers in every school, colleges increases .In 21st century we are moving to the fast changing world, having global platform, dealing with the multi purpose technology, easily accessible and easy approach .The tough attitude brings the change to the world and for the world.India is a democratic as well as developing country, as Abraham Lincoln said “government of the people by the people for the people “ so “we” mango people or common people or aam aadmi, plays an important role in making the country a better place.India is a secular country where the people of different caste, colour, creed,region, religion, live together in harmony and peace, the land of patriotism, great warrior, great legends,great leaders

SALUTING THE CHANGE MAKERS: The tough attitude brings the change by the world, to the world and for the world.

- The person of any field carry the unusual quality to explore himself /herself to an specific area is change maker and sets an inspirational peak for others as Leonardo da vinci,einstein,piccaso, hellen keller, Abraham Lincoln, Robert hooke,landsteiners,Watson crick Wilson, Bill gates, Mark zukerbergs, warren buffets, Abraham Lincoln he was 52th President of America who fight for 51th time and then won for 52th time’s,Albert Einstein work for “BULB” he failed for 999 times and succeed at 1000th time and he discovered the bulb ,Bill gates he brings the change in the field of computer , by introducing “Microsoft office” and he is a dropper of his college ,these great people bring the change to the world by their “unique” attitude, attitude is all which defines the 90/10 attitude , which is 10 percent you don’t know what happens to you, 90 percent defines your attitude how you act to it. Leonardo da vinci, Einstein, nikola tesla, Anna hazare, narendra modi,mark zukerberg,warren buffet,amitabh bachchan, late shri Dr apj abdul kalaam former president and great person aka missile man, the mualana abdul kalaam azad first education minister national education day is celebrated every yearon 11th november . discovery which has an importance wheel-fire-aeroplane-computer-

spirulina-next is what....????????????? next must be a PLANET „the era of growth,development,technology

“THE EPIC DISCOVERY AND CHANGE”: These are the basic elements of basics for any students work for an epic discovery and change, because the 21st century believe in, to create, to nurture and to transform, these basic elements help us in making change as for transformation which is positive and appreciable Education, Human, Rights, Peace, Democracy, **EDUCATION**

Education stands for **Everyone - Do - Unique - Creation - As - Talented - Individual - Of - Nation** need to work as whole in an sustainable development

HUMAN: The god said” human is my one of the best creation now human creation is my best problem causes imbalance to nature, as well as it effects earth

RIGHTS: The rights give you responsibility to made you to work with sensibility along with everyone and for everyone, as spider man said “ the great power comes with the great responsibility”, so the usage of rights, which gives you power is been a great responsibility.

PEACE: Peace is a state which give solution to every problem as for which ever problems come, **MAHATMA GANDHI** was a great leader, philosopher, **FATHER OF NATION**, who is the inspiration for many in order to a follower of a peace non violence, created the new change to the world and youth.

DEMOCRACY: As abraham Lincoln said”The government of the people,by the people, and for the people , india is a largest democratic country, it help to Right to information, Right to education, fundamental rights and fundamental duties.

Quotes for Reflection: “To laugh often and love much; to win the respect of intelligent persons and the affection of children, to earn the approbation of honest critics; to appreciate beauty; to give of one’s self, to leave the world a bit better, whether by a healthy child, a garden patch or a redeemed social condition; to have played and laughed with enthusiasm and sung with exultation; to know even one life has breathed easier because you have lived—that is to have succeeded.” - Ralph Waldo Emerson

“Be the change you want to see in the world.”

- Mahatma Gandhi

“Our most basic common link is that we all inherit this small planet, we all breathe the same air, we all cherish our children’s future -President John F. Kennedy

“If we are to teach real peace in the world we shall have to begin with children”.

- Mahatma Gandhi

“All education is for peace”.

- Maria Montessori

PEACE IS AN INTEGRAL PART OF EVERY EDUCATION

Education for peace is different from peace education: Peace, as an integrative perspective for the school curriculum, is an idea whose time has come. Education for peace, as distinguished from peace

education, acknowledges the goal of promoting a culture of peace as the purpose shaping the enterprise of education. If implemented with vigour and vision, education for peace can make learning a joyful and meaningful experience.

Peace and Education for Peace are then defined, and the need to introduce education for peace in the school curriculum is viewed, albeit very briefly, from the global and national perspective. Education for Peace requires a reduction in curriculum load. Peace offers a contextually appropriate and pedagogically gainful point of coherence for all values. The complementarity of peace and justice is underlined. In the event of a conflict of interests, the claims of justice must take precedence over the dynamics of peace in the interests of peace in the long run, lest peace becomes a repressive or retrograde ideology. The need to do justice to teachers is also argued and the setting up of Teachers' Tribunals is proposed to address this basic need. Inner peace is identified as the seed of peace, but a note of caution is struck against misunderstanding inner peace as escapism and sanctified selfishness.

Teachers as Peace Builders: This paper reckons with the reality of the alarming increase in violence in school life. It is to this end that this paper outlines pedagogy for peace. The pivotal role that teachers play in learning is envisaged in education for peace and the need to turn schools into nurseries for peace is also examined. The paper then examines, in some detail, the major frontiers for education for peace in the Indian context. This is done with reference to the two major goals of education: namely, education for personality formation and education to foster responsible citizenship. Citizenship, not religion, is what all Indians share in common. The major frontiers of education for peace are: , bringing about peace-orientation in individuals through education; nurturing in students the social skills and outlook needed to live together in harmony; reinforcing social justice, as envisaged in the Constitution; the need and duty to propagate a secular culture; education as a catalyst for activating a democratic culture; Attention is then turned to examining the major issues and concerns that an effective implementation of education for peace needs to engage. They include: teacher education, textbook writing, school setting, evaluation, media literacy, parent-teacher partnership and the need to address the practical implications of integration as the preferred strategy for implementing education for peace.

“If we are to teach real peace in the world we shall have to begin with children”.

“All education is for peace”. “Education for all” “Each one Teach one”

This article then attempts to outline the curriculum contents for education for peace. Education for peace is not envisaged as a separate subject that would further augment curriculum load, but a perspective from which all subjects are to be taught. Curriculum contents are identified with reference to the goals of education for peace as identified in this article. The article suggestions with respect to curriculum contents are as follows: -The primary school years could focus on laying the value foundations for personality formation and the development of the social skills necessary to live together in harmony. -In the upper primary years, students could be enabled to view the culture of peace from the perspective of Indian history, philosophy, and culture. -Thereafter, education for peace

could focus more on citizenship education. A brief introduction to the basic features and ethos of the Constitution is what is envisaged here. The emphasis may shift, thereafter, to **‘peace as a lifestyle movement’**. Students can be made aware of the need to for lifestyles conducive to the integrity of creation and stability of society. The various challenges to national unity can be the focus thereafter. The main emphasis here must be on promoting an attitude of respect for diversity and difference.

- At the plus two level, the focus of education for peace could be: understanding the logic, modes and expressions of violence; skills for an objective understanding of issues; and developing a **global** perspective on peace. The article also makes a set of suggestions for making the implementation of education for peace effective and enjoyable. The article concludes by identifying some of the basic assumptions that shape the approach to education for peace. These are: schools can be nurseries for peace; teachers can be social healers; education for peace can humanise education as a whole; the skills and orientation of peace promote life-long excellence; and justice is integral to peace. A plea is then made, to turn education for peace into a people’s movement. Peace must be pursued with single-minded vigour and an undeviating sense of purpose. Education for peace, as a pioneering move, must be implemented with vision and determination. A casual or half-hearted attempt could trivialise it and aggravate cynicism about its efficacy. **“Knowledge** does not comprise all that is contained in the larger term of education. The feelings are to be disciplined. The passions are to be restrained. True and worthy motives are to be inspired....And pure morality is to be inculcated in all circumstances”.

EDUCATION WITH THE DIFFERENT PROSPECTS: Education for Peace, Human Rights, Democracy, International Understanding and Tolerance National human rights commission, United nations, United National Education and Scientific Cultural organization. Education in india, variably work as an multiple fluctuative variation in an century , it do have an impact of help and cooperation to india by different institutes, National Curriculum Frame work for School Education (NCFSE)–2000, National Council of Education and research, Board Of studies, Higher Education, An innovative pilot project on “peace and disarmament education” is being implemented in four countries: Albania, Niger, Peru, and Cambodia, by the UN Department of Disarmament Affairs (UNDDA) and the Hague Appeal for Peace (HAP). The Centre for Research on Education for peace (CERPE) at the University of Haifa, Israel, which has been functioning since in 1998 serves as an interdisciplinary and international forum for the scholarly study of education for peace. UN, UNESCO, RTE ,RTI ,CME, UNICEF, HRE, WHO The center has undertaken a number of research projects on education for peace. The Earth and Peace Education Associates International (EPE), organisation which promotes basic values related to peace, viz., sustainability, non-violence, social justice, intergenerational equity, and participatory decision-making. Besides these, a number of other organisations around the world are working for peace.

Education is a nation’s tryst with destiny Doing justice to teachers is crucial to implementing education for peace. The demands of justice must take precedence over the claims of peace, paradoxically, for the sake of peace. Inner peace is the kernel of collective peace. the United Nations

(UN) General Assembly in 1999. 2000-2010 was declared by the UNESCO as the International Decade for Promotion of a Culture of Peace and Non-violence for the Children of the World. The last five decades have witnessed several significant advocacies for education for peace to achieve sustainable development, it is essentially important that education ought to be viewed from multifocal lense and that encompasses every single dimension of human development. The human development index reveals the prosperity of a nation in terms not only of per capita income, in other words of economic growth, but also in the most vital areas like education, social, political and other development related areas. The genesis of development of a nation is gauged on the scale of education which leads to economic, social and other developments. Thus, higher the Educational development of a country more it leads to prosperity, more the prosperity better are people of the nation, and the betterment of the people needs to ranking of the nation inthe world map

CONCLUSION: This article encourages,help,direct, teachers,research scholars, student of new generation,In the 21st century is an global platform, where the technology plays an important role to be thinking broadly when planning to teach for peace. Human rights are the foundation of freedom, justice and peace. This respect allows the individual and the community to fully develop.

The poem “A-Z” by me for the new generation students

The Attitude relate the Aptitude to reach the Altitude
 Be yourself and be **B**old make everyone **B**elieve
 Choice you make, take **C**hance that give the **C**hanges
 Define your self ,**D**etermine the capacity,**D**edicate to the world
 Effective in your, **E**xcellence lead to you **E**xtra ordinary
 Fact to be find by,**F**inder to be explore in an **F**antastic way
 Gratitude towards the elders be **G**ood and lead to **G**reat
 Hope is a light,make a **H**abit, so that **H**old longer
 Initiation to the work with the good **I**ntention for an new **I**nnovation
 Just do it , **J**iffy your wings, but always in a **J**oyful manner
 Knowledge is power, **K**nowing is bliss, be a best **K**ing
 Let do it, **L**earning to the best and **L**ight it to the world
 Meaning means a lot, **M**anner brush it up,**M**ind explore it
 New beginning, **N**ew generation, **N**ew skills , **N**ew day
 Outstanding work, be an **O**wner of it, chant **O**m for peace
 Practise it, **P**repare it, **P**erseverance play its part
 Question for quest, **Q**uality for work, be a **Q**ueen
 Right it done, **R**each it to peak, **R**emember for eternal
 See new, **S**ow good, **S**mile often
 Teaching is unique, **T**alent explore it, **T**echnology expand it
 Understand your, **U**ltimate aim, explore it uniquely , be **U**nique
 Value your self, **V**ision to be cleared, **V**anish all vain
 Welcome happiness, **W**rite it down, **W**atch it out
 X-factor in you, **X**cuse all your difficulties,**X** mas to your life,
 Yes to all question, **Y**ippee to all your work, **Y**ahoo to your life
 Zeal to the will, **Z**oom to your confusion,**Z**ing to you life, reach to the **Z**enith.

IMPORTANCE AND AWARENESS OF HUMAN VALUES AND RIGHTS**Mr. Sanjay kumar Pandagale**, Asst. Prof. RIE, Shyamla Hills, Bhopal 462013.**Dr. Pravini Pandagale**, Asst. Prof. (Adhoc) RIE, Shyamla Hills, Bhopal 462013.***Abstract***

The aim of the brief survey is to explore the human right awareness level of the graduate students pursuing value education course in the university. This research paper highlights and indicates the importance of knowledge about human values, human right and its awareness for promoting peaceful society. A standardised Human rights awareness Test by Vishal Sood and Arti Anand, (2012) Was administered to understand the awareness level of fifty two graduate students. Findings of the study revealed that human rights awareness is needed and gender, place of residence and stream of study has no influence on human rights awareness level.

Keywords: Education, human values, human rights

Introduction : Value is general is a part of philosophy. Philosophy is one of the basic subjects, which deal with the basic problems of humankind. It deals with issues such as existence, knowledge, values, mind and language. The values such as dignity, liberty, equality, justice, ethics et al, have their significant impact to shape the human relations in a society. The philosophical concepts have a profound impact on law. The main aim and function of law in any society is to regulate the relation between men and to alleviate the intensity of conflicts to promote peace, security, good and orderly behaviour of humankind to establish a conflicts free society and it absorbs all the essential tools from every field of study with a critical outlook. This in turn will help to analyse each issue and lay norms to develop a rational human mind to achieve maximum results in their inter-relationships with each other. Since the concept right and its exercise and regulation cantered round basing on a number of values developed from ancient to modern times, they have had a great impact in the realization, promotion, and protection of human rights. In view of the linkage and importance that values play a significant role in the promotion and realization of human rights. Education should encompass values such as peace, non-discrimination, equality, justice, non-violence, tolerance to live in peace and security and respect for human dignity. There is a close relationship between education, value and human rights. Therefore, values given through education create a consciousness about human rights in our society. Human rights and duties in our society. Human rights and duties education helps in achieving a comprehensive growth of every society. Human rights education is the teaching of the history, theory and law of human rights in schools and educational institutions, as well as outreach to the public. It is an integral part of the right to education and is increasingly gaining recognition as human rights in itself. Amity international defines “ Human right education as a deliberate, participatory practice aimed at empowering individuals, group and communities through fostering knowledge, skills and attitudes consistent with internationally recognized human rights principle”. Human rights education is a way of preparing the ground for reclaiming and securing our right to be human. It is learning about justice and empowering people in process. A social and human development strategy enables women, men and children to become agents of social change. It can produce the blend of ethical thinking, action, and participation of people in the decisions, which shape their lives that, is needed to cultivate public policies based on human rights Culture for the 21st century. The Human rights education entitles every man, woman, youth and child have rightTo have free and compulsory education in a readily available forms of secondary and higher education. 1. To

have freedom from discrimination in all areas and levels of education. 2. To equal access to continuing education and vocational training (Babu Muthuja et.al.,2009)

Review of Literature: Tiwari and Tiwari (2012) found that male and female adolescents' differ significantly in their attitude towards Human Rights. Male and female adolescents with high social competence, socio-economic status attitude towards Human Rights are significant Srivastav (2012). Male and female adolescent with high social competence, socio-economic status attitude towards Human Right are significant Srivastava (2012). Male and female adolescents with low social competence and socio-economic status attitude towards Human Right are significant.

Objectives of the study: 1. To measure the level of human rights awareness of students studying value education course. 2. To compare the human rights awareness of the graduation students in relation to their gender, area of residence and stream of study.

Hypotheses of the study: On the basis of the objectives, the following hypotheses have been framed.

1. There is no significant difference between human right awareness of male and female graduate students. 2. There is no significant difference between human rights awareness of urban rights awareness of urban and rural graduate students. 3. There is no significant difference between human rights awareness of arts and science graduate students.

Method of the study : In this present study the researcher for measuring the awareness level of graduate students adopted descriptive survey method.

Sample: In the present study a sample of 52 graduate students who are studying value education course are selected using purposive random sampling method.

Analyses and Interpretation of data: The data were analysed and interpreted according to respondent's gender, place of residence and stream. For analysing the data statistical criterion such as mean, standard deviation and t-value was calculated. The analysis, interpretation of data and discussion are presented as below:

Table 1: t-value for Human Rights Awareness Levels on the basis of gender

Gender	N	Human Rights Awareness		t-value	Level of significance
		Mean	SD		
Male	26	57.69	5.94	0.529	Not Significant
Female	26	59.03	7.30		
Total	52				

The t-value is found to be 0.529 and it is less than the table value 1.96 significant at 0.05 levels with degrees of freedom 50. Hence, it is not significant. Null hypothesis is accepted. To sum up male and female graduate students do not difference significantly in their human rights awareness levels

Table 2: t-value for Human Rights Awareness Levels on the basis of stream

Stream	N	Human Rights Awareness		t-value	Level of significance
		Mean	SD		
Art	26	59.69	6.94	0.829	Not Significant
Science	26	57.03	6.30		
Total	52				

The t-value is found to be 0.829 and it is less than the table value 1.96 significant at 0.05 levels with degrees of freedom 50. Hence, it is not significant. Null hypothesis is accepted. To sum up art and science graduate students do not difference significantly in their human rights awareness levels.

Table 3: t-value for Human Rights Awareness Levels on the basis of place of Residence

Place of residence	N	Human Rights Awareness		t-value	Level of significance
		Mean	SD		
Urban	26	57.69	6.84	0.629	Not Significant
rural	26	58.03	6.50		
Total	52				

The t-value is found to be 0.629 and it is less than the table value 1.96 significant at 0.05 levels with degrees of freedom 50. Hence, it is not significant. Null hypothesis is accepted. To sum up urban and rural graduate students do not difference significantly in their human rights awareness levels.

Findings of the study: From the above analysis, it was found that, 1. Human rights awareness level of the selected graduate students was average. 2. Understanding of situations involving human rights violation/non-violations are not properly understood by the graduate students. 3. There is no significant difference between human rights awareness of male and female graduate students. Female graduate students having more human rights awareness levels of than the male graduation students. 4. There is no significant difference between human rights awareness of urban and rural graduate students. Graduate students whose is coming from rural residence having more human rights awareness levels of than the urban students. 5. There is no significant difference between human rights awareness of art and science graduate students. Graduation students whose is coming from arts stream having more human rights awareness levels of than the science stream students.

Conclusion: Every individual in the world wants to lead a peaceful life and have a harmony with each other. But the modern system of living has not provide any space for enriching human values which are essential for leading a happy life. All the religion in the world emphasize non-violence, tolerance and peace are fundamental components of humanity. In the light of the present study and its finding, it was found that students thought values are different and have no relation with human rights and they are lack in human rights awareness level. Awareness campaign should be arranged and awareness should be created to graduate students regarding human rights and the related documents, understandings of situations involving human rights violation/non-violations. It is also suggested to undertake the unselected demographic and psychological factors contributing the human right awareness in a wider approach in order to bring the exact scenario of the knowledge about human rights among individuals.

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TO DEVELOP SKILLS AMONG THE TEACHER EDUCATORS AND TEACHER TRAINEES IN ESTABLISHING HUMAN VALUES

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Abstract

The quality of a teacher is utmost importance to nourish the valuable standards of learning. Values can be imbibed by teacher educator through their ethics and talk and walk approach. In the present paper the teacher education and its stages have been elaborated. To inculcate values the necessary curriculum and skills required for a teacher educator have also been discussed. The proper assimilation of these values by a teacher educator can be done through ear positive role and prescribed means. Education is an effective means for social reconstruction and to a great extent it offers solution to the problems a society is facing today. The present day teachers are the pillars and architect of any modern society and while realizing their responsibilities and challenges on their shoulders, they should adapt and respond to any changes taking place in the rapidly changing society. Society, especially in the present century is dynamic and the aspirations of the society are also undergoing tremendous changes. Therefore, any education imparted, must be able to respond to National aspirations and goals.

Keywords: *Quality, Teacher, Education, Education, Values,*

Introduction: Teacher Education refers to the policies and procedures designed to equip perspective teachers with the knowledge, attitudes, behaviors and skills they require to perform their tasks effectively. Teacher Education is divided into Initial Teacher Education: A preserves course before entering the classroom as a fully responsible teacher Teacher Development: An in-service process for practicing teachers. Teacher Education curricula can be broken into areas: Skills in assessing student learning and using technology to improve teaching and learning. Content area and methods- Emphasis is placed upon “transversal” or “horizontal skills”. This knowledge and skills in students can be inculcated through value education. Supreka (1976) outlined eight different approaches to value education, which are stated as follows: Evocation Approach: The students are encouraged to make spontaneously free, rational choices, without thought or hesitation. It provides an environment which allows maximum freedom for students. Awareness Approach: In this approach the teacher presents value laden situations or dilemmas through readings, Films, Role playing, small group discussions and simulation.

Inculcation Approach: A positive and negative reinforcement by the teacher helps value inculcation. This can be done Education is a fundamental right of each human being. In the constitution of the Republic of India it was envisaged that the State would provide, within 10 years from its commencement, free and compulsory education to all children up to the age of 14 years.

Recently, by an act of constitutional amendment, the Parliament has made universal elementary education compulsory. Many countries of the world have gone a step beyond and made ten years of

general education In our country there are 300 million children in the school age group. The challenge now is to provide educational access for universal elementary education to 200 million children and to follow it by universal secondary education. Even achieving universal primary education has been an uphill task, as because of budgetary constraints the State has not been able to invest in this sector at the desired level and education as an effective instrument for national development could not be fully realized. For setting up a school funds are needed for putting in place the required physical and instructional infrastructure that make a school a school. infrastructure comprises a school building suitable for holding instructional activities, classrooms and playground, and instructional infrastructure comprises learning resources, textbooks, teaching aids and most crucial of all.

Role of Teacher Educators in Value: Education is a process of all round development of an individual-physical, intellectual, emotional, social, moral and spiritual. The teacher is expected to function not only as facilitator for acquisition of knowledge but also as inculcator of values and transformer of inner being. Ancient Indian Education was value based. Vivekananda has asserted: “Education is not the amount of information put into your brain and run there, undigested all your life. We must have life building, man making, and character making assimilation of ideas. The ideal, therefore, is that we must have Following are the ways by which values can be imbibed among teacher trainees during classroom teaching and learning Process: Basic human values need to be encouraged in the classroom teaching. Teacher educators should inculcate in the minds of teacher trainees that a child is born with values, a teacher need to uncover them. Sharma’s (1984) study identified a positive correlation between teaching aptitude, intellectual level and morality of prospective teachers. Human values need to be cultured for the sake of the mind and the body in the students. Teacher educator must be clear about the values that he wishes to emphasize. A set of universal values will emerge that may include: honesty, peace, humility, Freedom, cooperation, care, love, unity, respect, tolerance, courage, friendship, patience, quality and thought fullness. School teaching is the single largest professional activity in the country. There are approximately 4.72 million school teachers in the country. Thus, the foundation for the edifice of any schooling system is undoubtedly, the teachers and as a result, the quality of education depends on their competence, professionalism, commitment, dedication and attitude. Today, there is tremendous change in the social systems and technological developments. Teachers of today are required to play the role of agent for change. They have to perform this role with utmost care and sensitivity in promoting, understanding and tolerance among younger generations. The modern day teacher has to shoulder many challenges and responsibilities so as to bring harmony in cognition, emotion and action among younger generations. As social and technological changes are perpetual and rapid, there is rapid change in schooling and roles of teachers. Thompson (1995)9, rightly Corroborates, “Improving the quality of education depends on first improving recruitment, The teachers today can no longer feel as magicians or jugglers working all by themselves and dominating the classroom situation. In other words, their role today is no longer of a military sergeant or can afford to use authoritarian force,

instead they have to guide and inspire students and act as partners in the teaching-learning process providing purposeful activities through self-study, observation, use of various techniques of teaching and evaluation of the pupil's performance. Capacity building is a conscious, purposeful process of acquiring knowledge, new trends, skills and competencies or doing work in a way that enables the individual to Perform a job in a better way than earlier or in future. While building "Capacity" some resources are Dedicated or invested to make things easier at a later time. The needs for capacity building are always changing in the new world order of Liberalization, Privatization and Globalization. This situation is aggravated by the scientific and technological advancement, especially the revolution in the field of Information and Communication Technology (ICT). These Challenges have marked a residual effect in the practice of education. The necessity of building capacity arises when there is a goal to achieve and fulfill a mission. These goals or missions propel the pupil teachers to prepare themselves to meet the challenges of new century. The objective of today's fast changing knowledge-based society should be to develop a teaching profession ready and able to meet the needs of 21st century, and to achieve community of competent teachers dedicated to provide high quality education, with high levels of performance as well as ethical and professional standards of conduct. The prospective teachers of today should be broad custodian of national and universal values and in the process inspire their students to acquire educational objectives laid down by the institution. The principals or the head of institution should instill and foster capacity building and leadership skills among its teacher trainees. Today, school teaching is the single largest profession in India. With 4.72 million teachers in the country, the significance of competent teachers and leaders to the nation's school system can in no way be over emphasized. The schools of yesterday and today are not the kind of schools we need for tomorrow. We need new strategies, new processes and a new mindset. In effect, we need a new paradigm of instructional leadership. Effective leadership is a key component of lasting school improvement. Quality Schools require quality leadership. Quality leadership cannot be assumed or acquired without a coherent, integrated, Consequential and systematic approach to leadership recruitment, retention and development.

But conventional notions of leadership may not be enough to bring about ongoing, fundamental change. Educators must recon actualize leadership as something larger than one person with a specific set of traits or skills. Thus, it can be concluded, that, only through effective leadership and management of the principal or the prospective teachers desired.

Goals and objectives of education in all its spheres could be achieved. The ultimate aim of any teacher education programme is to equip teachers to face the merging challenges of today's fast changing knowledge society, both at the pre-service and in-service levels of teacher education and to provide them the necessary knowledge and pedagogical skills, with the assumption that they would transform these skills into actual classroom situation.

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HUMAN RIGHTS AWARENESS AMONG THE PRE-SERVICE TEACHERS**Dr.Pushpita Rajawat**, Asst. Prof. (Contr.) Regional Institute of Education, Bhopal

“All human beings are born free and equal in dignity and rights”

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. Human rights are the natural rights of a human being which means the to guarantee dignity as a person. It refers to the fundamental freedom and basic liberties without which men, women and children cannot live with respect and dignity. Awareness of human rights is of paramount importance in the promotion and protection of human rights, as it is only those who are aware of their rights who can demand for them and also hold their leaders accountable. In the present study an attempt has been made to investigate the human rights awareness of pre-service teachers studying in different colleges and institutions of Bhopal district. A random sampling technique was used to select a sample of 100 pre-service teachers. A self made questionnaire of Human Rights Awareness was used to collect data. Analysis of data was done using mean, standard deviation and t- test. The finding of the study reveals that pre-service teachers irrespective of their institutions, gender, locale and stream have some difference on human rights awareness.

Introduction: Human rights in India is an issue complicated by the country's large size, its tremendous diversity, its status as a developing country and a 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. 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". The Encyclopaedia Britannica (vol. 6), defined human rights as a wide continuum of values that are universal in character and in some sense equally claimed for all human beings. The Universal Declaration of Human Rights states that 'education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms'. All human rights are universal, indivisible, interdependent and interrelated. The International community must treat human rights globally in a fair and equal manner, on the same

footing, and with the same emphasis. While the significance of national, regional and various historical, cultural and religious background must be borne in mind, it is the duty of the states, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms” (Helena,2002). The educational policies of country addresses the concerns reflected in the Constitution. The National Policy on Education (NPE, 1986) clearly says that Education has continued to evolve, diversify, and extend its reach and coverage since the dawn of human history. Every country develops its system of education to express and promote its unique socio-cultural identity and also to meet the challenges of the time. The policy as modified in 1992 seeks "to promote equality to provide equal opportunity to all not only in access, but also in the conditions for success". The cultural and religious diversities of Indian classrooms make the tasks of teachers quite challenging for they do not only have to be acquainted with the religious and social diversities but also promote equality, justice, and fraternity through their activities. nCF (2005) expects the teachers to be “sensitive to the social, professional and administrative contexts in which they need to operate.” (page 108) The curriculum planners tried to handle this challenge to a considerable extent by introducing themes on human rights and duties, values and their broad features, perspectives on educational, social, economic and political development in the country, etc. It also addresses issues like secularism, democracy, socialism, social and cultural traditions of India, issues of discrimination, caste, class, gender, religion, and rural-urban stratification in the country with the objective of enabling prospective teachers to understand and internalize the expectations of society from them vis-à-vis their own roles. As the result of the global challenges and the pressures on teacher education programs to prepare teachers to meet these challenges, a more focused attempt in recent past has been made to incorporate issues like human rights, peace education, international education, India’s role in non-aligned movement, regional cooperation, south Asian Association for Regional Cooperation (SAARC), nuclear arms race, disarmament, emerging international economic order, globalization, environmental pollution and conservation and sustainable development, etc. in pre-service teacher education curriculums. These issues now find place in almost all teacher education programs at the primary and secondary levels.

Need of the study: The Most important dimension of human rights is the spread of awareness among the people about the rights. Majority of the people do not know as to what constitutes human rights; how these rights are violated, who abuses these rights and what instruments and mechanisms do exist for the enforcement of such rights. Our constitution provides an elaborate scheme of provisions as enshrined in the Preamble, fundamental Rights and Directive Principles of state policy which are aimed at ensuring and guaranteeing the rights of the people. Besides there exist various laws and statutory provisions. Despite, the basic rights of the people-rights to life, liberty, equality and dignity-are encroached upon in one form or the other, particularly by the state agencies. This happens primarily because the people at large are ignorant about such constitutional and legal provisions. Today, to a large extent, human rights violation take place in the form of excessive use or abuse of

power by the state and its agencies, police, army, paramilitary forces by the state agencies. Existence and prevalence of bonded labour, untouchability, child labour, dowry system, sati pratha, Increase in tolerance, caste riots, etc do suggest that mere constitutional and legal provisions are not sufficient for meeting and addressing the problems and challenges of human rights. There is a need to evolve a comprehensive systems or strategy to develop and spread human rights culture through human rights education. Sharma (2001) revealed that there is significant difference in the mean scores of the students of three streams of study (commerce, science, arts) irrespective of their sex and locality on awareness about human rights. The science students have more awareness about human rights awareness as compared to arts students. There is no significant difference in the awareness of male and female secondary level students about human rights irrespective of their stream of study and locality. Kumar (2002) concluded that there is significant difference in the awareness of girls students of science and arts stream about human rights. The girl students of science stream and urban area have more awareness about human rights as compared to girls of arts stream and rural area. Chabra (2005) suggested that both rural and urban areas students have almost equal level of awareness but their level of awareness is very poor. Kaur (2006) observed that there is no significant difference in the awareness of male and female secondary schools about human rights irrespective of locality and stream. Urban students are more aware about human rights as compared to rural students. Jamwal (2007) revealed that there is no significant difference in the awareness of male and female elementary school teachers about human rights.

Pre-service teachers especially of different colleges should know or aware about the human rights. After the completion of their courses in the universities they will enter into the society and will involve different social, political roles and responsibilities. Unless and until they would learn and know about human rights they cannot access them properly. That they can be used whenever there is discrimination on the grounds of sex, race, colour, descent, national or ethnic origin or religious belief or on the basis of class or caste systems in modern times. Keeping in view, researchers aim to study the significance of human rights awareness level in the university. Therefore the researchers thought to do an investigation to measure the level of awareness of pre-service teachers with regard to concepts and principles of human rights as well as awareness with regard to situations involving human right violations.

Objectives : The following objectives were made in the study: (1)To study the awareness regarding human rights among pre-service teachers in relation to different colleges. (2) To study the awareness regarding human rights among pre-service teachers in relation to gender. (3) To study the awareness regarding human rights among pre-service teachers in relation to their locale. (4) To study the awareness regarding human rights among pre-service teachers in relation to their stream.

Hypotheses : The following research hypotheses were tested in the study: (1) There is no significant difference in the awareness of pre-service teachers studying in different type of colleges. (2) There is no significant difference in the awareness of pre-service teachers towards human rights in relation to

gender. (3) There is no significant difference in the awareness of pre-service teachers towards human rights in relation to locale. (4) There is no significant difference in the awareness of pre-service teachers towards human rights in relation to their stream.

Methodology : The researcher used the survey method under descriptive method of research in the present study. In this study data regarding the awareness of pre-service teachers was gathered in order to make comparison between ; male and female, rural and urban , science and art stream of pre-service teachers . In view of the above, all pre-service teachers of district Bhopal constituted the population of the study. It included the male and female pre-service teachers studying in training institutes. Hundred pre-service teachers were selected randomly. To collect the data, self made Human Rights Awareness Test was used. ‘t’-test was applied for the analysis of data.

Results

Table 1 Comparison of pre-service teachers studying in private and Government colleges regarding Human Rights Awareness

Types of Colleges	N	M	Sd	t
Govt.	50	67.8	5.6	0.08
Private	50	66.2	4.7	

Above table reveals that the mean, standard deviation and t-value of pre-service teachers studying in govt. and private colleges regarding human rights awareness. The calculated t-value is 0.08 which is lesser than the table value of 1.96 to be significant at 0.05 levels. Therefore null hypothesis is accepted. Further it was found that the male and female pre-service teachers do not differ significantly in their human rights awareness levels.

Table 2 Comparison of male and female pre-service teachers regarding Human Rights Awareness

Gender	N	M	Sd	t
Male	50	55	6.7	3.14
Female	50	46.17	5.8	

Above table reveal that the mean, standard deviation and t-value of male and female pre-service teachers regarding human rights awareness. The calculated t-value is 3.14 which is more than the table value of 1.96 to be significant at 0.05 levels. Hence the null hypothesis that, “There is no significance difference in awareness of pre-service teachers towards human rights in relation to gender” is rejected.

Table 3 Comparison of urban and rural pre-service teachers regarding Human Rights Awareness

Locality	N	M	Sd	t
Urban	66	75.12	6.5	2.403
Rural	34	45.51	4.6	

Above table reveal that the mean, standard deviation and t-value of urban and rural pre-service teachers regarding human rights awareness. The calculated t-value is 2.403 which is higher than the table value of 1.96 to be significant at 0.05 levels. Hence the null hypothesis that, “There is no significance difference in the awareness of pre-service teachers towards human rights in relation to their locale” is rejected. It may be due to the reason that urban class of trainees are more exposed to mass media, interpersonal communication, have access to various types of study material etc. Whereas rural trainees have not been exposed to any information so frequently. This indicates that mass media especially television, radio should play important role in raising awareness within the

rural community. Taking everything into account, the media should implement new methods for education in order to improve public knowledge of human rights.

Table 4 Comparison of stream-wise pre-service teachers regarding Human Rights Awareness

Stream	N	M	Sd	t
Science	56	65.14	2.1	0.275
Arts	44	63.24	1.3	

Above table reveals that the mean, standard deviation and t-value of pre-service teachers belonging to science and arts stream regarding human rights awareness. The calculated t-value is 0.275 which is lesser than the table value of 1.96 to be significant at 0.05 levels. Therefore null hypothesis is accepted. Therefore, it was found that pre-service teachers belonging science and arts stream do not differ significantly in their human rights awareness.

Findings: The following findings were drawn from the study: 1.College wise pre-service teachers do not differed significantly in their awareness about human rights. 2. Gender wise pre-service teachers differed significantly in their awareness about human rights. The mean score of males indicate that they are more aware than their counterparts. 3. Rural and urban pre-service teachers differed significantly in their awareness about human rights. It is evident from the analysis of the data that urban trainees are more aware than rural trainees. 4. Science and arts stream pre-service teachers do not differed significantly in their awareness about human rights.

Educational implications: One of the finding was that male pre-service teachers are more aware than female pre-service teachers about the human rights. So more information regarding human rights should be provided to the pre-service teachers irrespective of gender to facilitate and strengthen their awareness about human rights and related issues. The different government educational agencies should organize different activities and programmes to sensitize them towards human rights. More awareness campaigns are required to strengthen and facilitate the behaviour, attitude and awareness of the trainees and common people. Another finding of the study reveals that rural and urban trainees differed significantly on human rights awareness test. Rural pre-service teachers are less aware as compare to urban trainees. There is urgent need to raise the level of awareness of rural trainees about human rights. Otherwise the pre-service teachers will remain ignorant about natural human rights. Therefore it is suggested that more opportunities should be provided to rural pre-service teachers to attend and participate in various programmes on human rights organized by Local Health Department as well as national departments.

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REALIZATION OF HUMAN RIGHTS- ROLE OF NGO

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Introduction: The right to education has been universally of recognized since the Universal Declaration of human rights in 1948 (through referred to by the ILO as early as the 1920s) and has since been enshrined in various international conventions, national constitutions and development plans. Inevitably, a lack of government support for the right to education hits the poorest hardest. Today right to education is still denied to millions around the world.

What are Human rights? Human rights are rights in he rent to all human beings, whatever our nationality, place of residence, nation 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, interdependent and indivisible.

Human Rights Education is all learning that develops the knowledge, skills, and values of human rights. “The evolution of the human rights movement clearly illustrates humanity’s ongoing struggle towards creating a better world”. - **Robert Alan**

Human Rights Activism and the Role of NGOs: “Everyone has the right, individually and in association with others, to promote and to strive for the protection and realization of human rights and fundamental freedoms at the national and international levels.” What is NGOs? Get up, stand up, and stand up for your rights. The term non-governmental are nonprofit is normally used to cover the range of organization’s which go for makeup civil society. Such organizations are characterized in general, by having as the purpose of their existence something other than financial profit. NGOs range from small pressure groups, for example, specific environmental concerns of specific human rights violations, through educational charities, women’s refuges culture associations, religious organizations; Many organizations around the world dedicate their efforts to protecting human rights. Public support and condemnation of abuses is important to their success, as human rights organizations are most effective, Non-Government Organization (NGO) working every hour of the day to document the injustices heaped upon women, children and the underclass, standing beneath the bottom runny of the society, Government to keep their promise in order to give practical shape to goals set by various national and international conventions on human rights, NGO play a pivotal, role in many fields, such as in prevention of HIV/AIDS to educate to teach and train vulnerable groups, child care, child exploitation, child lab our, in sex tourism, and providing counseling in number of matters including domestic disputes subject.

Human Right and NGO: Human Right and NGO – Human rights as the “Right relating to life, liberty, equality, and dignity of individuals”.

NGO have a vital role to play in the promotion and Protection of human right specially in the developing country, has the largest number of NGOs whose activities are spread in different fields for the welfare of human being including the promotion and protection of human right. The NGO play important role to become a concrete expression of informational, national and regional and local level voice to assist and stand up for those who can't speak themselves. Organizations the non-Governmental organizations also have an important role in protection of human rights in India human rights are protected by the Judiciary, human rights commission contribution of NGO's towards the development of human Rights. They contribute a lot to the society. They approach the Judiciary on behalf of poor people who otherwise have no access to Justice. They play a special role especially in the developing countries for the development of human rights NGO's need to expand their programmes, campaigns, skits from yearly or bi-yearly to monthly.

Conclusion : India NGO has been successful to a large extent in extending quality educational for slum children in various parts of India. In fact these organizations have been immensely successful in improving the quality of primary education. The Purpose of education is to create responsible citizens and educational NGO is working towards this mission. In India we find several millions of children deprived of their right to education. Even though Indian government has been taking up several welfare programs and activities; they are not reaching the target group due to some selfish middlemen. India NGO has proved to be a boon in disguise in this situation several NGO are operating in various cities in India trying to uplift poor and downtrodden people.

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EDUCATIONAL IMPLICATIONS OF HUMAN RIGHTS

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Abstract

All Human Beings are born free and equal in Dignity and Rights Human rights embody the fundamental values of human civilizations. People are different, and so are their cultures. People live in different ways, and civilizations also differ. People speak in a variety of language, People are guided by different religions. People are born different colours, and many traditions influence their lives with varying color's and shades. People dress differently and adapt to their environment in different ways, styles as well. All human beings are born free and equal in dignity and rights .Human rights, as commonly understood, are the rights that every human being is entitled to enjoy freely irrespective of his religion, race, caste, sex and nationality, etc. because of being a human being, some rights A UNESCO publication Human Rights (1996) explains the term 'human rights' as, "Human beings are born equal in dignity and rights. These are moral claims which are inherent in all human individuals by virtue of their humanity alone. These claims are formulated in what we today call human rights. These have been translated into legal rights, established according to the new creating processes of societies, both national and international." It may be stressed that the values of 'dignity' and 'equality' of all human beings which we call human rights are found almost in every religion and philosophical tradition.

Education in the Declaration of Human Rights: Education has been specified as one of the fundamental human rights vide **Article 26** of the 'Universal Declaration of Human Rights' follows:

Article 26 (i)Everyone has the right to education shall be free, at least in the elementary and fundamental stages Technical and professional education shall be equally accessible to all on the basis of merit.(ii)Education shall be directed to the full 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 nation, racial or religious groups and shall further the activities of the United Nations for the maintenance of peace.(iii)Parents have a prior right to choose the kind of education that shall be given to their children.

Universalizing Education: There is a close correlation between poverty among families, communities and entire countries, and low levels of education among children, and identifying financial obstacles to universal primary education is the crucial first step towards their elimination. This is mandated by universal human rights standards that assert primary education should be free and compulsory. International human rights law asserts the public responsibility for ensuring free and compulsory primary education. Key provisions included in the treaties are summarized below reflecting changes in international human right law over the last few decades. These changes have reaffirmed that compulsory education should remain free.

Key Treaty Provisions on free and compulsory education:

Universal Declaration of Human Rights (1948); Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. European Convention on Human Rights, Protocol 1 (1952); No person shall be denied the right to education. UNESCO Convention

against Discrimination in Education (1960); The States Parties to this Convention undertake to formulate, develop and adopt a national policy which...will tend to promote equality of opportunity and of treatment... and in particular: to make primary education free and compulsory. International Covenant of Economic, Social and Cultural Rights (1966); Primary education shall be compulsory and available free for all. Protocol of San Salvador to the American convention on Human Rights (1988); the States Parties to this Protocol recognize that in order to achieve the full exercise of the right to education: Primary education should be compulsory and accessible to all without cost. Convention on the Rights of the Child (1989); State Parties recognize the right of the child to education, and with a view to achieving this right progressively and on the basis of equal opportunity, they shall, in particular. Make primary education compulsory and available free for all. Charter on the Rights and Welfare of the African Child (1990); States Parties to the present Charter shall take all appropriate measures with a view to achieving the full realization of the right to education and shall in particular. Provide free and compulsory basic education. Revised European Social Charter (1996); With a view to ensuring the effective exercise of the right of children and young person's to grow up in an environment which encourages the full development of their personality and of their physical and mental capacities, the Parties undertake, either directly or in co-operation with public and private organizations, to take all appropriate and necessary measures designed....to provide to children and young person's a free primary and secondary education as well as to encourage regular attendance at schools.

A Structure or Scheme of Education: A 'Manual on Rights-Based Education' published by Asia and Pacific Regional Bureau for Education, Bangkok (2004); details the legal obligations of the governments stemming from the right to education according to the following 4A Scheme. Availability refers to three different kinds of governmental obligation: education as a civil and political right requires governments to permit the establishment of schools respecting freedom of and in education; education as a social and economic right requires governments to ensure that free and compulsory education is available to all school-age children; education as a cultural right, meanwhile, requires respect of diversity, expressed in particular through minority and indigenous rights. Accessibility means governments must strive for the practical elimination of gender and racial discrimination and ensure the equal enjoyment of all human rights, and must not be satisfied with merely formally prohibiting discrimination. In addition, accessibility relates to the primary, secondary and tertiary levels of education in different ways; governments are only obliged to provide access to free and compulsory education for all children in the compulsory age range. The right to education should be realized progressively, ensuring all-encompassing, free and compulsory education is available as soon as possible, and facilitating access to post-compulsory education as circumstances permit. Acceptability requires minimum guarantees regarding the quality of education, for example in terms of health and safety or professional requirements for teachers, but it is much wider in scope than this. Adaptability requires that schools respond to the needs of each individual child, in keeping with

the Convention on the Rights of the Child. This reverses the traditional approach in which schools expected the children to adapt to whatever form of education the school provided.

Global Human Rights standards on Language, Minority and Indigenous rights: UNESCO Convention against Discrimination in Education (1960) It is essential to recognize the right of members of national minorities to carry out their own educational activities, including the maintenance of schools and, depending on the educational policy of each state, the use or the teaching of their own language, provided however; (i) That this right is not exercised in a manner which prevents the members of these minorities from understanding the culture and the language of the community as a whole and from participating in its activities, or which prejudices national sovereignty; (ii) That attendance at such schools is optional.

International Covenant on Civil and Political Rights (1966): In those State in which ethnic, religious or linguistic minorities exist, persons belonging to such minorities shall not be denied the right, in community with other members of their group, to enjoy their own culture, to profess and practice their won religion, or to use their own language.

ILO Indigenous and Tribal Peoples Convention (1989): Measures shall be taken to ensure that members of the [indigenous and tribal] people have the opportunity to acquire education at all levels on at least an equal footing with the rest of the national community. Education programmes and services for the [indigenous and tribal] people shall be developed and implemented in cooperation with them...

Contention on the Rights of the Child (1989): In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practice his or her own religion, or to use his or her own language.

Human Rights Requirement and contents curriculum of education: The key provisions are given as under: a) UNESCO Convention against Discrimination in Education (1960)

The States Parties to this Convention agree that: (a) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom; it shall promote understanding, tolerance and friendship among all nation, racial and religious groups, and shall further the activities of the United Nations for the maintenance of peace. b) International Convention on the Elimination of All Forms of Racial Discrimination (1965). States Parties undertake to adopt immediate and effective measures, particularly in the fields of teaching, education, culture and information, with a view to combating prejudices which lead to racial discrimination and to promoting understanding, tolerance and friendship among nations and racial or ethnical groups, as well as to propagating the purposes and principles of the Charter of the United Nations, the Universal Declaration of Human Rights, the United Nation Declaration of the Elimination of All Forms of Racial Discrimination, and this Convention.

International “Covenant on Economic, Social and Cultural Right (1966): The States Parties to the present Covenant... agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms.

Convention on the Elimination of All Forms of Discrimination against Women (1979): States Parties shall take all appropriate measures to eliminate discrimination against women in order to ensure to them equal rights with men in the field of education and in particular to ensure, on the basis of equality of men and women.....

ILO Indigenous and Tribal Peoples Convention (1989): The imparting of general knowledge and skills that will help children belonging to the [indigenous and tribal] people to participate fully and on an equal footing in their own community and in the national community shall be the aim of education for these people.

Convention on the Right of the Child (1989): States Parties agree that the education of the child shall be directed to: (a) The development of the child’s personality, talents and mental and physical abilities to their fullest potential; (b) The development of respect for human rights and fundamental freedoms, and for the principles enshrined in the Charter of the United Nations; (c) The development of respect for the child’s parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living. (d) The preparation of the child for responsible life in a free society, in the spirit of understanding, peace tolerance, equality of sexes, and friendship among all peoples, ethnic, national and religious groups and persons of indigenous origin; (e) The development of respect for the natural environment.

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भारतीय परिप्रेक्ष्य में मानवाधिकार

डॉ० बी०बी० सिंह

शिक्षा संकाय आर०बी०एस०
कॉलेज, आगरा (उ०प्र०)

विन्देश्वरी प्रसाद सिंह

शोधार्थी
आर०बी०एस०कॉलेज, आगरा (उ०प्र०)।

सारांशिका

सृष्टि की अनमोल कृतियों में से एक कृति है मानव। पंचतत्व से बने इस मानवीय आकार को पूर्णतः मानव बनाने के लिए समाज कुछ आवश्यक परिस्थितियाँ प्रदान करता है। ये आवश्यक परिस्थितियाँ ही मानवाधिकार कहलाती हैं जोकि भारतीय गरिमा को बनाये रखने के लिए के लिए आवश्यक है। ये अधिकार मानव को केवल मानव होने के नाते ही प्राप्त होते हैं। मानव अधिकारों की संकल्पना भारतीय संस्कृति का एक अभिन्न अंग है। ‘सर्वभद्राणि पश्यन्तु’, ‘वसुधैव कुटुम्बकम्’, ‘अधिकार पंचविंशतिका’ के रूप में आत्मसात हैं। अहिंसा, प्रेम, मैत्री तथा समभाव के रूप में बौद्ध धर्म के मूल सिद्धान्त, जैन के पंचरत्न, अकबर द्वारा हिन्दुओं के लिए तीर्थकर की छूट, रामानन्दन द्वारा जाति व्यवस्था को चुनौती, राजा राम मोहन राय द्वारा बाल विवाह व सती प्रथा का विरोध, पुर्नविवाह का समर्थन, विवेकानन्द जी की समन्वय प्रकृति, गोखले जी द्वारा शिक्षा को एक बुनियादी अधिकार के रूप में समर्थन, रोलेट एक्ट का विरोध तथा भारतीय सामूहिक स्वतन्त्र संघ का निर्माण आदि ऐतिहासिक सन्दर्भ में मानवाधिकार के प्रति भारतीयों की सकारात्मक अभिवृत्ति व जागरूकता को प्रदर्शित करते हैं। किन्तु वर्तमान में टी०वी० चैनल, अखबार, पत्रिकाएँ बालश्रम, चोरी, हिंसा, भ्रूण हत्या, यौन शोषण, आदि घटनाओं से सराबोर हैं, जोकि मानवाधिकार की वास्तविक स्थिति उजाकर कर रहे हैं। मानवाधिकार संरक्षण अधिनियम १९९३ बनाया गया। तब से राष्ट्रीय व राज्य स्तरीय मानवाधिकार आयोग मानवाधिकार संस्कृति को न्यायायिक वातावरण में विकसित करने का सहायनीय प्रयास कर रहे हैं किन्तु अभी भी मानवाधिकारों के सशक्त क्रियान्वन की महती आवश्यकता है। चूँकि देश का भविष्य नवयुवकों व नवयुवतियों पर निर्भर है अतः इन्हें मानवाधिकारों की शिक्षा प्रदान कर हम उपरोक्त चुनौती का डटकर मुकाबला कर मानवीय गरिमा को नये आयाम प्रदान कर पायेंगे। मानव को महामानव बनाने की एक सोच, समझ ही मानवाधिकार को एक नया आयाम दे सकता है। सभी को सम्मान-स्वभाव समरसता से जीने की अभिव्यक्ति प्रदान करता है।

सृष्टि की अनमोल कृतियों में से एक कृति है मानव। प्रकृति रूपी चाक पर पंचतत्त्वयी मिट्टी मानवीय आकार प्राप्त करती है कुम्हार की भाँति समाज का सहयोग इस मानवीय आकार को सुसंस्कृति व परिष्कृत बनाता है, इसके साथ ही मानवीय मूल्यों के आत्मसात होने तथा बौद्धिक उत्कृष्टता व चिन्तन शैली के समावेश के कारण मानव सर्वश्रेष्ठता के पद पर विराजमान है। मानव, मानव की अन्तःक्रिया से समाज का निर्माण होता है जो कि किसी भी मानव के सर्वांगीण विकास में पूर्णतः सहायक है। कभी-कभी स्वार्थवश, अज्ञानता, संकीर्णता, प्रभुत्वधारी मानसिकता के कारण एक मानव दूसरे मानव के स्वतन्त्र विकास में ही बांधा बन जाता है। जिसमें समानता तथा भातृत्व जैसी मानवीय मूल्यों की अवमानना होती है। इस प्रकार की दुरुह स्थिति से बचने के लिए यह आवश्यक है कि मानव के विकास के लिए आवश्यक परिस्थितियों की अवधारणा का स्पष्ट विकास हो। ये विशेष परिस्थितियाँ मानवाधिकार कहलाती है। डी०डी० बसु - “मानवाधिकार को उन न्यूनतम अधिकारों के रूप में परिभाषित करते हैं, जिन्हें प्रत्येक व्यक्ति को बिना किसी अन्य विचारण के मानव परिवार का सदस्य होने के फलस्वरूप राज्य या अन्य लोक प्राधिकारी के विरुद्ध धारण करना चाहिए।” अतः विशेष तौर से कहा जा सकता है

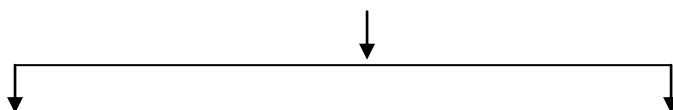
कि मानवाधिकार वे न्यूनतम अधिकार हैं जो मानवीय गरिमा को बनाये रखने के लिए आवश्यक हैं तथा ये मानव में जन्म से ही निहित होते हैं।

मानवाधिकार की ऐतिहासिक पृष्ठभूमि मानवाधिकार का इतिहास भी अत्यन्त पुराना है। आरम्भिक संकेत हमें पर्सिया के राज्य साइरस के समय से मिल जाते हैं। मानवाधिकार की सुव्यवस्थित सोच तथा उन्हें संगठित रूप देने का प्रथम अन्तर्राष्ट्रीय प्रयास २५ सितम्बर १९२६ को दासता के विरुद्ध शंखनाद करते हुए विश्व सम्मेलन के रूप में उभरकर सामने आया। उसके बाद १९३० में बलात् श्रम पर सम्मेलन हुआ और उसके १८ साल के अन्तराल के पश्चात् मानवाधिकारों की पहली सुव्यवस्थित घोषणा १० दिसम्बर १९४८ को संयुक्त राष्ट्र संघ की साधारण सभा में की गई। तभी से १० दिसम्बर को मानवाधिकार दिवस के रूप में मनाया जाता है। मानवीय अधिकारों की सार्वभौमिक घोषणा पत्र में कहा कि मानवाधिकार मानव की स्वाभाविक प्रतिष्ठा एवं सम्पन्न विश्व पहली और महत्वपूर्ण मिसाल है इसी के बाद मानवाधिकार अन्तर्राष्ट्रीय कानून की मिसाल बन गया तथा मानवाधिकारों को विश्व स्तर पर नियन्त्रित करने के लिए और इसके विकास के लिए महत्वपूर्ण संयुक्त राष्ट्र संघ द्वारा किया गया।

भारतीय परिप्रेक्ष्य में मानवाधिकार

भारतीय परिप्रेक्ष्य में मानवाधिकार का अध्ययन दो सन्दर्भ में करेंगे -

भारतीय परिप्रेक्ष्य में मानवाधिकार



मानवाधिकार ऐतिहासिक सन्दर्भ में

मानवाधिकार समासामायिक सन्दर्भ में

मानवाधिकार ऐतिहासिक सन्दर्भ में मानवाधिकार की बात यदि भारत के ऐतिहासिक सन्दर्भ में की जाये तो यह कोई नया तथ्य नहीं। भारतीय संस्कृति तो सदैव “सर्वे भद्राणि पश्यन्तु”, “वसुधैव कुटुम्बकम्”, “अधिकार पंचविंशतिका” के रूप में मानवाधिकारों को आत्मसात किए हुए हैं। वैदिक काल में मानवाधिकार का संरक्षण धर्म के रूप में था। प्राचीनकाल में समाज व राज्य का संचालन धर्म से होता था। धर्म के अभिप्राय है धारण करने योग्य। जिसमें सामाजिक कल्याण का भाव सर्वोपरि था जो मानवाधिकार का मूल है। प्राचीनकाल से ही मानवाधिकारों के प्रति सजगता दिखाई देती है। बौद्ध धर्म के मूल सिद्धान्तों में अहिंसा, प्रेम तथा सभी के प्रति मैत्री का भाव संजाया गया है। जैन विचारधारा एवं दर्शन की चेतना अतिसंवेदनशीलता की परिचायक है। मध्यकालीन युग में अकबर ने मुस्लिम होते हुए भी हिन्दुओं को तीर्थकर छुट प्रदान की। १४वीं, १५वीं शताब्दी में रामानन्दन ने जाति व्यवस्था को चुनौती दी। वहीं आधुनिक काल में पुर्नजागकरण के आधुनिक योद्धा राजा राम मोहन राय भारत के पहले बौद्धिक सुधारक थे। उनका कहना था कि सभी मनुष्यों से समाज का निर्माण होता है। स्वामी विवेकानन्द, ईश्वरचन्द्र विद्या सागर आदि ने मानवाधिकार के प्रति नवचेतना के जागरण का शंखनाद किया। विवेकानन्द का आग्रह था कि एक मजबूत भारत के लिए हम दो महान संस्कृतियों जिनमें हिन्दुत्व का वैदान रूपी मप्तिष्क तथा इस्लामी शरीर का संगम कराना होगा। राष्ट्रीय आन्दोलन के दौर में मानवाधिकारों को मुक्ति संघर्ष का केन्द्रीय मुद्दा बनाने के सन्दर्भ में, **बाल गंगाधर और गोखले जैसे शायद पहले ऐसे नेता थे जिन्होंने शिक्षा को एक बुनियादी मानवाधिकार के रूप में देखा।** जब अंग्रेजी सरकार रोलेट एक्ट लेकर आयी तो पूरा देश मानवाधिकार के मुद्दे पर समझौता नहीं किया गया। १९३६ में नेहरू की पहल पर भारतीय नागरिक स्वतंत्रता (फ़्लन) का गठन किया गया। अन्ततः १३ दिसम्बर १९४६ को भारत के सभी नागरिकों को सामाजिक, आर्थिक, राजनीतिक न्याय, अवसर और कानून के समक्ष समानता, स्वतंत्रता, विचार, अभिव्यक्ति, धर्म, आस्था, पूजा, व्यवसाय, संगति और कार्यकलाप की स्वतंत्रता देने का वादा किया। न्यायापालिका को जनता के अधिकारों का रक्षक पोषित किया गया।

मानवाधिकार समसामायिक सन्दर्भ में भारतीय संविधान में कहीं भी मानवाधिकार का उल्लेख नहीं है फिर भी भारतीय संविधान में मानवाधिकारों को मौलिक अधिकारों एवं नीति सिद्धान्तों एवं नीति निर्देशक सिद्धान्तों के रूप में अपनाया गया है। प्रस्तावना में भारत के लोगों ने सभी नागरिकों के लिए निम्न चार उद्देश्यों को सुरक्षित करने का संकल्प किया है, जो मानवाधिकारों की आधारशिला हैं -

१. न्याय - सामाजिक, आर्थिक एवं राजनीतिक
२. स्वतंत्रता - विचार, अभिव्यक्ति, विश्वास, धर्म एवं पूजा की
३. समानता - परिस्थिति एवं अवसर की, एवं सभी के मध्य प्रौन्नति की
४. भातृत्व - व्यक्ति की गरिमा का आश्वासन एवं बन्धुत्व की भावना को बढ़ावा।

प्रस्तावना की उपर्युक्त उद्देश्यों की प्राप्ति के उद्देश्य से तथा भारत को एक प्रभुत्व सम्पन्न, समाजवादी, धर्म निरपेक्ष, प्रजातांत्रिक गणराज्य बनाने हेतु हमारे संविधान में भाग ३ व ४ में क्रमशः मौलिक अधिकारों एवं राज्य के नीति निर्देशक सिद्धान्तों को रखा गया है। यद्यपि भारतीय संविधान में व्यक्त रूप से मानव अधिकारों का उल्लेख नहीं है, तथापि संविधान में बड़े पैमाने पर मानव अधिकारों को मौलिक अधिकारों एवं नीति निर्देशक सिद्धान्तों के रूप में अपनाया गया है। तात्पर्य यह है कि भारतीय संविधान मानव के मूल अधिकारों की सुरक्षा को कटिबद्ध है। दहेज विरोधी अधिनियम, बंधुआ मजदूरी समाप्ति अधिनियम, बाल श्रम प्रतिबन्ध अधिनियम, घरेलू हिंसा अधिनियम, न्यूनतम वेतन अधिनियम, नागरिक अधिकार संरक्षण अधिनियम, पर्यावरण संरक्षण अधिनियम आदि भी मानव के मूल अधिकारों की रक्षा की दिशा में कारगर उपाय हैं। मानव अधिकारों का क्षेत्र अत्यन्त व्यापक है। भूख, गरीबी, अशिक्षा, स्वास्थ्य सम्बन्धी समस्याओं का निराकरण ही मानव अधिकारों का संरक्षण है। मानवाधिकारों के प्रति चेतना एवं जागरूकता बढ़ाने के लिए तथा उनकी अवहेलना के प्रकरणों से निपटने के लिए विशेष कानूनों का निर्माण एवं आयोगों का गठन किया गया। अगर राज्य में कोई अधिकार किसी नागरिक को देने में असमर्थ है तो वह नागरिक न्यायालय में गुहार कर सकता है। वर्तमान में भारत में मानव अधिकारों के संरक्षण अधिनियम १९९३, मानवाधिकारों के संरक्षण की दिशा में राष्ट्रीय मानवाधिकार आयोग व हर राज्य में राज्य स्तरीय आयोग हैं जो अपने स्तर पर मानवाधिकारों की रक्षा के लिए समाज के प्रत्येक क्षेत्र में प्रयास कर रहे हैं। **एमनेस्टी इण्टरनेशनल नामक संस्था ने १९९७ को लन्दन में जारी अपनी वार्षिक रिपोर्ट में भारत के राष्ट्रीय मानवाधिकार आयोग की प्रशंसा की है।**

किन्तु वर्तमान में समाचार पत्र, टी०वी० चैनल और पत्रिकाएं अपहरण, लूट, हत्या, मारपीट, घरेलू हिंसा, शारीरिक शोषण जैसी खबरों से सराबोर है। ये घटनाएँ हमारे अन्तर्मन में बार-बार यह प्रश्न उठाती हैं कि स्वतन्त्रता का मूल अधिकार प्राप्त होते हुए भी हमारा जीवन कहीं सुरक्षित है ? शोषण के विरुद्ध अधिकार मौलिक अधिकार हैं, बालश्रम कानूनी रूप से अपराध है फिर भी घरों, रेलवे स्टेशन, सब अड्डों, होटलों पर १४ वर्ष से कम आयु के बच्चे काम करते हुए दिख जाते हैं। धार्मिक स्वतन्त्रता का मौलिक अधिकार रखते हुए भी कहीं पर परशुराम जी की मूर्ति तोड़ी जाती है तो कहीं नवरात्री में दुर्गा जी की प्रतिमा पर पत्थर फेंके जाते हैं। सभी को समान रूप से जीने का अधिकार है किन्तु फिर भी भ्रूण हत्याओं से समान जीना तो दूर समान जन्म लेने का अधिकार भी समाप्त हो जाता है। जो इस बात का द्योतक है कि हम मानवाधिकारों को संरक्षित नहीं कर पा रहे हैं।

सारांश वर्तमान में हमारे समाज की चारों ओर की परिस्थितियों को किसी शायर ने इन चंद पंक्तियों में इस प्रकार बयां किया है कि -

हर तरफ जुल्म है बेबसी है।

सहमा-सहमा सा हर आदमी है॥

उपरोक्त पंक्तियाँ इस ओर इशारा करती हैं कि मानवाधिकार भारतीय संस्कृति व संविधान का एक अभिन्न अंग है उसके बावजूद भी मानवाधिकारों का क्रियान्वयन सही ढंग से नहीं हो पा

रहा है। इसके लिए यह आवश्यक है कि मानवाधिकार संस्कृति को न्यायालय के वातावरण में विकसित किया जाए जिससे मानवाधिकारों के प्रति जागरूकता के साथ-साथ सभी में 'जीयो और जीने दो' की भावना का भी विकास हो। चूँकि देश का भविष्य नवयुवकों एवं नवयुवतियों पर ही निर्भर करता है। अतः विद्यार्थियों को मानवाधिकार की शिक्षा दी जानी चाहिए और यह शिक्षा सर्वजन हिताय, स्वतन्त्रता, समानता एवं धर्म निरपेक्षता पर आधारित होनी चाहिए तथा मानवाधिकारों का क्रियान्वयन सशक्त ढंग से किया जाना चाहिए।

सन्दर्भ ग्रन्थ सूची

भारतीय शिक्षा की समस्याएँ, पी०डी० पाठक।

मानवाधिकार, डॉ० बसंती लाल बावेल।

प्रतियोगिता दर्पण/मई/२००७, भारतीय परिप्रेक्ष्य में मानवाधिकार।

प्रतियोगिता दर्पण/मई/२००८, मानवाधिकार वर्तमान स्वरूप में।

मानवाधिकार रिपोर्ट सत्र २००८।

महिला सशक्तिकरण में मानव अधिकार एवं शिक्षा की भूमिका**Ms. Shanno Pathan, Department of Education, Shri Jain Diwakar Mahavidyalaya, Indore (M.P.)****सारांश**

विश्व की कुल ७ अरब आबादी में आधी जनसंख्या का प्रतिनिधित्व करने वाला समूह महिलाओं का ही है। अनादिकाल से महिलाएँ समाज का अभिन्न अंग रही हैं। स्त्री और पुरुष समाज रूपी गाड़ी के दो पहिए हैं तथा बिना नारी के विश्व अस्तित्वहीन एवं अकल्पनीय है। हमारे धार्मिक ग्रंथों में भी नारी को जगत जननी कहा गया है, परन्तु आज भी कहीं न कहीं उसके साथ भेदभाव हो रहा है और इसी भेदभाव की वजह से महिलाओं को समाज में उचित स्थान नहीं मिल पाया है। महिला सशक्तिकरण के माध्यम से महिलाओं के अस्तित्व को एक विशेष पहचान प्राप्त हो सकती है। आज २१ वीं शताब्दी में महिलायें हर क्षेत्र में उन्नति कर रही हैं। चाहे वह शिक्षा का क्षेत्र हो या बैंकिंग, खेलकूद हो या चिकित्सा जगत्। कोई भी क्षेत्र महिलाओं के योगदान से अछूता नहीं है। महिला सशक्तिकरण के द्वारा महिलाओं की सामाजिक एवं आर्थिक दशा में प्रभावशाली एवं अभूत पूर्व परिवर्तन लाए जा सकते हैं, बस आवश्यकता है दृढ़ विश्वास एवं महिला सशक्तिकरण योजनाओं के सही ढंग से क्रियान्वयन किए जाने की।

प्रस्तावना : कोई भी राष्ट्र उस समय तक पूर्ण विकसित राष्ट्र नहीं बन सकता है जब तक कि उस देश का प्रत्येक नागरिक राष्ट्र विकास में सहयोगी न बनें। भारत की २०११ की जनगणना के आँकड़ों के अनुसार महिलाओं की साक्षरता दर ६५.४६ प्रतिशत है, जबकि पुरुषों की साक्षरता दर ८२.१४ प्रतिशत है और इनमें कुल अंतर १६.६८ प्रतिशत है, जो यह इंगित करता है कि आज भी हमारे समाज में लड़कें और लड़की में भेद किया जाता है तथा दोनों के लिए समान शिक्षा के अवसर उपलब्ध नहीं कराये जाते हैं। भारत जैसे प्रजातांत्रिक राष्ट्र में मानवाधिकार तथा शिक्षा महिला सशक्तिकरण में महत्वपूर्ण भूमिका निभा सकते हैं। आदिकाल से आधुनिक काल तक महिलाओं की स्थिति में अनेक परिवर्तन आये हैं। समाज के प्रत्येक परिवार में यदि महिलायें शिक्षित होगी तो वे अपने परिवार के सर्वांगीण विकास पर पूर्णतः ध्यान केन्द्रित कर सकेंगी तभी हमारा देश विकासशील से विकसित राष्ट्र बन सकेगा। अगर हमारे देश का आधा भाग शोषित और अविकसित रहेगा तो हमारा विकसित राष्ट्र बनाने का यह स्वप्न कभी पूरा नहीं हो पायेगा।

महिला सशक्तिकरण एवं मानवाधिकार - महिला सशक्तिकरण सामान्य शब्दों में महिला सशक्तिकरण का आशय है शक्तिहीन को शक्ति प्रदान करना। भारतीय समाज के संदर्भ में महिला सशक्तिकरण का अर्थ है - महिला अपने अस्तित्व की स्थापना करके अपने व्यक्तित्व का विकास करें।

स्वतंत्रता के पूर्व भी भारतीय समाज में महिलाओं की दशा दयनीय थी। उस समय भी सती प्रथा, बाल-विवाह, विधवा-विवाह जैसी अनेक कुप्रथाएँ प्रचलन में रही हैं जो इस बात के साक्ष्य प्रस्तुत करती हैं कि महिलाओं को कभी भी पुरुषों के समान अधिकार नहीं दिये गये और सदैव ही उनका शोषण किया गया।

मानवाधिकार मानवाधिकार से आशय मानव के उन न्यूनतम अधिकारों से है जो व्यक्ति को आवश्यक रूप से प्राप्त होने चाहिए, क्योंकि वह मानव परिवार का सदस्य है।

जे.ई.एस. फॉसेट के अनुसार - “मानवाधिकार वे मौलिक अधिकार हैं, जिनको किसी भी व्यवस्थापिका द्वारा छीना नहीं जा सकता है तथा प्राकृतिक अधिकार पुरुष एवं महिला दोनों से संबंधित हैं तथा उनके स्वभाव के अनुकूल होते हैं।”

१० दिसंबर १९४८ को यू.एन.ओ. ऋच्छ ने मानवाधिकार के कानूनों को निर्माण किया तथा १० दिसंबर १९५० से यू.एन.ओ. ने प्रतिवर्ष इस तिथि को मानवाधिकार दिवस के रूप में मनाने की घोषणा की। भारतीय संविधान में भारत के प्रत्येक नागरिक को छः मौलिक अधिकार दिये गये

है - समानता का अधिकार - स्वतंत्रता का अधिकार - शोषण के विरोध का अधिकार - धार्मिक स्वतंत्रता का अधिकार- शिक्षा संबंधी अधिकार - संवैधानिक उपचारों का अधिकार

महिलाओं के अधिकार एवं शिक्षा संयुक्त राष्ट्र संघ ;न्छद्ध ने मानवाधिकार में महिलाओं के लिए कुछ अधिकार उल्लेखित किये हैं -

अनुच्छेद २३ (२) में बिना भेदभाव के समान कार्य के लिए समान वेतन प्राप्त करने का अधिकार है । अतः स्त्री और पुरुष को समान वेतन दिया जाना अनिवार्य कर दिया गया **अनुच्छेद २६ (१)** में सभी को शिक्षा पाने का अधिकार है । विश्व के सभी देशों में पुरुषों की तुलना में महिला शिक्षा का प्रतिशत कम है । अतः समान शिक्षा के अधिकार का प्रावधान किया गया ।

वर्ष १९७५ में संयुक्त राष्ट्र संघ (यू.एन.ओ.) द्वारा अंतर्राष्ट्रीय महिला वर्ष घोषित किया गया तथा इस दशक को महिला सशक्तिकरण दशक के रूप में मनाने की घोषण की गई । प्रथम विश्व महिला सम्मेलन १९७५ में मैक्सिको में आयोजित किया गया जिसमें स्त्री शिक्षा पर विशेष बल दिया गया और उसके तीन प्रमुख उद्देश्य थे - 1. विश्व शांति की स्थापना करना । 2. महिला और पुरुषों को समानता का दर्जा देना । 3. विकास कार्यों में स्त्रियों का योगदान ।

राष्ट्रीय महिला आयोग : आज वैश्विक स्तर महिलाओं ने अपनी एक विशेष पहचान बनायी है, किंतु फिर भी महिलाओं की स्थिति अब भी बहुत पिछड़ी हुई है और भेदभाव वाले दृष्टिकोण के कारण महिलाआयें आज भी हर क्षेत्र में उतनी प्रगति नहीं कर पायी है तथा उन्हें चुपचाप विपरीत परिस्थितियों को सहन करना पड़ता है और यदि कुछ महिलायें उसके विरोध में अपनी आवाज बूलन्द करने की कोशिश करती हैं तो उन्हें चुप करा दिया जाता है । इसी संकीर्ण मानसिकता के परिणाम स्वरूप आये दिन समाज में बलात्कार, छेड़छाड़, घरेलू हिंसा, नारी उत्पीड़न, दहेज हत्या, बाल विवाह जैसी सामाजिक बुराईयाँ बढ़ती जा रही हैं । इन्हीं बुराइयों को रोकने के लिए भारत सरकार द्वारा राष्ट्रीय महिला आयोग का गठन किया गया । भारत में महिला को संवैधानिक तथा कानूनी सुरक्षा प्रदान करते हुए जनवरी सन् १९९२ में राष्ट्रीय महिला आयोग की स्थापना की गई, साथ ही साथ हर राज्य में महिला आयोग की शाखा का भी गठन किया गया । यह एक संवैधानिक संस्था है जो महिलाओं के अधिकारों के प्रति सजग है तथा विशेष कर महिलाओं और बालिकाओं की शिक्षा एवं स्वास्थ्य संबंधी कार्यक्रमों का आयोजन करती है ताकि महिलायें अपने अधिकारों के प्रति सजग हो तथा पुरुषों के साथ कंधे से कंधा मिलाकर काम कर सकें तथा राष्ट्र के आर्थिक, सामाजिक, राजनीतिक, वैज्ञानिक, सांस्कृतिक विकास में अपना बहुमूल्य योगदान दे सकें ।

महिला सशक्तिकरण की प्रमुख योजनाएँ :

क्र.	योजना	वर्ष	क्रियान्वयन
०१	महिला समारख्या योजना	१९८९	सजगता के लिए शिक्षा की समुचित व्यवस्था ।
०२	महिला समृद्धि योजना	१९९३	ग्रामीण महिलाओं में बचत की आदत डालना एवं सशक्त बनाना ।
०३	राष्ट्रीय महिला कोष	१९९३	गरीबी रेखा के नीचे के परिवारों की महिलाओं में आर्थिक, सामाजिक परिवर्तन लाने हेतु ऋण संबंधी सुविधायें उपलब्ध कराना ।
०४	ग्रामीण महिला विकास परियोजना	१९९६	ग्रामीण महिलाओं की विकास कार्यक्रमों में भागीदारी कर उन्हें जागरूक बनाना तथा भेदभाव समाप्त करना ।
०५	बालिका समृद्धि योजना	१९९७	गरीबी रेखा के नीचे के परिवारों में जन्मी बालिका की माता को पौष्टिक आहार, बालिका की कक्षा १० तक की पढ़ाई हेतु नगद शैक्षिक अनुदान देकर सहायता करना ।

उपसंहार : आज २१ शताब्दी के तकनीकी समृद्ध युग में महिलायें हर क्षेत्र में प्रगति कर रही हैं, परन्तु महिला विकास की गति अभी भी बहुत धीमी है और इसका मूलभूत कारण है महिलायें अपने अधिकारों के प्रति सजग नहीं हैं, जिसके फलस्वरूप वे शोषण का शिकार होती हैं और यही कारण है कि अभी भी महिलाओं पर अत्याचार पूरी तरह से रुके नहीं हैं। इन समस्याओं को दूर करने के लिए प्रत्येक महिला का शिक्षित होना अत्यंत आवश्यक है, तब ही वे अपने अधिकारों के प्रति जागरूक हो सकेंगी। शिक्षित और आर्थिक रूप से मजबूत स्त्री ही अत्याचार और अन्याय का विरोध कर सकती है। आज समाज में शिक्षा ही एक मात्र ऐसा सशक्त माध्यम है जो नारी को स्वयं में अन्तर्निहित शक्तियों से उसका आत्म-साक्षात्कार करवा सकता है जिसे पहचानकर महिला समाज में अपने अस्तित्व को उचित स्थान दिला सकती है।

सन्दर्भ-ग्रंथ सूची :

- (१) **महिला सशक्तीकरण** - रमा शर्मा एवं एम.के मिश्रा, अर्जुन पब्लिशिंग हाउस, नई दिल्ली (२०१२)
- (२) **महिलाओं में अधिकारों के प्रति चेतना** - सुरेन्द्र कुमार शर्मा आर. बी. एस. ए. पब्लिशर्स, जयपुर (२०१०)

बाल अधिकार

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परिचय:- बाल अधिकार एक ऐसा अधिकार है जो बचपन में बच्चों को मिलता है तथा उन्हें उन्हीं के अनुरूप अपना काम करना होता है जैसे बचपन में माता-पिता बच्चों को ज्यादा छूट तो देते नहीं पर इतना भी कठोर नहीं बनते कि जिससे बच्चों में नैतिकता की भावना खत्म हो जाए तथा वे जिददी व्यक्ति बन जाए। बच्चे जब 3 से 8 वर्षों की अवस्था में आते हैं तो माता-पिता उन्हें बाल विद्यालय भेजते हैं ताकि वे बचपन से ही संस्कारित होते जाए। इस प्रकार बाल अधिकार को इस प्रकार सजा-सवारा जाना चाहिए कि बच्चों को अपनी इच्छा शक्ति के अनुसार कोई भी काम करने की छूट दिया जा सके। अगर उन्हें अपने अधिकारों से वंचित किया जाता है तो यह उनके साथ शोषण की भावना होगी।

अर्थ:- बाल अधिकार का अर्थ होता है बचपन की सारी गतिविधियाँ जो बच्चे स्वयं करते हैं इसमें वे किसी का हस्तक्षेप नहीं चाहते हैं वे जो भी काम करते हैं उसे वे स्वतंत्रता के साथ करना चाहते हैं किसी भी काम को जब बच्चे स्वयं करेंगे तो उसमें उनकी रुची बढ़ती है तथा वे ज्ञान उसके लिए स्थाई हो जाता है बच्चों को बचपन में हर अवस्थाओं से गुजरते हुए पौढ़ अवस्था में आना पड़ता है वे अपने सभी अधिकार को पाना चाहते हैं जो उन्हें मिलनी चाहिए।

उद्देश्य:- बाल अधिकार के उद्देश्य भी उसी प्रकार के होते हैं जैसे संसार के सारी कार्यों के उद्देश्य होते हैं।

बाल अधिकार के निम्न उद्देश्य हैं।

1. इससे बालको में स्वतंत्रता की भावना का विकास होता है।
2. इससे बच्चे को अपने अधिकारों का ज्ञान होता है।
3. बाल अधिकार से बच्चे के स्वयं कोई कार्य करने की क्षमता का विकास होता है।
4. इससे बच्चे को अपने अंदर की क्षमता को प्रखर करने का अवसर मिलता है।
5. इससे बच्चों में सामाजिकता, नैतिकता तथा अन्य सभी गुणों का धीरे-धीरे विकास होने लगता है।
6. वे अपने उम्र के बच्चों के साथ खेलते रहते हैं जिससे उनमें विवेकशील गुण तथा सृजनात्मकता की भावना का विकास होता है।

विशेषताएँ:- बाल अधिकार की निम्न विशेषताएँ भी हैं।

1. बाल अधिकार की सबसे बड़ी विशेषता है कि इसमें बच्चों में स्वतंत्रता तथा अपनापन की भावना विकसित होती है।
2. यह समाज में बच्चों को लोकप्रियता प्रदान करने के साथ-साथ उनकी विवेकशीलता का भी परिचय देता है।
3. इससे बच्चों में स्वयं ही किसी काम को करने की क्षमता विकसित होती है।
4. इससे बच्चों में अपने दैनिक कार्यों को करने का ज्ञान विकसित होता है।
5. बाल अधिकार की विशेषताये उनकी रुची सृजनात्मकता तथा परिश्रमी होने को अनुभव महसूस होता है।
6. इससे बच्चे अपने माता-पिता के समान हर काम को देखकर उन्हीं के अनुरूप ढलना चाहता है।

लाभ:- बाल अधिकार के कुछ लाभ भी हैं जो निम्न हैं-

1. बालक स्वयं कोई कार्य करता है।
2. वे अपने विवेक के अनुसार कार्यों को करना चाहता है।
3. माता-पिता को अपने बच्चे के अंदर की जिज्ञासा को देखने का अवसर मिलता है।

४. बच्चे सामाजिक बनते हैं तथा दूसरे बच्चे के साथ कोई भी कार्य करते रहते हैं।

५. वे परिवार में कुछ अलग ढंग के करने की क्षमा विकसित करना चाहते हैं।

हानियाँ:- इसकी कुछ हानियाँ भी हैं-

१. इससे बच्चों में गलत निर्णय लेने की क्षमता का भी विकास होता है।

२. बच्चों स्वयं निर्णयकर्ता बनना चाहते हैं।

३. इससे उनमें कठोरता की प्रवृत्ति का विकास होने लगता है।

४. बच्चे समय के उपयोग करने से घबराने लगते हैं तथा वे अनुशासनहीन व्यक्ति बनने लगते हैं।

५. इनमें स्वतंत्रता इतनी हो जाती है की वे किसी से कुछ भी बोलने लगते हैं।

६. अक्सर देखा गया है की बच्चे माता-पिता के बताए हुये कार्यों को करने से घबराते हैं और करते भी नहीं हैं।

निष्कर्ष:- उपरोक्त कथनों के आधार पर कहा जा सकता है कि बाल-अधिकार बच्चों को तो मिलना चाहिये पर इतना भी नहीं मिलना चाहिये की वे अनुशासनहीन बन जाए तथा समाज उन्हें गलत नजरियों से देखने लगे। बाल अधिकार जब बच्चों को दिया जाता है तो उसके अंदर जो शक्ति छिपी रहती है वे बाहर आती है तथा उन्हीं के अनुसार बच्चे कोई भी कार्य स्वयं करने लगते हैं तथा वे इसमें किसी का हस्तक्षेप नहीं चाहते हैं इससे उनमें सामाजिकता, नैतिकता, अध्यात्मिकता तथा सृजनात्मकता का विकास होता है।

मानवाधिकार: एक संक्षिप्त परिचय**श्रीमती साधना अग्रवाल**

सहा. प्राध्यापक, विधिक

शैक्षणिक संस्थान, भोपाल

डॉ. ममता बाकलीवाल

विभागाध्यक्ष, शिक्षा विभाग

राजीव गाँधी महावि. भोपाल

मानवाधिकार का अर्थ- मानवाधिकार वे अधिकार हैं जो प्रत्येक मानव को मानव होने के नाते सामाजिक वातावरण में रहते हुये जीवन में विकास एवं उत्कर्ष के लिये प्राप्त होते हैं। मानवाधिकारों का उपयोग कर मानव अपनी शारीरिक, आत्मिक, सामाजिक तथा अन्य उपयोगी आवश्यकताओं की निर्बाध रूप से पूर्ति कर व्यक्तित्व का समग्र विकास करने में समर्थ हो पाता है। संक्षेप में मानवोन्नयन एवं उत्कर्ष के लिये जो सुविधायें और नियम, ईश्वर, समाज व राज्य की ओर से प्राप्त हैं, उन्हें अधिकार कहते हैं।

मानवाधिकार की आवश्यकता एवं निर्माण - वर्तमान बीसवीं सदी के संसार में अत्यधिक उथल-पुथल हुई। सन् १९१४ से १९१८ तक प्रथम विश्व-युद्ध हुआ, फिर तीस के दशक में घोर आर्थिक मंदी का दौर प्रारम्भ हुआ, जिससे बड़े जोरों से भुखमरी और बेरोजगारी बढ़ी, फिर फाँसीवाद ने जन्म लिया, परिणामस्वरूप द्वितीय विश्व-युद्ध हुआ। अमेरिका ने जापान के दो शहरों नागासाकी और हिरोशिमा पर एटम बम फेंका। दोनों विश्व युद्धों में बहुत बड़े पैमाने पर नरसंहार हुआ, लाखों लोगों की जानें गईं। खासकर द्वितीय विश्वयुद्ध में दुनिया तहस-नहस हो गई। इस महायुद्ध में जर्मनी, जापान, इटली आदि देशों की हार हुई और अमेरिका, इंग्लैण्ड, रूस, फ्रांस आदि देशों की जीत हुई। परस्पर देशों की हार-जीत के चक्कर में मानवता हार गई। जन-धन की इतनी अधिक बरबादी हुई जिसका बयान नहीं किया जा सकता। इस सबने मानव के मन को झिंझोड़ कर रख दिया। परिणामस्वरूप संसार में फिर से शांति और सुरक्षा स्थापित करने के लिये द्वितीय विश्व युद्ध के पश्चात सार्वभौम संगठन 'संयुक्त राष्ट्र संघ' का जन्म हुआ। इस सार्वभौम संगठन ने मानवाधिकारों को प्राथमिकता प्रदान की। सन् १९४५ में इस संगठन ने सेनफ्रांसिस्को (अमेरिका) में मानवाधिकार आयोग की स्थापना की, जिसमें विभिन्न देश के प्रतिनिधियों ने चिन्तन करके मानवाधिकारों की सार्वभौम घोषणा का एक मसौदा तैयार किया। यह मसौदा १० दिसम्बर, १९४८ को संयुक्त राष्ट्र संघ की महासभा में प्रस्तुत किया गया। १० दिसम्बर, १९४८ को महासभा ने मानवाधिकारों की सार्वभौम घोषणा को स्वीकृत तथा उद्घोषित किया। संयुक्त राष्ट्र मानवाधिकारों की रक्षा के लिये सतत प्रयत्नशील है। जहाँ-जहाँ अन्याय होता है वहाँ- वहाँ संयुक्त राष्ट्र संघ उसके खिलाफ आवाज उठाता है, जरूरत पड़ने पर यह संघ अन्तर्राष्ट्रीय तौर पर सामाजिक और आर्थिक प्रतिबंध भी लगाता है ताकि जो देश गलती करता है उसे सबक मिल सके और वह अपनी गलती सुधारे।

मानवाधिकारों की सार्वभौम घोषणा - प्रत्येक व्यक्ति को स्वतंत्र जीने का अधिकार, उसके विचार, विवाह, सम्पत्ति इत्यादि से सम्बन्धित अधिकारों को ३० अनुच्छेदों में वर्णन किया गया है। इनमें से मुख्य अनुच्छेद निम्नानुसार हैं-

अनुच्छेद १. सभी मनुष्यों को गौरव और अधिकारों के मामले में जन्मजात स्वतंत्रता और समानता प्राप्त है। उन्हें बुद्धि और अन्तरात्मा की देन प्राप्त है और परस्पर उन्हें भाइचारे के भाव से वर्ताव करना चाहिये।

अनुच्छेद २. सभी को इस घोषण में सन्निहित सभी अधिकारों और आज्ञादियों को प्राप्त करने का हक है और इस मामले में जाति, वर्ण, लिंग, भाषा, मत, राजनीति या अन्य विचार-प्रणाली, किसी देश या समाज विशेष में जन्म, सम्पत्ति या किसी प्रकार की अन्य मर्यादा आदि के कारण भेदभाव का विचार नहीं किया जायेगा।

अनुच्छेद ३. प्रत्येक व्यक्ति को जीवन स्वाधीनता और वैयक्तिक सुरक्षा का अधिकार है।

अनुच्छेद ४. कोई भी गुलामी या दास्ता की हालत में न रखा जायेगा, गुलामी प्रथा और गुलामों का व्यापार अपने सभी रूपों में निषिद्ध होगा।

अनुच्छेद १३. प्रत्येक व्यक्ति को प्रत्येक देश की सीमाओं के अन्दर स्वतंत्रतापूर्वक आने-जाने और बसने का अधिकार है।

अनुच्छेद १५. प्रत्येक व्यक्ति को किसी भी राष्ट्र विशेष की नागरिकता का अधिकार है।

अनुच्छेद १९. प्रत्येक व्यक्ति को विचार और उसकी अभिव्यक्ति की स्वतंत्रता का अधिकार है।

अनुच्छेद २६. (क) प्रत्येक व्यक्ति को शिक्षा का अधिकार है। शिक्षा कम से कम प्रारम्भिक और बुनियादी अवस्थाओं में निःशुल्क होगी। प्रारम्भिक शिक्षा अनिवार्य होगी।

टेक्निकल , यांत्रिक और पेशी सम्बन्धी शिक्षा साधारण रूप से प्राप्त होगी और

उच्चतर शिक्षा सभी को योग्यता के आधार पर समान रूप से उपलब्ध होगी।

(ख) शिक्षा का उद्देश्य होगा मानव व्यक्तित्व का पूर्ण विकास और मानव अधिकारों

तथा बुनियादी स्वतंत्रताओं के प्रति सम्मान की पुष्टि। शिक्षा द्वारा राष्ट्रों,

जातियों अथवा धार्मिक समूहों के बीच आपसी सदभावना, सहिष्णुता और मैत्री

का विकास होगा। शांति बनाये रखने के लिये संयुक्त राष्ट्र के प्रयत्नों को

आगे बढ़ाया जायेगा। ग) माता-पिता को सबसे पहले इस बात का अधिकार है कि वे चुनाव कर सकें कि किस किस्म की शिक्षा उनके बच्चों को दी जायेगी।

अनुच्छेद ३०. इस घोषणा में उल्लेखित किसी भी बात का यह अर्थ नहीं लगाना चाहिये

जिससे यह प्रतीत हो कि किसी भी राज्य, समूह या व्यक्ति को किसी ऐसे

प्रयत्न के संलग्न होने या ऐसा करने का अधिकार है, जिसका उद्देश्य यहाँ

बताये गये अधिकारों और स्वतंत्रताओं में से किसी का भी विनाश करना हो। अन्ततः हम यह

कह सकते हैं कि संयुक्त राष्ट्र संघ द्वारा जो मानवाधिकार बनाये गये हैं वे सचमुच अमानवीयता के विरुद्ध तथा मानवता के पक्ष में किये गये शुभ कार्य है। इन अधिकारों के बारे में प्रत्येक नागरिक को परिचित होना चाहिये तभी हम इससे लाभांवित हो सकते हैं।

शांति शिक्षा की दौनिकता

डॉ. डी. एन. प्रसाद असिस्टेंट प्रोफेसर : अहिंसा एवं शांति अध्ययन महात्मा गांधी अंतरराष्ट्रीय हिंदी विश्वविद्यालय गांधी हिल्स, वर्धा-४४२००९ (महाराष्ट्र)

Introduction जीवन जीने की एक कला है। सुखी एवं शांतिपूर्ण सहज जीवन जीना जीवन की व्यावहारिकता है। सजह की कसौटी पर तन्मय भरा जीवन जीवन की सफलता है और इस सफलता के लिए मानवीय साहचर्य और सौहार्द की आवश्यकता वैसे ही है जैसे प्यास के लिए पानी की! समरस जीवन और सामाजिक समरसता के लिए करुणा, प्रेम, सद्भाव, मैत्री, सहिष्णुता, त्याग और सामंजस्य के साथ न्यायप्रियता जैसे जीवन-मूल्य का जीवन में प्रवाहित होना अनिवार्य है। इस प्रवाह को प्रेषण देने की क्रिया शांति-शिक्षा की व्यवहारिकता है। भारतीय अर्थ संदर्भ में शिक्षा की जो अवधारणा है वह वैश्विक कल्याणक है और वैसे भी विश्व की कोई भी शिक्षा-व्यवस्था मनुष्यता का संवाहक ही होती है, इससे इतर कुछ नहीं। हितोपदेश के मानव-कल्याणक श्लोक वैश्विक सुख-शांति के प्रार्थित हैं, उसी श्लोकों में एक श्लोक जो बहुप्रचारित, बहुश्रुत व बहुवाचिक है जिसका अर्थ भी हम सभी जानते हैं, विद्या के उच्च-से-उच्च संस्थान अपने Motto Sentence में अंकित करते हैं, विद्यालयीय शिक्षा में हम सभी बालमन से रट-रटकर लयात्मक भाव में याद भी कर लेते हैं, वह जीवन-पर्यंत याद भी रहता है, परंतु उसकी आर्थी-व्यंजना को हम जीवन में कितना उतार पाते हैं, हममें से किसी को इसका स्वमूल्यांकन करने की फुर्सत नहीं होती। आज भी अगर कर लें, तो कल से शांति शिक्षा ऋम्बम म्कनबंजपवदद्ध का मोल समझ में आ जाएगा। वह श्लोक स्वमूल्यांकन की संवेदना है-

विद्या ददाति विनयम् विनयाद्याति पात्रताम्।

पात्रत्वाद् धनमाप्नोति धनाद्धर्मं ततः सुखम्॥

अर्थात् विद्या से विनय (नम्रता) आता है, विनय (नम्रता) से योग्यता प्राप्त होती है। योग्यता से धन प्राप्त होता है। नम्रता और योग्यता से प्राप्त धन धर्म (दान-पुण्य, दूसरों की सेवा) करने को प्रेरित करता है और उससे भौतिक एवं आध्यात्मिक सुख मिलता है और यही सच्ची शांति है। मैं समझता हूँ इसमें वर्णित अर्थ-विनिमय शांति-शिक्षा को चरितार्थ करते हैं, क्योंकि उक्त अर्थ-विनिमय से इतर शांति-शिक्षा के मूल तत्व और कहीं अप्राप्य है। इस सच्ची शांति अर्थात् शांति-शिक्षा से शांति संरक्षण, अशांति की रोकथाम और अशांति का उपचार संभव है। उक्त सार्वभौम मूल्य ही शिक्षा की सम्प्राप्ति है।

डॉ. मॉण्टेसरी (डवदजमेवतप) जो शिक्षा का पर्याय बन गयीं और जिनका जीवन ही शांति के प्रोन्नति का एक हिस्सा बना, उनका एक प्रसिद्ध फनवजंजपवद है - Adverting war is the work of politicians; establishing peace is the work of education. यह उक्ति यह स्पष्ट करती है कि शिक्षा का क्या कार्य है या क्या उद्देश्य है। अस्तु, शांति शिक्षा की अवधारणा, जो आज नया आवरण लेकर आयी है, कोई नयी नहीं है, बल्कि आज गिरते शैक्षिक मूल्य, हिसक शैक्षिक व्यवस्था, मूल्यहीन शैक्षिक व्यवहार, अनैतिक शिक्षा व्यापार, बढ़ती मनुष्यहीनता, शोषण-वृत्ति और अन्यायिक जीवन प्रणाली जिसने मनस् शांति और व्यावहारिक शांति दोनों को ही तबाह किया है, ऐसे बोध-समय पर कैसे अंकुश लगे, ताकि मनुष्यता कायम रहे, इसके लिए शिक्षा के नए रूप में शांति-शिक्षा का उदय होना स्वाभाविक है क्योंकि स्वभावतः मनुष्य शांतिपूर्वक सुख और संयम के साथ सामाजिक जीवन जीना चाहता है। शांति, सुख तथा संयम शिक्षा के निहितार्थ हैं जो ज्ञान, शांति व मैत्री भाव का संचालक है।

शांति शिक्षा के स्रोत अतीत में ईसामसीह को सूली पर चढ़ाकर मार डालना, रेक्टर जॉन हॅस और ब्रूनो को जलाकर मार देना, सुकरात को जहर देकर मारना, प्लेटो को जेल में डाल देना, गैलिलीयो को उसके प्रतिपादित सिद्धांत को वापिस लेने के लिए मजबूर करना, ताजमहल बनाने

वालों का हाथ काट देना, पिता की हत्या कर पुत्र का सम्राट बनना, अछूत समझकर रामानंद का कबीर को ठुकराना, एकलव्य को अँगूठा काटकर दक्षिणा देना और आज धन लोलुपता में अपहरण का व्यापार करना, सृजनशील लोगों की हत्या कर देना, अन्यायी एवं साम्प्रदायिक प्रतारकों द्वारा बहुसंख्यक आम लोगों का शोषण एवं दमन करना, प्रतिक्रिया में हिंसक वारदातें करना आदि घटनाएं शांति शिक्षा का कारक बनीं। तमाम अनैतिक सामाजिक व्यवहार शांति शिक्षा की पृष्ठभूमि बनी। चूंकि शिक्षा द्वारा ही बालमन में जो बीजारोपण हो जाता है वही जीवन पर्यंत फलित होता है। पहले नैतिक शिक्षा, फिर मूल्य शिक्षा और अब शांति शिक्षा पूर्व के सभी शैक्षिक आयाम समेटते हुए पूर्णतः सार्वभौमिक व शाश्वत शिक्षा का प्रतिरूप है। फलतः वर्तमान समय में विभिन्न राष्ट्रों के आम लोगों को उनके संरक्षकों के द्वारा निर्बल राष्ट्रों के लोगों का सबल राष्ट्रों के द्वारा अन्याय एवं शोषण का होना इत्यादि ने भी शांति शिक्षा के विचार को जन्म दिया है। वास्तव में शांति-शिक्षा युद्ध, दमन, हिंसा और शोषण के दामन से उद्बुद्ध हुई है। एक ही शताब्दी में दो विश्वयुद्ध हुए। सामाजिक और व्यक्तिगत स्तर पर आम आदमी से लेकर प्रबुद्ध व विशिष्ट भी जीवन और जगत् से दूट गए। इतिहास साक्षी है कि कलिंग युद्ध के बाद सम्राट अशोक के लिए भी बहती खून की लथपथ लाशें उनके हृदय-परिवर्तन के कारण बनें। आज समाज और राजनीति के अतिरिक्त शिक्षा के मंदिरों में भी हिंसा की घटनाएं व्यापक रूप से हो रही हैं। संपूर्ण विश्व में विद्यालय व विश्वविद्यालय परिसर और परिसर के बाहर प्रत्यक्ष, अप्रत्यक्ष शारीरिक एवं मानसिक तथा संरचनात्मक हिंसा ने शांति-शिक्षा की आवश्यकता एवं महत्व को बल दिया है क्योंकि शांति शिक्षा हिंसा की समस्याओं के निराकरण में समर्थ है और शांति की व्यावहारिकी बनाए रखने में सक्षम है।

अर्थ और आयाम: रॉबर्ट असपेसलॉघ (Robert Aspeslagh) भी शांति शिक्षा की आवश्यकता को स्वीकार करते हुए बताते हैं कि शांति शिक्षा की सामाजिक और शांति शिक्षा की शैक्षणिक ये दो आवश्यक आवश्यकताएं हैं। वे कहते हैं कि शांति शिक्षा की सामाजिक आवश्यकता को जागतिक समस्याओं के बारे में लोगों को अंतर्दृष्टि प्रदान की आवश्यकता के रूप में देखा जा सकता है, जिसमें वे अपनी जिम्मेदारी की पहचान करना और स्वीकार करना सीख जाए जिससे कि घटित होने वाले परिवर्तन में सक्रिय रूप से सहायक हो सकें अथवा कम-से-कम अपेक्षित परिवर्तन को स्वीकार कर सकें। और शांति शिक्षा की शैक्षणिक आवश्यकता पर बल देते हुए उनका कहना है कि लोगों को इस सच्चाई के प्रति जागरूक होने के लिए शिक्षित होना है जिससे कि जागतिक समाज को अत्यधिक शांति प्रिय और करुणामय बनाया जा सके। साथ ही रॉबर्ट ने शांति शिक्षा की दूसरी आवश्यकता पर वे अधिक बल देते हुए विस्तार से इसके बारे में प्रकाश डालने का प्रयास किया है और अहिंसक समाज के लिए शांति शिक्षा को उन्होंने आवश्यक बताया है।¹

प्रासंगिकता: भारतीय संदर्भ में शांति शिक्षा के महत्व पर चर्चा करते हुए एन.सी.ई.आर.टी. की प्रोफेसर सुषमा गुलाटी का कहना है कि देश में बाल अपराध की बढ़ती हुई संख्या ने शांति-शिक्षा के महत्व को काफ़ी बढ़ा दिया है। उनका मानना है कि विद्यार्थियों द्वारा किया जाने वाला अपराध एक जागतिक समस्या है। यदि विद्यार्थियों को सामाजिक न्याय, मानव-अधिकार, आत्म-सम्मान, अंतर-सांस्कृतिक सामंजस्य, अधिकार एवं उत्तरदायित्व के बीच संतुलन इत्यादि बातों में प्रशिक्षित किया जाता है तब वे स्वयं को कानून के साथ होने वाले विरोध को रोक सकते हैं, और यह शांति शिक्षा का पाठ्यक्रम इन समस्याओं से निपटने में सक्षम है।² फलतः मानवीय अस्तित्व के लिए शांति शिक्षा अपरिहार्य है। वैयक्तिक, राष्ट्रीय और जागतिक शांति के निमित्त शांति शिक्षा की आवश्यकता है। शारीरिक एवं संरचनात्मक हिंसा के वातावरण में शांति शिक्षा का बहुत बड़ा महत्व है क्योंकि शांति शिक्षा के स्वरूप का शांति के विचार के साथ साम्य है जिनमें प्रत्यक्ष और संरचनात्मक हिंसा का अभाव होता है। शोषण के युग में शांति शिक्षा की प्रासंगिकता है क्योंकि यह न्याय, जो शांति की जननी है, की शिक्षा देती है। स्वार्थ के इस युग में शांति शिक्षा की आवश्यकता है क्योंकि यह परमार्थ, जो स्वयं शांति का पर्याय है, के बारे में

जानकारी देती है। विदेशी-घृणा एवं भय की दुनिया में शांति-शिक्षा का काफी महत्व है क्योंकि यह सहिष्णुता, जिसका भाव सद्भाव है अर्थात् विविधताओं का सम्मान और भिन्नताओं की स्वीकृति के बारे में बताती है। वर्तमान समय में दुनिया के सभी देशों में मानव-अधिकारों के हनन के कारण शांति शिक्षा की मांग काफी बढ़ गई है क्योंकि यह लोगों को उनके संपूर्ण वातावरण के प्रति जागरूक बनाती है जिससे वे अपने अधिकारों के लिए लड़ने में समर्थ हो सकते हैं।

व्याख्या: अस्तु, वर्तमान परिवेश एवं परिप्रेक्ष्य में शांति शिक्षा एक विकल्प के रूप में उभर कर आयी है। हिंसक विश्व की तबाही से ऊबकर विश्व के शिक्षा चिंतकों ने शांति जैसे जीवन-पर्याय को 'शिक्षा' जैसी प्रक्रिया से जोड़कर शिक्षा के गांधी दर्शन को पल्लवित किया है जिसकी बुनियाद में है ज्ञान, शांति और मैत्री! राष्ट्रीय शिक्षा नीति १९८६ में इस बात की पुष्टि है कि 'विश्व के राष्ट्रों में शांति एवं सद्भावना के विकास हेतु भारत सदैव प्रयत्नशील रहा है। और ऐसी संस्कृति शिक्षा द्वारा ही विकसित की जा सकती है। शिक्षा ही छात्रों में अंतरराष्ट्रीय शांति एवं सद्भाव जागृत कर सकती है। शांतिपूर्ण सह-अस्तित्व आज के विश्व की सर्वोपरि आवश्यकता है जिसकी अवहेलना कदापि नहीं की जा सकती है। १९६७ की रिपोर्ट ऑफ द कमेटी ऑफ पार्लियामेंट ऑन नेशनल पॉलिसी ऑन एजुकेशन शांति शिक्षा की पाठ्यवस्तु पर विशद व बहुआयामी दृष्टिकोण से चर्चा करती है जिसमें विभिन्न पाठ्य सामग्री के माध्यम से दायित्व एवं जागरूकता के भाव की प्रमुखता है। शांति शिक्षा के विकास और प्रबोधन के लिए एनसीईआरटी द्वारा नेशनल क्युरिकुलम फ्रेमवर्क २००५ की व्यवस्था इस दिशा में मार्गदर्शक का दायित्व निर्वहन करता है- "शांति शिक्षा ऐसी नैतिक चेतना का विकास है जिसमें उन मूल्यों, अभिवृत्तियों एवं कुशलताओं का निर्माण किया जाता है जो आनन्ददायी व्यक्तिगत एवं सामाजिक जीवन जीने की कला को विकसित करती है। यह जीवन-कला आनन्द एवं उच्चकोटि के स्नेह, आशा एवं उत्साह को प्रदर्शित करता है। ऐसे जीवन में मानव अधिकार, न्याय, सहिष्णुता, सहयोग, सामाजिक दायित्व एवं बहुलवादी संस्कृति को आदर एवं जनतंत्रीय स्वरूप के प्रति आस्था का भाव होता है। ऐसे जीवन में अहिंसक तरीके से समस्याओं का समाधान किया जाता है तथा यहाँ सामाजिक न्याय सर्वसुलभ होता है।" शिक्षा की ऐसी सर्वांग सामाजिकी और व्यावहारिकी को परिभाषाओं में बांधना कठिन होता है, फिर भी शांति शिक्षा के कुछेक चिंतकों व शिक्षकों ने इसके सार्थक सम्प्रत्ययों को परिभाषा में परिभाषित/अर्थित किया है जो गांधी के व्यवहार दर्शन का क्रियात्मक स्वरूप ही है। इसे जीवन-व्यवहार की शिक्षा कहना कोई अतिशयोक्ति नहीं होगी, लेकिन इस पाठ्यक्रम अनुशासन के औचित्य को समादृत करने के लिए एक नामवाची पाठ्यक्रम अनुशासन के रूप में 'शांति शिक्षा' आज प्रचलन में सार्थक है।

परिभाषा: एनसीईआरटी द्वारा आयोजित २००४ के शांति शिक्षा संगोष्ठी (Peace Education Seminar) में डॉ. थेम्पो वेलसन (Valson Thampu) उस परिभाषित किया है। यह भी गांधी शिक्षा नीति का सार ही है जिसे शांति शिक्षा की परिभाषा में समादृत होना लाजिमी है- "शांतिपूर्ण वातावरण के निर्माण हेतु जिस ज्ञान, कौशल, अभिवृत्तियों एवं मूल्यों की आवश्यकता है उन्हें सृजन करने वाली प्रक्रिया ही शांति-शिक्षा है। यह शांतिपरक व्यक्तियों के निर्माण एवं संघर्षों को अहिंसात्मक रूप से सुलझाने वाली प्रक्रिया भी है।" पावलो फ्राइरे (Paulo Freire) जो १९८६ में यूनेस्को द्वारा शांति शिक्षा के लिए पुरस्कृत हो चुके हैं, सामाजिक, आर्थिक, राजनीतिक अंतर्विरोध की यथार्थता के विरुद्ध सजग होने के निमित्त सीखने की जागरूकता को परिभाषित करते हैं। उनका अनुरोध हृदय-परिवर्तन के लिए कार्य करने पर बल देना है। गांधी के हृदय-परिवर्तन की नियमावली यहाँ भी लागू होती है। गाल्टुंग (Johan Galtung) अपने संरचनात्मक हिंसा के विश्लेषण में दावा करते हैं कि शांति और सामाजिक न्याय अविभाज्य है। उनका मानना है कि शांति के फसल का बीज सच्चा न्याय है।^१ उपरोक्त शांति शिक्षा के सम्प्रत्यय न्याय और अहिंसक जीवन व्यवहार के लिए ज्ञान और कौशल प्रदान करते हैं जिसका उद्देश्य उपचारात्मक है। बेट्टी रियर्डन की परिभाषा ज्यादा व्यवहारिक है शांति शिक्षा के परिप्रेक्ष्य में। उनका मत है कि "शांति शिक्षा वर्तमान मानवीय

समाज को अधिक न्यायप्रिय एवं कम हिंसक बनाने के लिए निम्न सुधार या पुनर्निर्माण की समस्या के समाधान में उपयोग के लिए ज्ञान प्रदान करती है।^४

व्यवहारिकता: जीवन जीने की एक कला है। सुखी एवं शांतिपूर्ण सहज जीवन जीना जीवन की व्यावहारिकता है। सजह की कसौटी पर तन्मय भरा जीवन जीवन की सफलता है और इस सफलता के लिए मानवीय साहचर्य और सौहार्द की आवश्यकता वैसे ही है जैसे प्यास के लिए पानी की! समरस जीवन और सामाजिक समरसता के लिए करुणा, प्रेम, सद्भाव, मैत्री, सहिष्णुता, त्याग और सामंजस्य के साथ न्यायप्रियता जैसे जीवन-मूल्य का जीवन में प्रवाहित होना अनिवार्य है। इस प्रवाह को प्रेषण देने की क्रिया शांति-शिक्षा की व्यवहारिकता है। इस संदर्भ में शांति शिक्षा जागतिक, राष्ट्रीय एवं स्थानीय तथा वैयक्तिक द्वन्द्व एवं हिंसा की समस्याओं के समाधान का एक प्रयास है।^५ यह अधिक न्यायपूर्ण एवं स्थायी भविष्य के सृजन के मार्ग की खोज है। इसमें पारंपरिक मानवीय मूल्यों के अंतर्गत सामाजिक विकास का समावेश है। यह अपने प्रति तथा दूसरों के प्रति प्रेम, करुणा, विश्वास, न्याय सहयोग एवं सम्मान करना सिखाती है।^६ यह सृजनात्मक एवं निर्माणात्मक तरीके से द्वन्द्व-निवारण एवं सामंजस्यपूर्ण ढंग से रहने में समर्थ बनाती है^७ तथा ज्ञान, शांति व मैत्री का परिवेश निर्मित करती है। ऐसी शांति शिक्षा का प्रारंभ विभिन्न विषयों में शांति-शोध के सह-सम्बन्ध के साथ हुआ। संरचनात्मक रूप से हिंसक समाज के बारे में जागरूकता का विज्ञान है शांति शिक्षा, जो शांति की संस्कृति के सृजन के लिए समर्थ बनाने में व्यवहारिक भूमिका निभाती है।

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शिक्षा संकाय के छात्र-छात्राओं की मानव अधिकारों के प्रति जागरूकता एवं अभिवृत्ति का अध्ययन रायसेन जिले के विशेष संदर्भ में

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प्रस्तावना :- शिक्षा किसी भी समाज के लिए प्राण है तथा मानव अधिकार उसकी आत्मा हैं, शिक्षा का ज्ञान वह अमूल्य अस्त्र है, जिससे अधिकारों की जानकारी होती है। तथा जो अभिव्यक्ति का सशक्त माध्यम हैं, जिसमें सभ्यताएँ बनती हैं, संस्कृतियाँ परवान चढ़ती हैं, इतिहास लिखे जाते हैं। शिक्षा का उद्देश्य व्यक्ति की अन्तर्निहित शक्तियों का सर्वांगीण विकास करना।

प्लूटो के अनुसार :- " शिक्षा से मेरा तात्पर्य उस प्रशिक्षण से है जो बालको के सद्गुण की मूल प्रवृत्ति के लिए उपयुक्त आदतों के निर्माण द्वारा प्रदान की जाती है। "

रविन्द्र नाथ टैगोर के अनुसार " शिक्षा का तात्पर्य -मस्तिष्क को इस योग्य बनाना है कि वह निरंतर सत्य को पहचान सके, उसके साथ एक रूप हो सके और उस अभिव्यक्त कर सके। " शिक्षा सुसंस्कृत बनाने का माध्यम है। यह हमारी संवेदनशीलता और दृष्टि को प्रखर करती हैं, समझ तथा चिन्तन में स्वतंत्रता आती है। संविधान के समाजवादी धर्मनिरपेक्षता और लोकतांत्रिक लक्ष्यों की प्राप्ति में अग्रसर होने में हमारी मदद करती है, तथा राष्ट्रीय एकता सुदृढ़ करती है, और हमें हमारे अधिकारों के प्रति जागरूक करती है।

मानव अधिकार : मानवाधिकारों को सामान्यतः उन अधिकारों के रूप में माना जाता है। जो मनुष्य में अंतर्निहित है। प्रत्येक मनुष्य को अपने अधिकारों जो जाति, रंग, लिंग, भाषा, धर्म, राजनैतिक या अन्तर्गत शर्त, राष्ट्रीय सामाजिक कारण, संपत्ति, जन्म, या अन्य स्तरों के भेदभाव के बिना उपयोग करने का अधिकार है।

शोध कार्य की आवश्यकता :- भारत के संविधान की प्रस्तावना में कहा गया कि " हम भारत के लोग, भारत को एक सम्पूर्ण प्रभुत्व सम्पन्न समाजवादी पंथ निरपेक्ष लोकतंत्रात्मक गणराज्य बनाने के लिये तथा उसके समस्त नागरिकों को सामाजिक, आर्थिक और राजनीतिक न्याय, विचार अभिव्यक्ति की स्वतंत्रता, प्रतिष्ठा और अवसर की समता प्राप्त करने के लिये तथा उन सब में व्यक्ति की गरिमा और राष्ट्र की एकता और अखण्डता सुनिश्चित करने वाली बंधुता बढ़ाने के लिए संविधान को अंगीकृत, अधिनियमित और आत्मसमर्पित करते हैं। जहाँ भारतीय संविधान ने प्रत्येक नागरिक को शारीरिक मानसिक स्वतंत्रता दी है। वही उनके कुछ अधिकार भी हैं। जिन्हे हमें मानव अधिकारों के नाम से जानते हैं। लेकिन जागरूकता की कमी के कारण लोग अपने अधिकारों से तो वंचित रह ही जाते हैं। साथ ही दूसरों के भी अधिकारों का भी हनन करते हैं। प्रस्तुत शोध में इस बात का प्रयास किया गया है। कि लोगों को मानव अधिकारों के प्रति जागरूक बनाए साथ ही उनमें अभिवृत्ति की क्षमता को विकसित करना है। ताकि व्यक्ति विशेष अपने अधिकारों का उचित प्रयोग कर सकें। और दूसरों के अधिकारों का सम्मान कर सकें।

शोध कार्य के उद्देश्य:- शिक्षा संकाय के छात्र-छात्राओं की मानव अधिकारों के प्रति जागरूकता एवं अभिवृत्ति का अध्ययन करना है।

परिकल्पनाएँ:- शिक्षा संकाय के छात्र- छात्राओं की मानव अधिकारों के प्रति जागरूकता एवं अभिवृत्ति एवं जागरूकता के मध्य सार्थक अंतर नहीं पाया जाता।

शोध कार्य में प्रयुक्त शब्दावली व अर्थ

अभिवृत्ति :- अनुसंधानों की विभिन्न अवस्थाओं में महत्वपूर्ण विषयों व वस्तुओं के प्रति व्यक्तियों की अभिवृत्ति का अध्ययन किया गया है। कुछ अभिवृत्तियाँ अव्यावस्था में सीखी जाती हैं, और स्थिर बनी रहती है। कुछ परिवर्तित होती है। और बदलती रहती है।

जागरूकता :- किसी विषय विशेष के प्रति मानसिक रूप से रुचि व आवश्यकता के आधार पर तत्पर होते हुए कार्य के लिए तैयार रहना जागरूकता है। किसी घटना के बारे में जानना, उसके प्रति पूरी संवेदनशीलता के साथ सचेत हो सम्बंधित तथ्यों, प्रत्ययों, प्रतिक्रियाओं की जानकारी रखना। यह ज्ञानात्मक पक्ष से ही अधिक संबंध रखती है।

मानव अधिकार : मानव अधिकार वे अधिकार, जो सभी के लिए समान व बिना भेदभाव के लागू किए जाते हैं।

समस्या का सीमांकन : अभिवृत्ति मानव अन्तर्निहित शक्ति है, जिसे मानव विकसित कर सकता है। एवं जागरूकता एक बहुत गहराई युक्त तथ्य है, मानव अधिकारों के प्रति जागरूकता लाना एक मुश्किल कार्य है। शोधार्थी ने भरपूर कोशिश करने की है। कि शोध में कोई कमी न रहे। फिर भी शोध की निम्न सीमाएँ हैं।

१. प्रस्तुत शोध कार्य में मानव अधिकारों के प्रति जागरूकता, अभिवृत्ति एवं मानव अधिकारों का अध्ययन किया गया है।

२. प्रस्तुत शोध का रायसेन जिले के बी०एड० कॉलेजों तक ही सीमित है।

३. प्रस्तुत शोध में न्यादर्श संख्या कुल १५० (शिक्षा संकाय के छात्र एवं छात्रा) है।

संबंधित साहित्य का अध्ययन :

1. Human Rights Educations- Lessons for life (1998), is a publication of the office of the High Commissioner for the Human Rights, Geneva, giving out the executive summary and mission statement.

2. U.S.A. David Shiman & Kristi Rudelines – “Palmer us Taking the Human Rights Temperature of Your School “ (स्कूलों में मानव अधिकार की स्थिति का अध्ययन) विषय पर शोध किया।

3. Gupta, Saroj (2006), “ A Study of the status of HRE and measures to Promote awareness though Educational Institution. “ Ph.D. Bu. Bhopal.

४. चौधरी अनामिका (१९९७) ने सागर नगर की गृहणियों व मानवाधिकार- एक अध्ययन विषय पर शोध किया।

५. भावेकर नगर, मलाड (महाराष्ट्र-मुंबई)- १९९८ में बेदखली व पुनः बसाने के मामलों का अध्ययन किया गया।

प्रयुक्त सांख्यिकीय विधियाँ :- प्रदत्त का विश्लेषण करने के लिए निम्नलिखित सांख्यिकीय विधियों का प्रयोग किया गया, जिसमें मध्यमान, प्रमाणिक विचलन एवं ज स्तर देखा जाएगा।

प्रमुख परिणाम :-

१. विज्ञान संकाय के छात्र एवं छात्राओं की अपेक्षा कला संकाय के विद्यार्थियों में मानव अधिकार के प्रति जागरूकता अधिक पाई गई।

२. विज्ञान संकाय की अपेक्षा कला संकाय के छात्र-छात्राओं में मानव अधिकारों के संबंधी उच्च अभिवृत्ति पाई गई।

३. छात्राओं की अपेक्षा छात्रों में मानव अधिकारों के प्रति अधिक जागरूकता एवं उच्च अभिवृत्ति पाई गई।

अध्ययन की उपयोगिता :- प्रस्तुत शोध जो कि शिक्षा संकाय के छात्र-छात्राओं की मानव अधिकारों के प्रति जागरूकता एवं अभिवृत्ति से संबंधित है। मानव अधिकार जो कि हमारे मूल

अधिकार भी है उसके प्रति अभिवृत्ति अर्थात् उनके नेचर में मानव अधिकार की जानकारी प्राप्त हुई साथ ही साथ यह जानकारी भी मिली कि वह मानव अधिकारों के प्रति कितने जागरूक है।

सुझाव :- पाठ्यक्रम में अनिवार्य विषयों के साथ-साथ मानव अधिकार आधारित शिक्षा को भी स्थान दिया जाए जिससे शिक्षा संकाय के छात्र-छात्राओं का मानव अधिकारों के प्रति जागरूकता एवं सकारात्मक अभिवृत्ति विकसित हो सके।

१. समस्त छात्र-छात्राओं को मानव अधिकारों की जानकारी होनी चाहिए। तभी वह विद्यार्थीयों एवं समाज के लोगों को अपने अधिकारों से अवगत करा सकेंगे।

२. संस्थान में मानव अधिकार आधारित परिचर्चाओं का आयोजन किया जाना चाहिए, जिससे समस्त छात्र-छात्राओं को अधिकार संबंधी ज्ञान प्राप्त हो।

संदर्भ ग्रंथ सूची :-

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मंगल, एस.के.	:	शिक्षा मनोविज्ञान एवं सांख्यिकी, लुधियाना, १९९०
राय, पारसनाथ :		अनुसन्धान परिचय, आगरा, १९९९
शर्मा, आर. ए. :		शिक्षा अनुसंधान, मेरठ, २००३
श्रीवास्तव, डी.एन.	:	अनुसंधान विधियाँ, आगरा, २००४

सूचना का अधिकार अधिनियम २००५**Dr. Nikhat Ali, Chouhan College of Education**

सूचना का अधिकार अधिनियम २२/२००५ को मूल मन्तव्य यह है कि लोकतांत्रिक शासन में जनता के निर्वाचित प्रतिनिधियों द्वारा जनता की ओर से जनता के लिये शासन संचालन में सरकार और सरकारी मशीनरी जनता के प्रति जवाबदेह हो, उत्तदायी हो (बबवनदजंइपसपजल) साथ ही सरकार और उसकी मशीनरी के क्रियाकलाप में पारदर्शिता (जतंदेचवतमदबल) हो प्रत्येक लोक - प्राधिकारी (चनइसपब ।नजीवतपजल) एवं केन्द्रिया / राज्य सूचना आयोग के गठन द्वारा यह अपेक्षा की गई है कि वह भारती नागरिक के अनुरोध (त्मुनमेज) पर सूचना की पहुँच उसे अधिनियम के उपबन्धों के क्रियान्वयन में उपलब्ध कराये एवं समयावधि में इस हेतु आवश्यक कदम उठाये। केवल संवेदनशील सूचना की गोपनीयता का परिरक्षण किये जाने के उपबन्ध किया गये हैं भारत सरकार का यह सूचना का अधिकार अधिनियम २२/२००५ अंग्रेजी भाषा में भारत के राजपत्र असाधारण भाग २ खण्ड १, पार्ट २, सेक्शन १, नई दिल्ली मंगलवार जून २१.२००५ विधि एवं न्याय मंत्रालय, पृष्ठ लगायत २२ पर प्रकाशित हुआ है।

परिभाषा :- “सूचना का अधिकार” से अभिप्रेत है, ऐसी सूचना का अधिकार जो इस अधिनियम के अधीन पहुँच योग्य (अभिगम्य) (बबमेपइसम) है जो कि किसी लोक प्राधिकारी के नियंत्रण के अधीन या उसके द्वारा धारिता है और इसमें ऐसा अधिकार सम्मिलित है किसी कार्य/ कर्म/ कृत्य/ काम / क्रिया (वता) का दस्तावेजों का या अभिलेखों (रिकाइसी) का निरीक्षण दस्तावेजों या अभिलेखों के नोट्स (छवजमे) लेना सार संक्षेप लेना या उनकी प्रमाणित प्रतिलिपियां लेना, सामग्री के प्रमाणित नमूने लेना जहां ऐसी सूचना का कम्प्यूटर में या किसी अन्य / साधन द्वारा भण्डारण (जवतमक) की गई हो वहां उसको (ऐसी सूचना को) डिस्कट्स (क्पोमजमे) या फ्लोपीज (हसवचपमे) टेप्स (जंचमे) वीडियो केसेट्स (टपकमव बैमजमे) के रूप में या किसी अन्य विधुत तरीके (मसमबजतपब डवकम) या प्रिंट आउट (त्तपदज वनज) के माध्यम से प्राप्त करना।

टिप्पणी उद्देशिका

१. उद्देशिका में लोकतांत्रिक आदेशों को सर्वोपरि मानते हुए यह माना गया है कि संवेदनशील सूचना को गोपनीयता बनाये रखने के लिये परिरक्षित सूचना की जानकारी को छोड़कर शेष सूचना की जानकारी से नागरिकों को जो सूचना जानकारी चाहते हैं उन्हें अवगत कराना सरकारी तथा उनके माध्यमों का कर्तव्य होगा।
२. पारदर्शिता तथा जवाबदेही नागरिकों के प्रति सरकारों तथा उनके माध्यमों द्वारा बनाये रखने में विकृति / भ्रष्टता भी नियंत्रित रह सकेगी तथा जन विश्वास एवं जन भागीदारी को यथार्थ में प्रोत्साहित किया जा सकेगा।
३. नागरिकों से संबंधित लोक हित के कार्यों में अनावश्यक विलम्ब लगाना तथा नौकरशाही का (अभ्यस्त स्वभावतः) प्रभाव दूर रह सकेगा और शासन तथा उसके माध्यमों द्वारा जनता / नागरिकों के प्रति जवाब देह होने का अहसास का क्रियान्वयन हो सकेगा।
४. नागरिकों को भी कानून के दायरे में रहकर अनावश्यक रूप से शासन या उसके माध्यमों को अकारण परेशान करने से आत्मसंयम रखना होगा तथा व्यक्तिगत हितों से ऊपर उठकर राष्ट्रहित में स्वस्थ चिन्तन रखना होगा।

हमारा भारतीय समाज एवं मानवाधिकार शिक्षा की उपयोगिता

हरिओम दीक्षित, सहायक प्राध्यापक सी.व्ही. रमन कॉलेज ऑफ एजुकेशन, होशंगाबाद

प्रस्तावना - इस जीव जगत में निवासरत जीवों में मानव ही है जो एक बुद्धि लब्ध प्राणी के रूप में वसुदेव कुटुम्बकम् की वैचारिक धारा में अपने जीवन को संचालित कर रहे हैं। मानव अपने समाज समुदाय और रिश्तेदार एवं परिवार से संयुक्त रहते हुए अपने दायित्वों जिम्मेदारियों का निर्वहन करता है। मानव ईश्वर की श्रेष्ठ कृति है जो कि विभिन्न दार्शनिकों, विचारकों का केन्द्र बिन्दु होने के कारण पुरा मनीषियों ने वैदिक शिक्षा से जीवन दृष्टि प्राप्त की और संसार को जीवन दर्शन की शिक्षा का संदेश दिया। वेद मानवीय मूल्यों का आदि प्रेरक है, विश्व में मानव मात्र की ही संस्कृति है उसी में मानवाधिकारों की वृहद संकल्पना का निर्माण किया जा सका है। भारत में वेदों उपनिषदों में मानव को उच्च माना गया था, किन्तु पश्चिम में यह प्रतीति देर से हुई। प्रत्येक व्यक्ति मानव के रूप में जन्म लेता है न कि किसी वर्ण, जाति या समुदाय के सदस्य के रूप में। प्रत्येक व्यक्ति की कुछ नैसर्गिक क्षमता होती है, जो उसे कार्य में प्रवृत्त करती है। मानव को उसकी क्षमता के अनुसार अलग-अलग अवसर प्रदान करना हम सबका कर्तव्य है। एक मानव के अधिकार की रक्षा दूसरे मानव का कर्तव्य है। मानव का अधिकार नैसर्गिक है, ईश्वर प्रदत्त है। मानव परिवारों के सभी सदस्यों के जन्मजात गौरव का सम्मान तथा अविच्छिन्न अधिकार की स्वीकृति ही विश्व शांति, न्याय व स्वतंत्रता की बुनियाद है।

मानव अधिकारों की घोषणा और विभिन्न क्षेत्र - मानव अधिकारों की घोषणा सभी देश ही नहीं हमारे भारतीय समाज के लिए भी एक सफलता है। बीसवीं सदी में संसार में अत्याधिक उथल पुथल हुई, प्रथम और द्वितीय विश्व युद्ध के प्रभाव से मानवता तहस-नहस हो गई। मानव के अस्तित्व और जीवनोपयोगी उपागमों की सुरक्षा पर संकट उपस्थित होने लगा। विश्व मनीषियों के चिन्तन के उपरान्त चेतना, जागृति के परिणामतः विश्व शांति और सुरक्षा की पुनर्स्थापना के लिए एक सार्वभौम संगठन संयुक्त राष्ट्र संघ की स्थापना के साथ ही मानव अधिकारों की प्राथमिकता प्रदान की गई और 90 दिसम्बर 1948 को महासभा ने मानवाधिकारों की सार्वभौम घोषणा की। अतः महासभा ने सभी सदस्य देशों से अपील की कि समस्त देश अपने अपने राजनैतिक मतभेदों को एक तरफ रखकर मानव अधिकारों के प्रचार प्रसार व उन्हें जन-जन तक पहुँचाने की व्यवस्था करें। विशेषतः स्कूल-कालेजों समस्त शिक्षण संस्थाओं में पठन व व्याख्यानो की व्यवस्था की जावे। मानव अधिकार पूर्ण रूप से एक महत्वपूर्ण दस्तावेज है, जिसे मानव को पढ़ना व समझना आना चाहिए। मानव अधिकारों की घोषणा में विभिन्न क्रम से अनुच्छेद-एक से लेकर अनुच्छेद-तीस तक मानव जीवन की संवेदनाओं गौरव और स्वतंत्रता एवं अस्तित्व, न्याय परस्पर जीवन मूल्य, कानूनन हक और शिक्षा उद्देश्यों की परिपूर्णता हेतु निहित घोषणाओं का उल्लेख किया गया है।

मानव अधिकारों का संरक्षण होना एक अत्याधिक महत्वपूर्ण कार्य है। अतः राष्ट्रपति के अध्यादेश उपरान्त भारत में अक्टूबर 1993 को “राष्ट्रीय मानव अधिकार आयोग” का गठन किया गया। जिसे विभिन्न राज्यों में राज्य मानवाधिकार आयोग के रूप में स्थापित किया गया। आयोग का दायित्व निर्धारित किया गया कि सर्व जनहिताय की घोषणा के अनुरूप मानव के अधिकारों की सुरक्षा व संरक्षण ही इन आयोगों का उत्तरदायित्व होगा, जो कि पूर्णतः न्यायालयीन प्रक्रिया के प्रावधानों के सनिहित एवं सहयोग की सीमा में रहेगा।

बालकों के अधिकार संयुक्त राष्ट्रसंघ महासभा की घोषणा - घोषणा पत्र मानने वाले राष्ट्रों ने मूलभूत मानव अधिकारों व मानवीय गरिमा सम्मान के प्रति आस्था व्यक्त की और व्यापक स्वाधीनता के वातावरण में सामाजिक प्रगति और जीवन के बेहतर मानकों को बढ़ावा देने का संकल्प को निर्धारित करके संयुक्त राष्ट्र संघ की विश्व व्यापी घोषणा एवं सहमति व्यक्त की है।

कि हर व्यक्ति को जाति, वर्ण, लिंग, भाषा, धर्म, अन्य राय, राजनीति, सामाजिक उद्गम सम्पत्ति जन्मजात हक अधिकारों की स्वाधीनताएँ प्राप्त होंगी। मानव अधिकारों की विश्व व्यापी घोषणा के अनुसार संयुक्त राष्ट्र संघ ने कहा कि बचपन पर विशेष ध्यान व सहायता की आवश्यकता है। परिवार समाज का मूलभूत समूह है, इसके प्रत्येक सदस्यों विशेषतः बच्चों के विकास और खुशहाली के लिए उसे आवश्यक संरक्षण व सहायता मिलना चाहिए। बच्चों को अपने समाज में विशेष व्यक्तित्व के साथ जीने को तैयार करना होगा उसका लालन-पालन संयुक्त राष्ट्र संघ की घोषणा पत्र के आदर्शों खासतौर से शांति, गरिमा, सहिष्णुता, स्वाधीनता, समता, परस्पर एकता की भावना के अनुरूप होना चाहिए। बच्चों के संरक्षण व सुसंगत विकास के लिए प्रत्येक राष्ट्र की परम्पराओं को ध्यान रख कर बच्चों के जीने व उनके संरक्षण के अधिकारों के तहत निम्नानुसार सहमति को स्वीकार किया गया कि - अनुच्छेद-२ के अनुसार प्रत्येक देश अपने अधिकार क्षेत्र में प्रत्येक बच्चे के लिए बच्चे अथवा उसके माता-पिता या कानूनी अभिभावक की जाति, वर्ण, लिंग, भाषा, धर्म, राष्ट्रीय जातीय या सामाजिक उद्गम सम्पत्ति एवं विकलांगता तथा राष्ट्रीय राजनैतिक जन्म तथा हैसियत के किसी भी भेदभाव के बिना समस्त प्रदत्त अधिकारों का सम्मान कर उन्हें सुनिश्चित करें अनुच्छेद-३ के अनुसार बच्चों से सम्बन्धित सभी कार्यों सामाजिक कल्याण संस्थाओं अदालतों या विधायी निकायों या प्रशासनिक निकायों द्वारा किये जावें सभी बाल कल्याण व संरक्षण की दिशा में ही हों व बच्चों के स्वास्थ्य व उनके संरक्षण के साथ ही सुरक्षा क्षेत्रों के मानवों के अनुरूप हों। इसी प्रकार अनुच्छेद-६ के अनुरूप हर बच्चे को जीने का अधिकार है, सभी देश बच्चों को जीवित रखने व विकास को सुनिश्चित करने का प्रयास करेंगे। सभी देश बच्चे की अस्मिता के अधिकार का सम्मान करेंगे। सभी बच्चों को अभिव्यक्ति की स्वतंत्रता का अधिकार है, उससे जुड़े हर मुद्दे पर स्वतंत्र रूप से विचार व्यक्त करने का अधिकार होगा। (अनुच्छेद-८, ९, १३ के अनुसार) इसके अलावा भी बच्चों को समझौते के अनुसार ५१ अनुच्छेदों के साथ समस्त प्रणाली की शक्तियों को प्रदान किया गया। इसी प्रकार भारतीय नीति निर्देशक सिद्धांत अनुच्छेद-३९ के अनुसार बच्चों को स्वस्थ तरीके से जीने, गरिमापूर्ण परिस्थितियों में विकास करने के अवसर प्रदान किये गये। बचपन व यौवन को संरक्षण मिले ताकि उनका शोषण और नैतिक भौतिक परित्याग न हो सके। महिलाओं के लिए मानव अधिकारों का संरक्षण - महिलाओं के अधिकारों की रक्षा के लिए संयुक्त राष्ट्र संघ ने लिंग भेद के विरुद्ध कारगर उपायों का विभिन्न राष्ट्रों से आह्वान किया और ३ सितम्बर १९८१ को महिलाओं के विरुद्ध सभी प्रकार के विभेदों की समाप्ति के लिए अभिसमय का प्रस्ताव पारित किया इस बात में विश्वास करते हुए कि किसी भी देश के पूर्ण और सर्वांगीण विकास विश्व शांति के हित का तकाजा है कि महिलाएँ पुरुषों से पूर्ण समानता के स्तर पर सभी क्षेत्रों में अधिक से अधिक हिस्सेदारी प्रदर्शित करें। परिवार के कल्याण और समाज के विकास में महिलाओं के महान योगदान को जिसका पूरा-पूरा महत्व अब तक स्वीकार नहीं किया गया मातृत्व के सामाजिक महत्व को तथा परिवार में और बच्चों के लालन-पालन माता पिता दोनों की भूमिका को ध्यान में रखते हुए और इस बात से सजग रहकर कि प्रजोत्पत्ति में महिलाओं की भूमिका को उनके खिलाफ विभेद का आधार नहीं बनाया जाना चाहिए, बल्कि बच्चों के लालन-पालन के लिए जरूरी है कि स्त्री-पुरुष व पूरा समाज इस दायित्व में भागीदारी निभाये। विभिन्न राज्यों ने कृत संकल्पित रहते हुए महिलाओं के विरुद्ध विभेद को समाप्त करने के लिए विभिन्न अनुच्छेदों के रूप में अपनी सहमतियों को प्रस्तावित किया, जिनके अनुसार अनुच्छेद १ व २ के अनुसार- महिलाओं के अधिकारों को लिंग भेद के अनुसार पुरुषों के समान ही समस्त स्वतंत्र उत्तरदायित्व को व उन्हें कानूनी संरक्षण प्रदान किया जा सकेगा। अनुच्छेद ३, ५, ९ के अनुरूप महिलाएँ पुरुषों के समानता के स्तर पर मानवाधिकार व स्वतंत्रताओं का प्रयोग व भोग कर सकेंगी। महिला या पुरुष में से किसी की हीनता या श्रेष्ठता या पुरुषों और महिलाओं की रूढ़िबद्ध भूमिकाओं पर आधारित पूर्वाग्रहों तथा पारम्परिक और अन्य सभी रिवाजों की समाप्ति के

लिए विभिन्न उपयुक्त उपाय करेंगे। उन्हें उनकी मूल राष्ट्रीयता प्रदान करने के लिए प्रयास करेंगे। अनुच्छेद- 90, 92, 96 के अनुसार- सभी महिलाओं को पुरुषों के अनुसार ही शिक्षा, परिवार, स्वास्थ्य कल्याण व परिवार नियोजन स्वरोजगार एवं समान अधिकार प्राप्ति हेतु प्रयास किये जावेंगे। विवाह करने व सम्बन्धों की सहमति व उसके उत्तरदायित्व की पूर्ण स्वतंत्रता एवं अधिकारों को संरक्षण का अधिकार प्रदान किया जावे

मानवाधिकारों का राष्ट्रीय शिक्षा नीति में समन्वय - किसी राष्ट्र की शिक्षा प्रणाली उस राष्ट्र के वर्तमान और भविष्य के संभाव्य स्वरूप का प्रतिबिम्ब है। अर्थात् शिक्षा के स्वरूप उसकी योजनाओं कार्यक्रम में राष्ट्र के आदर्श, आकांक्षाओं, महत्वाकांक्षाओं में स्वरूप दिखाई देना चाहिए। हमारा राष्ट्रीय लक्ष्य है, “सभी के लिए शिक्षा” सम्भवतः शिक्षा वर्तमान और भविष्य दोनों के निर्माण के लिए एक अद्वितीय पूँजी निवेश माना जावेगा। सन् १९८६ में प्रवर्तित और घोषित राष्ट्रीय शिक्षा नीति के द्वितीय खण्ड में विशेष रूप से मानवाधिकारों के लक्ष्य को ही प्रतिनिधी रूप में उल्लेखित किया गया। जबकि तृतीय खण्ड में “शैक्षिक अवसरों की समानता” का प्रत्यक्षतः मानव अधिकारों से ही सम्बन्धों का उल्लेख दर्शाता है। जबकि १९४८ के विश्व विद्यालय शिक्षा से सम्बन्धित डॉ. राधाकृष्णन आयोग ने भी भारतीय शिक्षा को और उसके उद्देश्यों को निर्धारित करने के लिए विस्तार पूर्वक प्रयास किये। राष्ट्रीय शिक्षा नीति १९८६ में शैक्षिक अवसरों की समानता पर विस्तार से विचार किया गया और मानवाधिकारों को समायोजित करते हुए महिलाओं, अनुसूचित जाति, अनुसूचित जनजाति, अल्पसंख्यक वर्ग, विकलांगों की शिक्षा के लिए विस्तृत रूप से व्यवस्था की जाने हेतु प्रस्ताव निर्धारित किये गये और परिणाम यह हुए कि स्त्रियों की समानता के लिए शिक्षा व पिछड़ी जाति की शिक्षा के फलस्वरूप उनके आत्मविश्वास में आशाजनक परिणाम प्राप्त हुए और प्रतिभाओं की पहचान के साथ क्षमताओं का विकास हुआ।

शिक्षा उद्देश्यों के साथ मानवाधिकारों का समावेश - वस्तुतः शिक्षा का लक्ष्य मानव को मानव बनाता है, उसमें यह विचार भर देना है कि इस पृथ्वी पर जन्म लेने वाला व्यक्ति मनुष्य है और उसे उसके अधिकारों से वंचित नहीं किया जा सकता है। अतः मानवाधिकार शिक्षा का उद्देश्य मानव के अधिकार का ज्ञान प्रदान करते हुए प्रत्येक मानव को अपनी सामर्थ्य के अनुसार कार्य करने की स्वतंत्रता देना व इसके लिए उसे अवसर प्रदान करना। अतः शिक्षा ऐसा वातावरण बना देती है कि प्रत्येक मानव दूसरे मानव के अस्तित्व को स्वीकारते हुए उसकी रक्षा व उसके अधिकारों की रक्षा हेतु सदैव तत्पर रहता है। एन. वी. हेरी द्वारा सम्पादित “मानवाधिकार और शिक्षा” की प्रथम भूमिका में स्टोबर्ट (१९८७) ने लिखा है कि मानव अधिकार शिक्षा मात्र मानव अधिकारों के शिक्षण और विधिक विषय वस्तु तथा प्रक्रियाओं को व्यापक रूप से सीखने का तरीका है। स्टोबर्ट का यह विचार उल्लेखनीय है कि मानव अधिकार शिक्षा से आधार भूत कौशलों का अर्जन किया जाना चाहिए, जिनमें मुख्यतः भाषा विकास से सम्बन्धित कौशल, निर्गमन विषयक कौशल, क्रिया कौशल और सामाजिक कौशल शामिल हैं। स्टाल्मी (१९८२) के अनुसार- मानव अधिकारों और मानव सम्मान के प्रति नैतिक प्रतिबद्धता, मानव के अधिकारों की सुरक्षा हेतु तत्परता, सामाजिक नागरिक उत्तरदायित्व का प्रदर्शन आदि सभी मानवाधिकार शिक्षा के उद्देश्यों में सम्मिलित किये जा सकते हैं। मानवाधिकार शिक्षा का उद्देश्य यह है कि हम सभी में ऐसी भावना का समावेश किया जावे कि हम उन आवेगों को रोके जो कि समाज के विरुद्ध या समाज जिसे अंजाम देने पर अपराधी के रूप में हमें आरोपी न मानें। सभी मानवों को अपने समान ही देखा जाना चाहिए यहां शिक्षा का उद्देश्य यह होना चाहिए कि सम्पूर्ण समाज महिला अधिकारों के प्रति सजगता व जागरूकता पैदा करना चाहिए।

शिक्षण विधी व पाठ्यक्रम में मानवाधिकारों का समायोजन - वर्तमान समय में मानवाधिकारों को प्राथमिक, माध्यमिक, महाविद्यालयीन स्तर पर एक समुचित पाठ्यक्रम के रूप में सम्मिलित किया जाना लाजमी होगा तदैव मानवाधिकारों की जानकारी और उनका अनुपालन तभी सम्भव

है, जबकि इनका समावेश हमारी शिक्षा प्रणाली और शिक्षण की विधियों में किया जावे। प्लावर्स १९९८ के मानवाधिकारों की शिक्षा सम्बन्धित सिद्धांतों को उल्लेख करते हुए लिखा है कि - मानव अधिकारों के मुद्दों की खोज में विद्यार्थियों की प्रतिभागिता अधिकतम होनी चाहिए साथ ही खुली चर्चा को अधिकतम प्रोत्साहन मिलना चाहिए और मानवाधिकारों पर एक सकारात्मक मूल्य प्रणाली पर जोर दिया जाना चाहिए तथा छात्रों में यह विश्वास विकसित किया जाना चाहिए कि मानव अधिकारों के संरक्षण में एक व्यक्ति भी महत्वपूर्ण भूमिका निभा सकता है। टोटेन (१९८५) का मानना है कि शिक्षकों को विद्यार्थियों को अनेक प्रमुख मानव अधिकार विवादों से परिचित कराकर उन्हें सुलझाने हेतु विचार संग्रह किया जाना चाहिए। प्रत्येक वर्ष १० दिसम्बर को विद्यालयों में “मानवाधिकार दिवस” के रूप में कार्यक्रम को आयोजित कर विचार-विनिमय, वाद-विवाद, लेख प्रतियोगिता, चित्र प्रदर्शनियों का आयोजन प्रार्थना सभा में मानवाधिकारों की शिक्षा और उस पर विचार प्रकट किये जाने चाहिए। इसके अलावा मानवाधिकारों की शिक्षा और शिक्षण को प्रभावशाली बनाने के लिए पाठ्य-सहगामी विधाओं का आयोजन किया जा सकता है। साथ ही उन गतिविधियों का विकास करके, जिनसे विद्यार्थी मानवाधिकारों के बारे में सूचनाओं व अपने विचारों को स्पष्ट व खुले रूप में रख सकें। आधुनिक जनसंचार माध्यमों का उपयोग करके मानवाधिकारों की शिक्षा दी जा सकती है। पेरॉटी १९८४ के अनुसार- प्राथमिक, माध्यमिक स्तर के पाठ्यक्रमों में मानवाधिकारों की शिक्षा को प्रभावी रूप से शामिल किया जाना चाहिए। विश्व विद्यालय अनुदान आयोग १९९७ के अनुसार मानवाधिकारों की शिक्षा को एवं मुख्य पाठ्यक्रम या कोर्स के रूप में संचालित होना चाहिए, यद्यपि शिक्षा को और अधिक विस्तार देने के लिए गोष्ठी, सेमिनार, कार्यशाला और विविध आयोजन महाविद्यालयों व शिक्षा संस्थाओं में समायोजित किये जा सकें तो इस क्षेत्र में जन जागृति और अधिक आ सकती है।

उपसंहार - मानव को मानवाधिकारों को बताने या उसे मानव अधिकारों से परिचय कराने से पूर्व यह आवश्यक है कि वह किस प्रकार से अधिकार को जान सकता है, उन्हें समझ सकता है। आज आवश्यकता इस बात की है कि मानव जिनमें बच्चे, व्यस्क, बुजुर्ग सभी वर्ग के लोग एक समुदाय व समाज का हिस्सा हैं, वह अपने हितों व मानवाधिकारों को जिस रूप से जान सकते हैं। जरूरत है कि विद्यालयों व महाविद्यालयों में विभिन्न सेमिनार संगोष्ठी का आयोजन करके हम उन छात्र/छात्राओं जो कि विभिन्न समाज व समुदाय से आते हैं उन्हें मानव अधिकारों से अवगत करावें तथा मेरा स्वयं का यह अनुभव रहा है कि हम अपने मित्र वर्ग व अन्य लोगों के साथ मिलकर एक मानव अधिकार आयोग मित्र संगठन तैयार करें व राज्य शासन की मदद से विभिन्न कस्बों, टोलों, नगरों, विद्यालयों, महाविद्यालयों में छोटे-छोटे कार्यक्रम, गोष्ठियों, सभाओं और सेमिनार आदि के माध्यम से मानव हित व मानव अधिकारों के उन लोगों तक पहुंचा सकते हैं। यह माध्यम उचित ही नहीं बल्कि सहज भी होगा। चूंकि हम हमारी बात को विभिन्न समाज समुदाय तक पहुंचाना चाहते हैं जो छात्र-छात्राओं के इस आयोजन में उनके पालकों के साथ आयोजित किया जा सकता है ताकि हम अपने विचार और मानव अधिकारों की जानकारी को समाज व समाज के उस वर्ग तक पहुंचा सकें जिन्हें हम इस विचारधारा से जोड़ना चाहते हैं अंत में लाजमी होगा कि हम विभिन्न शहरों में नुक्कड़ नाटक, सभा का आयोजन करें तथा मानव अधिकारों की जानकारी को शामिल किया जावेगा तो अवश्य ही हम अपने उद्देश्य में सफल हो सकेंगे व हमारी विचारधारा मानव अधिकारों की शिक्षा व शांति का पस्चम भी लहरा सकेगा।

संदर्भ ग्रन्थ

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मानवाधिकारों एवं शांति हेतु शिक्षा के उत्तरदायित्व

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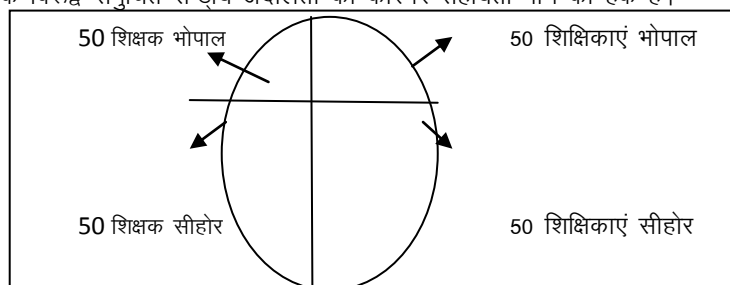
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प्रस्तावना:—प्रस्तुत शोध पत्र में मानवाधिकारों एवं शांति स्थापित करने हेतु शिक्षा के उत्तरदायित्वों के प्रभाव का अध्ययन किया गया है। अध्ययन के आधार पर कहा जा सकता है कि भारत में शांति बनाये रखने हेतु मौलिक अधिकारों की सुरक्षा एवं शांति हेतु शिक्षा अपना महत्वपूर्ण दायित्व का निर्वाह कर रही है। इस संबंध में अनेक कार्यक्रम परिवार, समाज, एवं सरकार द्वारा चलाये गये हैं इसके अन्तर्गत मानवाधिकार के उत्तरदायित्वों का ज्ञान शोध के माध्यम से अवगत कराया गया है। राष्ट्र की प्रगति में मानवाधिकारों को जाग्रत करने में शिक्षा का महत्वपूर्ण स्थान है यह शोध भोपाल एवं सीहोर मध्यप्रदेश राज्य में किया गया है इसमें 200 शिक्षकों पर शोध कार्य किया गया है जिसमें 100 ग्रामीण एवं 100 शहरी विद्यालय के शिक्षकों को सम्मिलित किया गया है।

मानवाधिकारों की यह सार्वभौम घोषणा सभी देशों और सभी लोगों की समान सफलता है। इसका उद्देश्य यह है कि प्रत्येक व्यक्ति और समाज का प्रत्येक भाग इस घोषणा को लगातार दृष्टि में रखते हुए अध्यापन और शिक्षा द्वारा यह प्रयत्न करेगा कि इन अधिकारों और आजादियों की प्रति सम्मान की भावना जाग्रत हो और उत्तरोत्तर ऐसे राष्ट्रीय तथा अन्तराष्ट्रीय उपाय किये जायें जिनसे सदस्य देशों की जनता तथा उनके द्वारा अधिकृत प्रदेशों की जनता इन अधिकारों की सार्वभौम और प्रभावोत्पादक स्वीकृति दे और उनका पालन करावें। सभी मनुष्यों का गौरव और अधिकारों के मामले में जन्मजात स्वतन्त्रता और समानता प्राप्त है उन्हें बुद्धि और अन्तरात्मा की देन प्राप्त है और परस्पर उन्हें भाईचारे के भाव से बर्ताव करना चाहिए।

सभी को इस घोषणा में सन्निहित सभी अधिकारों और आजादियों और आजादियों को प्राप्त करने का हक है और इस मामले में जाति, वर्ण, लिंग, भाषा, मत, राजनीति या अन्य विचार—प्राणाली, किसी देश या समाज विशेष में जन्म, सम्पत्ति या किसी प्रकार की अन्य मर्यादा आदि के कारण भेदभाव का विचार न किया जाएगा। इसके अतिरिक्त चाहे कोई देश या प्रदेश स्वतन्त्र हो संरक्षित हो, या स्वशासन रहित हो या परिमित प्रभुसत्ता वाला हो उस देश या प्रदेश की राजनैतिक, क्षेत्रीय या अन्तराष्ट्रीय स्थिति के आधार पर वहाँ के निवासियों के प्रति कोई फर्क न रखा जाएगा।

प्रत्येक व्यक्ति को जीवन स्वाधीनता और वैयक्तिक सुरक्षा का अधिकार है। कोई भी गुलामी या दासता की हालत में न रखा जाएगा, गुलामी प्रथा और गुलामों का व्यापार अपने सभी रूपों में निषिद्ध होगा। हर किसी को भी शारीरिक यातना न दी जायेगी और न किसी के प्रति निर्दय अमानुषिक या अपमानजनक व्यवहार होगा। हर किसी को हर जगह कानून की निगाह में व्यक्ति के रूप में स्वीकृति—प्राप्ति का अधिकार है। कानून की निगाह में सभी समान हैं और सभी बिना भेदभाव के समान कानूनी सुरक्षा के अधिकारी हैं। यदि इस घोषणा का अतिक्रमण करके कोई भी भेदभाव किया जाए या भेदभाव को किसी प्रकार से उकसाया जाए, तो उसके विरुद्ध समान संरक्षण का अधिकार सभी को प्राप्त है। सभी को संविधान या कानून द्वारा प्राप्त बुनियादी अधिकारों का अतिक्रमण करने वाले कार्यों के विरुद्ध समुचित राष्ट्रीय अदालतों की कारगर सहायता पाने का हक है।



मानवाधिकारों एवं शांति हेतु शिक्षा के उत्तरदायित्व की अवधारणा:

सभी को इस घोषणा में सन्निहित सभी अधिकारों और आजादियों को प्राप्त करने का हक है और इस मामले में जाति, वर्ण, लिंग, भाषा, मत राजनीति या अन्य विचार—प्राणाली, किसी देश या समाज विशेष में जन्म, सम्पत्ति या किसी प्रकार की अन्य मर्यादा आदि के कारण भेदभाव का विचार न किया जाएगा। इसके अतिरिक्त चाहे कोई देश या प्रदेश स्वतन्त्र हो, संरक्षित हो, या स्वशासन रहित हो या परिमित प्रभुसत्ता वाला हो, उस देश या प्रदेश की राजनैतिक, क्षेत्रीय या अन्तराष्ट्रीय स्थिति के आधार पर वहाँ के निवासियों के प्रति कोई फर्क न रखा जाएगा।

प्रत्येक व्यक्ति को जीवन, स्वाधीनता और वैयक्तिक सुरक्षा का अधिकार है। किसी को भी शारीरिक यातना न दी जायेगी और न किसी के प्रति निर्दय अमानुषिक या अपमानजनक व्यवहार होगा। एवं सभी को संविधान का कानून द्वारा प्राप्त बुनियादी अधिकारों का अतिक्रमण करने वाले कार्यों के विरुद्ध समुचित राष्ट्रीय अदालतों की कारगर सहायता पाने का हक है।

शोध की अवश्यकता: मानव परिवार के सभी सदस्यों के जन्मजात गौरव और सम्मान तथा अविच्छिन्न अधिकार की स्वीकृति ही विश्व-शान्ति, न्याय और स्वतन्त्रता की बुनियाद है। चूँकि मानव अधिकारों के प्रति उपेक्षा और घृणा के फलस्वरूप ही ऐसे बर्बर कार्य हुए जिनसे मनुष्य की आत्मा पर अत्याचार किया गया है। चूँकि अगर अन्यायमुक्त शासन और जुल्म के विरुद्ध लोगों को विद्रोह करने के लिए उसे ही अन्तिम उपाय समझकर मजबूर नहीं हो जाना है, तो कानून द्वारा नियम बनाकर मानव अधिकारों की रक्षा करना अनिवार्य है।

अध्ययन की उपकल्पना: अधिकांश छात्र-छात्राओं को मानवाधिकारों के प्रति एवं शान्ति स्थापना हेतु अभी समुचित ज्ञान नहीं है।

मानवाधिकारों एवं शान्ति हेतु छात्रों की दृष्टिकोण छात्राओं का अलग है।

छात्रों के अपेक्षा छात्राएं मानवाधिकार एवं शान्ति स्थापित करने हेतु अधिक तत्पर हैं।

लिंग निर्धारण: 50 शिक्षक एवं 50 शिक्षिकाएं सीहोर व 50 शिक्षक एवं 50 शिक्षिकाएं भोपाल क्षेत्र से।

शोध का उद्देश्य: शान्ति स्थापित करने हेतु छात्रों को मानवाधिकारों के प्रति उत्तरदायित्वों का ज्ञान कराना।

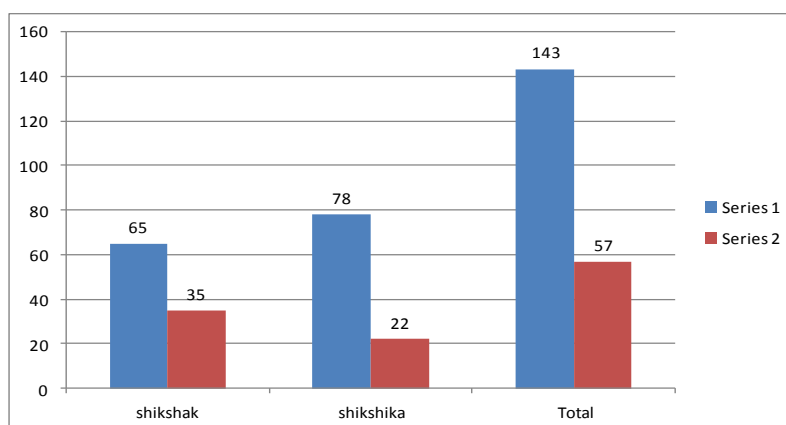
मानवाधिकारों के प्रति जागरूकता

क्र. सं.		शिक्षक	प्रतिशत	शिक्षिकाएं	प्रतिशत	कुल	प्रतिशत
1	हाँ	65	65	78	78	143	71.5
2	नहीं	35	35	22	22	57	28.5
	योग	100	100	100	100	200	100

$df=1 \times 2 = .22P \geq .05$

मानवाधिकारों के प्रति जागरूकता का अर्थ जानते हैं इस पर 65 प्रतिशत ने हाँ एवं 35 प्रतिशत ने नहीं तथा 78 प्रतिशत शिक्षिकाओं ने हाँ एवं 22 शिक्षिकाओं ने ना का जवाब दिया। कुल 71.5 प्रतिशत शिक्षक एवं शिक्षिकाएं ने हाँ तथा 28.5 प्रतिशत ने नहीं का उत्तर दिया।

प्राप्त परिणामों का विवरण: उपर्युक्त तालिका को देखकर यह ज्ञात होता है कि प्राप्त तालिका की डिफ्री 1 है तथा प्राप्त तालिका के आंकड़ों का कार्ई-स्क्वायर .22 है। चूँकि 05 स्तर पर डिफ्री 1 की तालिका का χ^2 का मान 3.841 होता है जो प्राप्त χ^2 के मान से अधिक है अतः उपकल्पना स्वीकार्य है।



शोध का परिणाम: 1. प्रस्तुत शोध पत्र में शिक्षक व शिक्षिकाएं परिपक्वता गुण में कोई सार्थक अन्तर नहीं पाया गया अर्थात् यह गुण शिक्षक व शिक्षिकाओं में लगभग समान है।

2. शिक्षक व शिक्षिकाओं की मानवाधिकारों की उपलब्धि में कोई सार्थक अन्तर नहीं पाया गया। यद्यपि शिक्षक तथा शिक्षिकाओं के मानवाधिकारों में भिन्नता होती है तथापि इसका प्रभाव उनकी स्कूल उपलब्धि पर पड़ता है परन्तु सामान्यतः मानवाधिकारों की योग्यता में कोई लिंग भेद नहीं पाया गया है।

3. शिक्षक व शिक्षिकाओं की मानवाधिकारों की उपलब्धि व शान्ति परिपक्वता में घनात्मक सामान्य सहसंबंध पाया गया।

सुझाव: प्रस्तुत शोध पत्र में सुझावों के अन्तर्गत राष्ट्र में शान्ति हेतु हमारी शिक्षा व्यवस्था ऐसी होनी चाहिए कि विद्यार्थियों को मानवाधिकारों के प्रति सचेतना जागृत हो इस हेतु शिक्षकों को सकारात्मक कदम उठाने चाहिए विद्यार्थियों को मानवाधिकारों के प्रति सजग करने की आवश्यकता है। इसमें वास्तविक क्रियान्वयन पर बल देने की आवश्यकता है।

संदर्भ सूच

डॉ रामशकल पाण्डे उदीयमान भारतीय समाज में शिक्षक –2003

आर. ए. शर्मा शिक्षा अनुसंधान –2014

विरसमा विलियम 1975 शिक्षा में अनुसंधान विधि रिसर्च लिंक –127–2014

मानव अधिकारों पर वैश्वीकरण के प्रभावों का अध्ययन

डॉ. रेखा गुप्ता प्राचार्य—आईसेक्ट कॉलेज ऑफ एजुकेशन, आईसेक्ट विश्वविद्यालय, रायसेन (म.प्र.) भारत.

प्रस्तावना : वीमेन ऑफ एशिया में कहा है “समाज में प्रत्येक व्यक्ति को जीने का अधिकार है। मनुष्य को समाज में रहने के लिए कुछ अधिकार दिए गए हैं, जिसे मानवाधिकार कहा जाता है।”¹ रूजवेल्ट ने कहा है कि “16वीं शताब्दी भौगोलिक खोजों का काल, 17वीं शताब्दी पुनर्जागरण का काल, 18वीं शताब्दी बौद्धिकता का काल, 19वीं शताब्दी को मानव अधिकारों का काल कहना अनुचित न होगा।”² वैश्वीकरण से तात्पर्य बाजारोन्मुखी, प्रतिस्पर्धात्मक और उन्मुक्त अर्थ पद्धति के आधार पर संपूर्ण विश्व की अर्थव्यवस्था को एक ही धारा में प्रवाहित करने से है। आज सारे विश्व में आर्थिक सुधारों का जो दौर प्रारम्भ हुआ वह ‘एल पी जी’ (LPG) के रूप में माना जाता है। LPG अर्थात् Globalisation हम यहाँ इनका संक्षिप्त अध्ययन करेंगे। उदारीकरण (Liberalization) के अंतर्गत व्यापार, उद्योग एवं निवेश पर लगे ऐसे प्रतिबंधों को समाप्त किया जाता है जिनके फलस्वरूप व्यापार, उद्योग एवं निवेश के स्वतंत्र प्रवाह में बाधा उत्पन्न होती है। अर्थात् इसका तात्पर्य सरकार द्वारा अनेक कानूनों एवं नियमों आदि को सरल करना होता है जिससे विश्व के किसी भी देश के व्यक्तियों एवं संस्थाओं को दूसरे देशों में व्यापार करने तथा उद्योग लगाने में आसानी होती है। निजीकरण (Privatization) का अभिप्राय होता है कि आर्थिक क्रियाओं में सरकारी हस्तक्षेप को उत्तरोत्तर कम किया जाना। निजीकरण के अंतर्गत प्रेरणा और प्रतिस्पर्धा पर आधारित निजी क्षेत्र को प्रोत्साहित किया जाना, सरकारी खजाने पर बोझ बन चुके अलाभकारी सरकारी प्रतिष्ठानों को विक्रय अथवा विनिवेश के माध्यम से निजी स्वामित्व एवं नियंत्रण को सौंप दिया जाता है। वैश्वीकरण (Globalisation) से तात्पर्य विभिन्न देशों की अर्थव्यवस्था को सक्रिय रूप से आपस में जोड़ना होता है। इन अर्थव्यवस्थाओं को व्यापार एवं विनिवेशीकरण, उदारवादी नियमों तथा निजीकरण एवं तकनीकी सहायताओं के माध्यम से जोड़ा जा सकता है। वैश्वीकरण, निजीकरण एवं उदारीकरण के कारण विश्व में जहाँ एक तरफ व्यापार एवं निवेश की मात्रा में वृद्धि हुई है। वहीं दूसरी तरफ विश्व के सम्पन्न विभिन्न देशों में इसके विभिन्न प्रभाव देखने को मिले हैं। विकसित एवं विकासशील देशों की अर्थव्यवस्थाओं के अतिरिक्त वैश्वीकरण का प्रभाव वहाँ की सामाजिक एवं सांस्कृतिक व्यवस्था पर भी देखने को मिलता है। विकसित एवं विकासशील देशों में मानव के अधिकारों को वैश्वीकरण ने प्रभावित किया है।

वैश्वीकरण और मानव अधिकारों का प्रभाव

1. उदारीकरण के दौर में अमानवीय पद्धतियों के उपयोग के कारण मूल्यों में गिरावट आ रही है। वैश्वीकरण के दौर में एक देश से दूसरे देश में खुल आवागमन के कारण रोगों से ग्रस्त व्यक्तियों के एक-दूसरे देशों में जाने से जानलेवा बीमारियों का फैलाव बढ़ता जा रहा है। वैश्वीकरण के दौर में कृषिगत देशों के अधिकारों का हनन हो रहा है। क्योंकि वैश्वीकरण में सभी वस्तुओं की कीमतों के निर्धारण को बाजार अर्थव्यवस्था के आधार पर निश्चित होने के लिए छोड़ा जाता है जिससे विकासशील देशों द्वारा अपने यहाँ किसानों को दी जाने वाली सब्सिडी को कम किया जाना अनिवार्य होता है परिणामस्वरूप गरीब किसान उन्नत किस्मों एवं औजारों के उपयोग न कर पाने के कारण बाजार मूल्यों से प्रतिस्पर्धा नहीं कर पाते हैं और पिछड़ते जा रहे हैं। वैश्वीकरण में अधिक मशीनरियों के प्रयोग के कारण पर्यावरण प्रदूषण की समस्या सामने आ रही है। जिससे मानव का शुद्ध वातावरण में जीने का अधिकार प्रभावित हो रहा है। वैश्वीकरण के दौर में सरकारों द्वारा अपने कार्य क्षेत्र को सीमित किये जाने के कारण सरकारी नौकरियों में कमी होती जा रही है। जिससे नागरिकों को प्राप्त होने वाली सामाजिक सुरक्षा में कमी आ रही है। जीवन रक्षक दवाओं पर विदेशी कंपनियों के आधिपत्य के कारण उनकी कीमतें गरीब देशों की जनता की पहुँच से दूर होती जा रही हैं। जिससे उनके जीने का अधिकार हनन हो रहा है। वैश्वीकरण के कारण बेरोजगारी में वृद्धि होने से आतंककारी गतिविधियाँ बढ़ती जा रही हैं। जिससे मानव अधिकारों का अतिक्रमण किया जाता है।

2. वैश्वीकरण में तकनीकी का प्रयोग किये जाने के कारण विकासशील देशों के श्रमिकों पर प्रभाव पड़ता है। वैश्वीकरण के कारण प्रत्येक देश द्वारा अन्य देशों पर प्रभुत्व स्थापित करने के लिए अस्त्र-शस्त्र होड़ बढ़ती जा रही है जिससे शांति के संयुक्त राष्ट्र संघ के प्रयासों को आघात पहुँच रहा है। वैश्वीकरण के दौर में विभिन्न देशों में विश्व शक्ति के रूप में उभरने की इच्छा बढ़ती जा रही है, जिसमें दूसरे देशों के साधनों पर स्वामित्व प्राप्त कर उसे देश की स्वयं निर्णयन के अधिकारों को सीमित किया जा रहा है।

3. विश्व संदर्भ में मानव अधिकार

हाब्स के अनुसार, “प्राकृतिक अधिकार—प्रत्येक व्यक्ति को अपनी शक्ति की स्वेच्छानुसार प्रयोग करने की स्वतंत्रता है।”³

प्रकृति में सभी जीव अपनी विभिन्न आवश्यकताओं के लिए एक दूसरे पर निर्भर हैं। इस निर्भरता के कारण ही संसार के सभी जीवों की संख्या में संतुलन बना हुआ है। एक-दूसरे पर निर्भर होते हुए भी सभी पूर्ण रूप से स्वतंत्र हैं। स्वतंत्रता सभी का मूलभूत अधिकार है। मनुष्य भी अपने अस्तित्व को स्वतंत्र रखने के साथ ही साथ अपने व्यक्तित्व का पूर्ण रूप से विकास भी चाहता है। इसके लिये मनुष्य को कुछ ऐसी परिस्थितियों की आवश्यकता थी जिससे उसका स्वतंत्र अस्तित्व रह सकता था और वह पूर्ण विकास कर सकता था। जब तक मनुष्य अपने को प्रकृति का एक अंग समझता रहा, पृथ्वी पर एक संतुलन बना रहा, धीरे-धीरे मनुष्य का विकास होता चला गया। उसने अपनी बुद्धि के बल से अपनी सुख-सुविधा के साधन जुटा लिए और स्वयं को पूरी तरह से भौतिकवादी युग में धकेल दिया। जहाँ हर व्यक्ति अनुपलब्ध वस्तु को प्राप्त करना चाहता है। यहीं से एक-दूसरे के बीच संघर्ष का उदय हुआ। प्राचीन समय में शक्तिशाली, कमजोर को गुलाम बना लेते थे और उसके शरीर पर पूर्ण अधिकार कर लेते थे। युद्ध

के बाद यही स्थिति राजाओं एवं सरदारों के साथ होती थी। साधारण एवं कमजोर वर्ग के अत्याचार करना यहाँ तक कि उनकी हत्या करना भी साधारण बात हो गयी थी। हिटलर के प्रताड़ना शिविर, युद्ध बंदियों की दयनीय दशाएँ, दास प्रथा आदि ऐसे अनेक उदाहरण हैं जो यह सिद्ध करते हैं कि मनुष्य ने ही मनुष्य पर निर्मम अत्याचार किये। सम्राट अशोक ने कलिंग पर विजय प्राप्त करने के बाद युद्ध में हुए रक्तपात को देखा तो यह उन्हें असहनीय हो गया और वे तब ही ससे अहिंसावादी बौद्ध बन गये। द्वितीय युद्ध की विभीषिका ने भी विश्व को सोचने पर विवश कर दिया और आज उसी सोच का फल है कि अंतर्राष्ट्रीय स्तर पर मानवाधिकार जैसी अवधारणा का उदय हुआ।

रुजवेल्ट ने कहा था—“विश्व के अधिकांश व्यक्ति ऐसे हैं, जो अपने मूलभूत अधिकारों से वंचित हैं, जिन्हें विश्व व्यक्ति के परम्परागत अधिकारों के रूप में स्वीकार कर चुका है और उनके बिना कोई भी सम्मान एवं स्वतंत्रता के साथ नहीं रह सकता।”⁴ सन् 1950 में महासभा में एक प्रस्ताव पारित कर 10 दिसम्बर को मानव अधिकार दिवस के रूप में मनाने का निश्चय किया। मानव जाति के सामान्य उद्देश्यों की प्राप्ति के लिये ही संयुक्त राष्ट्र महासभा द्वारा 10 दिसम्बर, 1948 को मानव अधिकारों की विश्वव्यापी घोषणा की गयी। मानव अधिकार की घोषणा का मुख्य उद्देश्य है कि दुनिया के समस्त देश, समाज एवं व्यक्ति इस घोषणा को ध्यान में रखते हुए इन अधिकारों के प्रति जागरूक हों एवं इनका सम्मान करना सीखें।

4. मानव अधिकार की आवश्यकता

लस्की ने कहा है कि, “अधिकारों की प्रतिष्ठा का प्रश्न लिखित कानून के नियमों की अपेक्षा अभ्यास और परम्परा पर अधिक आधारित है।”⁵ प्रत्येक व्यक्ति आनंदपूर्वक जीवन—यापन कर सके इसके लिये उनको कुछ स्वतंत्रता एवं कुछ अधिकारों की आवश्यकता है। मनुष्य को कुछ अधिकार तो प्रकृति ने दे रखे हैं एवं कुछ अधिकार देश के संविधान से मिले हुए हैं, जिनका उपयोग कर मनुष्य अपना सर्वांगीण विकास कर सकता है, मानव अधिकार कहलाते हैं। इन अधिकारों को प्राप्त करने में उसकी राष्ट्रीयता, लिंग, व्यवसाय, रंग, जाति, सामाजिक—आर्थिक स्थिति, अवस्था एवं आयु और परिस्थिति से कोई अंतर नहीं आता। मानव अधिकारों के द्वारा प्रत्येक व्यक्ति अपनी भौतिक आवश्यकताओं की पूर्ति तो कर ही पाता है, उसकी सामाजिक, आत्मिक, राजनीतिक और आध्यात्मिक आवश्यकताओं की पूर्ति भी होती है। मानव अधिकार बहुत आवश्यक हैं। ये अधिकार मानव की गरिमा को बढ़ाकर समाज में सम्पन्नता एवं सोहार्द बढ़ाते हैं। मानव अधिकारों की प्राप्ति से भाईचारे एवं साम्प्रदायिक बंधुत्व को बल मिलता है। अतः संघर्ष, शोषण व कुटिल राजनीति के काल में मानवाधिकारों की अति आवश्यकता है।

5. मानव अधिकार शिक्षा की आवश्यकता

हॉकिन्स को कहा है “यह कहना कि परम्परा अथवा रूढ़ि हमेशा सही होती है उतना ही मूर्खतापूर्ण है जितना यह कहना कि कानून किसी चीज को उचित बना सकता है।”⁶ आधुनिक युग वैज्ञानिक युग होने के कारण औद्योगिक विकास एवं उन्नति के साथ—साथ मूल्यों का लगातार पतन होता जा रहा है। दूरसंचार के साधनों के विकास के साथ ही पड़ोसी राष्ट्र समीप आते जा रहे हैं जिस कारण परस्पर आक्रमण, हिंसा, आतंकवाद, हथियारों की होड़, साम्राज्य विस्तार की लिप्सा की भावना से पीड़ित होकर दूसरे राष्ट्र पर अपनी धाक जमाकर स्वयं को शक्तिशाली प्रदर्शित करना चाहते हैं एवं विकासशील देशों की श्रेणी में सम्मिलित होना चाहते हैं। इसके परिणामस्वरूप आतंकवाद, जनसंख्या—विस्फोट के कारण उत्पन्न समस्याएँ, अशिक्षा, बेरोजगारी, गरीबी, आर्थिक असमानता, अन्याय, अपहृण, शोषण, उत्पीड़न, भय, भ्रष्टाचार, दुश्चारा, बलात्कार, तलाक आदि कुत्सित भावनाओं की निरन्तर वृद्धि होती जा रही है। मानव मूल्यों में सतत पतन के कारण सामाजिक जीवन की सुख—शांति विश्रुखलित हो उठी है। लास्की के अनुसार, “इसका तात्पर्य उस शक्ति से होता है जिसके द्वारा व्यक्ति अपनी इच्छानुसार बिना किसी बाह्य बंधन के अपने जीवन के विकास का ढंग चुन सके।”⁷

इक्कीसवीं सदी में संपूर्ण मानव जाति एक परिवार के समान जीवन—यापन करना सीखे जिसमें समाज का प्रत्येक मनुष्य आमसम्मान, परस्पर प्रेम, त्याग, सेवा की भावना, नारी के प्रति आदर, बालकों के प्रति दयाभाव विश्वबंधुत्व, सत्य, अहिंसा, प्रेम, सुख शांति से रहना सीखें। आज के समय में वही व्यक्ति उन्नति कर सकेगा जिसने सही जीवन जीने की कला सीख ली है। भारत जैसे बहुसंस्कृति वाले राष्ट्र में जहाँ अनेक जाति, प्रजाति व धर्म के लोग निवास करते हैं, सही जागरूकता लाने में मानव अधिकार शिक्षा की महत्वपूर्ण भूमिका है। इस दिशा में अमल हेतु 1995 से ही मानव अधिकार शिक्षा की दिशा में एक प्रचण्ड अभियान चलाया गया। इस अभियान के तहत राष्ट्रीय एवं राज्य स्तरीय मानव अधिकार आयोग ने कई महत्वपूर्ण निर्णय लिये। संयुक्त राष्ट्र संघ के घोषणा पत्र में उल्लेखित संकल्प में आने वाली पीढ़ी को युद्ध की विभीषिका से बचाना होगा, मानव की प्रतिष्ठा तथा मूल्यों को पुनः स्थापित करना पड़ेगा। इस घोषणा से एक ऐसी शिक्षा व्यवस्था की आवश्यकता महसूस की गई जो व्यक्ति को अपने कर्तव्यों तथा अधिकारों का बोध करा सके एवं मानव अधिकारों का दुरुपयोग रोक सके।

6. मानव अधिकार और आपसी समझ। मैं आज आपसी समझ के साथ विकास की आवश्यकता है ताकि दूसरे के प्रति उत्तरदायित्व निभा सकें। प्राचीन भारत में सद्विदेयक जागृत करके उसे सदाचरण के लिए प्रेरित करना और धार्मिक परिवेश में उसके व्यक्तित्व का बहुमुखी विकास करना शिक्षा का प्रमुख उद्देश्य था। व्यक्ति के चरित्र का निर्माण, व्यक्तित्व का विकास, सामाजिक कर्तव्यों का पालन, जीविकोपार्जन की क्षमता तथा भारतीय संस्कृति का प्रचार और प्रसार जैसे व्यापक उद्देश्य प्राचीन शिक्षा की गरिमामंडित करते थे। आज विद्यार्थियों को समाज के विभिन्न वर्गों में मानव अधिकार शिक्षा का प्रसार एवं प्रचार अत्यावश्यक है। इसे संचार माध्यमों द्वारा एवं संगोष्ठियों द्वारा वर्गों तक पहुँचाया जा सकता है। इसकी जानकारी शिक्षा के विभिन्न स्तरों के पाठ्यक्रमों के द्वारा दी जानी चाहिये। यह शिक्षा परिवार से प्रारम्भ होकर प्राथमिक, माध्यमिक, उच्चतर माध्यमिक, महाविद्यालयीन, विश्वविद्यालयीन शिक्षा के साथ—साथ व्यावसाहिक पाठ्यक्रमों में सम्मिलित करना परम आवश्यक है।

7. प्राथमिक स्तर पर मानवाधिकारों की शिक्षा। प्राथमिक स्तर पर बालक की उम्र पाँच से ग्यारह या बारह वर्ष तक होती है। बालक के अचेतन मन में अपने परिवार का वातावरण एवं संस्कार उपस्थित रहते हैं। जैसे—जैसे बालक का विकास होता जाता है उसके

व्यवहार एवं क्रियाकलापों में यही व्यवहार परिलक्षित होने लगते हैं। इस आयु में बालक का मन बहुत कोमल तथा जिज्ञासु होता है और उस पर एक बार जो संस्कार पड़ गये वो स्थायी हो जाते हैं। इसलिये आवश्यक है कि शिक्षक बालकों को मानव अधिकार से संबंधित शिक्षा शिक्षाप्रद कहानियों, बाल साहित्य एवं पत्र-पत्रिकाओं के माध्यम से दें। प्रेरक पोस्टरों एवं चित्रों के माध्यम से, मानवतावाद पर आधारित सरल कविताओं द्वारा एवं सामूहिक खेलकूद के द्वारा बच्चों में अनजाने ही मानव अधिकारों के ज्ञान और सम्मान के भाव भरे जा सकते हैं। पाठ्य पुस्तकों में कुछ चित्रों, कथा या लेख भी विषय से संबंधित जोड़कर बालक को मानव अधिकार आसानी से समझाया जा सकता है। प्राथमिक कक्षाओं में मानव अधिकार से संबंधित पोस्टर, पेम्पलेट, स्कैच आदि वितरित किये जाने चाहिये। इनमें मानव अधिकार क्या है, उनका संरक्षण कैसे करना चाहिये, जैसी बातों का समावेश किया जाना चाहिये, ताकि बचपन से ही बच्चों में मानव अधिकार की नींव डाली जा सके।

8. माध्यमिक स्तर पर मानवाधिकारों की शिक्षा. प्राथमिक शिक्षा के बाद बालक जब माध्यमिक कक्षाओं में प्रवेश करता है तथा उसकी आयु 11 से 14 आयु वर्ष तथा उसका मन अनेक जिज्ञासाओं व आकांक्षाओं से भरा होता है। उस बालक के मन में प्रत्येक वस्तु को जानने एवं समझने की उत्कंठा होती है। कई बार के मन में भ्रम की स्थिति उत्पन्न हो जाती है। बालकों एवं बालिकाओं की इसी अवस्था में शिक्षक एवं अभिभावकों को चाहिये कि उनको श्रेष्ठ चिंतन, मनन, कार्य-व्यवहार, सदाचार आदि की सही दिशा प्रदान करें, जिससे भावी व्यक्तित्व के निर्माण का मार्ग प्रशस्त हो सके। इस अवस्था में विद्यार्थियों को बतलाया जाना चाहिये कि वह मानव अधिकार एवं उनके संरक्षण के लिए किस प्रकार योगदान दे सकते हैं। सर्वप्रथम बालक को पारिवारिक वातावरण से ही संबंधित श्रेष्ठ उदाहरण देकर विषय को समझाना चाहिये। मानव अधिकार से संबंधित पोस्टर, कविता, निबंध लेखन प्रतियोगिता एवं वाद-विवाद प्रतियोगिताएँ आयोजित करवा सकते हैं। खेलकूद, प्रहसन एवं लघु नाटिकाएँ समय-समय पर आयोजित की जायें। इतिहास के प्रेरक प्रसंग एवं कथाएँ भी उनको सुना सकते हैं। महापुरुषों की जीवनियाँ भी प्रेरणा देती हैं। पौराणिक कथायें, प्रेरक कहानियाँ और कविताएँ इस स्तर पर भी सहायक होती हैं। वास्तव में शिक्षा का प्रारूप कुछ ऐसा हो कि बालक स्वयं की मानव अधिकार का उल्लंघन नहीं करें एवं न ही किसी को करने दे।

9. उच्चतर माध्यमिक स्तर पर मानवाधिकारों की शिक्षा. उच्चतर माध्यमिक स्तर पर मानवाधिकारों की शिक्षा उच्चतर माध्यमिक कक्षाओं में प्रवेश की अवस्था में बालक थोड़ा परिपक्व हो जाता है उसकी स्वयं की सोचने की शक्ति विकसित हो जाती है। इस अवस्था में अर्जित ज्ञान जीवन पर्यन्त उसका सहयोग करता है। अतः इस अवस्था में मानव अधिकार शिक्षा का स्वरूप पिछली कक्षाओं से कुछ भिन्न होगा। इस स्तर पर पाठ्यक्रम मानवीय संवेदना जाग्रत करने वाला होना चाहिए। विद्यालय में उपलब्ध शिक्षण सामग्री जैसे-चार्ट, मॉडल, टीवी, टेपरिकार्डर प्रोजेक्टर के द्वारा भी विषय को विस्तार से समझाया जा सकता है। अध्यापकों द्वारा पुस्तकालयों से विभिन्न समाचार पत्र, पुस्तकें एवं पत्रिकाएँ विद्यार्थियों को पढ़ने के लिये देना चाहिये। इनको पढ़कर विद्यार्थियों को देश एवं विदेशों के मानव अधिकार से संबंधित समाचार ज्ञात हो सकेंगे। स्काएट के रूप में भी विद्यार्थी, मानवीय कर्तव्यों एवं अधिकारों का ज्ञान, सेवा एवं सहयोग के माध्यम से प्राप्त कर सकता है। राष्ट्रीय एवं अंतर्राष्ट्रीय ऐतिहासिक घटनाओं का विवरण देकर बालकों को स्वयं अंतर स्पष्ट करने का कहा जाये। एक ओर युद्ध की विभीषिका, क्रंदन करते हुए बालक और स्त्रियाँ, लाशों के ढेर और उन पर मंडराते चील और कौए। दूसरी ओर लहलहाते हुए खेत, पनघट पर गीत गाती हुई औरतें और खुशहाल परिवार। बालक स्वयं निर्णय लेंगे कि उनको मानव अधिकार का संरक्षण करना चाहिये या नहीं। मानव अधिकार से संबंधित समस्याओं जैसे-युद्ध, अपहृण, चोरी, हत्या आदि विषयों पर भाषण एवं वाद-विवाद प्रतियोगिता आयोजित की जाये। विषय से संबंधित तत्काल वाद-विवाद प्रतियोगिता का भी आयोजन कर सकते हैं। सर्वप्रथम युवाओं को मानव अधिकारों के प्रति जागरूक करना अति आवश्यक है। महापुरुषों के प्रेरक प्रसंग, जीवन आदि की जानकारी बालकों को दी जाये। महापुरुषों के जीवन के आदर्शों को प्रस्तुत करके बालकों को उस मार्ग पर चलने की शिक्षा दी जाये।

10. शैक्षिक स्तर पर मानवाधिकारों की शिक्षा. युवा बालक जो विकास की ओर उन्मुख होता है, उसके विकसित और परिपक्व मन में अनेक सपने, आकांक्षाएँ, अपेक्षाएँ एवं बहुत कुछ करने की अदम्य लालसा होती है। नयी-नयी योजनाएँ उसके मस्तिष्क में जन्म लेती हैं। इस अवस्था में युवा शक्ति को सही दिशा और मार्गदर्शन देने की आवश्यकता है। महाविद्यालयीन शिक्षा पूरी करने के पश्चात् विद्यार्थी व्यावहारिक क्षेत्र में किसी कर्मचारी, सेवक, व्यवस्थापक, प्रबंधक या अधिकारी के रूप में अपनी सेवाएँ प्रदान करता है। अतः यह अत्यन्त आवश्यक है कि वह जब महाविद्यालय से अपनी शिक्षा पूर्ण करके समाज में आये, उस समय वह मानव अधिकार एवं उसके संरक्षण से पूर्ण रूप से परिचित हो। महाविद्यालयीन स्तर पर मानवाधिकारों की शिक्षा के लिए निम्न उपाय आवश्यक प्रतीत होते हैं-“**फेडरिक वेटाकिन्स के अनुसार** ‘उन्हें यह विश्वास दिलाया कि यह अंतिम संघर्ष है और इसके बाद में साम्यवादी समाज की स्थापना का सबेरा शुरू हो जायेगा।’”⁸

नवाचार गतिविधियों का आयोजन जैसे किशोर कलन, परामर्श कलन, प्रदर्शन आदि द्वारा जागरूकता का प्रसार किया जाए। व्यावसायिक शिक्षा के पाठ्यक्रमों में भी मानव अधिकार शिक्षा एवं उनका संरक्षण जैसे विषय को शामिल किया जाना चाहिये। विद्यार्थी समाज में जाकर स्वयं मानव अधिकारों के हनन संबंधी घटनाओं की जानकारी एकत्रित करें एवं संबंधित घटना के निराकरण का उपाय भी बतलायें। महाविद्यालयीन पाठ्यक्रम में विश्वबंधुत्व को बढ़ाने वाली सामग्री होनी चाहिये। जाति, धर्म, वर्ग, मजहब या सम्प्रदाय संबंधी संकीर्णता से ऊपर उठकर सार्थक एवं व्यावसायिक शिक्षण की व्यवस्था होना चाहिये। मानव अधिकार हनन एवं संरक्षण संबंधी समस्याएँ विद्यार्थियों को देकर उनसे तार्किक बहस कराना एवं सुझाव लेना। विद्यार्थियों द्वारा गाँव एवं नगरों का भ्रमण कर समस्याओं का अध्ययन एवं कारणों की खोज की जाये। हर संकाय के विद्यार्थियों के लिये मानव अधिकार के संबंध में शोधपूर्ण कार्यों की व्यवस्था होनी चाहिये। विभिन्न पर्वों पर महान पुरुषों की जन्मतिथि एवं पुण्यतिथियों पर या शहीदों के शहीद दिवस पर रैलियों का आयोजन कर समाज में जागरूकता उत्पन्न की जाये। विशिष्ट व्यक्तियों को समय-समय पर आमंत्रित करके इस विषय पर उनके विचार सुने जायें।

महाविद्यालय कला, वाणिज्य एवं विज्ञान तीनों संकाय के विद्यार्थियों के लिये आरम्भिक पाठ्यक्रम में मानव अधिकार शिक्षा से संबंधित कुछ पाठ सम्मिलित किये जायें। मानव अधिकारों से संबंधित नाटकों का मंचन किया जाये। अंतर विश्वविद्यालयीन स्तर पर विभिन्न प्रतियोगिताएँ आयोजित की जायें जिनमें वाद-विवाद प्रतियोगिता, नाटक, कविता पाठ, सामूहिक वार्तालाप आदि को शामिल किया जाये।

10. मानव अधिकारों एवं वैश्वीकरण हेतु सुझाव

धनी देशों को चाहिए कि अनुदान में वृद्धि, गरीब देशों को ऋण में छूट, विकासशील देशों के निर्यातकों के लिए अपने बाजारों को खोलना, ऊर्जा दक्षता में वृद्धि तथा कृषि उत्पादकता को सहारा देने जैसे आवश्यक कदम उठा सकेंगे।

विकासशील देशों में आय एवं उत्पादकता में उल्लेखनीय वृद्धि प्राप्त कर सकेंगे।

अतिशय गरीबी एवं भूख का उन्मूलन कर सकेंगे।

सार्वभौमिक प्राथमिक शिक्षा का प्रसार कर सकेंगे।

विकास के लिए वैश्विक साझेदारी भी करने का प्रयास कर सकेंगे।

कम से कम 10 करोड़ झुग्गीवासियों के जीवन में उल्लेखनीय सुधार ला सकेंगे।

लैंगिक समानता व महिला सशक्तीकरण का बढ़ावा दिला सकेंगे।

पेयजल न प्राप्त कर सकने वाले लोगों की संख्या में 50 प्रतिशत तक कमी ला सकेंगे।

देशों की नीतियों में टिकाऊ विकास को समेकित करना तथा पर्यावरणीय संसाधनों को होने वाली हानि रोकने का प्रयास करेंगे।

पर्यावरण सततता को सुनिश्चित कर सकेंगे।

एच आई वी/एड्स, मलेरिया एवं अन्य रोगों का उन्मूलन कर सकेंगे।

माताओं के स्वास्थ्य में सुधार कर सकेंगे।

शिशु मृत्यु-दर में कमी कर सकेंगे।

नगर प्रधान दुनिया में सामाजिक, आर्थिक एवं पर्यावरणीय परिवर्तन का प्रबंध कर सकेंगे।

पर्यावरणीय रूप में नाजुक भूमि रहने वाले करोड़ों की आवश्यकता की पूर्ति कर सकेंगे।

जनसंख्या वृद्धि में कमी, ताप निर्भरता दर में कमी से प्राप्त जनसांख्यिकीय लाभों का लाभ उठा सकेंगे।

स्थानीय एवं वैश्विक स्तर पर सामाजिक एवं पर्यावरणीय प्रभावों पर अंकुश लगा सकेंगे।

अपने दैनिक संचालन में प्रतिबद्धता के द्वारा निजी कंपनियाँ भी योगदान कर सकती हैं।

नागरिक सामुदायिक संगठन भी इस दिशा में बेहतर योगदान कर सकते हैं।

विकासशील देशों में संसाधनों के प्रबंध के लिए स्थापित संस्थाओं में भागीदारी एवं वास्तविक लोकतंत्र, समावेशन तथा पारदर्शिता को बढ़ावा देना चाहिए।

एँजेल्स और लेनिन का मत है, "सच्ची स्वतंत्रता वहीं सम्भव है जहाँ शोषण खत्म कर दिया जाए, बेकारी, भूखमरी न हो, काम की तलाश न हो, रोटी या मकान छिन जाने का डर न हो तब ही हम राज्य के समस्त नागरिकों को प्राकृतिक, राजनैतिक व नागरिक अधिकार प्रदान कर सकने में सफल हो सकेंगे।"⁹

इस प्रकार से सारी स्थिति का आकलन करने के बाद महत्वपूर्ण तथ्य सामने आता है कि मानवाधिकारों की सुरक्षा के लिए विश्व में संतुलित और स्थाई विकास को आधार मानकर ही विकास की प्रक्रिया को उचित गति देने का प्रयास करना चाहिए।

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A STUDY OF SCHOOL TEACHERS' ATTITUDE TOWARDS THE USE OF ICT IN RELATION TO GENDER DISCRIMINATION IN MADHYA PRADESH

Shanti Tejwani

Abstract

This paper attempts to find out the attitude of teacher towards the use of Information Communication Technology (ICT) with reference to gender discrimination. From very early age the domains of science and technology was male dominated and considered not suitable for females, whereas teaching profession is preferred by the female. Now a days females are also getting space in the field of technology, but this tendency are mainly prevalent in very few families. The objective of the study was to compare the mean scores of male and female school teachers' attitude towards the use of ICT. The study was conducted on 100 school teachers selected by random sampling technique, out of them 43 schools teachers were male and 57 school teachers were females. For assessing the Attitude of Teachers towards the use of ICT, A five points attitude scale was developed by the investigator. The data were collected from the 100 school teachers and analysed with the help of t-test. The result of the study was, Attitude of male and female school teachers towards the use of ICT were found identical. This result is in contradictory with the previous researches.

Introduction: The present study attempts to find out the attitude of teacher towards the use of Information Communication Technology (ICT) with reference to gender discrimination. There are so many rapid and significant developments in the field of ICT. It is taking up a significant place in our social and professional lives and is prevailing over all aspects of our life. At present, professional and private achievements have become associated with ICT skills. Many fields are closely related with the new developments of ICT, one of the fields is education. ICT offer new opportunities for education such as obtaining, increasing, using, spreading and storing of knowledge (Deniz, 1994; Akkoyunlu, 1998). Now in the India demand of techno friendly users are increased not only in industrial area as well as in educational realm. In present scenario the classrooms are converted into smart classrooms with techno oriented amenities i.e. interactive board, projectors, slide presentations, multimedia, virtual classrooms, web based instructions, etc. due to smart classroom practices the demand of techno friendly teachers are highly increased. But this has divided the teacher community into two segments on the basis of knowledge of technology, one is considered as affluent and superior if one has hold on technology, whereas other is not valued as a competent teacher due to ones inability to imply technology in teaching learning process. Few segments of society are empowered & have acquired dominance over others in terms of prevail the services of technological advancement. From very early age the domains of science and technology was male dominated and considered not suitable for females, whereas teaching profession is preferred by the female. Now a days females are also getting space in the field of technology, but this tendency are mainly prevalent in very few families. Still girls are not motivated to take the career in the field of science and technology and so their dominance is

not started in using technological devices. Hence, there is a need to check the attitude of the school teachers towards the use of technology in teaching – learning process with respect to gender.

Rationale of the Study: There are so many studies have been done with reference to the attitude towards computers. Khine (2001) studied 184 pre-service teachers and found a significant relationship between computer attitude and its use in instruction. Peru (1961) studied on attitude of male and female teachers towards the use of computer and found that male teachers make more use of computer & new technology in their teaching methods as compared to females. Deniz (2005) indicated that male teachers have more positive attitudes than their female counterparts..Teo (2008) examined the attitudes towards use of computers among pre-service teachers and result showed no gender differences among pre-service teachers' computer attitudes, whereas Jackson, Ervin, Gardner and Schmitt (2001) indicated that female users, compared with males, are more inclined to hold negative reactions towards using computers in different ways. Akkoyunlu (1996), reported that there was a positive relationship between pre-service teachers' knowledge about technology and their attitude towards technology. Uşun (2004) studied students' attitudes on the use of computers in education. The result revealed that undergraduate students agreed that computers individualize the learning, they want more use of computers in education and their attitudes on the use of computers in education are positive. Kumar and Kumar (2003) reported that most teachers believe that the amount of computer experience has a positive effect on attitude towards computers. Sam et al. (2005) claimed that teachers' attitudes towards use of computers should be a continuous process if the computer is to be used as a teaching and learning tool. A study carried out by Ocak & Akdemir (2008) revealed that computer literacy level is related to their computer use. As much as investigator reviewed the researches related to the teacher attitude towards use of ICT, the study of teachers' attitude in relation to gender has been found controversy. So that investigator found the need to study the attitude of teacher towards use of ICT with reference to gender as well as residential background.

Statement of the Problem: The problem of the study was worded as:

A study of school teachers' Attitude towards the use of Information and Communication Technology with reference to Gender

Objectives of Study: The objectives of the study were: To compare the mean scores of male and female school teachers' attitude towards the use of ICT.

Hypotheses of the Study: The hypotheses of the study were following: There is no significant difference between mean scores of male and female school teachers' attitude towards the use of ICT.

Methodology: Sample : The study was conducted on 100 school teachers selected by random sampling technique. 15 Higher Secondary Schools have been selected by random method from two districts of Madhya Pradesh i.e. Indore and Mandsaur. Out of them 43 schools teachers were male and 57 school teachers were females.

Tool: For assessing the Attitude of Teachers towards the use of ICT, A five points attitude scale was developed by the investigator. The statements were related to different aspects of teaching attitude

towards ICT. There were 30 statements consisted in attitude scale towards use of ICT, 15 statements were positive and 15 were negative. There were five options for response against each statement i.e. strongly agree (SA), Agree (A), undecided (UD), disagree (DA), strongly disagree (SD). The positive statement scored as 5,4,3,2,1 whereas negative statement scored as 1,2,3,4,5 respectively. The score on attitude scale range from 30 to 150.

Procedure of Data Collection: The survey was carried out by the researcher to study the attitude of selected school teachers towards the use of ICT. The permission from the principals of different schools was taken. The rapport was established with the teachers and made them familiar with the objectives of the study. After that the attitude scale was administered to collect the data. Afterwards the marking of the attitude scale was done on the basis of the responses given by the teachers.

Data Analysis: The objective of this study was to compare mean scores of attitude towards computer of male and female secondary school teachers. The data related to this objective were analyzed with the help of t-test and results are given in table 4.1.0

Table 4.1.0: Gender wise M, SD, N and t-values of Teachers Attitude towards Use of Computer

Gender	M	SD	N	t-value
Male	79.30	9.08	43	0.42
Female	80.10	9.46	57	

From table 4.1.0, it is evident that the t-value is 0.42 with df 98 which is not significant. It reflects that the mean score of attitude towards use of computer of males and females do not differ significantly. In the light of this, the null Hypothesis namely that there is no significant difference between Mean score of attitude towards use of computer of males and females teachers is not rejected. It may therefore be concluded that there is no significant difference between males and females with respect to their attitude towards use of computer..

Result and Discussion: The result of the study was, Attitude of male and female school teachers towards the use of ICT were found identical. This result is in contradictory with the previous researches. It might be due to the teaching profession is more pro for the females and so the female teachers put their efforts to learn the practices of ICT to become proficient in their teaching job and meet the status of male counterpart.

Recommendations: Internet facilities and video conferencing facilities should be extended in all areas of the country. The school teachers should be given opportunity for power point presentation with multimedia projector for teaching. In this way teachers of all areas of the country will be familiar with the use of technology as well as their fear to use the technology get reduced. Teachers can improve their problem solving skill by using ICT for their teaching purposes and utilise their time.

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Fundamental Human Rights and Indian Constitution**Dr. Preeti Saxena*****Abstract***

The value of a nation is ascertained on the grounds of quality and character of its citizens. Education plays a very crucial role in shaping the character and quality of people. It is essentially important to imbibe the values of human rights and setting up a culture of respect towards Human Rights in the society. Human Rights, intrinsic to all humans as members of humanity, are the modern and secular version of the natural rights. The Government of India enacted the Protection of Human Rights Act, 1993 to provide for the setting up of National Human Rights Commission. Adoption of the Universal Declaration of Human Rights by the United Nations on December 10, 1948 gave a global thrust to the Human Rights and the development process of constitutional rights in India. In 1950, the Constitution of India, set out a most elaborated declaration of Human Rights and hence can truly be designated as Fundamental Human Rights of India. Introduction of human rights syllabus would go a long way in setting the human rights culture not only in the school system but also in the young minds who are the future of the nation.

Introduction: Since the inception of our modern school and collegiate system, educators, parents and students have realized there is an area of insufficiency in the system we have instituted. Although academic subjects may be thoughtfully planned and courses have been structured, the topic of personal behavior and attitudes has not been given due importance or emphasis in the educational curriculum. The lack of such education results in selfishness and an uncaring attitude toward one's fellowmen; at worst it results in violence, exploitation and utter disregard for life that no society can afford. Our wonderful country simultaneously blessed and burdened with its extreme density of population and diversity of communal and religious sentiments, can only survive with a majority that is mentally and physically healthy, tolerant and liberal in outlook and work for the prosperity of all. It would lead to a sustainable development where equality, opportunity, and mutual respect would be the order of the day. For addressing all these issues, the knowledge of the rights and freedoms is considered as a fundamental tool to guarantee the respect of all rights for each and every person. Human rights can be most effectively imbibed through a well thought out programme of education. There is a need to create an appropriate mechanism to address various issues of human rights education and concerns.

National Human Rights Commission: The Government of India enacted the Protection of Human Rights Act, 1993 to provide for the setting up of National Human Rights Commission, Human Rights Commission in states and the Human Rights Courts for the better promotion and protection of human rights. Under the Act, so far the National Human Rights Commission (NHRC) at New Delhi and State Human Rights Commissions (SHRCs) in 17 states has been set up. Creation of various other statutory bodies for the protection of the rights of women, children, minorities, scheduled castes, scheduled

tribes and backward classes have further strengthened the cause of humanitarian principles and social justice. National Human Rights Commission has devised a multi-pronged strategy for raising all round human rights literacy and awareness by focusing at all levels of education –primary, secondary and higher education. The task of human rights education can be focused at two distinct levels, namely (a) at the level of the imparters of primary, secondary and higher secondary education and (b) at the level of receivers of education. The exercise of developing a human rights curriculum for primary, secondary and higher secondary is being undertaken by the NCERT separately. The human rights education at the level of imparters of education are intended to create the required knowledge base and provide an opportunity to have right mental attitude based on live social interaction by way of an appropriate illustration focusing on human rights violations and their redressal. Such live illustrative teaching of the human rights subject would necessarily create interest and inculcate a learning spirit among teaching professionals. This would also facilitate inculcating the culture of human rights at the very formative years of the young students. The Commission has been deeply concerned with the issue of human rights education ever since its inception in the year 1993. With the efforts of the Commission, the human rights education has been introduced in the university and college system for more than a decade. Unless otherwise the children, who are going to be the future of the nation, are made to realize the human rights issues in particular, from the point of view of an understanding of mutual respect towards rights of others, brotherhood, peaceful co-existence, besides providing them an understanding of the dynamics of psychological, social and economic development, the purpose behind the human rights education cannot be fulfilled.

Fundamental Human Rights and Indian Constitution: Human Rights, intrinsic to all humans as members of humanity, are the modern and secular version of the natural rights. All humans, being born equal are equally entitled to the Human Rights without any distinction of birth, sex, race, status, religion, language or nationality. The Indian National Congress at its Madras session in December 1927, resolved to draft a “Swaraj Constitution for India, on the basis of the Declaration of Rights” and in 1928, an All Parties Conference of representatives from Indian political parties proposed constitutional reforms for India. In pursuance, the Motilal Nehru Committee, in its report in August 1928, set out 19 Fundamental Rights and reiterated that “Our first case should be to have our Fundamental Rights guaranteed in a manner which will not permit their withdrawal under any circumstance.” In 1931, the Indian National Congress, at its Karachi session, adopted resolutions defining, as well as committing itself to the defence of fundamental civil rights, including socio-economic rights such as minimum wage, the abolition of untouchability and serfdom. Adoption of the Universal Declaration of Human Rights by the United Nations on December 10, 1948 gave a global thrust to the Human Rights. Being influenced by the UDHR, the development process of constitutional rights in India was also inspired by historical documents such as England’s Bill of Rights, the United States Bill of Rights and France’s Declaration of the Rights of Man. The Fundamental Rights and Directive Principles were included in the final draft of the constitution

promulgated on 26 November 1949, while the Fundamental Duties were later added to the constitution. Consequently, the Constitution of India, 1950 set out a most elaborate declaration of Human Rights. These rights were broadly divided into two compartments (i) political and civil rights, and (ii) social and economic rights, that were contained in Chapter III enumerating the Fundamental Rights and Chapter IV dealing with the Directive Principles of State Policy respectively. The former are justifiable while the latter are non-justifiable. Insertion of a new chapter IVA on Fundamental Duties, having corresponding relations with the Fundamental Rights through the 42nd Constitution Amendment Act, 1976, was an addition to the non-justifiable slot. In India, most Civil and Political rights are contained in the Fundamental Rights of the Constitution, whereas the majority of Economic, Social and Cultural Rights are contained in a separate chapter, called the Directive Principles of State Policy. Citizens can petition courts for the enforcement of the former, but not the latter. Many Economic, Social and Cultural Rights, such as the rights to food, housing, health, education and social security, are by their very character, not justifiable rights. They are no doubt legally binding, in that, they create obligations on states. However, they are not legal with regard to their applicability. It is frequently argued also that Courts cannot intervene to enforce these rights because States are legally bound to discharge these obligations progressively based on the availability of resources. There are many similarities in contents and form between the constitutional provisions and the provisions of Universal Declaration of Human Rights and International Covenant on Economic, Social and Cultural Rights. The Fundamental Rights substantially cover almost all the civil and political rights enumerated in Article 2 to 21 of the Universal Declaration of Human Rights, and hence can truly be designated as Fundamental Human Rights of India.

Conclusion: The value of a nation is ascertained on the grounds of quality and character of its citizens. Education plays a very crucial role in shaping the character and quality of people. It is essentially important to imbibe the values of human rights and setting up a culture of respect towards Human Rights in the society. This is one way by which an effort can be made in creating a society full of people who have an understanding to respect the rights of fellow beings. Human rights were born along with mankind. However, over the years, human rights concept as such has gone through a set of transformation. Needless to say, in the present times, human rights have become more and more relevant. Human rights can be most effectively imbibed through a well thought out programme of education. To make education perform this important role of transformation in the attitudes and psyche of the persons engaged in teaching and education, is to help organize teachers' training across the country. Trainee teachers at B.Ed courses can be informed through a focused module about the key human rights concepts with reference to realities in India and abroad. The teachers will learn how to infuse human rights components in the subject of study and then taking it down to the classroom to inspire students to acquire knowledge and capacity from rights-based perspectives. The effectiveness of human rights education at school level can only be achieved in a sustainable manner through trained manpower. There is a great need for promoting human rights awareness at the present

juncture. Human rights education is a field-oriented discipline by its very nature. Thus, all the suggested human rights courses should have an essential field or practical component that require the teacher and taught to constantly interact with the ground realities, not only in classroom discourses but also in the course of Field Based Project work. Human rights education and its implication in day-to-day life will not only to change the mindset of the children but also to imbibe human rights values and traditions and help children to develop positive attitude towards the human rights per say. Thus, the efforts would certainly bring about a conspicuous change towards a sustainable development of the society.

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मानवाधिकार शिक्षा के उद्देश्य

श्रीमती सुषमा शर्मा सहायक प्राध्यापक चौहान कॉलेज ऑफ एजुकेशन, भोपाल

संयुक्त राष्ट्र संघ ए यूनेस्को, समस्त राष्ट्रों एवं राज्यों की सरकारें यह सोच सकती कि यदि घोषणाएँ कर दी गईं और एक दिन बाल दिवस, महिला दिवस मनाने के परामर्श दे दिया गया है तो मानव के अधिकार प्राप्त हो जाएँगे और समाज से मानव भेद समाप्त हो जाएँगे। इस तरह कुछ राजनीतिक दल संसद, न्यायालय और प्रशासन भी यह सोच सकते हैं कि समानता और स्वतंत्रता कस अधिकार प्रदान कर देने से और कानून बना देने से मानव— मानव में भेद समाप्त हो जाएगा। किन्तु शिक्षाशास्त्री और शिक्षक कुछ ठहर कर इस स्थिति पर जब विचार करता है तो उसका उपयुक्त मान्याओं पर विश्वास कम जमता है। जब तक जन— जन के मन में जब तक परिवर्तन नहीं आयेगा तब तक लोगों के विचार में नहीं बदललावा तब तक समाज में वैषम्य को मिटाना सरल नहीं है। शिक्षा ही वह साधन है जो मानव— मानव में विभेदकारी विचारों से मुक्ति मिल सकती है। शिक्षा का लक्ष्य मानव को मानव बनाता है। उसमें यह विचार भर देना है कि इस धरा पर जन्म लेनेवाला व्यक्ति चाहे वह लड़का हो, लड़की हो विकलांग हो या किसी भी जाति का हो मानवही है। मानवाधिकार शिक्षा का उद्देश्य मानव के अधिकार का ज्ञान प्रदान करते हुये, प्रत्येक मानव को अपने समर्थ के अनुसार कार्य करने की स्वतंत्रता देना है। शिक्षा के द्वारा अवसर देकर ऐसा वातावरण तैयार करना है जिसमें एक मानव दूसरे को मानव के रूप में स्वीकार करे और उसके अधिकारों की रक्षा करे। मानवाधिकार शिक्षा द्वारा हमें बालको को यह ज्ञान देना है कि इस सृष्टि में जो कुछ भी है वह ईश्वर द्वारा प्रदान किया गया है और उन पर सबका अधिकार है। जगत में जो कुछ भी है वह सब ईश्वर से ओत प्रोत है अतः इसका उपयोग त्यागभाव से करना चाहिये और किसी के धन पर ग्रहदृष्टि नहीं रखनी चाहिए। सभी मनुष्यों को समान दृष्टि से देखना चाहिये। महिलाओं के अधिकारों के प्रति समाज में सबको सजग रहना चाहिये। शिक्षा का उद्देश्य होना चाहिये कि प्रत्येक बालक और युवक में दूसरी स्त्री को माता के समान देखने की दृष्टि उत्पन्न करना मानवाधिकार शिक्षा का उद्देश्य यह है कि बालक में ऐसी भावना का विकास किया जाये और उसका अभ्यास कराया जाए कि उसमें जो स्त्री के साथ बलात्कार करके, चोरी करके या हिंसा करने का आवेग आता है उस रोखना सीखें। आचार्य चाणक्य ने शिक्षा में कहा है कि ‘पर स्त्री गमन, चोरी, हिंसा आदि के जो देह सम्बन्ध आवेग हैं उनमें पर पीडा होती है अतः उन पर नियंत्रण करना चाहिये।’ मानवाधिकार संरक्षण अधिनियम की धारा 12 (ज) के अनुसार समाज के विभिन्न वर्गों में मानवाधिकार की शिक्षा देने के उद्देश्य से उनके अधिकारों की सुरक्षा के लिये जो उपाय उपलब्ध है उनका प्रचार— प्रसार करना और इस कार्य हेतु संगोष्ठी आदि साधनों द्वारा प्रचार करके मानवाधिकारों के प्रति जनता को जागरूक करना। सम्पूर्ण देश में सभी नागरिकों के मध्य मानवाधिकार संस्कृति का सृजन करना है। समक्ष शैक्षिक अधिकारियों के साथ परामर्श करके प्रतिवर्ष 10 दिसम्बर को मानवाधिकार दिवस मनाने का परामर्श दिया। स्टोबर्ट (1987) ने एन.बी.टेरो संपादित ह्यूमन राइट एण्ड एजुकेशन पुस्तक की भूमिका में लिखा है कि मानव अधिकार शिक्षा मानव अधिकारों के शिक्षण और विधिक विषय वस्तु तथा प्रक्रियाओं को अच्छी तरह सीखने से अधिक व्यापक है। स्टोबर्ट का मानना है कि मानव अधिकार शिक्षा से निम्न कौशलों का अर्जन होना चाहिये:— भाषा विकास से सम्बन्धित कौशल, जैसे— मौखिक व लिखित अभिव्यक्ति और सुनने व चर्चा करने की योग्यता। निर्णयन विषयक कौशल जैसे— विभिन्न स्त्रोंतों से प्राप्त सामग्री का संग्रह, विश्लेषण पूर्वाग्रह तथा पक्षपात की पहचान तथा सही व संतुलित निष्कर्षों तक पहुँचने की योग्यता। क्रिया कौशल, जैसे— अहिंसात्मक तरीके से विवाद हल करना उत्तरदायित्व ग्रहण करना, समूह निर्णयों में प्रतिभाग करना स्थानीय, राष्ट्रीय, यूरोपीय व विश्वस्तरीय पर मौजूद मानव अधिकारों के संरक्षण की प्रक्रियाओं का अवबोध व उपयोग। शिमट—सिन्स व डेलिंगर ;1981 के मतानुसार ‘दूसरों के मानव अधिकारों पर जोर देने की तत्परता का विकास होना जरूरी है।’ मानवाधिकार शिक्षा के निम्न उद्देश्य निर्धारित किये जा सकते हैं:— ज्ञान — मानवाधिकारों को सम्मान देने की आवश्यकता है मानवाधिकार सम्बन्धी दस्तावेजों, मानवाधिकार उल्लंघन के परिणाम, मानवाधिकार संरक्षण के तरीकें राष्ट्रीय मानवाधिकार आयोग के क्रिया—कलापों आदि की जानकारी देना। अवबोध व उपयोग — मानवाधिकार उल्लंघन के मामलों के केस का अध्ययन करने के लिय प्रेरित करना। मानवाधिकारों का समझने और उसका विश्लेषण करने की योग्यता विकसित करना। मानवाधिकार संरक्षण के कार्यों को करने वाली विभिन्न संस्थाओं की तुलना करने में विधाथियों का सक्षम बनाना। रुचि — समाचार पत्रों से मानवाधिकारों के उल्लंघन के मामलों को

खोजना पढ़ने और उन्हें संग्रह करने में विद्यार्थियों की रुचि उत्पन्न करना। मूल्य – मानव के प्रति सम्मान, समानता, न्याय, सार्वभौमिकता के आधार पर निर्णय लेने की आदत का विकास करना, अन्तःकरण (Conscience) को जाग्रत करना दूसरे के मानवाधिकारों का आदर करना आदि मूल्यों का विकास छात्रों में करना चाहिये। अतः विद्यार्थियों में यह भाव उत्पन्न करना कि मानवाधिकार महत्वपूर्ण है, उनका आदर करना चाहिये उनके उल्लंघन से पीड़ित व्यक्ति से सहानुभूति करना चाहिये मानवाधिकार संरक्षण कार्य में संलग्न संस्थाओं से सहयोग करना।

HUMAN RIGHT THROUGH EDUCATION FOR SURVIVAL

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Abstract

Globalization has thrown fresh challenges for survival of the human kind. The 21st century Man lives in an oxymoronic world which Delors (1996) describes as the seven tensions. In the broader context of existence in an endangered nature, Man is forced to come out of the protective cocoon of familiar surroundings and live in a multicultural, multiethnic, multi religious and multi lingual society is a divide reflected in various aspects, be it economic development, literacy, ideology, health and opportunities for development at all levels. The issues of mass illiteracy, poverty, unemployment, communal disharmony, disproportionate use of natural resources by a powerful few, gender inequality, terrorism, and fundamentalism are a manifestation of world where some sections of the society are left out of the development process. What is forgotten, perhaps, is that survival of one depends on survival of all. The key to such a survival is the primal recognition and fulfillment of one's duty to others, failing which; the issue of rights seeks attention. The contemporary concern of Human Rights is on account of such a failing. Whether it is the issue of Rights or Duties, it needs to be recognized that the basic concern is the Human.

Human Right and Education:

It is now an accepted fact that human rights need to be made a part of one's life and not something that is enforced. What is required is an enculturation of ideals of human rights along with the ideals of human responsibilities. Education has the potential to achieve this ambitious and necessary goal. All human rights documents recognize significance of education per se and the potential that education has in the promotion of human rights. The potential of education is clearly stated as "Education shall be directed to the full development of human personality and the strengthening of respect of human rights and fundamental freedoms. It shall promote understanding tolerance and friendship among all nations, racial or religious groups and shall further the activities of United Nations for the maintenance of peace. (UNESCO, 2000)" The proclamation of the UN Decader for Human Rights Education is a call for multipronged global action at various levels to promote, protect and ensure the inherent dignity of human life everywhere. The World Conference on Human Rights, 1993, at Vienna, considered human rights education, training and public information essential for the promotion and achievement of stable and harmonious relations among communities and

for fostering mutual understanding, tolerance and peace. It recommended that State and Institution to include human rights, humanitarian law, democracy and the rule of law as subjects in the curricula of all learning institutions in formal and non-formal settings. Also, States were asked to develop specific programmes and strategies for ensuring the widest human rights education and the dissemination of public information, taking particular account of the human rights needs of women. In the 2000 Report of the United Nations High Commissioner for Human rights on the mid-term global evaluation of the progress made towards the achievement of the objectives of the UN Decade for Human rights education, Human rights education is seen to “involve more than the provision of information and should constitute a comprehensive life long process by which people at all levels in development and in all strata of society learn respect for the dignity of the others and the means an methods of ensuring that respect in all societies.” Further discussions of the main achievements and obstacles during the first half of the decade revealed that over the past five years a large number of counties has incorporated Human Rights Education “in preschool, primary, and secondary curricula, either as a cross curricular theme, an optional course or as an ‘attainment targets’ in the overall curriculum. In many countries there is a continuous stream of activities regarding Human Rights issues, initiated by Human Rights NGOs and individual schools and teachers (Elbers, 2000). The inseparable relationship between realization of Human Rights and education is indicated by Annan, (2000). He observes that there is still a long way to go before Human rights are realized. Further focusing on the importance of education, he state, since wars begin in the minds of men, it is in the minds of men that defenses of peace must be constructed. The more people know their own rights and the more they respect those of others, the better the chance that they will lie together in peace. Only when people are educated about Human rights can we hope to prevent human rights violations, and thus prevent conflict, as well.”

Need for Human Right literacy: The changing educational scenario and the changing demands of the world has given rise to different kinds of literacy like, computer literacy, legal literacy, environment literacy and now human right literacy. Human rights literacy includes the learning that develops the knowledge, skills and values of human rights (including civil, political, social, economic and cultural rights).

Initiative for Education in Human Rights in India: The Indian situation viz. a viz. education, realization of human rights and the remarks made by the midterm Global Evaluation Report, needs to be understood for further action. The focus could be cross curricular theme, optional course/s and attainment targets in the overall curriculum. A

reflection of commitment to Human Rights through education is manifested at different levels in India. Broadly, these levels can be classified as the **structural/administrative level** and the **curricular level**.

Structural/administrative level: At structural level the Preamble to the Constitution of India, as amended in 1976 states, “We the people of India, having solemnly resolved to constitute India into a sovereign socialist, secular, democratic republic to all its citizens: Justice, social, economic political, Liberty of thought, expression, belief, faith and workshop, Equality of status and opportunity and to promote among them all Fraternity assuring the dignity of the individual and the unity and integrity of the nation” These constitutional provisions assure commitment to human right at a general level encompassing all spheres of human existence as a citizen of India. More specifically with respect to education, it recognizes education as a fundamental right.

Structurally, the Constitution of India assures right to education through the following provisions: ➤ **Article 45:** Deals with the directive principals of the state policy of India. It lays down that the state shall Endeavour to provide within a period of ten years from the commencement of this constitution, for free and compulsory education for all children until they complete the age of fourteen years. ➤ **Article 46:** Deals with the education of weaker Section of society. It states, “The state shall promote with special care the education and economic interests of weaker sections of the people and, in particular, of the Scheduled Castes and the Scheduled Tribes and shall protect them from social injustice and all forms of exploitation.” ➤ **Article 29 (1):** It is regarding language safeguard of any section of citizen, residing in any part of India, having a distinct language, script or culture of its own shall have the right to conserve the same. ➤ **Article 29 (2):** Regarding individual citizen right, no citizen will be denied admission to any educational institution which is receiving funds from the state, or centre. ➤ **Article 350:** Deals with the instruction in mother tongue up to the primary level these constitutional provisions help to create the administrative structures necessary for realization of the human right of education and through education the realization of other human rights.

Curricular level: National Policy on Education, 1968 aimed “to promote national progress, a sense of common citizenship and culture, and to strengthen national integration through education. It focused on cultivation of moral values and bringing education closer to the life of people. National Policy on Education 1986, and as revised in 1992, stressed on a National System of Education. It recommended common core comprising: the history of India’s freedom movement, the Constitutional obligations and other content essential to nurture

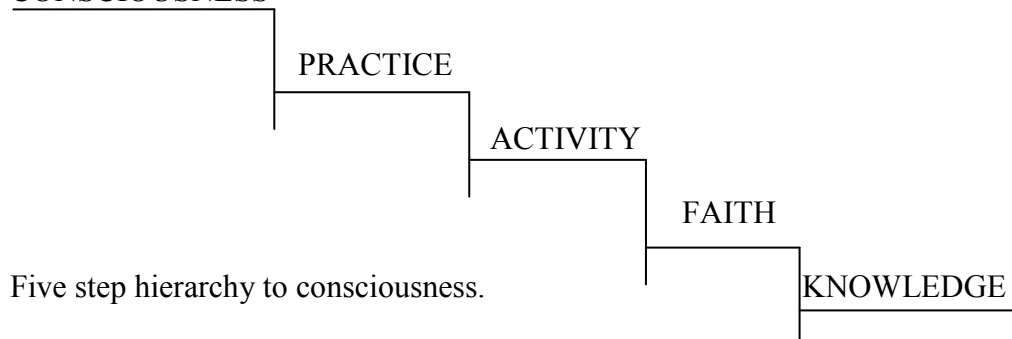
national identity. These common core elements were to cut across various subject common cultural heritage, egalitarianism, democracy and secularism, equality of sexes, protection of environment, removal of social barriers, observance of small family norms, and inculcation of scientific temper. These common core elements are to be a part of the education process as **content** and as **value added components in the transaction of curriculum** to fulfill commitment to attainment targets of human that these components have been appropriately added at various classes in different subjects. Some of these content units are under the ten core components and some units are a direct inclusion of human rights knowledge base. To enhance the knowledge level of human rights, many certified courses are offered in human rights education. These attempts, though laudable, are not enough. Sharma, (1996) observes “However in spite of the guidelines laid down in the policy and the National Curriculum Framework as well as the attempts to integrate various human rights issues and concerns into the curricula of various subjects, the existing situation with regard to human rights education cannot be considered satisfactory.” World Plan of Action on Education for human rights and democracy, 1993, has also indicated various obstacles in the way of implementation of human rights education: **i.** The absence of political will of certain partners. **ii.** The dangers of marginalization of the process internationally as well as internationally. **iii.** The absence of target group involvement in the development and use of material processes and policies. **iv.** The potential use of unsuitable methodologies. **v.** The lack of training of many participants. **vi.** The insufficiency of coordination and cooperation between the national, regional and international levels. **vii.** The occasional tendency to confine human rights education to the legal profession. **viii.** The lack of a multi-disciplinary approach. **ix.** The resistance to change provoked by new relationships based on human rights.

A critical concern is to ensure that human rights, which are conceptually very idealistic and basic, reach and help in the development of those very individuals for whom they are developed. The potency of Teacher Education Programme as a means to achieve human rights needs to be explored at this juncture. An attempt in this direction was made in the form of the Cambodian model of teacher training in the human rights teaching project. The training covers international laws and standards, with traditional Khmer and Buddhist values using participative learner centered methodology.

Recommendations for Components in Teacher Education Programme: It is essential at this juncture to understand the approach and the principles of human rights education. An appropriate approach would be one that is engaging, relevant and discursive. It simply believes that if human rights are about human experiences, then human rights education

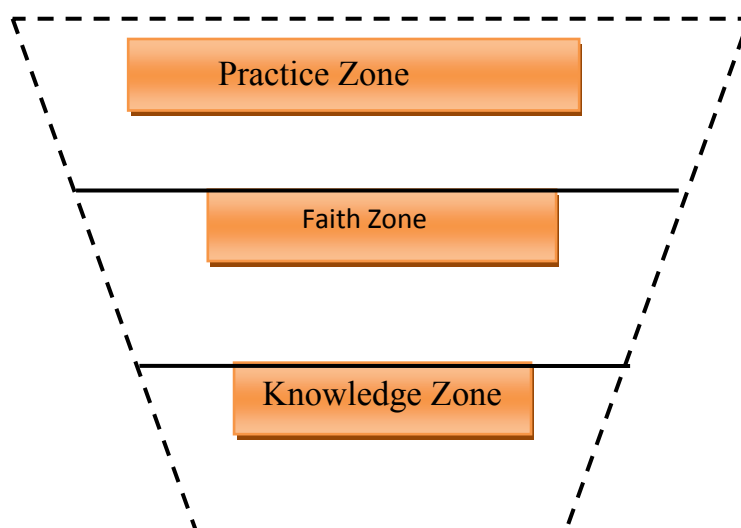
programmes should draw students into real life situations relevant to their own experiences. The principals of human rights education are: ♦Contextual-human rights are discussed in social contexts relevant to the learners. ♦Skills-oriented-human rights education develops skills and is linked with literacy, numeracy and decision making skills. ♦Cross-curricular-human rights, as human experience, are relevant to all aspects of learning. ♦Discursive-learning is based on discussion, exchanging ideas and values, understanding human communication. ♦Inclusive-allows all students, regardless of their learning styles/abilities to participate. It is in the form of an inverted pyramid. It combines the inputs from the five step hierarchy for sensitization and Covey's, (1980) three circle of habit formation. It has three zones. A model for human rights education to be integrated with Teacher Education Programme is suggested. Some inputs for this model are also suggested and many others can be added.

CONSCIOUSNESS



The authors of this paper have proposed a model for human rights education through teacher education.

Proposed model



KNOWLEDGE ZONE : ➤ Theoretical base of human rights ➤The human rights law, the monitoring agencies of human rights, human rights violation ➤A multi cultural, multi ethnic

and multi disciplinary orientation of human rights ➤ An interdisciplinary knowledge base of issues in the world

Transaction process at the knowledge zone: Learning about human rights is the first step towards respecting, promoting and defending human rights. These inputs for the knowledge base may be in the form of a unit in the course titled ‘Education in the Emerging Indian Society’ Debates discussion, seminar mode may be adopted for teaching of these through activates.

FAITH ZONE: ➤ Transaction of teacher education programme on the basis of human rights ideals ➤ Journal for reflections to be maintained by student’s teachers ➤ Debates and discussions on the issues of human rights

Transaction process at the Faith zone: Rationality and experiential reality is likely to go a long way in instilling faith. It is important that student teachers be convinced about the justness of human rights. Nurture of values and attitudes for human rights is key objective at this stage Teacher educators need to practice what they preach so that the transaction will provide experiential convocation.

PRACTICE ZONE: Practice requires skills and a scope of activates for trying out the skills learnt. This zone operates at two simultaneous levels: skills and activities for implementing the skills. Some skills and activates are suggested:

- Life skills ➤ Effective communication skills ➤ Lateral thinking skills
- Pedagogy based on multiple intelligence ➤ Listening critically and building upon the ideas of others

Transaction process for practice: The transaction of the entire Teacher Education Programme needs to incorporate the knowledge base and the skills mentioned above. The skills and activities can be in the form of value added component of the Teacher Education Programme.

Conclusion: The globally one, yet a divided world needs a human rights perspective for survival and progress. Human rights perspective also offers a context to understand and meet the challenges thrown by educational scenario in such a world. In fact, Human rights are an overarching issue in the context of education. Human rights and human responsibilities are inseparable. The only hope for realization of human rights is education. The onus of fulfilling this responsibility lies on the teacher community and thereby on the Teacher Education programme, therefore, has to be responsive to the contemporary concern of human rights literacy.

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EDUCATION FOR HUMAN RIGHTS AND PEACE**Dr. Renu Gupta**, Principal Kamla Nehru Mahavidyalaya, Bhopal (M.P.)***Abstract***

*Indians had long experience of feudalism, colonialism and imperialism they were from the very beginning, sensitive to human rights issues and were not satisfied with the adoption of Universal Declaration of Human Rights alone. Since constituent assembly was drafting a new constitution for the free India, human rights were guaranteed as “Fundamental Rights” in part-III and the Supreme court under article 32 and High Courts under article 226 were made responsible for securing these rights for all. Human rights activists and social scientists all over the world believe that terrorism is only a symptom of frustration against discriminatory attitude and policies of developed nation in relation to wide-spread poverty, illiteracy and inequalities. They plead for concerted action towards elimination of poverty, illiteracy and inequality. The developed nation do not disagree with the diagnosis but claim that they are already involve in it and doing everything possible to eradicate poverty, illiteracy and in equality. Education is the key to uniting nations, bringing human beings closely together. In many parts of the world, civil society suffers because of situations of violent conflicts and war. It is important to recognise the crucial role of education in contributing to building a culture of peace and condemning instances in which education is undermined in order to attack democracy and tolerance. **Peace education** is the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviours to live in harmony with oneself, with others, and with the natural environment. When human rights come in to class, on to the play ground and into the hearts and minds of young people, attitudes and behaviours begin to change. The values and principles of human rights start to direct the thoughts and actions of the school community. With human rights as an instinctive frame of reference, inclusion, tolerance, and respect for diversity enter into school life, leaving little room for bullying and discrimination. That's how **ones human connection deepens, widens and gets cemented. He begins to relate to each other not as rich or poor, dark or fair, passed or failed, but as human beings made equal by the rights he share.***

India is land of Paradoxes where poverty and plenty, wisdom and ignorance and health and mal-nutrition exist side by side. This paradox also exists in other fields including Human Rights. Though we have adopted universal declaration of human Rights, we have not been able to secure benefits thereof to our people. A large segment of society still suffers, almost day to day violation of Human Rights violation not only in the hands of public servants but also the society and the people in general. And yet we are the biggest democracy first among the developing countries giving constitutional guarantee to most of human rights and making them enforceable by court of law through constitutional courts. But the history of past 65 years clearly and loudly informs that these rights are yet to be secured for a vast mass. The enforcement of human rights in the context of poverty and illiteracy has remained meaningless. Effective human right protection programme and human right

violation exist side by side in our country. In this land of democracy and freedom, vast mass still remains unaware of these rights and accepts violation thereof as its fate. Modern international human rights law is believed to be founded on the 'inhuman wrongs' committed by Nazis during Second World War. Memories of those dark days led to adoption by the UN General Assembly on 10th December 1948, The Universal Declaration of Human Rights. Since Indians had long experience of feudalism, colonialism and imperialism they were from the very beginning, sensitive to human rights issues and were not satisfied with the adoption of Universal Declaration of Human Rights alone. Since constituent assembly was drafting a new constitution for the free India, human rights were guaranteed as "Fundamental Rights" in part-III and the Supreme court under article 32 and High Courts under article 226 were made responsible for securing these rights for all. We were then regarded as the most ardent protector of human rights. But the experience of past 65 years clearly indicates that we have long way to go in this matter. 11 September 2001 the day of America's tryst with terror and perhaps the darkest day of world's human rights history. About 19 terrorists allegedly belonging to Al-Qaida headed by Osama Bin Laden hijacked 4 US planes with 168 passengers and crew on board and blew them. Two planes collided, one after another against two rising towers of World Trade Centre in Manhattan New York and killed nearly 5000 innocent people. Another plane rushed to Washington D.C. and dashed against 5 storied Pentagon-The US Defence headquarter killing nearly 800 people. The entire world was shocked. This was the challenge of terrorism that terrorism wishes to conquer the world inspite of their opposition. The USA readied itself to fight the first war of 21 century. Undeterred by America's retaliation and destruction of Afghanistan, the terrorists attacked Indian Parliament on 13th December 2001 and declared, in clear terms that they were opposed to representative democracy. Though all the five terrorists were killed in encounter, they gave the message that not only economic prosperity and military superiority of America but the democracy in India were their enemy. Terrorism is a cruel and limitless violent group action against the authority, potent enough to create shivering terror to compel the opponent to concede demands otherwise unacceptable. It is crime against humanity. Terrorism is not new to India. The regions with long term [terrorist](#) activities have been [Jammu and Kashmir](#), east-central and south-central India ([Naxalism](#)) and the [Seven Sister States](#). In August 2008, National Security Advisor M K Narayanan has said that there are as many as 800 [terrorist cells](#) operating in the country. The rise of modern terrorism has been more complex and often tied to diverse ideological/religious and political goals, an astounding capacity for lethal violence, and a transnational extension beyond regional or local borders. Terrorist groups have mastered a deliberately unpredictable quality in order to achieve greater psychological effect and to create fear and anxiety in a given target group. They have succeeded in (1) Creating a sense of vulnerability across the world; (2) Gaining attention and publicity by acts of violence and by the use of the media to enhance the effectiveness of their violence; and (3) Gaining support from similar groups around the world.

Human rights activists and social scientists all over the world believe that terrorism is only a symptom of frustration against discriminatory attitude and policies of developed nation in relation to widespread poverty, illiteracy and inequalities. They plead for concerted action towards elimination of poverty, illiteracy and inequality. The developed nation do not disagree with the diagnosis but claim that they are already involve in it and doing everything possible to eradicate poverty, illiteracy and in equality. Education is the key to uniting nations, bringing human beings closely together. In many parts of the world, civil society suffers because of situations of violent conflicts and war. It is important to recognise the crucial role of education in contributing to building a culture of peace and condemning instances in which education is undermined in order to attack democracy and tolerance. **Peace education** is the process of acquiring the *values*, the *knowledge* and developing the *attitudes*, *skills*, and *behaviours* to live in harmony with oneself, with others, and with the natural environment. A culture of peace and non-violence goes to the substance of fundamental human rights: social justice, democracy, literacy, respect and dignity for all, international solidarity, respect for workers' rights and core labour standards, children rights, equality between men and women, cultural identity and diversity, Indigenous peoples and minorities rights, the preservation of the natural environment to name some of the more obvious thematic. The educational action for promoting the concept of peace concerns the content of education and training, educational resources and material, school and university life, initial and ongoing training for teachers, research, and ongoing training for young people and adults. A culture of peace must take root in the classroom from an early age. It must continue to be reflected in the curricula at secondary and tertiary levels. However, the skills for peace and non-violence can only be learned and perfected through practice. Active listening, dialogue, mediation, and cooperative learning are delicate skills to develop. This is education in the widest sense. It is a dynamic, long term process: a life-time experience. It means providing both children and adults with an understanding of and respect for universal values and rights. It requires participation at all levels - family, school, places of work, news rooms, play grounds, and the community as well as the nation. The conceptual core of peace education is violence, its control, reduction, and elimination. The conceptual core of human rights education is human dignity, its recognition, fulfilment, and universalization. Human rights are most readily adaptable to the study of positive peace, the social, political and economic conditions most likely to provide the environment and process for social cohesion and non-violent conflict resolution. It is the contention of this essay that education for peace should be primarily prescriptive, and that human rights offers the most appropriate route through which to move from problem to prescription in all the various approaches to peace education. Positive peace, conceptualized by the peace research community to extend the definition of peace beyond the limitation avoidance or absence of war to include issues of justice, poverty, and freedom, is the concept of peace that is the foundational principle of the Universal Declaration of Human Rights. The inextricable relationship between human rights and peace is articulated in the very first sentence of the Preamble to the Declaration, "...recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice, and peace in the world." Since the core and seminal document for all current standards of human rights, to which all members of the United Nations are assumed to assent, acknowledges this principle, surely education for peace should also do so. Certainly, both peace researchers and activists and human rights scholars and advocates can agree that violence in all its forms is terms an assault on human dignity. The Preamble to the Constitution of UNESCO declares that 'since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed'. Since its beginning, UNESCO Associated Schools have been carrying out activities for the promotion of peace and human rights, tolerance and democratic citizenship, especially through education. Human rights education promotes a rights-based approach to education. which includes both **"human rights through education"** and

“human rights in education”. This implies: - learning about human rights and - the practice of human rights by using a combination of cognitive, creative and innovative learning approaches. In line with the Universal Declaration of Human Rights (1948) and the International Convention on the Rights of the Child (1989), UNESCO Associated Schools conduct projects aimed at integrating human rights education in the learning process. Human Rights' Day (10 December) is commemorated in schools. Activities relating to peace and human rights aim at: Eliminating all manifestations of racism, xenophobia, exclusion, discrimination and intolerance. Strengthening education for democracy, civic responsibility, critical thinking, tolerance and non-violent conflict resolution. Raising awareness of human rights in theory and practice, sensitizing students to their own rights and responsibilities, including the rights of others.

Amnesty International has launched a Human Rights for Education (HRE) Programme, in line with the UN World Programme for Human Rights Education in India. Its vision is to empower India's youth while promoting human rights values in all areas of school life. It works closely with students, teachers, parents and administrators in schools across India, to bring human rights into schools and through it, lay the building blocks of a rights respecting society. Human Rights in Education connects with real life issues empowering to make meaningful change. It's time to send human rights back to school. Not just for a while, in a single classroom or as one part of the curriculum, but as an ever present influence that transforms the lives of everyone involved in school life. When human rights come in to class, on to the play ground and into the hearts and minds of young people, attitudes and behaviours begin to change. As children, teachers and others present in school explore, promote, and live human rights and responsibilities, a collective conscience naturally develops. The values and principles of human rights start to direct the thoughts and actions of the school community. With human rights as an instinctive frame of reference, inclusion, tolerance, and respect for diversity enter into school life, leaving little room for bullying and discrimination. That's how **ones human connection deepens, widens and gets cemented. He begins to relate to each other not as rich or poor, dark or fair, passed or failed, but as human beings made equal by the rights he share.** Knowing this, makes us act... speak out and stand up for our rights and respect the rights of others.

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WOMEN'S HUMAN RIGHTS**Richa Dubey**, Assistant Prof. Education, Anand Vihar college

Human rights are moral principles or norms that 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. 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, interdependent and indivisible. Universal human rights are often expressed and guaranteed by law, in the forms of treaties, customary 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 or groups.

Women's Human Rights: Alarming accounts of abuses of women's human rights appear regularly in today's media. Accounts tell of families who sell daughters for sex or servitude, of honor killings, of forced or prevented abortions, of the growing problem of aids among women, of worldwide incidences of domestic violence - and these are only a few of the issues of concern. However distressful, the prevalence of such sensational reports offers a unique opening to explore historical attitudes about women and their position in society. Integrating primary source readings and student awareness activities into commonly taught topics are two ways to do so. In this article I model these approaches by discussing two short internet available source readings, and provide follow-up discussion questions. I also direct teachers to links to internet sources on this topic from commonly taught world history periods, and a list of suggestions for their use. Women's human rights - a new concept: Only relatively recently has the fact that women's rights need to be spelled out as a separate category been accepted and incorporated into the modern, expanding ideas about human rights. The effort to do so emerged as a distinct aspect of human rights during the international women's movements of the 1980s. Now, after immense efforts on the part of millions of women and men, there is recognition that beyond political and civic rights, there are social and economic arenas where women's' rights have been ignored. Two important international women's rights documents are now used as tools by women's rights groups around the world. One is the Convention for the Elimination

of Discrimination Against Women (CEDAW, entered into force in 1981). The Convention provides the basis for realizing equality between women and men through ensuring women's equal access to, and equal opportunities in, political and public life. It also is the only human rights treaty which affirms the reproductive rights of women and targets culture and tradition as influential forces shaping gender roles and family relations. As of November, 2006, 185 countries - over ninety percent of the members of the United Nations - are party to the Convention, making it the second most widely ratified international human rights treaty. The second treaty is the Declaration on the Elimination of Violence Against Women (UN Resolution, 1993). It spells out wide forms of violence against women. Its wording includes the phrase, "Recognizing that violence against women is a manifestation of historically unequal power relations between men and women, which have led to domination over and discrimination against women by men." International recognition of women's human rights does not mean implementation. An essential step toward respecting, promoting and defending those rights is learning about them. Projects that introduce students to not only these treaties, but to the wide range of international and local women's rights organizations are needed if women's progress toward parity with men is to continue. For history teachers, first steps can be taken by having students explore past examples of ways societies have institutionalized gender divisions, and the struggles of some women as well as men to overcome those which they deemed to be repressive and harmful. The multiple international and local women's rights organizations with Internet sites provide places to locate current concerns. For example, there is a discussion on the Human Rights Watch site on inheritance customs in Kenya where, in some areas, the equal rights of widows to their property are obstructed.

Human rights in India: Human rights in India is an issue complicated by the country's large size, its tremendous diversity, its status as a developing country and a 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. 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".

Indian Democracy and Women's Human Rights: Democracy is the most popular system of government in the contemporary world as it is based on the will of the people. Abraham Lincoln defined, 'democracy as government of the people, by the people and for the people.' There are four main foundations of democracy viz, liberty, equality, fraternity and justice wherein the most

important foundation is 'equality'. Among South Asian Nations democracy for the first time was introduced in India. Democracy as a system of government was applied here after independence. The Indian constitution guarantees the equality of rights of men and women. It is evident that Indian constitution from the very beginning made provisions for the human rights of men and women together. Indian democracy has from the very beginning provided to its citizens, male and female, the universal franchise which is sine qua non for the establishment of a real democracy. Human Rights are those minimum rights which are compulsorily obtainable by every individual as he/she is a member of human family. The concept of human rights is related to the concept of human dignity. In this way all such rights which are essential for the maintenance of human dignity can be put in the category of human rights. Human Rights can be divided on the basis of their nature into two categories as (i) civil and political rights and (ii) economic and social rights. Human Rights mean to provide all the rights and dignities to human beings as humans have right to live with dignity, right to liberty, right to equality, right to social security etc. Liberalism believes in the unity of mankind, therefore, the rights of men and women are the same but because of certain situational factors it is imperative to discuss the women's human rights separately. There are several reasons behind this: first, women are representing almost half of the world's population; secondly, women are discriminated throughout the world in different spheres and at different stages; thirdly, women are supposed to carry out some special functions, therefore they needed human rights separately. The women's human rights can be categorized as under: * Right to equality, * Right to education, * Right to life with dignity, * Right to liberty, * Political rights, * Right to property, * Right to equal opportunity for employment, * Right to free choice of profession, * Right to livelihood, * Right to work in equitable condition, * Right to get equal wages for equal work, * Right to protection from gender discrimination, * Right to social protection in the eventuality of retirement, old age and sickness, * Right to protection from inhuman treatment, * Right to protection of health, * Right to privacy in terms of personal life, family, residence, correspondence etc. and * Right to protection from society, state and family system.

It is imperative to provide equal opportunities to all sections of society in order to strengthen democracy and democratic institutions. Indian constitution has provided all the rights to the women equal to men. Women in India constitute about half of the total population. The women's human rights have been elaborated in various provisions of the Part three of the Indian Constitution that is Fundamental Rights and Part four that is Directive Principles of State Policy. Main Provisions of the article can be described as under: 1. Article 14 states--'The State shall not deny to any person equality before the law or the equal protection of the laws within the territory of India.' Thus article 14 guarantees to every person, male and female, the right to equality before the law or the equal protection of the laws. 2. The constitution makers unsatisfied with the general declaration of right to equality and conceding the prevalent bias in the country, provided in article 15 that 'State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them'.

Conclusion: The efforts done till now though have bettered the position of women however we have not reached the stage of fully protecting the human rights of women. There are still many instances occurring around the world that are absolutely violated to women's human right. For example, combatants and their sympathizers in conflicts, such as those in Sierra Leone, Kosovo, the Democratic Republic of Congo, Afghanistan, and Rwanda, have raped women as a weapon of war with near complete impunity. Men in Pakistan, South Africa, Peru, Russia, and Uzbekistan beat women in the home at astounding rates, while these governments alternatively refuse to intervene to protect women and punish their barterers or do so haphazardly and in ways that make women feel culpable for the violence. As a direct result of inequalities found in their countries of origin, women from Ukraine, Moldova, Nigeria, the Dominican Republic, Burma, and Thailand are bought and sold, trafficked to work in forced prostitution, with insufficient government attention to protect their rights and punish the traffickers. In Guatemala, South Africa, and Mexico, women's ability to enter and remain in the work force is obstructed by private employers who use women's reproductive status to exclude them from work and by discriminatory employment laws or discriminatory enforcement of the law. In the U.S., students discriminate against and attack girls in school who are lesbian, bi-sexual, or transgendered, or do not conform to male standards of female behaviour. Women in Morocco, Jordan, Kuwait, and Saudi Arabia face government-sponsored discrimination that renders them unequal before the law - including discriminatory family codes that take away women's legal authority and place it in the hands of male family members - and restricts women's participation in public life. Hence it is necessary that the campaign to protect women's human rights is waged on more specific fronts and specific issues in addition to protecting general human rights. The efforts be made successful and the concept of women's human right? remains prosaic and revolutionary. They should be used to lobby for legislative and policy changes at local, national and international levels, equally and used as important tool for grassroots organizing. As the women's human rights not only teach women about the range of rights that their governments must honor; it also functions as a kind of gestalt by which to organize analyses of their experiences and plan action for change. The human rights framework creates a space in which the possibility for a different account of women's lives can be developed. What is so useful about this framework is that it provides women with principles by which to develop alternative visions of their lives without suggesting the substance of those visions. The fundamental principles of human rights that accord to each and every person the entitlement to human dignity give women a vocabulary for describing both violations and impediments to the exercise of their human rights. The large body of international covenants, agreements and commitments about human rights gives women political leverage and a tenable point of reference. And finally, the idea of women's human rights enables women to define and articulate the specificity of the experiences in their lives at the same time that it provides a vocabulary for women to share the experiences of other women around the world and work collaboratively for change.

WOMEN EMPOWERMENT AND HUMAN RIGHTS

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Human rights, as the term is most commonly used, the rights that every human being is entitled to enjoy and to have protected. The underlying idea of such rights- fundamental principles that should be respected in the treatment of all men, women and children- exists in some form in all cultures and societies. It is universally accepted that the development of nation cannot only be assured through the technological and materialistic advances, but through the quality of life of the people live. Though women are physically weaker than men. No one can deny that woman and man are two pillars of the society. Their rights, duties and responsibilities are complementary and supplementary to each other. But in our society social behaviour shows that a woman is treated as inferior to man. There are number of violation of women's right. The religious view is wrong that woman is weaker than man. History shows that women have been given full responsibilities in the society. All this is resulted into violation of women's right which they are to entitle since birth. Like child marriage, widow remarriage and polygamy. In day to day life women are facing violence in the society. Changing the mentality of people is not an easy task but quality education, awareness and constitutional provisions can bring a drastic change in status of women in the society.

CONSTITUTIONAL PROVISIONS: The Constitution of India not only grants equality to women but also empowers the State to adopt measures of positive discrimination in favour of women for neutralizing the cumulative socio economic, education and political disadvantages faced by them. Fundamental Rights, among others, ensure equality before the law and equal protection of law, prohibits discrimination against any citizen on grounds of religion, race caste sex or place of birth and guarantee quality of opportunity to all citizens in matters relating to employment. Article 14, 15(3), 16, 39(a), 39(b), 39(c), and 42 of the Constitution are of specific importance in this regard.

LEGAL PROVISIONS: To uphold the Constitutional mandate, the State has enacted various legislative measures intended to ensure equal rights, to counter social discrimination and various forms of violence and atrocities and to provide support services especially to working women.

SPECIAL INITIATIVES FOR WOMEN

- (i) ***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.
- (ii) ***Reservation for Women in Local self-Government***: The 73rd Constitutional Amendment Act passed in 1992 by parliament ensure one third of the total seats for women in all elected offices in local bodies whether in rural areas or urban areas

(iii) ***The National Plan of Action for the Girl Child (1991-2000):*** The plan of Action is to ensure survival, protection and development of the girl child with the ultimate objective of building up a better future for the girl child.

(iv) The Department of Women and 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.

It may be concluded that Women will have to empower themselves. Women have shifted traditional assumptions about their roles and capabilities. There has been a marked change, and for the better. Many of its benefits however yet to touch the majority and all of us continue to experience various forms of gender discriminations. If laws designed to address the concern of women's are to have a dramatic and positive impact on women's lives they must be sensitive to the social, economic and political disempowerment of women throughout the world, The most important measure of their success should be extent to which they enable woman to interpret, apply and enforce laws of their own making incorporating their own voices, values and concerns.

WOMEN EMPOWERMENT AN INSIGHT INTO THE VENTURE, GLOBALLY.**Dr. Aruna Shrivastava, Rajeev Gandhi College, Bhopal**

Human beings are rational beings. They by virtue of their being humans, possess certain basic and inalienable rights which are commonly known as human rights. Being rights by birth, human rights are inherent in all individuals irrespective of their caste, creed, religion, sex and nationality. The worth of civilization can be truly assessed from the status that is bestowed upon its women. India's ancient culture placed women in a very honoured place in the society. Swami Vivekananda once said, "The best thermometer to the progress of the nation is its treatment of women." According to ancient Hindu mythology, every religious or social ceremony was considered incomplete without women's appropriate participation which speaks volumes about the enormous dignity that women of the society enjoyed in the ancient times. However, during the Muslim period of history, they were deprived of their rights of equality with men. But, in the wake of Raja Ram Mohan Roy's movement against women's subjugation to men and the British influence on Indian civilization and culture, women found a possibility for the revival of equality. In 1946, the commission on status of women was established to deal with their issues. The Universal Declaration of Human Rights had affirmed the principle of inadmissibility of discrimination and proclaimed that all human beings are born free and equal in dignity and rights and that everyone is entitled to all the rights and freedom, without distinction of any kind, including distinction based on sex. Moreover, the keen initiative for the reassertion of equality with men was taken up under the blue blood leadership of Mahatma Gandhi. The issue of gender equality has been enshrined in the Indian Constitution in its Preamble, Fundamental Rights, Fundamental Duties and Directive Principles of State Policy also. The Constitution not only grants equality to women, but also empowers the State to adopt measures of positive discrimination in favour of women. Empowerment is a multi-dimensional process which enables women to realise their identity and power in all spheres of life. Liberation of women revolves around focussing on argumentation on their cognitive, psychological, political, economic and physical facets for their wholesome development. Mr. Kofi Annan rightly said, "There is no tool for development more effective than the empowerment of the women." It encompasses better access to knowledge and resources, greater autonomy in decision making, in order to allow them to have enhanced ability for planning their lives and to have requisite control over circumstances that influence their lives. Emancipation of women aims at growing them to be more active individuals, who are politically active, economically productive and independent and are competent to hit upon intelligent solutions in matters that concern them. This is an agenda which has been on top of the lists of most of the government's plans and programmes. Efforts are being made on a regular basis all over the world to address this issue and enhance the socio economic status of women. Eradication of discrimination against women's participation in the areas of access to food, equal wages, property

rights, family resources, freedom of travel, control over savings, earnings and resources, guardianship and custody of their children and their maintenance has been a part of the agenda. A theory always implies another theory. As does the 'two sides, same coin' theory relates to 'the pros and cons' theory. Every system has its own pros and cons. Though we have been able to devise a lot many strategies to achieve our mission of empowering women of our nation, we lag far behind our dreams. India's performance regarding women's empowerment and gender equality is reflected through varied indicators. India has performed poorly in removing gender based disparities. Again, let us take into consideration the Women's Reservation Bill. It intends for 33% reservation to women in parliament which will definitely be a step further in changing the patriarchal mindsets and boost Pro-women Legislation. An increased representation of women in parliament will enhance the self-confidence of Indian women. Likewise, the loophole in our judicial system to let free the convicts in cases of heinous crimes against women like rape, molestation and other forms of physical and psychological harassment in work and social factors serves as a moral boosting for the criminals. So, here comes the responsibility of every Indian to stride forward to ensure the dignity of women and further, of the nation, on a broader perspective. After all, women should also take some initiatives to empower themselves. A boat cannot reach cannot reach the shore if it surrenders to the tempest. Likely and obviously, a student cannot pass an examination without writing on the examination paper. Thus, the surest way to turn destiny according to our wish is to determine to achieve and work hard with sincerity. Peace and empowerment shall only come with walking the right road that grows the trees alongside, of able efforts, boldness, consistency, optimism and stand tall, breathe large, courage.

न्याय मे विलंब एवं मानव अधिकार

कु. विजयश्री बौद्ध ,शोधार्थी ,विधि विभाग बरकतउल्लाह विश्वविद्यालय भोपाल ,म.प्र.,

डॉ.संजुष सिंह भदोरिया, प्रोफेसर , विधि विभाग राजीव गॉंधी महाविद्यालय भोपाल म०प्र०

प्रस्तावना :- भारत का सर्वप्रमुख दायित्व अपराध और भ्रष्टाचार पर नियंत्रण रखना है। जिसमें एक प्रमुख शत्रु भारतीय न्यायिक पद्धति है न्याय में देरी ही भारतीय न्याय का सबसे बड़ा दोष है। और इस न्याय मे देरी से मानव के न्याय प्राप्त करने के अधिकार का उल्लंघन होता है।

भारत ने सन् १९५० में अपने विस्तृत व लिखित संविधान को अंगीकृत किया और अनुच्छेद २१ के अंतर्गत ऋतु, न्यायपूर्ण और युक्तियुक्त न्याय के सिद्धांत का प्रतिपादन किया। भारत के मुख्य न्यायाधीश श्री ए.एस. आनन्द जी को यह सुनकर अत्यंत आश्चर्य हुआ कि एक बार में १९६२ में एक व्यक्ति को अपने भाई की हत्या के लिए अभियुक्त बनाया गया था जो लगभग ३७ वर्षों से बिना किसी ट्रायल के अभिरक्षा में था वह व्यक्ति कलकत्ता प्रतिडेंसी जेल से ३४ वर्ष बाद अस्पताल में ले जाया गया। इतने समय जेल में रहने के पश्चात् अगर उसे रिहा भी किया जाता है तो यह उसके विरुद्ध अन्याय ही होगा अतः न्याय में देरी अन्याय के बराबर ही है।

कुंजी शब्द :-प्रक्रिया -प्रक्रिया का अर्थ कोई प्रक्रिया नहीं बल्कि ऐसी प्रक्रिया है जो ऋतु, न्यायपूर्ण और युक्तियुक्त है।**विधि** - विधि शब्द के अंतर्गत नैसर्गिक न्याय के सिद्धांत निहित हैं। **नैसर्गिक न्याय** - नैसर्गिक न्याय का तात्पर्य मनमाने पन के विरुद्ध संरक्षण प्रदान करना है।

ऐतिहासिक पृष्ठ भूमि :- हम भारतीय न्याय व्यवस्था को तीन कालों में विभाजित कर सकते हैं-

- **प्राचीन काल में विधि व्यवस्था** प्राचीन काल में न्याय के विभिन्न सिद्धांतों को प्रथा, रूढ़ि तथा नागरिकों की दिनचर्या पर आधारित माना जाता था। वैदिक काल में विभिन्न विचारकों जैसे नारद, जैमिनी, याज्ञवल्क्य, मनु इत्यादियों ने विधि बनाने के लिए कई मार्गदर्शन प्रस्तुत किए हैं। उक्त विचारकों ने ध्वनी सिद्धांत व मानव विकास पर आधारित सिद्धांतों का प्रतिपादन किया और विभिन्न देशों में चल रहे न्यायिक व्यवस्था से अधिक अच्छी न्यायिक व्यवस्था प्रदान करने का प्रयास किया। प्राचीनकाल में मानव की बौद्धि क्षमता से उत्पन्न सामाजिक, विज्ञान के अस्तित्व को प्रथक रूप से मान्यता प्राप्त नहीं थी। मानव ज्ञान की प्रारंभिक अवस्था में एक ही व्यक्ति एक ही समय विभिन्न विज्ञानों का अध्ययन करता था। उदाहरणार्थ अरस्तु ने तत्व-मीमांसा, भौतिकी, नीतिशास्त्र आदिका अध्ययन “सार्वभौमिक दर्शन-विज्ञान” नामक एक ही विषय के रूप में किया था। विभिन्न विज्ञानों का स्पष्ट विभाजन न होने के कारण उन सभी के अध्ययन को दर्शनशास्त्र में समाविष्ट किया गया था। अन्य विज्ञानों की भाँति विधिशास्त्र को भी पृथक अस्तित्व प्राप्त नहीं था। यूनानी तर्कशास्त्री विभिन्न विज्ञानों में से विधि संबंधी तात्त्विक विज्ञान यूनानियों ने “प्राकृति विधान” शब्द का प्रतिपादन किया किन्तु इसके अंतर्गत धर्म, नीति तथा विधायन में कोई अंतर नहीं था, अतः उनके प्राकृतिक विधान को वर्तमान विधिशास्त्र का प्रणेता नहीं माना जा सकता है। वस्तुतः यूनानियों की प्राकृतिक विधान की कल्पना से साम्या विधि की उत्पत्ति हुई है।

- **मध्य काल में विधि व्यवस्था.** मध्ययुग में इस काल के महान् विचारक सेन्ट थॉमस एक्वीनास ने विधिशास्त्र को धर्म-दर्शन की एक शाखा के रूप में पुनः स्थापित किया। उनके विचार से विधि शास्त्र में ऐसे कानून समाविष्ट थे जो प्राकृतिक एवं दैहिक तर्क के अनुकूल थे। इस प्रकार थॉमस एक्वीनास के प्रभाव के कारण विधि-विज्ञान को धर्म-दर्शन का ही अंग समझा जाने लगा, परन्तु धार्मिक क्षेत्र में कानून के इस अनावश्यक हस्तक्षेप के विरुद्ध मार्टिन लूथर ने आवाज उठाई। सोलहवीं शताब्दी में धार्मिक रूढ़िवादिता के विरुद्ध आन्दोलन शुरू हुआ।

विधिशास्त्र को धर्म दर्शन से अलग रखे जाने की प्रक्रिया यही से प्रारंभ हुई धार्मिक आडम्बरों के कारण धर्म-सुधारकों ने पोप के विरुद्ध संघर्ष छेड़ दिया तथा चर्च की प्रधानता समाप्त कर दी गई। परिणामस्वरूप शासक को विधि संबंधी अधिकार प्राप्त हुए। इस प्रकार राजनीतिक अधिकारियों के लिए यह आवश्यक हो गया कि वे केवल धर्म निरपेक्ष विधियों का ही निर्माण करें। विधिशास्त्र के विकास में यह एक महत्वपूर्ण परिवर्तन का इसलिए इस युग को विधि का “सुधार काल” भी कहा गया है।

- **आधुनिक काल में विधि व्यवस्था** विधि क्षेत्र में आकृतिक विधि-सिद्धान्त का प्रभुत्व अठारहवीं शताब्दी तक बना रहा। लन्दन विश्वविद्यालय के कानून के प्रोफेसर ब्लैकस्टोन (१७२३-८० ई.) ने प्राकृतिक विधि के महत्व पर जोर देते हुए कहा कि यह विधि दैवी आदेश के समतुल्य होने के कारण अन्य सभी कानूनों में श्रेष्ठतम है। प्राकृतिक विधि विश्व के समस्त देशों में समान रूप से लागू होती है तथा कोई भी ऐसा कानून जो प्राकृतिक विधि के सिद्धांतों के विपरीत हो, वैध नहीं हो सकता। ब्लैकस्टोन का मत था कि सभी वैध कानून अपनी अधिकार शक्ति प्राकृतिक विधि से ही प्राप्त करते हैं, परन्तु जर्मी बेथम (१७४८-१८३२) ने ब्लैकस्टोन के इन विचारों का खण्डन करते हुए कहा कि किसी कानून को राज्य का अनुमोदन प्राप्त हो जाने पर राज्य के नागरिक उसका पालन करने के लिए बाध्य हो तो फिर चाहे वह कानून प्राकृतिक नियमों के विपरीत ही क्यों न हो। बेन्थम की रस विचारधारा के परिणामस्वरूप विधि विज्ञान धर्म-दर्शन के बन्धनों से मुक्त हो गया।

आधुनिक न्यायपालिका :- हमारे संविधान की उद्देशिका में वर्णित है कि :- “हम भारत के लोग” जो कि भारतीय संविधान के स्रोत हैं। “न्याय” सभी लोगों का समान सामाजिक, आर्थिक और राजनीतिक न्याय स्वतंत्रता-विचार, अभिव्यक्ति, विश्वास धर्म और उपासना की स्वतंत्रता, सभी व्यक्तियों को है। ‘समानता’- प्रतिष्ठा और अवसर की समानता है। अर्ध-दशक के बाद न्यायपालिका के कार्य पर पुनरीक्षण की आवश्यकता है ताकि वे हमारे संविधान की उद्देशिका के अनुसार ऋजु व जल्द से जल्द न्याय प्रदान कर सकें। संविधान राज्य के सभी अंगों जिसमें न्यायपालिका भी शामिल है की संरचना उसकी सीमायें भूमिका और कार्य का निर्धारण करता है और उनके आपसी संबंधों को बनाये रखने के लिए नियम और “चैक एण्ड बैलेन्स” के सिद्धांतों को भी बनाता है। न्यायपालिका की स्वतंत्रता के लिए रूल ऑफ लॉ व संवैधानिक नियमों की आवश्यकता है। उच्चतम न्यायालय व उच्च न्यायालय को मौलिक अधिकारों का संरक्षक कहा जाता है। सर्वोच्च न्यायपालिका नागरिकों के अधिकारों और दुर्बल समूह के अधिकारों की रक्षा भी करती है। सामान्यतः अधीनस्थ न्यायालयों के निर्णयों को उच्च न्यायालयों में भेजा जाता है जिससे निरंतर न्याय में देरी होती है यद्यपि न्यायिक सक्रियता ने भी इस समस्या का समाधान नहीं किया है। अतः न्यायाधीशों को देरी की समस्या के समाधान हेतु विशेष शक्तियां प्रदान की जानी चाहिए।

न्याय के प्रशासन में देरी के कारण: सामान्यतः न्याय प्रशासन में देरी होने के कई कारण हैं परन्तु कुछ प्रमुख कारण निम्नानुसार हैं:- १ सिविल और आपराधिक प्रकरणों में अत्यंत पुरानी प्रक्रिया का होना इसकी २ वजह से न्याय में निरंतर देरी होती है। ३ पुराने वादों से न्यायाधीशों व अधिवक्ताओं का निरंतर बचना। ४ केवल कुछ ही अधिवक्ताओं के हाथों में वादों का नियंत्रण होना जो उन वादों ५ वादों को विश्लेषण करने में निपुण होते हैं। ६ अधिवक्ताओं द्वारा वादों को स्थगित कर देना और कमजोर न्यायाधीशों द्वारा उनको सहयोग प्रदान करना। ७ अधिवक्ताओं द्वारा न्यायालय के कार्य को हड़ताल द्वारा बंद कर देना। ८ अनावश्यक रूप से वकीलों द्वारा वादों में समय लेना जो कई सप्ताहों व महीनों का समय लेकर न्याय में देरी करते हैं। ९ न्यायाधीशों की अत्यधिक विस्तृत रूप से निर्णय लिखने की मानसिक स्थिति में न्याय में देरी का एक अन्य कारण है। १० चाहे वह सिविल हो या आपराधिक प्रकरण मूलवाद में प्रतिदिन की सुनवाई। अतिरिक्त सुनवाई निरंतर वाद में देरी का कारण बनती है और वाद पर तब्योत कानून

को निरंतर अधिवक्ता व जज की नहरों में कमजोर करता जाता है। ११ मूल वाद व अपीलिय वादों में वाद को देरी से निपटान करने की अधिवक्ताओं की मानसिकता। १२ हमारे देश में सरकार सभी आधारों पर सबसे बड़ा मुकद्दमेबाज है। १३ गुणवत्ता के आधार पर जजों को नियुक्त न करना भी न्याय में देरी का एक प्रमुख कारण है। १४ न्यायिक पदों की रिक्तता को देरी से भरा जाना भी न्याय में देरी का कारण है। १५ लॉ कमीशन के अनुसार न्यायाधीशों की जनसंख्या का अनुपात लगातार सही न होना। १६ शून्य कारणीय मुकद्दमेबाजी को भी पुनरीक्षण हेतु लेना। १७ सभी प्रकार के वाद जिन्हें खत्म करना आवश्यक है उनमें तत्परता न दिखाकर देरी करना। न्याय में देरी का कारण है इसके अलावा भी कुछ अद्वितीय कारण ऐसे होते हैं जिनसे न्याय में देरी होती है जैसे-

- अपील और पुनरीक्षण के दोहरे प्रावधान ।
- किसी भी स्थिति पर प्रक्रिया में स्थायी विशेषताएं।
- स्वतंत्र स्थानाना।
- न्यायाधीश का प्रक्रिया के ऊपर नियंत्रण न होना।
- न्यायाधीशों के प्रशासन के विरुद्ध अपराध करने वाले अपराधियों को दण्डित न करना।
- ओमबुड्समैन की अनुपस्थिति- मानों न्यायाधीशों का प्रक्रिया में असफलता होना।

न्याय के प्रशासन में देरी को दूर करना उच्चतम न्यायालय का दायित्व :-

हमारे देश में भारतीय संविधान के विकास से जो लोग जागरूक हैं वे जानते हैं कि, अनुच्छेद २१ का क्षेत्र बहुत सीमित है और अनुच्छेद २१ में प्रयुक्त दैहिक स्वतंत्रता पदावली पर्यप्त विस्तृत अर्थवाली पदावली और इस रूप में इसके अंतर्गत दैहिक स्वतंत्रता के सभी आवश्यक तत्व शामिल हैं जो व्यक्ति को पूर्ण बनाने में सहायक हैं। किन्तु प्रारंभ में उच्चतम न्यायालय ने इस पदावली का बहुत संकुचित अर्थ लगाया, ए.के. गोपालन बनाम मद्रास राज्य में पिटिशनर का तर्क था कि विधि द्वारा विहित प्रक्रिया युक्तियुक्त, न्यायपूर्ण एवं नैसर्गिक न्याय के सिद्धांतों के अनुसार होनी चाहिए इस प्रकार पिटिशनर का यह अभिकथन था कि निवारक निरोध अधिनियम अनु.-२१ और अनु.-१९ दोनों का अतिक्रमण करता था, अतः असंवैधानिक था। उच्चतम न्यायालय ने पिटिशनर के सभी तर्कों को अस्वीकार कर दिया और यह अभिमत निर्धारित किया कि यद्यपि स्वतंत्रता एक व्यापक अर्थ वाला शब्द है किन्तु अनुच्छेद २१ में इसके क्षेत्र को दैहिक विशेषण लगाकर सीमित कर दिया गया है और इस अर्थ में दैहिक स्वतंत्रता का अर्थ शारीरिक स्वतंत्रता मात्र से है। अर्थात् बिना विधि के अधिकार के किसी व्यक्ति को कारावास में निरुद्ध करने आदि की स्वतंत्रता है। गोपालन के विनिश्चय में दी हुई दैहिक स्वतंत्रता पदावली के शाब्दिक एवं सीमित अर्थ को अस्वीकार कर दिया और इसका बहुत व्यापक अर्थ लगाया है न्यायालय के अनुसार दैहिक स्वतंत्रता का अधिकार केवल शारीरिक स्वतंत्रता प्रदान करने तक सीमित नहीं है वरन् यह एक विस्तृत अर्थ वाली पदावली है जिसके अंतर्गत वे सभी प्रकार के अधिकार सम्मिलित हैं जो, व्यक्ति की दैहिक स्वतंत्रता को पूर्ण बनाते हैं।

मेनका गौंधी बनाम भारत संघ के मामले में उच्चतम न्यायालय ने ए.के. गोपालन के मामले में दिए निर्णय को उलट दिया और दैहिक स्वतंत्रता के क्षेत्र को अत्यंत विस्तृत कर दिया गया है। अनु.-२१ अब कार्यपालिका और विधायिका दोनों के विरुद्ध संरक्षण प्रदान करता है। भारतीय संविधान के अंतर्गत अनुच्छेद २१ में दिए गए मौलिक अधिकारों में एक अधिकार शीघ्र परीक्षण का अधिकार भी है।

शीघ्र परीक्षण का अधिकार - हुस्न आरा खातुन बनाम बिहार राज्य (नं.१) के मामले में उच्चतम न्यायालय ने यह अभिनिर्धारित किया है कि “शीघ्रतर परीक्षण और (चममकल जतपंस) “निःशुल्क विधिक सहायता” के अधिकार अनु. २१ द्वारा प्रदत्त दैहिक स्वतंत्रता के मूल अधिकार का एक आवश्यक तत्व है। यद्यपि अमेरिकन संविधान की भाँति भारतीय संविधान में ‘शीघ्रतर परीक्षण’ के मूल अधिकार का कहीं स्पष्ट उल्लेख नहीं किया गया है तथापि निःसन्देह रूप से यह अनु.-२१ में

निहित है; जैसा कि इसका निर्वाचन मेनका गौंधी के मामले में किया है। कोई भी प्रक्रिया जो युक्तियुक्त शीघ्रतर परीक्षण को सुनिश्चित नहीं करती है, उसे युक्तियुक्त, उचित या न्यायोचित नहीं कहा जा सकता है इसलिए न्यायालय ने बिहार राज्य के विभिन्न जेलों में बंद सिद्धदोष व्यक्तियों को, जो कई वर्षों से परीक्षण की प्रतीक्षा कर रहे थे, तुरंत रिहा करने का आदेश दिया; क्योंकि इससे उनके अनु.-२१ में निहित शीघ्रतर परीक्षण के अधिकार का उल्लंघन हुआ था। हुस्त्र आरा खातून बनाम बिहार राज्य (नं.२) में न्यायालय ने (नं.१) के मामले में दिये निर्णय को दोहराया कि अभियुक्त को अपने मामलों के “शीघ्रतर परीक्षण” का अधिकार है। हुस्त्र आरा खातून बनाम बिहार राज्य (नं.३) में उक्त मामलों में प्रतिपादित सिद्धान्तों को पुष्ट करते हुए यह निर्णय दिया है कि निःशुल्क विधिक सेवा- युक्तियुक्त प्रक्रिया का आवश्यक तत्व है जिसे निर्धन सिद्धदोष व्यक्तियों को देना राज्य का कर्तव्य है। ऐसी प्रक्रिया, जो निर्धन सिद्धदोष व्यक्तियों को ‘निःशुल्क विधिक सहायता’ नहीं प्रदान करती है उसे अनु.-२१ के अनुसार ‘युक्तियुक्त, उचित और न्यायसंगत’ नहीं माना जा सकता है।

अब्दुल रहमान अन्तुले बनाम आर.एम. नायक के मामले में उच्चतम न्यायालय ने आपराधिक मामलों में अभियुक्त के “शीघ्रतर परीक्षण” के लिए विस्तृत मार्गदर्शक सिद्धान्त विहित किया है। इसमें न्यायालय ने यह अभिनिर्धारित किया है कि अनु.-२१ के अंतर्गत प्राप्त शीघ्रतर परीक्षण का अधिकार अभियुक्त को सभी स्तरों पर अर्थात् अन्वेषण, जाँच परीक्षण, अपील, पुनरीक्षण और पुनर्परीक्षण पर प्राप्त है। ये सभी अधिकार अभियुक्तों को भारतीय दण्ड प्रक्रिया संहिता की धारा ३०९ के अधीन तो उसे प्राप्त है।

एस.सी. लीगल एड कमीटी रिप्रजेटिंग अण्डर ट्रायल प्रिजनर्स बनाम यूनियन ऑफ इण्डिया के मामले में नारकोटिक्स ड्रग्स एण्ड साइट्रोपिक सब्सटेंस एक्ट १९८५ के अधीन निरुद्ध विचाराधीन व्यक्तियों के विरुद्ध अभियोजन चलाने में इसलिए विलम्ब हो रहा था क्योंकि इनके परीक्षण के लिए विशिष्ट न्यायालयों की स्थापना नहीं हुई थी। यह अभिनिर्धारित किया गया कि शीघ्रतर परीक्षण का अधिकार अनु.-२१ के अधीन एक मूल अधिकार है और राज्य सरकार को निर्देश दिया कि पुनरीक्षण (तमअपमे) समिति बैठकर ऐसे व्यक्तियों के मामलों को शीघ्रप्रतिशीघ्र निपटाया जाए।

श्रीनिवास गोपाल बनाम अरुणाचल प्रदेश के मामले में यह अभिनिर्धारित किया गया है कि ‘शीघ्र न्याय’ (नुपबा रनेजपबम) अनु. २१ का एक अनिवार्य तत्व है और इसका उल्लंघन दाण्डिक अभियोजन को असंवैधानिक बना देता है। किसी व्यक्ति के विरुद्ध ९ वर्ष के पश्चात् दाण्डिक अभियोजन चलाना, जिसका कोई समुचित कारण न हो, प्रक्रिया को अयुक्तियुक्त एवं अन्यायपूर्ण बना देता है। अपीलार्थी सन् १९७६ में अरुणाचल में कार्यरत था। उसके उतावलेपन से जीप चलाने में दुर्घटना घटी जिसमें एक व्यक्ति की मृत्यु हो गयी। पुलिस ने उसके विरुद्ध एक मामला दर्ज किया और चार्जशीट फाइल किया किन्तु उसे ९ वर्ष बाद सन् १९८६ में मजिस्ट्रेट के समक्ष रखा गया जिसने उसका संज्ञान (बवहदप्रंदबम) लिया। निर्णय दिया गया कि इतने साधारण अपराध के लिए दाण्डिक अभियोजन चलाने में ९ वर्ष का विलम्ब अनु.-२१ का उल्लंघन था अतः अब अपीलार्थी के विरुद्ध अभियोजन नहीं चलाया जा सकता है।

सुनील बात्रा बनाम दिल्ली प्रशासन (नं.२) (वेसपजंतल ब्वदपिदमउमदज) के मामले में उच्चतम न्यायालय ने सुनील बाला (नं.१) के निर्णय का अनुसरण करते हुए यह अभिनिर्धारित किया कि जेल में उन कैदियों को, जिनके मामले परीक्षणाधीन हैं, सिद्धदोष कैदियों के साथ रखना अनु. १९ और २१ का अतिक्रमण करता है। परीक्षणाधीन कैद (नदकमत जतपंस चतपेवदमते) तब तक निर्दोष होते हैं जब तक उनका अपराध सिद्ध नहीं कर दिया जाता है। उनके साथ अमानवीय व्यवहार करना: जैसे- एकान्त वास में रखना, आवश्यक सुविधाओं से वंचित रखा या सुदूर जेल में भेज देना ताकि उसके मित्र, संबंधी, परिवार के लोग न मिल सकें, अनुच्छेद २१ में प्रदत्त ‘प्राण’ और ‘दैहिक’ स्वतंत्रता का उल्लंघन करना है।

शीघ्र न्याय प्रदान करने हेतु प्रयास :- शीघ्र न्याय प्रदान करने हेतु निम्नलिखित प्रयास किए जाने

चाहिए-

क) सिविल प्रक्रिया संहिता १९०८ में संशोधन:- केन्द्र सरकार ने सन् १९९९ में एक बिल पास किया जिसमें उन्होंने व्यवहार प्रक्रिया संहिता १९०८ में संशोधन किया यह संशोधन १ जुलाई २००२ से लागू हुआ। इसमें कुछ प्रमुख संशोधन इस प्रकार है-

- मध्यस्थतम एवं सुलह अधिनियम के माध्यम से पक्षकारों के मध्य समझौता कराने हेतु भेजने संबंधी संशोधन। धारा-८९ व्यवहार प्रक्रिया संहिता में न्यायालयों के बाहर विवादों का निपटारा करने संबंधी प्रावधान किए गए हैं। ताकि जल्द से जल्द न्याय प्रदान किया जा सके। इस धारा के अंतर्गत माध्यमस्थतम, सुलह, लोक अदालत, मध्यस्थता के माध्यम से वादों का निपटारा जल्द किया जा सकता है।

- **लेटर्स पेटेण्ट अपील का न होना धारा (१००क):-** यह संशोधन १९९९ और २००२ में किया गया। इसके अनुसार किसी उच्च न्यायालय के लिए किसी लेटर्स पेटेण्ट या विधि का बल रखने वाली किसी अन्य लिखित में या तत्समय प्रवृत्त किसी अन्य विधि में किसी बात के होते हुए भी जहाँ किसी मूल या अपील्य डिक्री या आदेश की अपील की सुनवाई और उसका विनिश्चय उच्च न्यायालय के किसी एकल न्यायाधीश द्वारा किया जाता है वहाँ ऐसे एकल न्यायाधीश के निर्णय और डिक्री की आगे कोई अपील नहीं होगी।

- **समन संबंधी प्रक्रिया:-** समन की तामील प्रतिवादी को या प्रतिग्रहण करने के लिए सशक्त उसके अभिकर्ता को संबोधित रसीद पंजीकृत डाक द्वारा या उच्च न्यायालय अथवा न्यायालय द्वारा अनुमोदित कोरियर सेवा द्वारा या उच्च न्यायालय द्वारा बनाए गए नियमों द्वारा उपबंधित (फैक्स, मैसेज या इलेक्ट्रॉनिक मेल सर्विस को सम्मिलित करते हुए) दस्तावेज पारेषित करने के किसी अन्य माध्यम द्वारा उसकी एक प्रति परिदत्त या पारेषित करके की जा सकेगी।

- वाद पत्र के साथ दस्तावेजों का संस्थित किया जाना।

- लिखित कथन के लिए निश्चित समय सीमा।

- वाद प्रश्न को निरूपण हेतु निश्चित समयावधि।

- एक निश्चित समावधि तक वादों में स्थगना।

प्रस्तुत करना जिसकी प्रति अन्य पक्षकारों को दी जाएगी तथा साक्ष्य अंकित करने हेतु कमिशनर की नियुक्ति किया जाना तथा ६० दिन के अंदर कमिशनर लिखित साक्ष्य को न्यायालय में पेश करे।

- अंतिम तर्क हेतु निश्चित समय सीमा।

- उक्त न्यायालय निर्णय हेतु ३० दिवस के अंदर का कोई समय निर्धारित करेगी।

- अपील हेतु समय सीमा का निश्चित होना।

उपरोक्त सभी आधारों पर जल्द न्याय प्रदान करने हेतु प्रावधान किए गए हैं।

ख) दण्ड प्रक्रिया संहिता १९७३ में संशोधन :- सन् २००० में न्यायाधीश बी.एस. मालिमथ समिति ने अपनी रिपोर्ट प्रस्तुत की। जिसमें उन्होंने जल्द न्याय प्रदान करने हेतु विभिन्न मत दिए और कहा कि जब मानव अधिकारों के प्रति जागरूकता अत्यधिक हो तो यह आसान नहीं है कि न्याय में देरी करके उनके मानव अधिकार का हनन किया जाए। जमानतीय और असंज्ञेय अपराधों में व्यक्ति को गिरफ्तार नहीं किया जा सकता अभियोगी को मात्र उपस्थिति हेतु नोटिस दिया जा सकता है। समिति ने यह भी कहा कि कोई अपराध जो सात वर्ष के कारावास से दण्डनीय है उसे जमानतीय अपराध की तरह व्यवहार किया जाए। गवाह के होस्टाईल होने की जाँच करना समिति ने निर्देशित किया कि धारा १६४ दण्ड प्रक्रिया संहिता में संशोधन किया जाना चाहिए और यह आवश्यक है कि अन्वेषण अधिकारी को यह शक्ति दी जाना चाहिए कि वह मजिस्ट्रेट के शपथ के अंतर्गत गवाहों के साक्ष्य को ले सके।

ग) तेजी से कार्य करने वाले न्यायालय:- केन्द्र सरकार को वादों के अंत के लिए तेजी से कार्य करने वाले न्यायालयों का निर्माण करना चाहिए इस संबंध में केन्द्र सरकार द्वारा १ अप्रैल

२००० से कुछ महत्वपूर्ण प्रयास किए गए हैं।

घ) निः शुल्क विधिक सहायता में वृद्धि:- इस संबंध में सन् १९८७ में लीगल सर्विस अथोरिटी एक्ट १९८७ पारित किया गया था जिसके माध्यम से गरीब लोगों को निःशुल्क विधिक सहायता प्रदान की जाती है।

ड) ग्राम न्यायालयों का निर्माण :- सभी समाजों में सामान्यतः साधारण झगड़े होते रहते हैं जो विवादों का कारण बनते हैं इन विवादों के निपटाने हेतु हमारी संसद ने ग्राम न्यायालय अधिनियम १९९६ का निर्माण किया जहाँ छोटे-मोटे झगड़ों का निपटान किया जा सके और जल्द न्याय प्रदान किया जा सके।

च) नगर पंचायत और ग्राम पंचायत का गठन:- ७३वें संविधान संशोधन अधिनियम १९७२ द्वारा संविधान में भाग-९ जोड़ा गया है इस भाग में १६ नए अनुच्छेद और एक नई अनुसूची-ग्यारहवीं अनुसूची-जोड़ी गयी है। इस भाग में ग्रामों में पंचायतों के गठन, उनके निर्वाचन, शक्तियों और उत्तरदायित्वों के लिए पर्याप्त उपलब्ध किए गये हैं। ग्राम सभा- अनु. २४३(क) यह उपबंधित करता है कि गांव सभा गांव के स्तर पर ऐसी शक्तियों का प्रयोग करती और ऐसे कार्यो को करेगी जो राज्य विधान मण्डल विधि बनाकर उपबंध करें।

पंचायत:- अनु. २४३(छ) के अनुसार संविधान के अधीन रहते हुए राज्य का विधान मण्डल विधि द्वारा पंचायत को ऐसी शक्तियाँ और अधिकार प्रदान कर सकता है जो उन्हें स्वायत्त शासन की संस्थाओं के रूप में कार्य करने योग्य बनाने के लिए आवश्यक समझे ।

उपसंहार:- उपरोक्त अध्ययन से न्याय में देरी के कारणों का तथा उसके परिणामों की जानकारी प्राप्त होती है उच्चतम न्यायालय ने विभिन्नवादों के माध्यम से न्याय में देरी की समस्या को दूर करने का प्रयास किया है तथा शीघ्र न्याय प्राप्त करना हमारे संविधान के अनुच्छेद, २१ अंतर्गत इसे एक मूल अधिकार के रूप में भी बताया है। भारतीय संसद द्वारा एक्ट पारित किया गया और सरकार को न्यायिक अपराध के लिए कार्यवाही करने हेतु निर्देशित किया गया, और संसद द्वारा विभिन्न प्रक्रियात्मक विधियों में संशोधन भी किए गए। इस अध्ययन में न्याय में देरी के विभिन्न कारणों का अध्ययन कर उसके समाधान हेतु उपाय भी किए गए। अत यदि मनव के अधिकारों का हनन होने से रोकना है तो न्याय में देरी की समस्या को दूर करना होगा।

संदर्भ ग्रंथ सूची!!

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डॉ. एस. के. कपूर : सिविल प्रक्रिया संहिता १९०८, उन्नीसवां संसकरण, २००७, इलाहाबाद लॉ एजेंसी

डॉ० ना०वि० परांजपे : दण्ड प्रक्रिया संहिता १९७३, चतुर्थ संसकरण, सेटल लॉ एजेंसी।

डॉ. एच.ओ. अग्रवाल : मानव अधिकार विधि पॉचवा, संसकरण, १९९९, सेटल लॉ एजेंसी ।

THE RIGHT TO EDUCATION OF THE DISABLED PERSONS

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The right to education is identified as a human right and is understood to established and entitlement to free for all also compulsory primary education for all children. The right to education is one of the most fundamental right but also human right. Right to education is most fundamental as a human right. The right of children to free and compulsory education act, which was passed by the Indian parliament on 4th Aug'2009 describes the modalities of the provision of free and compulsory education for children between 6 and 14 under article 21A of the Indian constitution. The act came into the force on 1st April 2010 and India became one of the 135 countries which have made education a fundamental right of every child. The rights of disabled children have been viewed in a serious light by many nations in the recent past in pursuance of various international conventional and other instruments. India also being a signatory to few of such conventions has enacted legislation specific to the disabled. In fact, now with the enactment of the right to education act, there is a duty upon the government to swiftly move on the correct path and fulfill its constitutional obligations in providing free and compulsory education to disabled children India has a huge number of persons who are afflicted with one form of disability or the other. The fact that out country houses one of the highest number of disabled persons in the world raises a grave concerns, specially when the right to lead a life with dignity is a fundamental right enshrined in our constitution. In India, it is a common experience that the disabled have hitherto found themselves unable to fit in the mainstream and be accepted as a part of the same. Therefore marginalization from the main stream way of life is greatly prevalent among the disabled. In fact, children with disability are five times more likely to be out of school then children belonging to scheduled casts and scheduled tribes. More over, when children with disability do attend schools they rarely progress beyond the primary level, leading ultimately to lower employment chinces and long term income poverty. In our country, unfortunately the government's efforts for socials upliftment have not been uniformly adequate across all marginal / disadvantaged sections. It would not be incorrect to say that in comparison to the other disadvantaged groups the disabled persons have largely remained neglected. Due to the lack of unanimity of an acceptable standard / definition of disability there is confusion with regard to the actual number of disabled persons in our country. For the reasons of absence of

proper and correct identification methods of children with special needs the government had launched the sarva shiksha abhiyan. However the sarva shiksha abhiyan does not provide a definition of children with special needs but assumed that such a group is synonymous with children with disabilities. The various kinds of disabilities listed under the sarva shiksha abhiyan are

1. Hearing impairment
2. Visual impairment
3. Mental retardation
4. Loco motor impairment
5. Learning disability
6. Cerebral palsy
7. Multiple disabilities

There is an urgent need to update the process of identification of children with disabilities since the total number of identified children with disabilities to total population of all children in the age group of 6 to 14 is very low.

Persons with disabilities should not be excluded from the general education system on the basis of disability, and government should ensure that all such persons have access to an inclusive education system. This inclusive education should include free and compulsory primary and secondary education. The government should ensure that reasonable accommodation of the individual's requirement is provided at all levels of the education system, such as individualized support, facilitating the learning of Braille and alternative script, orientation and mobility skills, facilitating peer support and mentoring, facilitating the learning of sign language and employing teachers qualified in sign language and Braille, and to train professionals and staff who work at all levels of education. Presently, there are about 40,000 registered special educators in India. Therefore, this shortfall in specialized personnel can only be met by restructuring the educational courses for teachers in order to ensure that every teacher is qualified and trained to understand and address the needs of challenged children. Therefore, the current curriculum of education for teachers should necessarily include training programmes and vice versa, every special educator should also be made to undergo general education curriculum. All educators should be trained to teach a student with disabilities in an inclusive classroom. Every child with disability has the right to receive necessary, adequate and appropriate support, such as educational institutions being easily accessible to the disabled, free supply of books in formats which the child understands including Braille, plain language, large print, etc. the free supply of assistive devices required by the child, transport facilities to children or in the alternative financial incentives to parents to enable children to attend school, scholarships for students with disabilities with preference to girls with disabilities, extra time to complete tests and examinations as appropriate. At present, the National Advisory Council and the state advisory councils, envisaged under the Right to Education Act, do not include any disability experts. However, these disability

experts are required to be inducted into such advisory councils for addressing the educational needs of challenged children and thereby making education inclusive. Furthermore, national and other state level authorities must also be created which would be in the nature of redressal forums where issues, such as denial of admission, incorrect identifications or refusal of identification of disability, unnecessary discrimination, lack of support and infrastructure, etc., can be addressed by providing a legal framework. It is clear that to fulfill the goal of “Education for All” there has to be constant monitoring of children with special needs and disabilities. Because of the advent of special education, and the segregation, thereof, the general population is not exposed to the challenged people and don’t know how to react. The people in the mainstream society do not get an opportunity to interact with these people and therefore are not sensitized to their needs. The desire of persons with disabilities to join the mainstream way of life remains a distant dream for now as the present mechanism and policies in place are grossly inadequate to effect any real change in the current scenario. Therefore, there is a greater need to treat these children specially and address the problem of such children.

THE SECRET ESCAPE OF THE *BLACKS*: A STRUGGLE FOR FREEDOM AND HUMAN RIGHTS

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Abstract

*In the United States in seventeenth century Afro-Americans had to put in great effort against the suppression of the overarching political culture ever since their ancestors were forcibly introduced into the American political setting. The cruelty expanded during their enslavement in 18th century, and it sustained even after emancipation. It is significant to know the history of slave system therefore a brief survey of trading is described here with the support of literary critic and circumstances prevailed. This paper has well explained the Universal Declaration of Human Rights as written in Preamble under Article 4 and 5 through the writings of Alex Haley. In this regard, the need of slave trade in America became a lucrative business and in consequence the southern colonies revised its laws to keep the blacks in slavery permanently, from many generations. His novels have the reflection of changes that took place during the 18th century. Since freedom was irreplaceable so southern Blacks wanted to move to northern region where the position of blacks was approved by the whites. The blacks in north were given freedom. His novel *A Different Kind of Christmas* is fully written on the Underground Railroad, a secret place of escape for the blacks to move to the north. All his writings emphasize the urge for freedom. In reality putting an end to slavery was different because cotton- growing industry was spreading more in number with an increase in demand for slaves as well. During this time a lot of slaves tried to run away through the secret network of cooperation. This secret network helped to free blacks and some whites also helped slaves to escape from the South to the North. This secret place of escape was known under a term 'Underground rail road' (John Simkin).*

Keywords: *Human Rights, secret place of escape, slavery freedom.*

Introduction: The Black history has not been eradicated or put under the sods and nor has it become past. But it is there to remind how the history haunted the people and southerners. Conniff and Davis remark in the *Race and Politics in the United States*, "at each historical juncture blacks had to regulate their strategies for endurance, considering the discrete aspects of oppression and emerging opportunities to establish themselves as a viable community" (250). The Blacks gained access into politics in 1992 there being eight thousand black elected officials in the United States. Having gained seats in supreme court, state courts and in federal judiciary. Finally Barack Hussain Obama became the 44th President of the United States on the 4th Nov. 2008, the first African American to claim and hold the highest office in the land.

The positive approach of the writer and his writings echoes and reechoes prior to taking the oath of office, the Republican, Senator, Lamar Alexander took the podium to introduce President Barack Obama and Vice President, Joe Biden by quoting lines of late Alex Haley. The author of novel *Roots* lived his life by these six words: "Find the Good and Praise it." History is written by winners. This paper has the description of secret escape of the blacks

that helped blacks to migrate to the industrial states of northern region for freedom and to preserve their rights.

All human beings are born free and equal in dignity and right; a UNESCO publication Human Rights explains the term in 1996. Human rights, as commonly understood, are the rights that every human being is entitled to enjoy freely irrespective of his religion, race, caste, sex and nationality, etc. Because of being a human being, some rights are inherent regardless of their nation, location, language, religion, ethnic origin or any other status. Besides, human rights are those rights that pertain to legal rights. Human rights are found in every religion and philosophical tradition. They are egalitarian in the sense of being the same for everyone. *Article 4* says, “No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms” and *Article 5* also speaks the same, “No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.”

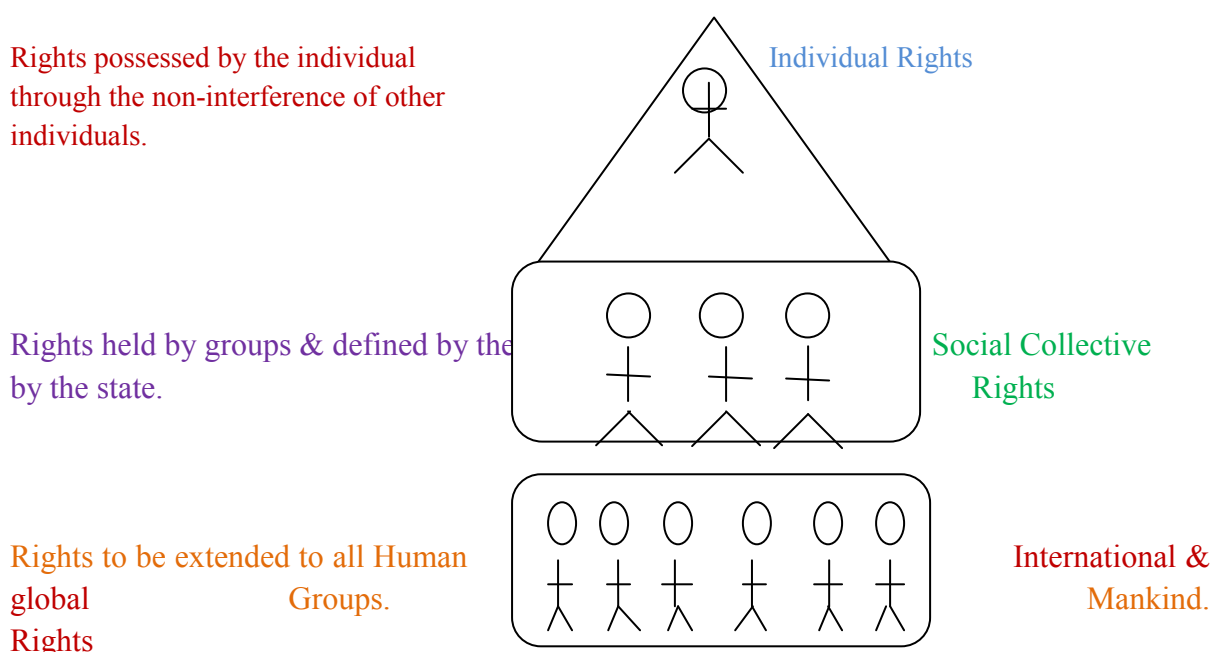


Fig .1: A Holistic View of Human Rights

The stability of white supremacy and the black struggle of independence from slavery into the twentieth century are dexterously elaborated with a touch of contemporary slave narrative writers and reflection of Alex Haley’s portrayal of slavery to freedom in his novels. Bain and Lewis concluded on the importance of war; “No one wanted war-no one ever does. But it came-state against state, brother against brother-leaving scars that may not yet be completely healed. There should have been another way. The outcome of the war was strongly influenced by the slave from the perspective of immediate as well as long-range consequences.” (289)

Haley described the secret escape of the Blacks in one of his book A Different Kind of Christmas. The central character is not the victim of racial segregation but becomes a traitor later in his life and helped the Blacks to run away through secret escape. The ‘Underground Railroad’ term is used for the secret escape of the Blacks. This secret network helped Blacks to move to the northern states from the plantation owners of the Southern states. The lines taken from Brainy quotes of Alex Haley portrays that racial discrimination is a very gradual process,

conditioned and voluntarily brought in the society. He concludes, “[Racism is taught in our society, it is not automatic. It is learned behavior toward persons with dissimilar physical characteristics](#)” (Alex Haley). The political restructuring was the struggle of freedom for the Blacks. The slavery of 17th century extended extremely in America which existed in ancient Greece, Rome or Egypt. Slavery was not legalized in 1619 but with the growth of the plantations in the South, the slave owners recognized that they need field workers. The Southern colonies revised its laws to establish that *Blacks* could be kept in slavery permanently, generation after generation. Haley began researching and writing his novel *Roots* during the civil rights era of 1960s and 1970s.

Alex Haley picked up the changes that took place during that period to construct the plot of his writing. He discussed about the migration from Southern states to Northern States, slave escapes through Underground Rail Road and separatism in the society. In this regard Moss and Wilson remarks, “Disillusioned with the strict segregation laws in the South and in search of better employment, African Americans moved to and settled their own communities in such cities as Chicago and New York” (300).

Slavery divided America into two parts and demand for skilled and unskilled workers increased. The North required more trained and competent workers to labour as shipbuilders, fisherman or craftsman. In contrast South, required slaves in abundance, no matter how skilled and unskilled they are for the vast plantations. The slave impact were more in Southern states than in Northern states of America, because the Northern states wiped out slavery in 1780s and the revolt began in Southern states. The slave trade was officially eradicated in 1808 and made many *Blacks* think that slavery would finally come to an end. The novels of Haley has the reflection of such changes that took place during 18th century. That was the time when slaves tried to run away from the South and move to Northern states. Alex Haley’s novella *A Different Kind Of Christmas* is written on *Underground Rail Road*, here a white who helped the *Blacks* in slave escapes through this secret network.

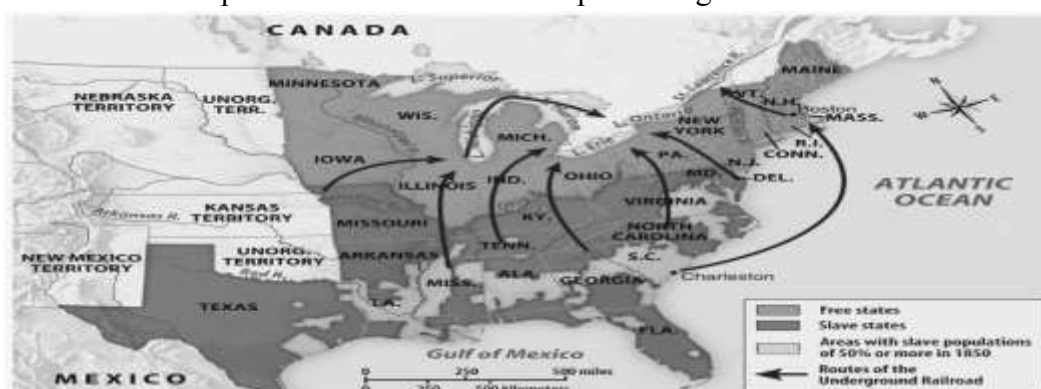


Fig. 2 : The secret places of escape

Haley in this novella mentions a Christmas flight to freedom which characterizes the awakening of a white Southerner, Fletcher Randall to the evils of slavery. This slave escape was made on the Christmas Eve. Fletcher Randall was the son of a Southern Senator and a wealthy plantation owner. He was shaken by the lines read by Professor Lincoln after concluding his lecture. Professor Lincoln read the letter by Fredrick Douglas slowly and distinctly: “In a composite Nation like ours, made up of almost every variety of the human family...there should be as before the Law..no rich, no poor, no high, no low.... No *Black*, no white... but one country, one citizenship, equal rights... and a common destiny for all.”

(Haley, A Different kind of Christmas 39). Fletcher came to know of this shameful practice through a letter by Fredrick Douglas, in which he wrote down about slavery and discrimination between *Blacks* and whites. Fletcher remembered these lines which later provoked him to become a traitor and helped slaves in mass escape.

Fletcher joins the *Underground Rail Road* and with the help of a slave musician, Harpin John, he freed the slaves from his own father's plantation. The harmonica he played on the Christmas Eve for the slave escapes is understood by the *Blacks* only which means run away. The novella gives remarkable motivation, moral courage and influential humanness. It is timeless tale of spiritual regeneration.

The rationale of a writer differs on what they write. The writers of two diverse periods wrote for political reasons and anticipated to help America realize the callousness of slavery such as Harriet Beecher Stowe and Alex Haley, both put pen to paper for more than sheer entertainment. Stowe wrote *her Uncle Tom's Cabin* in 1852 and Haley wrote fiction, *Roots* in 1976. The former she detested South for involved in slavery and North as well for their injustice in opposition to *Blacks*. Haley called his novel, *Roots*, a *Faction*, which means fiction based upon fact. He had 'woven' imaginary content as for example what the characters said and other information from history about his family 'facts' to create a rational narrative story.

The abrogation of slavery in the northern states separated the United States into the serf South and free North. Abraham Lincoln, the elected President of America issued the Emancipation Proclamation, for America's mission for freedom and equal opportunity in consequence to American Civil War of 1861. The Proclamation made numerous *Blacks* free but Lincoln was assassinated. The historical forces were in support of *Blacks*. The Emancipation Proclamation of 1863 plays a major role in battle for freedom and equality.

Haley's novel has portrayed the political situation through the sufferings of the *Blacks*. The Jim Crow laws which began after the Civil War of 1865 and continued till 1965 until *Blacks* finally got freedom. The African Americans were treated as the second class citizens and mandated racial segregation under the Jim Crow. The novels have several depiction of separatism which is illustrated in the chapter. In *The Autobiography of Malcolm X*, Haley has portrayed the life of a political leader who spends most of his life struggling for equal rights. Charles H. Nichols points out that; "...the experience of conversion to the Muslim faith transformed Malcolm's character. His first exposure to the history of slavery, discrimination and imperialism convinced him that the "white man is a devil" and that *Black* man must not only cast off the corrupting influence of western society, but work toward a separate *Black* state, The Nation of Islam." (289-91) Malcolm hates the educated white people who do not seek *Black* people as their equal. The coloured persons were not allowed near the burial of the white persons. In the novel *Queen*, the *Blacks* expresses the feeling to this segregation that "they own us livin', an' they own us dead" (Haley 237). A majority of African states enforced the racial segregation through 'Jim Crow' laws few incidents are quoted by the author in his writings. The skilled and competent slaves got their freedom from subjugation.

Historians agree that important international, demographic, legal, and economic factors during the 1930s, 40s, and 50s provided some of the necessary conditions for the civil rights movement. "*The Great Migration, actually a series of migrations of hundreds of thousands of black Southerners to Northern cities; New Deal policies that expanded the power of the*

federal government over individual states; World War II with its increased demand for industrial labour, the recruitment of black soldiers, and the ideological nature of the war; India's struggle for independence and the success of Gandhi's non-violent strategy; and the growth of the NAACP helped strengthen black Americans' faith in the feasibility of organized struggle for racial equality and social."(Stikoff 8-21)

The world and time do not stand still. Change is a law of nature and every individual heart has poetry in them that need to be expressed through medium. Language is the best medium which is moving and changes age after age. Those languages which refused to accept the spirit of change are condemned and will never produce great harvests of thought and literature. The African American literature has brought such changes which led to change the perspectives of life and lead to the victory of blacks. The lines of Rabindranath Tagore conclude the same; *"When forms become fixed, the spirit either weakly accepts its imprisonment or rebels. All revolutions consists of the "within" fighting against invasion from "without". All great human movements are related to some great idea."*

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GENDER EQUALITY IN EDUCATION

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Introduction: Human rights are for all human beings, men as well as women. This means that women are entitled to the same human rights as men. However, all over the world women have historically often been discriminated against in many ways, due to the fact that they are born as female and not male. Even though there have been some improvements, unfortunately, this kind of discrimination still exist in our societies. When trying to explain gender equality, it is good to start with a definition of the words sex and gender:

Sex: Biological and physiological characteristics that define men and women.

Gender: Socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for men and women. They may vary among societies and cultures and Change over time. Gender equality is a precondition for the fulfillment of human rights. If there is no gender equality, human rights are violated. In this way, there is a close link between human rights and gender equality. Gender equality is about the relationship between men and women. Therefore it is not mainly about women, which is a rather common misunderstanding of the concept.

What is Gender Equality?

Gender equality is achieved when women and men enjoy the same rights and opportunities across all sectors of society, including economic participation and decision-making, and when the different behaviors, aspirations and needs of women and men are equally valued and favored.

Definitions: Gender Equality: "All human beings, both men and women, are free to develop their personal abilities and make choices without limitations (...). The different behaviour, aspirations and needs of women and men are considered, valued and favoured equally. It does not mean that women and men have to become the same, but that their rights, responsibilities and opportunities will not depend on whether they are born male or female." (Source: International Labor Organization, 2000: ABC of Women Workers' Rights and Gender Equality, p. 48)

"Fairness of treatment for women and men, according to their respective needs. This may include equal treatment or treatment that is different (...). In the development context, a gender equity goal often requires built-in measures to compensate for the historical and social disadvantages of women." (Source: International Fund for Agricultural Development, <http://www.ifad.org/gender/glossary.htm>)

Gender Equality in education: Equality in education is an important issue, as gender equality guidelines improve education for both men and women. The goal of providing better education for women does not mean neglecting or suppressing men. By placing men and women on an equal level, the relatively increased valuing of women will also benefit men by informing them of the strengths, capabilities and contributions of members of the opposite sex. It may also decrease the

pressure many boys feel to conform to the traditional roles, behaviors and ways of thinking. Eventually, the stereotypes may be counteracted and eliminated, so education will be more gender balanced. Gender inequality in education takes many forms depending on the context. Though gender inequality affects girls and boys, women and men alike, girls and women are still Among the obstacles in the way of women's and girls' ability to exercise their right to participate in, complete and benefit from education are poverty, geographical isolation, minority status, disability, early marriage and pregnancy, gender-based violence, and traditional attitudes about the status and role of women. Gender-based discrimination in education is both a cause and a consequence of broader forms of gender inequality in society.

Education for All - Goals by UNESCO: Gender equality is a global priority for UNESCO and is inextricably linked to UNESCO's efforts to promote the right to education and support the achievement of the Education for All (EFA) and broader development goals. Gender inequality in education takes many forms depending on the context. Though gender inequality affects girls and boys, women and men alike, girls and women are still more often disadvantaged. Among the obstacles in the way of women's and girls' ability to exercise their right to participate in, complete and benefit from education are poverty, geographical isolation, minority status, disability, early marriage and pregnancy, gender-based violence, and traditional attitudes about the status and role of women. Gender-based discrimination in education is both a cause and a consequence of broader forms of gender inequality in society. To break the cycle, UNESCO is committed to promoting gender equality in and through education systems. The Organization also encourages mainstreaming gender equality issues in education at all levels (from early childhood to higher education), in all settings (from formal, non-formal and informal), and in all intervention areas (from planning infrastructure to training teachers). Six internationally agreed education goals aim to meet the learning needs of all children, youth and adults by 2015. **Goal 1:** Expanding and improving comprehensive early childhood care and education, especially for the most vulnerable and disadvantaged children. **Goal 2:** Ensuring that by 2015 all children, particularly girls, children in difficult circumstances and those belonging to ethnic minorities, have access to, and complete, free and compulsory primary education of good quality. **Goal 3:** Ensuring that the learning needs of all young people and adults are met through equitable access through appropriate learning and life-skills programmes. **Goal 4:** Achieving a 50 per cent improvement in levels of adult literacy by 2015, especially for women, and equitable access to basic and continuing education for all adults. **Goal 5:** Eliminating gender disparities in primary and secondary education by 2005, and achieving gender equality in education by 2015, with a focus on ensuring girls' full and equal access to and achievement in basic education of good quality. **Goal 6:** Improving all aspects of the quality of education and ensuring excellence of all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills.

Gender Equality across the Globe: The importance of gender parity and equality in education within the process of international goal setting has been emphasized in the Education for All (EFA) Goals 2 and 5 (UNESCO, 2000) and the Millennium Development Goals (MDG) 2 and 3 (United Nations, 2006). According to UNESCO's EFA Global Monitoring Report 2003/2004, "gender equality" in education refers to boys and girls experiencing the same advantages or disadvantages in attending school, the same approaches in terms of teaching methods, gender neutral curricula, and academic orientation, all of which aim to ensure equal learning achievement and subsequent life opportunities ([UNESCO, 2003](#)). The EFA GMR 2011 gender review notes that, while gender disparities in primary and secondary school enrolments have narrowed since 1999, 69 countries have still not achieved gender parity in primary school enrolment. The global gender divide means that 3.6 million girls are missing from primary school. Moreover, the gains that have been made in gender parity in enrolment do not necessarily translate into gender equality in education ([Saito, 2010](#)). Enrolment data alone sheds no light on whether boys and girls are acquiring the knowledge and skills that will allow them to enjoy better health, a better quality of life, work productivity, and full participation in decision-making ([Unterhalter, 2009](#)). The issue of gender inequality in education is not restricted to girls' and boys' access, participation, or achievement, but also involves the question of gender-balanced roles and participation in decision-making, planning and management in the sector. Despite the feminization of the teaching profession in many countries, fundamental inequalities remain within leadership positions ([Hungu, 2010](#)), particularly in planning and management of education systems. For example, research conducted by [Smulders \(1998\)](#), highlights aspects of organizational culture in education institutions and how gender bias generated from management practices are often incompatible with female responsibilities at the household level.

Limited participation of one gender group in educational planning and management may also lead to decisions that fail to promote the participation, retention, and learning acquisition of female (or male) students in the school system. Furthermore, even where gender balance in management positions is achieved, biases in favor of one gender group (due to cultural norms or practices) may persist.

Background to Gender in Education in India: India accounts for 30% of the world's total illiterate population and around 70% of these illiterates are women. As per 2001 Census data, women constitute 48% of the total population in India, but around 46% of women are still found to be illiterate. Problems of gender disparity and discrimination begin with access to schooling. The Gender Parity Index (GPI) at the primary and upper primary levels was 0.9 and 0.8 in 2003 respectively (GoI, 2004). According to DISE (2006), this remained more or less same in 2005-06 (for primary GPI was 0.92 and for upper primary 0.84). Once girls are able to get enrolled in school, they are rather more likely than boys to continue their education with more success (UNESCO, 2004). Access and retention problems deepen at higher levels of education with the GPI at lower secondary and upper secondary levels dropping to 0.73 and 0.67 respectively (UNESCO, 2004). Female education has long been acknowledged to have strong correlations with other Dimensions of human and social

development. As Mehrotra (2006) notes, low levels of education significantly affect the health and nutritional status of women. For instance, in the case of India, he notes that chances of suffering from the diseases caused by malnutrition decrease steadily with increased levels of education. Height and Body Mass Index (BMI) vary with level of education and illiterate women are reportedly at more risk of having lower height and BMI (leading to higher deficiency of iron and other nutrients). Similarly, he noted that while 56% of illiterate women suffer from anemia, the percentage declines to 40% in the case of the women who have completed at least high school (Mehrotra, 2006: 914). Despite strong economic and social evidence of the high returns to female education, most communities continue to under-invest in female education relative to male education. Even as the thresholds of schooling completion increase, with significantly narrowing gender gaps in primary education in particular, discrimination against girls in secondary and higher education remains an issue. Economic and social privilege also affect gendered patterns of access, with girls in secondary and higher education predominantly drawn from higher income and social groups, endowed with higher social status.

Reasons for parental under-investment in female education are diverse and well-known (see Subrahmanian, 2005). The deeply embedded undervaluation of female labour, identified primarily with the reproductive or household sphere, underlies the belief in many communities that educating females bring low returns, as skills required in the reproductive sphere require domestic socialization and not many years of schooling. The gender division of labour continues to reward women less in the workplace (Kingdon, 1998b). This has resulted in relatively lower female education and work participation reflecting the ideological bias against considering women as household bread-winners. Low valuation of female labour in the market place and association of female labour with fulfilling domestic responsibilities including child rearing has led to a deep-seated cultural association of women with the institutions of marriage and family. Jha and Jhingran's (2002) detailed study of schooling in communities across 10 districts of India

Gender Equity in Education: A Review of Trends and Factors 3 shows the continued belief in the importance of marriage for girls at an early age, and of maintaining asymmetries between men and women in educational attainment as a marker of relatively greater male social status.

Schemes for Gender Equality: How do you assess a government's performance of one year on solving a problem that is older than time? Really, one's best answer is speculative. And when that problem is gender discrimination, one is in fact grasping at straws to find something that can be assessed honestly and meaningfully. To make an optimistic start: It is possible to be impressed by the decisive manner in which the Prime Minister has pronounced his views and launched a major campaign to save the girl child. The Prime Minister's Independence Day Speech last year touched the right chord when he asked: "As parents, have we ever asked our son as to what he is doing and where he is going? If every parent decides to impose as many restrictions on the sons as have been imposed on our daughters, try to do this with your sons, try to ask such questions of them." In his style, he spoke then about sex-selective abortion and the declining sex ratio, and the need to end male child

preference. He pointed to the number of medals won by women at the Commonwealth Games. To give credit where it is due, this may be the most attention [gender equality](#) has got from the Independence Day speech. In January 2015, on National Girl Child Day, the Prime Minister launched the wordy 'Beti Bachao, Beti Padhao' scheme. The scheme will focus attention on 100 districts with low child sex ratio. The campaign is described as 'multi-sectoral' and includes elements that resemble Tamil Nadu's Cradle Baby Scheme as well as a postal savings scheme for up to two daughters in a family. It is noteworthy that the scheme also lists "What can we all do as individuals" and this includes: celebrating the birth of the girl child, oppose the mentality of 'bojh' and 'paraya dhan' and "Mind his language and be sensitive to women and girls." The Tamil Nadu government's efforts to deal with the same problem have paid off but over a longer period, and sustaining the same level of commitment (as in resources) has been an issue. The intention is salutary, but that is all that is available to assess for now.

Conclusion: Gender equality between women and men, refers to the equal enjoyment by women, girls, boys and men of rights, opportunities, resources and rewards. Equality does not mean that women and men are the same but that their enjoyments of rights, opportunities and life changes are not governed or limited by whether they were born female or male.

Gender equality refers to women and men having equal:

Rights: Social, economical, political and legal (e.g. right to own land, education, manages property, travel, work etc.)

Resources: Control over productive resources including education, land, information and financial resources.

Voice and agency: Power to influence resource allocation and investment decisions in the home, in the community and at the national level.

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