

Role of Human Right Education in Global Era

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Abstract

A worldwide human rights regime has emerged, expanded, and intensified throughout the twentieth century, especially in the post World War II era. This regime involves a global system of expanding organizations, social movements, rules, and discourse promoting the human rights of individuals. This regime is universalistic in aspiration: all humans are expected to be covered by the regime. Education seems to have lost its orientation in Western culture and is in disarray all over the globe in time of global transitions. Global transformations and globalizing capitalism are the general headlines for some of the most profound, deep and dramatic developments in our era that education must address. There is an urgent need to address the dramatic changes inflicted on/promised to our era philosophically, sociologically, culturally, ecologically, physically, aesthetically and politically. Any education to be effective needs to be contextualized too. Thus it is not enough to teach abstract principles of human rights taken from United Nations' documents or our Constitutions. Our historical context as nation as well as local contexts needs to be reflected in human rights education. The contextualizing of human rights is essential for nurturing of peace. Creative reflections on local situations from a human rights perspective would help the schools greatly, to become the societies' most important peace makers.

“ 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 nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. ”

Article 26.2 of the Universal Declaration of Human Rights

Introduction

“All human beings are born free and equal in dignity and rights”. So stated Article 1 of the Universal Declaration of Human Rights in 1948. This is what the Indians have been preaching since times immemorial as it has become the immemorial customs of our nation .Human Rights are a fundamental value. There is a long Indian tradition of standing up for the weak against abuse by the strong. Upholding human rights values in every aspect is firmly in our tradition.

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 shall further the activities of the United Nations for the maintenance of peace. The concept underpinning human rights education is that education should not only aim at forming trained, professional workers, but also at contributing to the development of individuals who possess the skills to interact in a society. Human rights education, human rights into education aim at providing pupils and students with the abilities to accompany and produce societal changes. Education is seen as a way to empower people, improve their quality of life and increase their capacity to participate in the decision-making processes leading to social, cultural and economic policies.

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Human rights education cannot be reduced to the simple introduction of human rights content in already overburdened curricula. It brings about a profound reform of education, which touches upon curriculum in-service and pre-service training, textbooks, methodology, classroom management, and the organization of the education system at all levels.

Human rights education implies the learning and practice of human rights. A holistic approach to human rights education means that human rights are implemented at all levels of the education system, and that they are taught through both content transmission and experiences.

Human Rights and Values Education in the Global Context

Increasingly, human rights education (HRE) is viewed as a way to bring coherence to a fragmented and globalized world. Issues of gender equity, cultural diversity, interfaith dialogue, prevention of violence, elimination of stereotypes (racial, ethnic, religious, or based on gender and/or sexual orientation), may all be approached from a human rights perspective through the principles of respect, tolerance and recognition.

Why Human Rights Education?

1. Produces changes in values and attitudes
2. Produces changes in behaviour
3. Produces empowerment for social justice
4. Develops attitudes of solidarity across issues and nations
5. Develops knowledge and analytical skills
6. Produces participatory education

So give human rights education to every one and save the world.

Human Rights Education Models

1. Values and Awareness

The Values and Awareness Model focuses on transmitting “basic knowledge of human rights issues and to foster its integration into public values” based on its philosophical-historical approach. This model is what people commonly think of when human rights are concerned with the target audience being the general public with topics including global human rights and more cultural based matters.

2. Accountability

The Accountability Model is associated with the legal and political approach to human rights in which the learners which the model targets are already involved via professional roles. The model is incorporated by means of training and networking, covering topics such as court cases, codes of ethics, and how to deal with the media.

3. Transformational

This model of education focuses on the psychological and sociological aspects of human rights. The topics towards which this model is effective are those including vulnerable populations and people with personal experiences effected by the topic, such as women and minorities. The model aims to empower the individual, such as those victims of abuse and

trauma. The model is geared towards recognizing the abuse of human rights but is also committed to preventing these abuses

The Need for Human Rights Education

The importance of human rights education hardly requires any over emphasis. It has a crucial role in preventing human rights violations from occurring.

The United Nations proclaimed that human rights education is “training, dissemination and information efforts aimed at the building of a universal culture of human rights through imparting knowledge and skills and the moulding of attitudes”. These efforts are designed to strengthen respect for human rights and fundamental freedoms, facilitate the full development of human personality, sense of dignity, promote understanding, respect, gender equality and friendship to enable all persons to participate effectively in a free society, and further activities for maintenance of peace.

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

Human Rights Education in India

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

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

Human rights education (HRE) provides knowledge about both human rights values and the mechanisms that protect these values. In addition, it provides the tools for people to apply human rights in their daily lives to combat discrimination, intolerance and other human rights violations. HRE also improves the quality of learning achievements and assures the

full development of the individual's personality by fostering understanding, tolerance and peace.

Conclusion

The world human rights regime is activated in international conferences involving scientists and professionals discussing human rights issues and in the work of transnational experts promoting human rights policies and the standards with which to evaluate their implementation. With the expansion of the human rights regime to cover a range of individuals the world over, women's rights have become most clearly manifested in the "woman's convention." This would mean that to be Indian one has to put up with one's bondage, one must remain submissive, one must eat less and work more. Is that what our women and our children need to believe? Is that what our workers and peasants need to believe while multinational companies with the help of our elite take away the fruit of their labours, and the fruit of our lands? The relativist theory, though couched in nationalist terms is not nationalist at all. It work for the benefit of big companies Western or otherwise.

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"There is no God higher than the truth."

- Mahatma Gandhi