



Rayat Shikshan Sanstha's
**SWAMI SAHAJANAND BHARATI COLLEGE OF
EDUCATION,**
Shrirampur, Dist. Ahmednagar.

One day National Seminar
On
“HUMAN RIGHTS EDUCATION”
On

Saturday, 18th March 2017

In Association with
UNIVERSITY GRANTS COMMISSION, NEW DELHI

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Editor

Mr. Vijay Santu Patole

*Assistant Professor, Swami Sahajanand Bharati College of Education,
Shrirampur, Dist. Ahmednagar 413709 (M.S.)*

Editorial Board

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(Prin. S.S.B. College of Education, Shrirampur)

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S. No-05/14, Shivkrupa Residency, F.No-10,
Telco Colony, Datta Nagar, Ambegaon (kh), Pune-46,

Website- www.srjis.com,
E mail- dryashdnet@gmail.com,

About Rayat Shikshan Santha:

The Rayat Shikshan Santha is one of the leading educational institutes in Asia continent. The value of its contribution to education in general is enormously great as it has, from the very beginning, tried all its best to lay emphasis on the education of the down trodden, the poor and the ignorant who really form the major bulk of the society. The founder of the institution, Late Dr. Karmaveer Bhaurao Patil, was a man of the masses who devoted all his mind and heart to the cause of their education. Presently Sanstha runs 41 colleges, 434 secondary schools, 8 teacher training colleges, 21 primary schools, 36 Pre-primary schools, 74 Hostels, 8 Ashram schools and 6 it is. These institutions are widely spread in 14 districts of Maharashtra State and 11 districts of Karnataka State. 4.5 Lakh students are pursuing their education in the sanstha. Rayat Shikshan Sanstha always inculcate the value, “ **Education through self help**”, as well as dignity of labour is highly appreciated and followed by each one who associated with the Sanstha.

About College:

Swami Sahajanand Bharati College of Education was established in 1970 in Shirampur Tehsil. This is affiliated to Savitribai Phule Pune University, Pune. This college is re-accredited by NAAC Bangalore and awarded by “A” Grade with CGPA 3.04 on 21st February 2014. It is 40 K.M.s far from world famous shrine Shirdi Sai Baba. The aim of running this college is to bring and mould the society through producing teacher communities for secondary and higher secondary level education. Special focus is to enhance the quality of student- teachers. The College offers all modern facilities to the learners for all round development. There are two separate hostels for Boys’ & girls’. College has good infrastructure facilities like, Guidance wing, Library, reading hall, Laboratories, ICT resource centre, as well as book bank facility, Wi-fi internet facility. The college has kept the ascending graph of the progress in the field of education.



Hon'ble Dr. Anil Appasaheb Patil

Chairman

Rayat Shikshan Sanstha, Satara

MESSAGE

At the outset I congratulate and compliment the Principal and organizing committee for taking initiative to organise the UGC sponsored One Day National Level Seminar on “ Human Rights Education.” The deliberations on the theme by eminent resource persons will be useful to identify the major issues and challenges in Human rights education in all over the world.

I am confident that it will also provide platform for exchange of ideas for the inculcating human values as well as awareness of Human rights education not only in India but also in the platform of the world.

I wish you and your team all the best for achieving great success in the conduct of seminar.



Hon'ble Prin. Dr. Ganesh Anant Thakur

Secretary

Rayat Shikshan Sanstha, Satara

MESSAGE

I am extremely glad and honoured to note that Swami Sahajanand Bharati College of Education, Shrirampur, Ahmednagar has organized a UGC sponsored one day National level seminar on “ Human Rights Education” on 18th March 2017. In this era awareness about Human rights is need of the time and everywhere in the world we do come across various issues related to the human rights.

Human rights education has to be considered as an integral part of the system of education. Everyone who is literate in all sense should contribute for the cause of human rights. For the desired changes in the society a person or teacher community has to play a crucial role in this noble venture, human rights can be achieved and sustained mostly through education and training. It requires deep study with effective remedies for equal sense of mankind.

I would like to extend my hearty congratulations to the Principal and organizing committee for successful conduct of the National Seminar.



Hon. Mrs. Meenatai M. Jagdhane

Member

Managing Council, Rayat Shikshan Sanstha, Satara

MESSAGE

It gives me immense pleasure to know that, Swami Sahajanand Bharati College of Education, Shrirampur is organizing one day National Level Seminar on “ Human Rights Education”. It is my proud privilege to send these words of congratulations and best wishes to this National level seminar. Human rights education is one of the most challenging issue in the world and it requires not only discussions but action plans to making every one equal in the sight of human being.

Only learned persons those who know the meaning of “live and let live” can be the effective leaders to bring society at one platform where there will be no any kind of wall of generation, caste, religion, etc. between two persons. It is clear that “all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness.”

Such type of seminar surely helps the society to live with generous attitude towards all human being. I wish all the best for seminar a grand success with positive outcomes .



Dr. Pondhe M.S.

Principal, S.S.B. College of Education, Shrirampur

MESSAGE

I am very delighted to say that Swami Sahajanand Bharati College of Education, Shrirampur is organizing one day National level Seminar on “ Human Rights Education”. On 18th March 2017.

The global task of promoting & protecting all human rights & fundamental freedoms so as to secure full & universal enjoyment of these rights cannot be fulfilled without mass awareness and sensitivity to human rights issues. The grand agenda of global peace & prosperity is possible only with people understanding & imbibing the human rights values. Peoples’ participation is a must in resolving human rights conflicts. This matured participation can be a possibility only with human rights education.

By organizing such theme at college level one can be aware about the human rights. The participants from various part of the country and state will be definitely benefitted by the presentations and demonstrations of the learned resources persons.

On behalf of Rayat Shikshan Sanstha, Satara and the college, I truly congratulate and express my gratitude to the organizing committee and all my colleagues for organizing such seminar. I also wish all the best to all who contributed and participated for successful execution of this seminar.



Asst. Prof. Vijay Santu Patole

Co-ordinator

PREFACE

On behalf of Swami Sahajanand Bharati College of Education, Shirampur and on my own behalf, it is a matter of great privilege for us to welcome you all to the UGC sponsored One Day National Level Seminar on “ **Human Rights Education.**”

Adoption of the Universal Declaration of Human Rights by the United Nations on December 10, 1948 gave a global thrust to the Human Rights. Education has been considered as the major instrument to address inequalities in the Indian society by promoting equality, social justice and respect for the individual human being, which are preconditions for ensuring rights.

In this National Level Seminar resource persons like Hon. Dr. Sanjeev Sonawane, HOD, Dept. of Edun. & Extn. Savitribai Phule Pune University Pune addressed the participants of the seminar in his unique way of presenting intellectual food. Hon. Dr. Jignesh B. Patel Asst. Professor, Centre of Educational Children’s University, Gandhinagar Gujrat has also guided much about human rights education.

We have taken sincere efforts to provide opportunities to the participants, teacher educators and research scholars to present their research as well as conceptual papers. I offer my sincere thanks to the Principal, teaching and non teaching staff for their cooperation in this regard. It is worthwhile to express my sincere and hearty thanks to the delegates coming from different places of Indian and Maharashtra to participate in the seminar. I am very grateful to the management of the institution, the student-teachers of college and all those who have extended their helping hand to the successful organization of the seminar.

It gives us great pleasure to present this souvenir on the occasion of UGC sponsored National Seminar. Overwhelming response from delegates is seen in the presentation of their views on topics related to the theme of the seminar. About 47 papers have been published in the souvenir of the seminar.

I am sure that this seminar will provide a good platform to exchange ideas thus reaching an appropriate conclusion for defining the human rights education and its importance.

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NATIONAL SEMINAR ON HUMAN RIGHTS EDUCATION

1. मानवी हक्क व शिक्षणाचा हक्क अधिनियम

प्रा. डॉ. अजयकुमार भीमराव पाटील

सहा. प्राध्यापक, आझाद कॉलेज ऑफ एज्युकेशन, सातारा

सारांश

मानव हा सामाजिक प्राणी आहे. तो समाजात राहून आपले जीवन जगत असतो. मानवी जीवनाच्या अनेक गरजा असतात. व त्यांची पूर्तता समाजात राहूनच त्याला करावी लागते. मानवाचा सर्वांगीण विकास सामाजिक पर्यावरणातच होत असतो त्यामुळे सामाजिक जीवन ही मानवाची सर्वात महत्वाची गरज आहे. परंतु सामाजिक जीवन जगत असताना, मानवाला आपल्या निसर्गदत्त सामर्थ्याचा वापर स्वतःच्या मर्जीप्रमाणे करता येत नाही. समाजात वावरत असताना जर मानवाने आपल्या इच्छे प्रमाणे वर्तन करण्याचे ठरविले तर समाजात अराजकता माजेल. म्हणून व्यक्तीच्या वर्तनावर काही निर्बंध घालणे आव यक असतात. शिक्षणाच्या सार्वत्रिकरणासाठीच्या केंद्राच्या व राज्याच्या या प्रयत्नांना मोफत व सक्तीच्या शिक्षणाचा हक्क अधिनियमामुळे अधिक बळ प्राप्त झाले आहे. शिक्षण हक्क अधिनियमातील तरतूदींची अजून अधिक योग्य प्रमाणात अंमलबजावणी होणे आवश्यक आहे. अजूनही मोठ्या प्रमाणात बालके शिक्षणाच्या प्रवाहाबाहेर आहेत. त्यांना शिक्षणाच्या मुख्य धारेशी जोडणे आवश्यक आहे. शाळेत प्रवेशित झालेल्या मुलांमध्ये विविध कारणांनी गळतीचे प्रमाण फार आहे. त्यामुळे त्यांच्या शिक्षणात सातत्य आणण्याचे फार मोठे आव्हान आहे. बालकांना नुसतेच शाळेत आणून चालणार नाही तर त्यांच्या शिक्षणात सातत्य रहाण्यासाठी प्रयत्न करणे तसेच त्याला गुणवत्तापूर्ण शिक्षण देणे आवश्यक आहे. तर ह्या अधिनियमाचा उद्देश निश्चितपणे साध्य होईल व शिक्षणाचे सार्वत्रिकरण सफल होईल.

प्रास्ताविक

मानव हा सामाजिक प्राणी आहे. तो समाजात राहून आपले जीवन जगत असतो. मानवी जीवनाच्या अनेक गरजा असतात. व त्यांची पूर्तता समाजात राहूनच त्याला करावी लागते. मानवाचा सर्वांगीण विकास सामाजिक पर्यावरणातच होत असतो त्यामुळे सामाजिक जीवन ही मानवाची सर्वात महत्वाची गरज आहे. परंतु सामाजिक जीवन जगत असताना, मानवाला आपल्या निसर्गदत्त सामर्थ्याचा वापर स्वतःच्या मर्जीप्रमाणे करता येत नाही. समाजात वावरत असताना जर मानवाने आपल्या इच्छे प्रमाणे वर्तन करण्याचे ठरविले तर समाजात अराजकता माजेल. म्हणून व्यक्तीच्या वर्तनावर काही निर्बंध घालणे आव यक असतात. पण या निर्बंधामुळे व्यक्तीच्या विकासाला बाधा येणार नाही याची सुध्दा दक्षता घ्यावी लागते. त्या करीता समाजाने व्यक्तीला काही संधी किंवा जीवनात व्यक्तीला प्राप्त झालेल्या अ ा संधी किंवा सवलती म्हणजेच हक्क होय. मानवाला जगण्याच्या वेगवेगळ्या टप्प्यावर काही हक्काची आव यकता असते. ह्या हक्कांना निरनिराळ्या संज्ञा वापरल्या जात असल्या तरी मानवाच्या विकासासाठी ते गरजेचे असतात. म्हणून त्यांना मानवी हक्क असे संबोधले जाते. मानवी हक्काची संकल्पना ही मानव जाती, समाजा इतकीच प्राचीन आहे.

मानवी हक्काचा अर्थ

मानवी हक्क म्हणजे अनेक पिढ्यांचे योगदान, दुर्दम्य इच्छा आणि अनुभव यांचा परिपाक आहे. मानवी हक्क ही एक समग्र संकल्पना असून ती वेगवेगळ्या पातळीवरून समजून घ्यावी लागते. मानवी हक्कांना आपण आपल्यापासून वेगळे करू भाकत नाही. मानवी हक्कामध्ये जगण्या णी संबंधित असणा-या सर्व हक्कांचा समावे ा होतो. उदा. जगण्याचा हक्क, अभिव्यक्ती स्वातंत्र्य धार्मिक स्वातंत्र्य, इ. मानवाला स्वतंत्रपणे किंवा समुहाने जगण्यात ते महत्वाचे असतात. हे हक्क मानवाला सुखाने व आनंदाने जगण्याची हमी देतात.

मानवी हक्कांना सुयुक्त राष्ट्र संघाने 1948 साली मानवी हक्कांचा जागतिक जाहिरनामा जाहीर केल्या नंतरच मानवी हक्क म्हणून मान्यता मिळाली. मानवी हक्कांची व्याप्ती मोठी आहे. यात एकीकडे पारंपारिक हक्क आणि राजकीय हक्क यांचा तर दुसरीकडे नव्याने विकसित झालेल्या आर्थिक, सामाजिक, आणि सांस्कृतिक या हक्कांचाही समावे ा होतो.

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मानवी हक्काची संकल्पना अनेक वर्षांच्या काळखंडात विकसित झाली आहे. त्यामुळे मानवी हक्काची व्याप्ती वि. 1द करणे अवघड आहे. म्हणूनच मानवी हक्कांचे निकश ठरविणे अवघड आहे. मानवी हक्कामध्ये नवीन क्षेत्रांचा समावेश व व्हावा म्हणून सातत्याने दबाव वाढत असतो. याचा परिणाम म्हणून मानवी हक्काच्या कक्षा रुंदावत असतात, मानवी हक्कांकडे नेहमीच वै. 1क अविभाज्य आणि मूलभूत हक्क म्हणून बघितले जाते.

मानवी हक्कांचे स्वरूप

मानवी हक्क ही गुंतागुतीची संकल्पना आहे. मानवी हक्कांच्या जागतिक जाहीरनाम्यानुसार, मानवी हक्कांच्या म्हणजे मानवाचे अविभाज्य, वै. 1क आणि परस्परावलंबी हक्क होत यातून मानवी हक्कांचे स्वरूप स्पष्ट होते.

मानवी हक्क हे अविभाज्य असतात. ते मानवास निसर्गतः आणि जन्मतः प्राप्त झालेले असतात. हे हक्क वादातील आहेत. प्रत्येक व्यक्तिला तो मान्य आहे म्हणून हे सर्व हक्क मिळतात. प्रत्येक व्यक्तीला ती कोणत्याही धर्म, जाती, वं. 1, लिंग, सामाजिक वा आर्थिक स्तरावरील किंवा भाशा, प्रांत, जन्मस्थानातील असली तरी तिला मानवी हक्क प्राप्त होतात. म्हणून ते वै. 1क असतात. मानवी हक्क हे सर्व मानवासाठी एकाच वेळी अस्तित्वात असतात. त्यामुळे हे मानवी हक्क एकत्रितपणे पहावे लागतात. कोणत्याही हक्क स्वतंत्र काढून बघता येत नाही.

इ.स. 1966 मध्ये संमत झालेल्या नागरी व राजकीय हक्कांचा आंतरराष्ट्रीय करारनामा आणि आर्थिक, सामाजिक व सांस्कृतिक हक्कांचा आंतरराष्ट्रीय करारनामा या दोन करारनाम्यांनी मानवी हक्कांचे स्वरूप आणि व्याप्ती अधिकच स्पष्ट केली

शिक्षणाचा हक्क अधिनियमाची पार्श्वभूमी

स्वातंत्र्यपूर्व काळात विविध समाजसुधारकांनी तसेच सरकारी पातळीवरून अ. 11 दोन्ही स्तरावरून मोफत व सक्तीच्या शिक्षणासाठी प्रयत्न केले गेले. म. जोतिबा फुले, महाराजा सयाजीराव गायकवाड, ना. गोपाळ कृष्ण गोखले, राजर्षी शाहू महाराज, विठ्ठलभाई पटेल, म. गांधी इ. समाजधुरीनांनी मोफत व सक्तीच्या शिक्षणासाठी प्रयत्न केले. तसेच स्वातंत्र्यपूर्व व स्वातंत्र्योत्तर काळात शिक्षणामध्ये सुधारणा करण्याच्या उद्देशाने नेमलेल्या काही आयोगांनी मोफत व सक्तीच्या शिक्षणासंबंधी शिफारशी केलेल्या होत्या. यामध्ये हरगोट समिती, सार्जेंट अहवाल, कोठारी आयोग, राष्ट्रीय शैक्षणिक धोरण 1968 व 1986, जनार्दन रेड्डी समिती इ. चा समावेश होतो.

परंतु खऱ्या अर्थाने इ.स. 1993 मध्ये जे.पी.उन्नीकृष्णन यांनी आंध्रप्रदेश व इतर यांच्या विरोधात दाखल केलेल्या केसच्या निकालात सर्वोच्च न्यायालयाने प्रतिमापन केले की, देशातील नागरिकांना शिक्षणाचा मुलभूत हक्क असून तो कलम 21 मधील आशयातून स्पष्ट होतो. शिक्षणाच्या हक्काचा आशय व निकष कलम 45 व 41 च्या अनुरोधाने निश्चितपणे ठरविता येतो. यानंतर मोफत व सक्तीच्या शिक्षणाचा गंभीरपणे विचार सुरू झाला व शिक्षणाच्या हक्काची तरतूद राज्यघटनेत करण्याच्या दिशेने वाटचाल सुरू झाली. घटना दुरुस्तीची ही प्रक्रिया इ.स. 2002 ला पूर्ण झाली. 86 व्या घटनादुरुस्तीने कलम 21 ला एक पाटकलम 'अ' जाडण्यात आले. कलम 45 नव्याने लिहिण्यात आले. तर कलम 51अ मध्ये एका कर्तव्याची वाढ करण्यात आली.

राज्यघटनेतील कलम 21 नुसार मोफत व सक्तीच्या शिक्षणाचा अधिनियम अस्तित्वात आलेला आहे. मोफत व सक्तीच्या शिक्षणाचा हक्क अधिनियम हा ऑगस्ट 2009 मध्ये संसदेने संमत केला व त्यानंतर राष्ट्रपतींनी मान्यता दिल्यानंतर हा अधिनियम दि. 1 एप्रिल, 2010 पासून संपूर्ण देशभर (जम्मू व काश्मीर वगळता) लागू करण्यात आला.

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मोफत व सक्तीच्या शिक्षणाचा हक्क अधिनियम :-

मोफत व सक्तीच्या शिक्षणाचा हक्क अधिनियमातील मोफत हा शब्द बालकांसाठी लागू आहे. तर मोफत शिक्षण देण्याची सक्ती ही शासन, शैक्षणिक प्रशासन, शाळा, पालक इ.वर आहे. या अधिनियमातील बालकांना शिक्षणाचा हक्क प्राप्त करून देण्याच्या तरतुदी पुढीलप्रमाणे आहेत.

कलम – 3 : बालकांना मोफत व सक्तीच्या शिक्षणाचा हक्क –

बालकांना 6 ते 14 वर्षांपर्यंत त्यांचे प्राथमिक शिक्षण पूर्ण होईपर्यंत नजीकच्या शाळेत शिकण्याचा हक्क आहे.

कलम – 4 : वयानुसार शिक्षण –

बालकांचे वय 6 वर्षांपेक्षा अधिक असेल मात्र त्याने अद्याप कोणत्याही शाळेत प्रवेश घेतला नसेल तर त्याला वयानुसार योग्य त्या वर्गात प्रवेश मिळण्याचा हक्क आहे.

कलम – 5 : दाखल्याचे हस्तांतरण –

बालक शिकत असलेल्या शाळेत प्राथमिक शिक्षण पूर्ण करण्याची सोय नसल्यास त्याला दुसऱ्या शाळेत प्रवेश मिळण्यासाठी विनाविलंब दाखला मिळण्याचा हक्क आहे.

कलम – 13 : कॅपिटेशन फी व चाळणी प्रक्रियेशिवाय प्रवेश –

प्रवेशप्राप्त बालकांना शाळेत प्रवेशासाठी कॅपिटेशन फी व कोणत्याही चाळणी प्रक्रियेला (मुलाखत, लेखी परीक्षा इ.) सामोरे जावे लागणार नाही.

कलम – 14 : वयाचा पुरावा नसल्यासही प्रवेश –

बालकाकडे कोणत्याही प्रकारचा वयाचा पुराव नसेल तरीही त्याला शाळेत प्रवेश मिळण्याचा हक्क आहे.

कलम – 15 : वर्षभरात कधीही प्रवेश –

बालकाला शाळेमध्ये वाढीव कालावधीपर्यंत प्रवेश मिळण्याचा हक्क आहे.

कलम – 16 : शिक्षणातील सातत्य –

बालकाला कोणत्याही वर्गात मागे ठेवता येणार नाही व प्राथमिक शिक्षण पूर्ण होईपर्यंत त्याला शाळेतून काढता येणार नाही.

कलम – 17 : बालकांना शारीरिक शिक्षा व मानसिक त्रास देण्यास प्रतिबंध

कोणत्याही बालकाला शारीरिक शिक्षा किंवा त्याला मानसिक त्रास देता येणार नाही.

कलम – 30 : मंडळाच्या परीक्षांची सक्ती नाही –

प्राथमिक शिक्षण पूर्ण होईपर्यंत बालकाला कोणत्याही मंडळाची परीक्षा उत्तीर्ण होणे बंधनकारक असणार नाही.

कलम – 30 : शिक्षण पूर्तता प्रमाणपत्र –

बालकाने प्राथमिक शिक्षण पूर्ण केल्यानंतर त्याला प्राथमिक शिक्षण पूर्तता प्रमाणपत्र मिळण्याचा हक्क आहे.

कलम – 31 व 32 : हक्कांचे संरक्षण –

बालकांना प्रदान करण्यात आलेल्या हक्कांना संरक्षण मिळण्याचा त्याला हक्क आहे. यासाठी बालक राज्य बालहक्क संरक्षण आयोगाकडे तक्रार नोंदवू शकतो.

समारोप :-

शिक्षण हा मानवी विकासाचा केंद्रबिंदू आहे. व्यक्तीला त्याची जन्मजात प्रतिष्ठा जपण्यासाठी तसेच त्याचा जीवनस्तर उंचावण्यासाठी शिक्षण मिळणे आवश्यक असते. शिक्षण ही व्यक्तीची मुलभूत गरज आहे. तसेच तो व्यक्तीचा हक्क आहे. शिक्षणामध्ये समाजपरिवर्तनाची ताकत असते.

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शिक्षणाचा प्रसार झाल्याशिवाय व्यक्तीचा व राष्ट्राचा विकास अशक्य असतो. त्यामुळे शिक्षण हे राष्ट्राच्या विकासाचे महत्त्वाचे साधन मानले जाते.

राष्ट्राचा विकास हा मानवी साधन संपत्तीच्या विकासावर अवलंबून असतो. म्हणून राष्ट्राच्या विकासात मानवी साधन संपत्तीचे महत्त्वपूर्ण योगदान असते. मानवी साधन संपत्तीच्या विकासानेच राष्ट्राचा विकास साध्य होत असल्यामुळे राष्ट्रातील मानवी साधन संपत्तीचा विकास करणे हे शिक्षणाचे मुलभूत उद्दिष्ट आहे. प्राथमिक शिक्षण हे मानवी साधन संपत्तीच्या विकासाच्या दिशेने टाकलेले पहिले पाऊल आहे.

प्राथमिक शिक्षणातून व्यक्तीच्या व्यक्तिमत्त्वाचा पाया घातला जातो. यातून व्यक्तीमध्ये विविध गुणांचे, मूल्यांचे बीजारोपण केले जाते. व्यक्तीच्या व राष्ट्राच्या विकासातील प्राथमिक शिक्षणाचे हे महत्त्व लक्षात आल्यामुळे अगदी स्वातंत्र्यपूर्व काळापासून प्रत्येक व्यक्तीला मोफत व सक्तीचे प्राथमिक शिक्षण मिळाले पाहिजे असा विचार व्यक्त होत होता.

शिक्षणाच्या सार्वत्रिकरणासाठी केंद्रशासन व त्याच्या जोडीने राज्य शासन विविध योजना राबवित आहेत. त्यामध्ये खडू फळा योजना, जिल्हा प्राथमिक शिक्षण कार्यक्रम, मध्यान्ह भोजन, शिक्षण हमी योजना, सर्व शिक्षा अभियान यांचा समावेश आहे. केंद्राच्या सर्व योजनेत राज्यांचा वाटा असतोच अशाप्रकारे शिक्षणाच्या सार्वत्रिकरणासाठी केंद्र व राज्य सरकार प्रयत्नशील आहेत.

शिक्षणाच्या सार्वत्रिकरणासाठीच्या केंद्राच्या व राज्याच्या या प्रयत्नांना मोफत व सक्तीच्या शिक्षणाचा हक्क अधिनियमामुळे अधिक बळ प्राप्त झाले आहे. शिक्षण हक्क अधिनियमातील तरतुदींची अजून अधिक योग्य प्रमाणात अंमलबजावणी होणे आवश्यक आहे. अजूनही मोठ्या प्रमाणात बालके शिक्षणाच्या प्रवाहाबाहेर आहेत. त्यांना शिक्षणाच्या मुख्य धारेशी जोडणे आवश्यक आहे. शाळेत प्रवेशित झालेल्या मुलांमध्ये विविध कारणांनी गळतीचे प्रमाण फार आहे. त्यामुळे त्यांच्या शिक्षणात सातत्य आणण्याचे फार मोठे आव्हान आहे. बालकांना नुसतेच शाळेत आणून चालणार नाही तर त्यांच्या शिक्षणात सातत्य रहाण्यासाठी प्रयत्न करणे तसेच त्याला गुणवत्तापूर्ण शिक्षण देणे आवश्यक आहे. तर ह्या अधिनियमाचा उद्देश निश्चितपणे साध्य होईल व शिक्षणाचे सार्वत्रिकरण सफल होईल.

संदर्भ

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2. A STUDY OF AWARENESS ABOUT HUMAN RIGHTS AMONG UNDERGRADUATE STUDENTS

Prof. Amitkumar S. Gagare

Dept. of Edu. R.B.N.B.College,Shrirampur, Mob – 9561921116 , asgagare@gmail.com

Abstract

Every person is entitled to certain fundamental rights, simply by the fact of being human. These are called “human rights”. They are “rights” because they are things you are allowed to be, to do or to have. These rights are there for your protection against people who might want to harm or hurt you. They are also there to help us get along with each other and live in peace. But many of us do not aware with the human rights. Many people know something about their rights. Generally they know they have the right to food and a safe place to stay. They know they have a right to be paid for the work they do. But there are many other rights. Everyone should know all the human rights. Not only to be aware but everyone should know how and where to use these rights. When human rights are not well known by people, abuses such as discrimination, intolerance, injustice, oppression and slavery can arise. In Schools and colleges teachers should help the students to learn and to know about “Human Rights”. Because in the future they are the citizen of society. In the present paper awareness about the human right among the undergraduate student is studied. Also programme was organized to help the students to learn the concept of Human Rights.

Keywords-Human Rights, Undergraduate, Programme, Discrimination, Intolerance, Injustice, Slavery.

Introduction: India got the independence in 1947. After independence 70 years passed. We should evaluate us that what we achieved in this 70 years and what we have to achieve in next 50 years. Do all the people get the freedom? Does everyone enjoying the freedom? When we think about these questions, somewhere the answer is getting negative. Even many people are not getting the proper food and shelter. Many children are out of school. Government fails to provide the basic needs of the people. People are uneducated and educated people are unaware about their human rights. It is the duty of every school and college to teach the Human rights. To make the people aware about the Human Rights. In year 2020 India will become the country where largest population is of youth. But if this youth is uneducated, unemployed, unaware about their rights, then politicians use them very easily. So in the present study Researcher make survey about the awareness about Human Rights in undergraduate students. Also researcher implemented the programme to create the awareness about the Human Rights.

Title of the Study – A Study of Awareness about Human Rights among the Undergraduate Students.

Need and Importance -Human Rights are the fundamental Rights of Human. Each and Every citizen of India must know his duties and rights. Undergraduate students have a right to vote, but many of them unaware of it. So it is very necessary to create awareness about this. The purpose of the study is to find out the awareness about Human Rights among undergraduate students and to prepare a self-instructional material for Human Rights.

Limitations of the Study -The related Study and its results are only limited for the Undergraduate students i.e B.A-I,II,II of R.B.N.B.College, Shrirampur.

Population and Sample

Inthe present study 100 undergraduate students i.e from B.A –I, B.A –II, B.A – III of RBNB College, Shrirampur were taken as sample for survey study.

Objectives –

1. To prepare a self-instructional material on Human Rights.
2. To arrange the programme for implementation of self-instructional material.
3. To study the effect of implementation programme.
4. To suggest the possible solutions.

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Research Method – Survey Method was used to collect information regarding the awareness about Human Rights among Undergraduate students. And Experimental Method was used to implement the awareness about the Human Rights.

Data Collection Tool –A questionnaire was prepared to collect the information regarding the awareness. In which following questions were included:

1. What are the Human Rights?
2. How many types of Human Rights?
3. What is the History of Human Rights?

Statistical Tool Used - Percentage.

Conclusions -

According to Objective No. 1- Self-instructional material

Human Rights – The Rights that every human gets by birth. “Those fundamental rights to which every man or woman inhabiting any part of the world should be deemed entitled merely by virtue of having been born a human being.”

Characteristics of Human Rights:

The main characteristic features of human rights may be analyzed in the following manner:

1. Human rights imply that everyone should have them. People do not enjoy them as the member of a particular nation or of a community, rather as the member of the human society. So human rights are universally applicable to all without any discrimination on the grounds of caste, class, color, sex, religion etc.
2. Human rights, as a comprehensive whole, include socioeconomic, civil, political, cultural rights which are deemed to be essential for the human beings to lead a life of dignity.
3. Human rights are justiciable. They cover legal rights protected by the law of the state. They also cover fundamental rights as incorporated in the constitution of the land and they enjoy judicial enforcement.
4. Human rights are not absolute. Like all rights, they may also be restricted in the interest of public peace, social decency, political security and the like.
5. Human beings cannot stay without the enjoyment of human rights. All of them possess these rights as the members of the human society. Since some people are ignorant of these rights, they must be taught about these opportunities. They only can lead a life of peace, security and dignity with the growing consciousness of these rights.

Types of Human Rights: This simplified version of the 30 Articles of the Universal Declaration of Human Rights has been created especially for young people.

1. **We Are All Born Free & Equal.** We are all born free. We all have our own thoughts and ideas. We should all be treated in the same way.
2. **Don't Discriminate.** These rights belong to everybody, whatever our differences.
3. **The Right to Life.** We all have the right to life, and to live in freedom and safety.
4. **No Slavery.** Nobody has any right to make us a slave. We cannot make anyone our slave.
5. **No Torture.** Nobody has any right to hurt us or to torture us.
6. **You Have Rights No Matter Where You Go.** I am a person just like you!
7. **We're All Equal Before the Law.** The law is the same for everyone. It must treat us all fairly.
8. **Your Human Rights Are Protected by Law.** We can all ask for the law to help us when we are not treated fairly.
9. **No Unfair Detainment.** Nobody has the right to put us in prison without good reason and keep us there, or to send us away from our country.

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10. The Right to Trial. If we are put on trial this should be in public. The people who try us should not let anyone tell them what to do.

11. We're Always Innocent Till Proven Guilty. Nobody should be blamed for doing something until it is proven. When people say we did a bad thing we have the right to show it is not true.

12. The Right to Privacy. Nobody should try to harm our good name. Nobody has the right to come into our home, open our letters, or bother us or our family without a good reason.

13. Freedom to Move. We all have the right to go where we want in our own country and to travel as we wish.

14. The Right to Seek a Safe Place to Live. If we are frightened of being badly treated in our own country, we all have the right to run away to another country to be safe.

15. Right to a Nationality. We all have the right to belong to a country.

16. Marriage and Family. Every grown-up has the right to marry and have a family if they want to. Men and women have the same rights when they are married, and when they are separated.

17. The Right to Your Own Things. Everyone has the right to own things or share them. Nobody should take our things from us without a good reason.

18. Freedom of Thought. We all have the right to believe in what we want to believe, to have a religion, or to change it if we want.

19. Freedom of Expression. We all have the right to make up our own minds, to think what we like, to say what we think, and to share our ideas with other people.

20. The Right to Public Assembly. We all have the right to meet our friends and to work together in peace to defend our rights. Nobody can make us join a group if we don't want to.

21. The Right to Democracy. We all have the right to take part in the government of our country. Every grown-up should be allowed to choose their own leaders.

22. Social Security. We all have the right to affordable housing, medicine, education, and childcare, enough money to live on and medical help if we are ill or old.

23. Workers' Rights. Every grown-up has the right to do a job, to a fair wage for their work, and to join a trade union.

24. The Right to Play. We all have the right to rest from work and to relax.

25. Food and Shelter for All. We all have the right to a good life. Mothers and children, people who are old, unemployed or disabled, and all people have the right to be cared for.

26. The Right to Education. Education is a right. Primary school should be free. We should learn about the United Nations and how to get on with others. Our parents can choose what we learn.

27. Copyright. Copyright is a special law that protects one's own artistic creations and writings.

28. A Fair and Free World. There must be proper order so we can all enjoy rights and freedoms in our own country and all over the world.

29. Responsibility. We have a duty to other people, and we should protect their rights and freedoms.

30. No One Can Take Away Your Human Rights

According to Objective No. 2 – The one week programme was implemented. In which lectures series on the Topic Human Right, Types, History, Laws of Human Rights were covered.

According to Objective No. 3 – Due to effective implementation of the programme, all the undergraduate students participated in the programme were well aware about the concept of Human Right.

According to Objective No. 4 – In every school and college for teachers as well as for students such programmes were organized to clear the concept of Human Rights.

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Conclusion –It is very important to organize such training programmes or seminars for creating awareness among the students about Human Rights. Each Indian comes to know the Human Rights, its history, concept and importance in life.

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3. A COMPARATIVE STUDY OF AWARENESS OF CHILD RIGHTS AMONG URBAN AND RURAL SECONDARY SCHOOL STUDENTS

Dr. Andhale Bahusaheb Sipan

Acting Principal, Matoshri Parvatibai Kote College Of Education, Akole, Tal- Akole, Dist - A, Nagar

Abstract

These studies examine A Comparative Study of Awareness of Child Rights among Urban and Rural Secondary School Students. "Vision-2020" wants to see India to become super power in the world. Entire nation is struggling hard to achieve this dream and has faith that we will definitely reach to the zenith of success. When nation looks at 2040, a lot of questions arise in our mind. Who will be those pillars, which will support this nation in coming years? Who will be capable of shouldering the responsibility of guiding the country to the desired levels of success? The answer is today's children. Today's children are the future backbone of nation in future. They are expected to support the country and make nation's dream come true. This is possible only when their dreams are realized. In reality, do they get all what they deserve? Do they get an environment where they can grow, develop and enjoy their childhood? On the larger scale, the answers of these questions are "No". Children are still deprived from their basic necessities. Large number of children is still working as child labor. They become the victim of child exploitation. They have not been to schools. This disastrous condition of children needs to be looked into and attended to urgently. The state, realizing this, has already made laws and bestowed certain rights to the children. The proper implementation of these rights is the need of the hour. But, it is seen that the "Child rights" are not properly implemented. The reason behind this, improper implementation of child rights is mainly lack of awareness about child rights. "Bahujan Hitay! Bahujan Sukhay!!" This constitutional aim can only be achieved by making today's children, the tomorrow's youth strong and responsible.

INTRODUCTION: The adult is presumed to be the guardian and in that respect expected to take the responsibility of child's welfare and development. Whether or not, the premise underlying this is correct or not, the childhood 'reality' on the whole is questionable, demanding critical evaluation. Accordingly, idealistic notions and representations associated with children and childhood have been challenged, especially in relation to poverty, disease, exploitation and abuse life across the globe. Many also believe that childhood is that period during which children are subject to a set of rules and regulations unique to them and one that does not apply to members of other social categories. It is indeed a period in a person's life during which she/he is neither expected nor allowed to fully participate in various domains of social life. It is thus not a world of freedom and opportunity but one of confinement and limitation in which children are 'wholly subservient and dependent'. This being so, childhood is nothing short of a world of isolation, sadness, exploitation, oppression, cruelty and abuse. United Nations-Child Rights Convention (UN-CRC) deals with all the aspects of a child and that too in different circumstances. For specific rights, the following thematic clustering is used:

Right to Survival: Components: right to life, the highest attainable standard of health, nutrition and adequate standard of living, the right to a name and nationality.

Right to Development: Components: the right to education (formal and non-formal), support for early childhood care and development and the right to leisure, recreation and cultural activities.

Right to Protection: Components: freedom from all forms of exploitation, abuse, inhuman or degrading treatment and neglect, including the right to special protection in situations of emergency and armed conflict.

Right to Participation: Components: respect for the views of the child, freedom of expression, access to appropriate information and freedom of thought, conscience and religion.

NEED OF THE STUDY: Watching children begging on the street is the most painful site for all of us. Importance of children is universally accepted. To complete the dream of Vision 2020, children in this country need to be strong and protected. Going through the review of literature related to rights, researcher come across the studies made on human rights and its awareness. After going through this

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study, researcher felt that it is equally important to check the child right awareness among students. To Urban children are the pillar of this nation and it's important to check their awareness of child rights. While going through the review of literature, researcher feels that rural school students are neglected in all studies and their awareness are also equally important as the urban student's beliefs. Almost no research has compared these two school types. Researcher feels that it is important to understand the child right awareness among secondary school students on the basis of school type. Hence researcher has selected this topic.

STATEMENT OF RESEARCH PROBLEM: A Comparative Study of Awareness of Child Rights among Urban and Rural Secondary School Students.

DEFINITION OF THE TERMS

Awareness

According to Oxford Dictionary, "It is the realization of something." Awareness is having knowledge about something. Awareness is the state of being conscious of a situation or of its nature. According to C.V. Good's Dictionary of Education, "Awareness is defined as the act of having or showing realization, perception or knowledge."

Child: According to Child Right Conventions Article "A child means every human being below the age of 18 years unless under the law applicable to the child, majority is attained earlier."

Child Rights: According to UNCRC, "Children's rights are human rights. They protect the child as a human being. As human rights, children's rights are constituted by fundamental guarantees and essential human rights: Children's rights include *individual rights*: the right to live with his parents, the right to education, the right to benefit from a protection, the right to identity, the right to a nationality."

OBJECTIVES OF THE RESEARCH

1. To study Child Rights awareness among secondary school students on the basis of school type: Urban school and rural school
2. To compare Child Rights awareness among secondary school students on the basis of school type: Urban school and rural school
3. To study Child Rights awareness among secondary school students in terms of the following sub variables on the basis of school type :
 1. Right to Survival 2. Right to Protection 3. Right to Development 4. Right to Participation
4. To compare Child Rights awareness among secondary school students in terms of the following sub variables on the basis of school type :
 1. Right to Survival 2. Right to Protection 3. Right to Development 4. Right to Participation
5. To study Child Rights awareness among secondary school students on the basis of gender.
6. To compare Child Rights awareness among secondary school students on the basis of gender.
7. To study the Child Rights awareness among secondary school students in terms of terms of following sub-variables on the basis of gender.
 1. Right to Survival 2. Right to Protection 3. Right to Development 4. Right to Participation
8. To compare the Child Rights awareness among secondary school students in terms of terms of following sub-variables on the basis of gender.
 1. Right to Survival 2. Right to Protection 3. Right to Development 4. Right to Participation

NULL HYPOTHESIS OF THE RESEARCH

1. There is no significant difference in the Child Rights awareness among secondary school students on the basis of School types:
Urban school and rural school

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2. There is no significant difference in the Child Rights awareness among secondary school students in terms of the following sub variables on the basis of school type:
 1. Right to Survival 2.Right to Protection 3. Right to Development4. Right to Participation
3. There is no significant difference in the Child Rights awareness among secondary school students on the basis of gender.
4. There is no significant difference in the Child Rights awareness among secondary school students on the basis of gender in terms of the following sub variables:
 1. Right to Survival 2.Right to Protection 3. Right to Development4. Right to Participation

METHODOLOGY OF THE RESEARCH

Methodology of the Present Study: The present study is descriptive and causal comparative in nature. Hence survey method has been adopted to determine the status of the phenomena under investigation. The causal comparative method has been adopted as the present study aims to compare the Child Right awareness among secondary school students on the basis of school type and gender.

SAMPLING: Since, the researcher wanted to study Child Right awareness among Urban and Rural secondary school students, the researcher made use of stratified sampling technique in order to get proper representation and accuracy of results. The sampling consisted of selecting Urban and Rural schools on the basis of their wards in Akole. The researcher selected 2 schools affiliated to Maharashtra State Board. The total sample thus selected consisted of 40 secondary school students 20 from Rural and 20 from Urban Area.

TOOLS OF THE PRESENT RESEARCH: The list of tools employed by the researcher in the process of data collection is as follows: Personal data sheet and Self-made Questionnaire including four aspects of Child Rights 1. Right to Survival, 2. Right to Protection, 3. Right to Development, 4. Right to Participation

TECHNIQUE OF DATA ANALYSIS

Descriptive Analysis: Measures of 1. Mean 2. Median. 3. Standard deviation.

Inferential Analysis: 1. 't' test

SCOPE OF THE RESEARCH: The Study includes the study of Child Rights awareness incorporated in the constitution. Right to Survival, Right to Protection, Right to Development and Right to Participation The awareness of the Urban & Rural Secondary School Students is being considered for the study. The study is conducted on Urban & Rural Secondary School Students from Akole. The study has been conducted on Urban & Rural Secondary School Students of Marathi Medium.

Limitations of the Study: The Study is restricted to the use of Pen and Paper. The mental setup of Students and time required may pose as delimitation to the study over which the researcher had no control. The students were busy with their own curricular and co-curricular activities like terminal exam, projects, and cultural Urban etc. When the researcher went for data collection which posed a delimitation over which the researcher had no control

Major Findings and conclusions

Findings: There is a significant difference in the Child Rights awareness scores of secondary school students on the basis school type. The total Child Rights awareness of Urban and Rural secondary school students differs significantly. Urban secondary students are higher on total Child Rights awareness than rural secondary students. There is a significant difference in the Child Rights awareness scores of secondary students on the basis of gender. The total Child Rights awareness of boys and girls secondary students differs significantly. Secondary Girl students are higher on total Child Rights awareness than secondary boys

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DISCUSSION: Child rights are considered to be one of those issues, in a world full of conflict and economic, social, intellectual and violent confrontations on which we have achieved some consensus. But the question is 'Have we taken necessary measures to make rights of children meaningfully available to them for their overall social, cultural and individual growth?' India has 375 million children, more than any other country in the world. Their condition has improved in the last five decades, with child survival rates up, school dropout rates down, and several policy commitments were made by the government at the national and international levels. India has made some significant commitments towards ensuring the basic rights of children. However, many things are still needed to be done to improve the survival and healthcare needs of infants and children, their education, development and protection. The inclusion of Right to Primary education in the Constitution as a fundamental right under Article 21-A and recent decision of the Union cabinet to bring a legislation to provide for A National Child Commission to safeguard and protect the rights of children are the welcome steps in that direction only. Why special rights for children when all human rights are available to them otherwise also. The answer is very simple; it is the children who suffer most in every kind of situation. In fact, some of the worst kinds of human right violations are against children. Being vulnerable, dependant and developing human beings, they depend upon their adults for protection and fulfillments of their rights. But they are not the possessions of their parents or the state, nor are they the simple object of concern; rather they are holder of human rights in their individual capacity. Further, the Human rights instruments have not been that much effective in curbing the problem of violation of human rights. As per CRC the Rights of children can be further subdivided into four categories for the purpose of better understanding of them. They are Civil, Economic, Social and Cultural rights. In this study researcher also seek to find out child rights awareness on the basic of sub variables categorized as Right to Survival, Right to Participate, Right to Development and Right to Protection. The findings of this study reveal that urban secondary school students have more awareness, compared to rural secondary school students. Though urban secondary school students show more awareness compared to rural secondary school students, the degree of awareness they possess is not at the satisfactory level. Both these school types of students should have more child rights awareness. Here, the duty of teachers and policy makers come into the play. There is a need to foster this awareness among these students. To Urban children are tomorrow's future of our country. Children should be provided all the facilities to develop themselves. They should not be deprived from their fundamental rights. In recent past only society has seen the cases like Arushi Murder Case. Child abuse and exploitation can be seen on larger scale in to urban society. Still children become the victims of malnutrition and several fatal diseases. If we really want to change this, we need to create awareness among children and entire society about this child rights. This study will prove significance for children, schools, parents and policy makers to adopt necessary measurement required enhancing child rights awareness. Teacher should arrange workshops, seminars, and other co-curricular activities to create awareness about child rights. School should provide attention that students get information about the current situations to keep themselves updated. Especially Rural school management should be more alert for providing information to students. Parents are the key components in foster the awareness among children. Parents should keep themselves aware and spread that information to the children also. Parents must respect children's view and provide necessary importance to their opinions. Policy makers need to adopt such policies which can help to increase the child right awareness. Syllabus should contain information about child rights. Child Rights should be given adequate importance in the formation of text books.

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Suggestions for enhancing Child Rights awareness among secondary school students

For Students: The study will help to raise students' awareness about Child rights and protect them from discrimination and unfair treatment; the study will help students to gain self-esteem and empathy. The study will help students to reason analytically and rationally.

For Secondary Schools: The schools should conduct workshops, seminars for students about Child Rights to impart the knowledge of students, The schools should collaborate with NGO's dealing with the Child Rights and try to involve students working for the NGO's, The schools should conduct interschool competitions on the themes based on Child Rights, The schools should collaborate with international agencies dealing with Child Rights For Curriculum Planners

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4. ATTITUDE OF K-12 STUDENTS TOWARDS HUMAN RIGHTS IN RELATION TO THEIR SOCIAL COMPETENCY

Dr. Aneesunnisa Begum

UGC Post Doctoral Fellow, Dept. of Edu., Gulbarga University, Kalaburagi

E-mail: rana_firdouse@yahoo.com

Abstract

Human rights refer to the fundamental freedoms and basic liberties without which men, women and children cannot live with respect and dignity. Basic to human rights are the values of non-discrimination and equality, which contribute to building a culture of peace in society. By keeping the context in to perspectives the most important aim of the present research is to study the attitude of K-12 students towards human rights with respect to their social competency. For the present study the investigator randomly selected 300 K-12 students of Kalaburagi District of Karnataka state. Human rights attitude scale and social competence scale by D. K.K Tiwari (2012) were used as a research tools. Likert scale was administered in preparing Human rights attitude scale. Data was collected and analyze by mean, SD and 't' test. The study found that there is a significant difference in the mean scores of attitude towards human rights among K-12 students with respect to their gender, locality, stream and high and low social competency.

Keywords: *Human rights, social competency, attitude, K-12 students.*

INTRODUCTION: The concept of human rights has a universal frame of reference. It is imperative that children are introduced to universal values in a manner appropriate for their age. Reference to day-to-day issues can be discussed so that young students become aware of issues related to human dignity and rights. It encompasses respect for human dignity, rights, justice, tolerance, cooperation, social responsibility, and respect for cultural diversity, in addition to a firm commitment to democracy and non-violent conflict resolution. The concern for equality and social justice, which refers to practising non-exploitation towards the have-nots, the poor and the underprivileged creating a non-violent social system, is the hallmark of education for peace. Similarly, human rights are central to the concept of peace. Peace cannot prevail if the rights of individuals are violated. Basic to human rights are the values of non-discrimination and equality, which contribute to building a culture of peace in society (NCF, 2005). All human beings which born in the world needs love, care and wish to have a peaceful happy life. Peace makes advancement of civilization possible and foundation of peace in the world rest on the basic principles of justice, equality and the freedom enjoyed by man. Whenever these rights have been denied to people or nations there have been conflicts between man and man, nation and nation. Knowledge of freedom and rights is considered a fundamental tool to guarantee respect for the rights of all. Education should encompass values such as peace, tolerance and respect for human dignity. Inculcating human rights education and awareness is the only guarantee of demonstrating our commitment to human dignity, promotion of an adequate standard of life to everyone and finally for the promotion of world peace and prosperity for all. (UNESCO, n.n)

WHAT ARE HUMAN RIGHTS?

Human rights refer to the fundamental freedoms and basic liberties without which men, women and children cannot live with respect and dignity. Human rights are the natural rights of a human being which means the right to guarantee dignity as a person. After World War II, the universal declaration of human rights on 10 December 1948 marks the first cornerstone of an international movement for human rights. It is the basic international code of conduct which is a general binding for all the members' nations of UNO to promote and protect human rights. It has laid great emphasis on protecting basic rights of all human beings as these are pre-requisites for the survival. A number of cases of human rights denial in various forms and incidents are happening. Even in some cases the role of the government responsible for protecting human rights are not appropriate. Most of the human violation cases are seen in case of deprived sections of society. The main reason for

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occurrence of incidents of exploitations is the lack of awareness among large masses about their basic human rights (Vishal Sood & Arti Anand, 2012). In short, Human Rights are said to be “Common language of humanity.”

EDUCATION FOR HUMAN RIGHTS: Education for human rights is of great importance. All human beings are equal in dignity. Human rights are equal and basic for all human beings that define their individual identities and collective identities and allow them to make their independent choices in the specific as well as in the totality of human situations. They also encompass the equal right to informed participation in decision-making process in matters relating to access to, management of and material bases of the life support system of individuals. There are moral claims which are undeniable and natural in all human individuals by virtue of their humanity alone. These claims are articulated and formulated in what we today call human rights. These human rights can be found in every culture, tradition and civilization. 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".

THEORETICAL BACKGROUND: Chaurasia (1995) suggested that for promotion and protection of human rights, a free mass media can greatly facilitate the building of a culture of human rights; encouraging tolerance voices national ethnic, religious and linguistic groups exposing rights violations wherever they occur. 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. Urban and rural elementary school teachers differed significantly. Urban teachers are more aware about human rights as compared to rural counterparts. Katoch (2011) observed that gender wise and locality wise there is significant difference in the awareness of college students about human rights. Male and Urban college students are more aware about human rights as compared to their counterparts. With this intend the present paper seek the answer to the question: what are the attitudes of K-12 students towards human rights?

Objectives

The following objectives were achieved in the study:

- To study the attitude towards Human Rights among K-12 students in relation to their gender.
- To study the attitude towards human rights among K-12 students in relation to their locality.
- To study the attitude towards Human Rights among K-12 students in relation to their stream.
- To find out the effect of social competency on K-12 students attitude towards Human Rights.

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Hypotheses

The following research hypotheses were tested in the study:

- There will be no significant difference in the attitude of K-12 students towards human rights in relation to their gender.
- There will be no significant difference in the attitude of K-12 students towards human rights in relation to their locality.
- There will be no significant difference in the attitude of K-12 students towards human rights in relation to their stream.
- There will be no significant difference in the attitude of K-12 students towards human rights in relation to high social competency.
- There will be no significant difference in the attitude of K-12 students towards human rights in relation to low social competency.

Research methodology:In the present research the population consist of all the K--12 students studying in pre university colleges of Kalaburagi district of Karnataka state.

Sample

The investigator used simple random sampling technique for selecting the sample from the population. The sample consists of 300 K-12 students from 3 colleges.

Tools used for data collection

Following tools were used for the present study:

- Human Rights attitude scale is constructed by investigator
- Social competence scale by K.K.Tiwari (2012).

Statistical techniques used

Data was collected and analyze by mean, SD and 't' test.

Results

Hypothesis 1

There will be no significant difference in the attitude of K-12 students towards human rights in relation to their gender.

Table 1: Differences of attitude towards human rights among the K-12 students with respect to their gender

Category	Number	Mean	Standard Deviation	t value	Remarks at 5% levels.
Male	141	22.23	2.93	2.04	Significant
Female	159	21.47	3.51		

The above table reveals that the computed 't' value 2.04 is greater than critical value 1.96 at 0.05 levels and hence it is significant. Consequently, the null hypothesis is rejected, and it can be said that there is a significant difference in the attitude towards human rights among the K-K-12 male and female students.

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Hypothesis 2

There will be no significant difference in the attitude of K-12 students towards human rights in relation to their locality.

Table 2: Differences of attitude towards human rights among K-12 students with respect to their locality

Category	Number	Mean	Standard Deviation	t value	Remarks at 5% levels.
Rural	137	22.62	2.76	2.03	Significant
Urban	163	24.68	3.45		

The above table reveals that the computed 't' value 2.03 is greater than critical value 1.96 at 0.05 levels and hence it is significant. Consequently, the null hypothesis is rejected, and it can be said that there is a significant difference in the attitude towards human rights among the K-12 students with respect to rural and urban areas.

Hypothesis 3

There will be no significant difference in the attitude of K-12 students towards human rights in relation to their stream.

Table 3: Differences of attitude towards human rights among the K-12 students with respect to their stream

Category	Number	Mean	Standard Deviation	t value	Remarks at 5% levels.
Science	125	22.26	2.78	2.05	Significant
Arts	140	24.76	3.89		

The above table reveals that the computed 't' value 2.05 is greater than critical value 1.96 at 0.05 levels and hence it is significant. Consequently, the null hypothesis is rejected, and it can be said that there is a significant difference in the attitude towards human rights among the science group and arts group of K-12 students.

Hypothesis 4

There will be no significant difference in the attitude of K-12 students towards human rights in relation to high social competency

Table 4: Differences of attitude towards human rights among K-12 students with respect to their high social competency

Category	Number	Mean	Standard Deviation	t value	Remarks at 5% levels.
Boys	150	31.65	2.76	0.81	Not Significant
Girls	150	31.40	2.54		

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The above table reveals that the computed 't' value 0.81 is lesser than critical value 1.96 at 0.05 levels and hence it is not significant. Consequently, the null hypothesis is accepted, and it can be said that there is no significant difference in the attitude towards human rights among the K-12 boys and girls students with respect to their high social competency.

Hypothesis 5

There will be no significant difference in the attitude of K-12 students towards human rights in relation to low social competency

Table 4: Differences of attitude towards human rights among K-12 students with respect to their low social competency

Category	Number	Mean	Standard Deviation	t value	Remarks at 5% levels.
Boys	150	28.88	3.64	1.42	Not Significant
Girls	150	28.22	4.37		

The above table reveals that the computed 't' value 1.42 is lesser than critical value 1.96 at 0.05 levels and hence it is not significant. Consequently, the null hypothesis is accepted, and it can be said that there is no significant difference in the attitude towards human rights among the K-12 boys and girls students with respect to their low social competency.

Major findings:

- It was found that the male and female K-12 students differ significantly in their attitudes towards human rights.
- It was found that the urban and rural K-12 students differ significantly in their attitudes towards human rights. Students belonging to urban areas were significantly more aware than rural counter parts in terms of awareness regarding human rights commissions and its functions.
- It was found that the arts and science K-12 students differ significantly in their attitudes towards human rights. Students from arts streams were significantly more aware than science stream students
- It was found that the K-12 boys and girls students with high social competency do not differ significantly in their attitudes towards human rights.
- It was found that the K-12 boys and girls students with low social competency do not differ significantly in their attitudes towards human rights.
- It was found that students with high social competency are much aware about human rights education and its function than the students with low social competency.

Conclusion: The modern society all over the world is considered by tremendous growth in information and communication technology, liberalization and globalisation of the economy and continuous pursuit of gross materialism without caring for eternal human values, where rights of an individual are limited by his/her duty towards others. Materialistic values are slowly overcoming the spiritual and moral values of the society. The diverse information's accessed through media influences impressionistic minds of students and makes them to unaware of the responsibilities and human rights. Thus the present study concludes that the attitude towards human rights of K-12 students is in average level. Therefore there is a strong need to develop their human rights awareness level through various programmes which will help them to understand the human dignity, values and rights. So that students can able to analyse the forces which violates their rights and dignity. It was

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found that the K-12 students on selected gender, demographic factor and stream differ significantly in their attitudes towards human rights. K-12 boys and girls do not differ significantly with respect to their high social competency, and K-12 boys and girls do not differ significantly with respect to their low social competency.

Educational implication: Human rights education is of immense use in our present day society in which people of different castes, creeds, religion and cultures live together. Our constitution bestowed some rights and values that is respect for human dignity and social integrity. Young students should know or aware about the human rights. After the completion of their education 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. Though in many courses human rights is the part of the curriculum but it should be teach as a separate paper then only the students much aware of the human rights

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5. A STUDY ON THE IMPLEMENTATION OF RESERVE SEATS FOR DISADVANTAGED AND WEAKER SECTIONS UNDER RIGHT TO EDUCATION (RTE) ACT 2009

Asst. Prof. Bhaskar Vishnu Igawe

Dept of Continuing & Adult Education & Extension, Work, Pune Sub-Centre, SNTD Women's University, Karve Road, Pune 411038

Introduction: The Constitution (Eighty-sixth 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 of six to fourteen years as a Fundamental Right in such a manner as the State may, by law, determine. The Right of Children to Free and Compulsory Education (RTE) Act, 2009, which represents the consequential legislation envisaged under Article 21-A, means that every child has a right to full time elementary education of satisfactory and equitable quality in a formal school which satisfies certain essential norms and standards. In common parlance, Scheduled Castes (SCs), Scheduled Tribes (STs), Other Backward Classes (OBCs), Girls, Children with Special Needs (CWSN), and Minorities are considered disadvantaged sections or backward classes. The Socially and Economically Backward Classes (SEBC) have only now been taken up at the national level for attention in education. There are little or no Census data about them. Similarly there are no census data on the educational profile of Minorities and the Disabled Children.

Status of 25% reserve seats for disadvantaged weaker section under the RTE Act 2009:

• RTE 25% seat fill rate across states in 2014-15

S. No.	Country/State	Admitted students (%)
1	India	15.1
2	Andhra Pradesh	0
3	Arunachal Pradesh	8.48
4	Assam	13.46
5	Bihar	31.2
6	Chhattisgarh	32.94
7	Delhi	44.61
8	Karnataka	31.55
9	Kerala	4.11
10	Madhya Pradesh	20.86
11	Maharashtra	17.87
12	Manipur	4.07
13	Meghalaya	1.39
14	Goa	1.81
15	Gujarat	6.98
16	Haryana	11.4
17	Himachal Pradesh	4.64
18	Jammu & Kashmir	6.67
19	Jharkhand	4.15
20	Mizoram	0.21
21	Nagaland	2.06
22	Odisha	0.97
23	Punjab	3.55
24	Rajasthan	39.26
25	Sikkim	10.26
26	Tamilnadu	37.75
27	Telangana	0.01
28	Tripura	21.79

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29	Uttar Pradesh	0.79
30	Uttarakhand	31.96
31	West Bengal	14.23

(Source: <http://www.rterc.in>, IIM Ahmadabad, RTE Resource Centre)

RTE Admission Status in Maharashtra (till July 17, 2014)

No.	District	Available RTE seats	Filled Seats	Vacant seats	Percentages filled	Percentages of Vacant Seats
1	Ahmednagar	2832	1622	1210	53.74	46.26
2	Aurangabad	2435	179	2256	7.35	92.65
3	Beed	890	92	798	10.33	89.67
4	Kolhapur	1940	596	1344	35.97	64.03
5	Latur	1025	507	518	49.46	50.54
6	Mumbai	8223	1153	7070	14.02	85.98
7	Nashik	3665	1759	1906	47.99	52.01
8	Nanded	713	331	382	46.42	53.58
9	Nagpur	7411	3738	3673	50.43	49.57
10	Pune	13879	4665	9214	31.61	68.39
11	Solapur	4289	1482	2807	34.55	65.45
12	Satara	3554	1500	2054	42.20	57.8
13	Sangli	1640	639	1001	42.25	57.75
14	Washim	552	456	96	84.78	15.22
	Total	53048	18719	34329	39.36	60.64

(Data provided on July 17, 2014 by Directorate of Primary Education, Govt of Maharashtra)

3. Scope of the study:

- This study will be conducted for disadvantaged and weaker section of Pune City.
- The study will be included both the admitted and not admitted students parents, who had applied under the RTE Act 2009 in disadvantaged and weaker section.
- The study will be mainly emphasis on the implementation of admission procedure of 25% reserve seats for socially and economically weaker section under the RTE Act 2009.
- The results and conclusions of the study will be applicable of admission procedure of 25% reserve seats for socially and economically weaker section under the RTE Act 2009 in the Maharashtra State.

4. Significance of the study:

The study will explore the status of the admission procedure of 25% reserve seats for socially and economically weaker section under the RTE Act 2009 in the Pune city. It will be helpful to improve the admission procedure of 25% reserve seats under the RTE Act 2009. The study is importance to guide policy makers, administrators, beneficiaries

The study is important to the socially and economically weaker sections for the following:

1. Improvement in Economic Status
2. Improvement in Social Status
3. Healthy Relations in Family
4. Awareness about Education in society
5. Development of a new vision towards life
6. Quality Education
7. Change in lifestyle

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8. Development of confidence

5. Ethical concerns of the study:

1. Privacy refers to the ability to control when and under what conditions participants will have access to their beliefs, values, or behavior.
2. The researcher engaged in research should consider carefully its possible consequences for students, parents, school management and government officers.
3. The researcher engaged in research should ascertain that the consent of participants in the research is voluntary and informed, without any implied deprivation or penalty for refusal to participate, and with due regard for participants' privacy and dignity.
4. Permission from the concerned school principal and concerned authority will be taken in writing.
5. Information obtained about participants in research will be treated as confidential.
6. Consent forms will be signed by the concerned research participants

6. Objective of the study:

1. To know and understand the policies and programmes for the educational development of disadvantaged and weaker sections.
2. To identify the profile of the schools under the study area.
3. To identify the family profiles of the children of disadvantaged and weaker sections.
4. To bring out parental role in the views of awareness, capacity, attitude and perspective to implementation of 25% Reserve Seats under the Right to Education Act 2009
5. To explore the perspective, policy and admission procedure of the school management to implementation of 25% Reserve Seats under the RTE Act 2009
6. To explore the monitoring, procedure, feedback and action of administrative officers to implementation of 25% Reserve Seats under RTE Act 2009

7. Variables in the study:

The variables in the study are listed below:

Independent variables: English Medium Schools, Sex of the child, Age, group size, Economical condition, parental education, type of family, caste and class.

Dependant variable: Attitude, Awareness of Education, perception, Parental role, cognitive factors, biological factors, Abilities and interests, Self concept, Social relationships, motivation

8. Research Questions:

1. Are parents face various technical problems in the implementation of 25% reserve seats under RTE Act 2009?
2. Are Parents Social and Economical status affect on the implementation RTE Act?
3. Does 25% reserve seats affect on the disadvantaged and weaker section?
4. Does administrative role of the government bodies affect on the implementation of 25% reserve seats under RTE Act 2009?
5. Does School management's perspective, policy, admission procedure affect on the implementation of 25% reserve seats under RTE Act 2009?

9. Research Design:

Exploratory Design will be useful in following manners for 25% Reserve seats for disadvantaged and weaker sections under RTE Act 2009:

1. Design is a useful approach for gaining background information on the topic.
2. Exploratory research is flexible and can address research questions of all types (what, why, how).
3. Provides an opportunity to define new terms and clarify existing concepts.

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4. Exploratory research is often used to generate formal hypotheses and develop more precise research problems.
5. In the policy arena or applied to practice, exploratory studies help establish research priorities and where resources should be allocated.

(Taylor, P. J., G. Catalano, and D.R.F. Walker. "Exploratory Analysis of the World City Network." *Urban Studies* 39 (December 2002): 2377-2394;)

10. Sampling method and technique:

Sample Techniques: Researcher has used **Krejcie and Morgan Table** to determine the sample size for the research work. To simplify the process of determining the sample size for a finite population, Krejcie & Morgan (1970), came up with a table using sample size formula for finite population. The total population of the parents of the research is around 15000 in for the Pune city, so according to the Krejcie and Morgan Table sample will 375. (<http://www.kenpro.org/sample-size-determination-using-krejcie-and-morgan-table/krejcie-morgan-sample-size-table/>)

Selection of parents and Principal will be done using probability method of random sampling method. Selection of Social workers and Government officers will be done using non-probability method of purposive sampling.

Sr. No.	Research Participants	Number	Sampling Method	Tools of data collection
1	Parents	375	Random Sampling	Structured Questionnaire
2	Principals	Estimated 10	Random Sampling	In depth interview
3	Social workers	Estimated 30	Purposive sampling	Focus Group Discussion
4	Administrators (Education officers, Deputy Education Officers, etc)	Estimated 10	Purposive sampling	In depth interview

11. Methods of Data Collection: Qualitative research methods will be used to data collection. Qualitative research methods comprise both structured and unstructured tools. Structured interviews like free listing are often useful in developing further information on gathering tools. These methods can furnish relatively rapid preliminary interventions about study population. Tools like Focus Group Discussion, which introduce sensitive topics help the researcher for rapport building with participants and help researcher to explore more for the study.

12. Tools of Data collection

1. Structured Questionnaire: A Questionnaire will be developed to assess the parents' perception and awareness 25% reserve seats under RTE Act. Structured questions will cover various components on awareness, perceptions, attitude, social and educational status of the parents.

2. Focus group discussion (FGD): Focus Group discussion will be used to collect data from the social workers and NGO. FGD is more structured than general group discussion. Provides rich information Discussion also helps to identify lead and key members of the group.

Conducting focus group discussions (FGDs) with the target population is considered an important step to gaining insights into their thinking. Each focus group discussion (FGD) should be a homogeneous group. They were seated in a circle with a facilitator who conducted the focus group discussion (FGD) using a discussion guide. The script for the focus group discussion (FGD) will be based on review of literature and result of interactions with adolescents. It will serve as a topic guide but the participants can deviate and talk about any other point they felt relevant.

3. In depth interview: In depth interview will be used for the school management and government official. This tool is a key component in qualitative research. Analysis of in depth interviews can help

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the researcher to identify issues of importance, uncover additional themes and topics for inclusion in the research. Identifying the pattern variation in study population helps to give voice to the experience, feelings and perceptions and these will help and can be used at later stage for further research and or intervention.

Secondary Source of data collection: The print and A/V material will be studied from Govt. of India, Govt of Maharashtra, NGO, NCERT, NUEPA, IGNOU, GoI MHRD

13. Limitations of the study:

- The study will be for those who were applied under the RTE Act 2009 disadvantaged and weaker section
- The study will be included the parents who had applied under the RTE Act 2009 in disadvantaged and weaker section during the period of June 2010 to June 2015.
- The study will be limited only the English medium schools of the Pune City.

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6. A STUDY OF DIFFERENT LIFE RELATED VALUES OF GIRLS

Dr. Ganesh Vishnu Lokhande

*Asst. Prof. & HoD of Psychology, R. B. N. B. College, Shrirampur Tal-Shrirampur,
Dist-Ahmednagar (M.S.)*

Abstract

Research Background: This study had completed on junior college girl students in terms of their different life related values.

Objectives: The study main objective was, to examine the level of different values and its four dimensions of the girls.

Research Methodology: The study Differential Values Questionnaire developed by Mrs. Rekha Rani Agrawal was used. The study girl students were independent variable and different life value and its four dimensions were dependent variables. The study purposive sampling method was used for the selection of the sample. Eighty girls were selected from R.B.Narayanrao Borawake junior College, Srirampur.

Results: The finding of the study reveals that the girl students of junior college have moderate level deprivation of the different life related values. Another finding is, girls student of junior college have low deprivation of non-material incentive value, delayed gratification of need value, future orientation value, prestige value.

Keywords: *Different Values, Girls*

INTRODUCTION: Value is an underlying motivation for the behaviors of the individual. It means every behavior of people depend on their values. It makes the behavior selective. 'Value is a person's principles of behavior. It is an individual's judgment of what is significant in the life. Include values honesty, responsibility, truth, tolerance, cooperation, solidarity, peace and respect.' According to Wilson in 2009, "Value is refer to freely chosen, verbally constructed consequences of ongoing, dynamic, evolving patterns of activity, which establish predominant reinforces for that activity that are intrinsic in engagement in the valued behavioral pattern itself"

➤ **TYPES OF VALUES:**

1. **Moral values:** The attitudes and behaviors that a society reflects vital for coexistence, order, and general well-being.
2. **Personal values:** These are considered necessary principles on which we build our life and guide us to relate with other peoples.
3. **Social-cultural values:** These are the main values of our society, which change with time, and either coincide or not with our family or personal values.
4. **Spiritual values:** They refer to the significance we give to non-material aspects in our lives.
5. **Material values:** These values allow us to live, and are connected to our basic needs. They are fundamental needs.
6. **Family values:** These derive from the fundamental beliefs of the parents, who use them to educate their children

MAJOR DIMENSIONS OF VALUES:

1. **Material Incentive Vs. Non Material Incentive:** The girls who like prizes in the form of money, books or other things of daily use which have the returning value prefer material incentives and the girls who have more stress on medals, rolls of honor, certificate, fee, journey pass and the like which not the returning value like non-material incentives.
2. **Immediate Vs. Delayed Gratification of Need:** Immediate gratifiers do not frustrate for long periods and their general pattern of life is such that they discourage planned action with goals which are very far in the future. While, delayed gratifiers have longer time orientation with plans projected much farther into the future.

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- 3. Present Vs. Future Orientation:** Present oriented girls are primarily motivated by the needs and requirements of the present. On the contrary, future oriented girls are always worried about their future prospects as for them future planning is more important than the present.
- 4. Money Mindedness Vs. Prestige Value:** The characteristic behaviors of a girl with high prestige value are that she gives greater importance to the family prestige of the new relatives at the time of her marriage. In contrast, money minded girl is guided by money and material gain in the choice of jobs and new relations.

The present study has based on junior college girl students in respect to their different life related values.

SIGNIFICANCE OF THE STUDY: Present study has stress to find out the different life related values of the junior college girl students. The study another objective was to find out the level of material incentive value Vs. non-material incentive value, immediate gratification of need value Vs. delayed gratification of need value, present orientation value Vs. future orientation value, and money mindedness value Vs. prestige value of girl students. Therefore, the present study will be beneficial for various members of the society such as parents, teachers and girls. Also, this study will be beneficial for research scholars of psychology.

OBJECTIVES OF THE STUDY:

1. To examine and analyze the level of different life related values of the girls.
2. To see the level of material incentive value vs. non material incentive value of the girls.
3. To find out the level of immediate gratification of need value vs. delayed gratification of need value of girls.
4. To see the level of present orientation value vs. future orientation value of girls.
5. To study the level of money mindedness value vs. prestige value of girls.

HYPOTHESIS OF THE STUDY

1. Girls' of junior college will have not high level deprivation on their different life related value.
2. Girls' of junior college will have greater non-material value than material value in their life.
3. Girls' of junior college will have better delayed gratification of need value than immediate gratification of need value in their life.
4. Girls' of junior college will have better present orientated value than future orientated value in their life.
5. Girls' of junior college will have greater prestige value than money mindedness values their life.

PROCEDURE

- **Sample Selection:** In this study survey method was adopted. Purposive sampling technique was used for the selection of the sample. Eighty girls were selected. The study sample was selected from junior college at R. B. Narayanrao Borawake College, Shirampur, Dist-Ahmednagar. The sample age range was between 16 to 18 years.
- **Variables of the Study:** In the study girls of junior college was independent variable and different life values were dependent variables.
- **Study Materials:** The different value questionnaire developed by Mrs. Rekha Rani Agrawal was used as a tool in the study. This questionnaire consists twenty eight items. These items are related to life values of girls. The scale meant for adolescent. Test-retest Reliability is 0.85.

STATISTICAL INTERPRETATION

Table No.1 Level of Different Life Related values of Girls

Description	Composite Different Values
Mean of Row Score	12.075
S.D. of Row Score	3.795
Standard Error (- +)	-424
Variance	14.399
Mean of Stanine Score	9.325

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S.D. of Stanine Score	2.321
Standard Error (- +)	-259
Variance	5.387
No. of Sample	80
Interpretations	Moderate Deprivation

Table 1 Shows that the junior college girls mean of row scores is 12.075 and S.D. is 3.795 on their different life related values as well as mean of stanine scores is 9.325 and S.D. is 2.321. Therefore, hypothesis no. 1 is accepted, because, As per manual, mean score of girls indicates the moderate level deprivation on their different values.

Table No.2- Material Incentive Value Vs. Non Material Incentive Value of Girls

Description	Material Incentive Vs. Non Material Incentive Value
Mean of Row Score	3.413
S.D. of Row Score	1.597
Standard Error (- +)	-179
Variance	2.549
Mean of Stanine Score	2.50
S.D. of Stanine Score	1.031
Standard Error (- +)	-115
Variance	1.063
No. of Sample	80
Interpretations	Low Deprivation

Table 2 further reveals that the calculated mean of row score is 3.413 and S.D. 1.597 as well as mean score of stanine score is 2.50 and S.D. is 1.031. Therefore hypothesis 2 is accepted. Further it was found that the junior college girls have low level deprivation on their non-material incentive value.

Table No.3- Immediate Vs. Delayed Gratification of Need Value of Girls

Description	Immediate Vs. Delayed Gratification of Need Value
Mean of Row Score	3.663
S.D. of Row Score	1.550
Standard Error (- +)	-173
Variance	2.404
Mean of Stanine Score	2.74
S.D. of Stanine Score	1.088
Standard Error (- +)	-122
Variance	1.183
No. of Sample	80
Interpretations	Low Deprivation

Table 3 further reveals that the calculated mean of row score is 3.663 and S.D. 1.550 as well as mean score of stanine scores is 2.74 and S.D. is 1.088. Therefore hypothesis 3 is accepted. Further it was found that the junior college girls have low level deprivation on their delayed gratification of need value.

Table No.4- Score of Level of Present Vs. Future Orientation Value of Girls

Description	Present Orientation Value Vs. Future Orientation Value
Mean of Row Score	2.663
S.D. of Row Score	1.466
Standard Error (- +)	-164
Variance	2.150
Mean of Stanine Score	2.16
S.D. of Stanine Score	0.818
Standard Error (- +)	-019

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Variance	0.669
No. of Sample	80
Interpretations	Low Deprivation

Table 4 further reveals that the calculated mean of row score is 2.663 and S.D. is 1.466 as well as mean score of stanine scores is 2.16 and S.D. is 0.818. Therefore hypothesis 4 is rejected. Further it was found that the junior college girls low level deprivation on their future orientation value.

Table No.7- Level of Money Mindedness Value Vs. Prestige Value of Girls

Description	Money Mindedness Value Vs. Prestige Value
Mean of Row Score	2.338
S.D. of Row Score	1.169
Standard Error (- +)	-131
Variance	1.366
Mean of Stanine Score	1.925
S.D. of Stanine Score	0.689
Standard Error (- +)	-077
Variance	0.475
No. of Sample	80
Interpretations	Low Deprivation

Table 5 further reveals that the calculated mean of row score is 2.338 and S.D. 1.169 as well as mean score of stanine scores is 1.925 and S.D. is 0.689. Therefore hypothesis 5 is accepted. Further it was found that the junior college girl low level deprivation on their prestige value.

Discussion: Present study was conducted on girls of the junior college. In this study girls were independent variable and different life related values and its four dimensions were dependent variables. This study sample was selected from R. B. Narayanrao Borawake college, Shrirampur Ahmednagar district. Their age range was between 16 to 18 years. The present study value orientation questionnaire developed by Mrs. Rekha Rani Agrawal was used for collection of the data. The study main objective was to examine and analyze the level of different life related value and its four dimensions of the junior college girls. The present study all hypotheses were accepted except hypothesis no 4. Because, this study result found that the, girls of junior college have moderate level deprivation on their different life related values. Therefore, girls of the junior college have greater life values. Another finding is, girls of junior college have low deprivation from non-material incentive value, delayed gratification of need value, future orientation value, prestige value. It means material incentive value, delayed gratification of need value, future orientation value and prestige value have vital superior than material incentive value, immediate gratification of need value, present orientation value, and money mindedness value in life of junior college girls.

RESULTS

1. Girls of junior college have moderate level deprivation on their different life related values. It means different life related values have more important in their life.
2. Girls of junior college have low level deprivation on their non-material incentive value. It means girls of junior college have greater non-material incentive value than material incentive value.
3. Girls of junior college have low level deprivation on their delayed gratification of need value. It means girls of junior college have greater delayed gratification of need value than immediate gratification of need value.
4. Girls of junior college have low level deprivation on their future orientation value. It means girls of junior college have greater future orientation value than present orientation value.

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5. Girls of junior college have low level deprivation on their prestige value. It means girls of junior college have better prestige value than money mindedness value.

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7. IDENTIFICATION OF SOME GLOBAL AND INDIAN ORGANISATIONS IN HUMAN RIGHTS MOVEMENT

Asst. Prof. Hanuman R. Palave

Department of Psychology, R.B.N.B. College, Shrirampur, Dist- Ahmednagar (M.S.)

INTRODUCTION: Human rights are as old as human civilization; but their use and relevance have been well defined during the recent years. It has gathered more importance in the post-second-world war period, particularly after the United Nation's Declaration of Human Rights (UNDHR) in 1948. The Oxford Power Dictionary (1993) defines human rights as the 'basic freedom that all people should have'. The human rights basically emerge out of human needs and capabilities. In a simple language, human rights are meant for human beings to satisfy their basic needs. The concept of human rights implies that humans possess a set of rights that should not be taken away from them, regardless of their race, gender, sexual orientation, class, nationality, religion, age, disability status, employment status, political viewpoint, and so forth. Thus, the concept of human rights rests upon the central tenet that people, regardless of who they are, possess a core set of universal rights. Present study aims to know the concept of human rights and its definition. Secondly, the aim is to know the names of some major global and national organisations active in human rights movement along with its work introduction and website address.

CONCEPT OF HUMAN RIGHTS: Human means a man, woman, child or a person. And rights are the things or the freedoms that are guaranteed. So human Rights are the rights you have simply because you are human. It is something to which you are entitled by virtue of being human. The concept of human rights is based on the belief that every human being is entitled to enjoy her/his rights without discrimination. It implies that humans possess a set of rights that should not be taken away from them, regardless of their race, gender, sexual orientation, class, nationality, religion, age, disability status, employment status, political viewpoint, and so forth. Human rights are the rights to which people are allowed no matter who they are simply because they are alive. The idea of basic rights originated from the need to protect the individual against the (arbitrary) use of state power. Attention was therefore initially focused on those rights which oblige governments to refrain from certain actions. Human rights in this category are generally referred to as 'fundamental freedoms'. As human rights are viewed as a precondition for leading a dignified human existence, they serve as a guide and touchstone for legislation. The concept of Human rights in India too has been modelled upon the definition given in the Universal Declaration of Human Rights, 1948. Section 2 (d) of the Protection of Human Rights Act, 1993 lays down definition of Human Rights: "*Human rights mean the rights relating to life, liberty, equality and dignity of the individual guaranteed by the Constitution or embodied in the International Covenants and enforceable by courts in India.*" Many people know very few human rights, only freedom of speech and one or two others. Definitely these are important rights, but the full scope of human rights is very broad. During worldwar II an idea emerged globally that people should have certain freedoms which resulted in documenting thirty basic human rights in Universal Declaration of Human Rights, created by the United Nations in 1948. For our convenience these rights can be categorised in to fundamental, classical, civil, political, economical, social and cultural rights. Countless organizations all over the world are working to protect human rights and preventing its abuse. Some of the major human rights organizations uphold extensive websites, documenting violations, and calling for corrective action, both at a governmental and grass-roots level. Public support and condemnation of abuses is important to their success. Some of major organisations are introduced here.

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International Nongovernmental Organizations: Nongovernmental organizations (NGOs) have played a primary role in focusing the international community on human rights issues. NGOs monitor the actions of governments and force them to act according to human rights principles.

Some of these groups are listed alphabetically below with descriptions based on their website information:

- 1. Amnesty International:** Amnesty International is a worldwide movement of people who campaign for internationally recognized human rights for all. With more than 2.2 million members and subscribers in more than 150 countries, they conduct research and generate action to prevent and stop abuses of human rights and to demand justice for those whose rights have been violated. **www.amnesty.org**
- 2. Children's Defence Fund (CDF):** For more than 40 years, CDF is a child advocacy organization that works to ensure a level playing field for all children. CDF build-ups policies and programs that work on children in poverty defend them from abuse and neglect. CDF also work for their right to equal care, education along with their moral and spiritual development. **www.childrensdefense.org**
- 3. Human Rights Action Center:** Since last 50 years, Human Rights Action Center is a non-profit organization based in Washington, DC, headed by Jack Healey, world-renowned human rights activist and pioneer. The Center works on issues of the Universal Declaration of Human Rights and uses the arts and technologies to innovate, create and develop new strategies to stop human rights abuses. They also support growing human rights groups all over the world. **www.humanrightSACTIONcenter.org**
- 4. Human Rights Watch:** Human Rights Watch is dedicated to protecting the human rights of people around the world. They investigate and expose human rights violations, hold abusers accountable, and challenge governments and those who hold power to end abusive practices and respect international human rights law. Human Rights Watch publishes more than 100 reports and briefings on human rights conditions in some 90 countries, generating extensive coverage in local and international media. **www.hrw.org**
- 5. Human Rights Without Frontiers (HRWF):** HRWF focuses on monitoring, research and analysis in the field of human rights, as well as promotion of democracy and the rule of law on the national and international level. **www.hrwf.net**
- 6. National Association for the Advancement of Colored People (NAACP):** Founded in 1909, NAACP is the nation's oldest, largest and most widely recognized grassroots-based civil rights organization. The mission of the NAACP is to ensure the political, educational, social and economic quality of rights of all persons and to eliminate racial hatred and racial discrimination. **www.naacp.org**
- 7. Simon Wiesenthal Center:** This prestigious international Jewish human rights organization is dedicated to repairing the world one step at a time. The Center generates changes by confronting anti-Semitism, hate and terrorism, promoting human rights and dignity, standing with Israel, defending the safety of Jews worldwide, and teaching the lessons of the Holocaust for future generations. **www.wiesenthal.com**
- 8. Australia Asia Worker Links:** It is an Australian non-government organization active since 1979, established to forge international labour movement links in the Asia-Pacific region. AAWL's mission is to build respect for the rule of law and constitutional democracy; enable the vulnerable and marginalised to assert and develop their rights; to promote gender and racial equality and oppose all forms of unfair discrimination; and contribute to the development of a

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human rights jurisprudence and to the social and economic transformation of society. AAWL has conducted solidarity exchanges and study tours in many countries of Asia. www.aawl.org.au

- 9. Human Rights Foundation:** The Human Rights Foundation (HRF) is a non-profit organization founded in 2005 by Thor Halverson. Its head office is in New York City, USA. Its definition of human rights focuses on the essential ideals of freedom of self-determination and freedom from tyranny and the rights of property. www.humanrightsfoundations.org.in

Intergovernmental and Governmental Organizations:

These are the organizations existing and working between two or more governments or levels of government.

- 1. Human Rights Council:** An intergovernmental body with membership encompassing forty-seven states, the Human Rights Council has the task of promoting and protecting human rights internationally. Its mechanisms to forward these ends include a Universal Periodic Review which assesses situations in all 192 UN Member States, an Advisory Committee which provides expertise on human rights issues, and a Complaints Procedure for individuals and organizations to bring human rights violations to the attention of the Council. www.ohchr.org
- 2. United Nations Educational, Scientific and Cultural Organization (UNESCO):** UNESCO's goal is to build peace in the minds of men. Its work in the field of human rights aims to strengthen awareness and acts as a catalyst for regional, national and international action in human rights. www.unesco.org
- 3. Office of the United Nations High Commissioner for Refugees:** This office directs and coordinates international action to protect refugees and resolve refugee problems worldwide. Its primary purpose is to safeguard the rights and well-being of refugees. It strives to ensure that everyone can exercise the right to seek asylum and find safe refuge in another state, with the option to return home voluntarily, integrate locally or to resettle in a third country. www.unhcr.org
- 4. US State Department Bureau of Democracy, Human Rights and Labor:** The US State Department's Bureau of Democracy, Human Rights and Labor strives to learn the truth and state the facts in all of its human rights investigations, annual reports on country conditions, etc. The bureau takes action to stop ongoing abuses and maintains partnerships with organizations committed to human rights. www.state.gov
- 5. Office of Democratic Institutions and Human Rights of the Organization for Security and Co-Operation in Europe (OSCE):** The Office for Democratic Institutions and Human Rights of the OSCE, comprised of fifty-six participating states from Europe, Central Asia and North America, is engaged in human rights activities focusing on freedom of movement and religion and preventing torture and trafficking in persons. www.osce.org

Human Rights Commissions:

- 1. Commission for Human Rights, Council of Europe:** The Commission is an independent institution within the Council of Europe mandated to promote the awareness of and respect for human rights in forty-seven Council of Europe Member States. The Commission's work thus focuses on encouraging reform measures to achieve tangible improvement in the area of human rights promotion and protection. www.coe.int
- 2. European Union Ombudsman:** The European Union Ombudsman investigates complaints about maladministration in the institutions and bodies of the European Union. The Ombudsman is completely independent and impartial. www.ombudsman.europa.eu
- 3. European Commission Directorate for Employment, Social Affairs and Equal Opportunities:** The European Commission's Directorate-General for Employment, Social

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Affairs and Equal Opportunities works toward the creation of more and better jobs, an inclusive society and equal opportunities for all. www.ec.europa.eu

- 4. African Commission on Human and Peoples' Rights:** This Commission is officially charged with three major functions: the protection of human and peoples' rights, the promotion of these rights, and the interpretation of the African Charter on Human and Peoples' Rights. www.achpr.org
- 5. The Asian Human Rights Commission:** Asian Human Rights Commission works to achieve the following priorities, among others: to protect and promote human rights by monitoring, investigation, advocating and taking solidarity actions. www.ahrchk.net

National Nongovernmental Organisations:

Some of the major Nongovernmental organisations (NGO) in India working in the various fields of human rights protection and prevention of its violation are given below.

- 1. Ramakrishna Mission Home of Service:** It is an Indian non-governmental organization established in Varanasi, established in 1900 and became a branch of Ramakrishna Mission in 1902. It manages an education program on essential health problems in schools, slums and villages of Uttar Pradesh (India) thanks to auto produced multimedia educational films. www.varanasirkm.org
- 2. People's Union for Civil Liberties:** It is a prominent civil rights organization in India. It was formed in 1976 by veteran socialist and campaign leader JayaPrakash Narayan, who launched it as the People's Union for Civil Liberties and Democratic Rights (PUCLDR) It Was originally intended to be an organization free from political ideologies, bringing those concerned about defending civil liberties and human rights from different backgrounds onto a common platform. www.pucl.org
- 3. People's Union for Democratic Rights:** It came into existence in 1976-77 as the Delhi unit of a larger national forum, and became PUDR on 1 February, 1981. PUDR conducts investigations, issues statements, distributes leaflets, organizes public meetings, demonstrations and dharnas, and fights legal cases to highlight the violation of people's rights, and to help towards their redressal. www.pudr.org
- 4. Child Rights and You:** Child Rights and You (formerly Child Relief and You, till 2005), commonly abbreviated as CRY is a non-profit organization in India established in 1979 that aims to restore children's rights in India.. The organization partners with grass-roots Nongovernmental organizations to uplift thousands of Indian children denied basic children's rights. www.cry.org
- 5. Bandhua Mukti Morcha (BMM):** Bandhua Mukti Morcha or Bonded Labour Liberation Front (BLLF) is a NGO in India working to end bonded labour. Based in New Delhi, it was founded in 1981 by Swami Agnivesh. BMM's efforts are credited with the passing of legislation to abolish child labour in India (the Child Labour (Prohibition and Regulation) Act 1986. www.bondedlabour.org

CLOSURE: Ideas about rights and responsibilities have been an important part of all societies throughout history. Human rights are a set of principles concerned with equality and fairness. They are the great ethical yardstick that is used to measure a government's treatment of its people. As human rights are viewed as a precondition for leading a dignified human existence, they serve as a guide and touchstone for legislation. All over the world, thousands of organizations are working to protect human rights and prevent its abuse, playing a vital role in focusing the community on human rights issues. Some of the major organizations like Amnesty international, Human Rights Action Centre, Human Rights Watch, uphold extensive websites, document violations, conducts research, publishes reports and calling for corrective action, both at a governmental and nongovernmental

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grass-roots level. This study is helpful for teachers and students of education and law to know a brief introduction about history, incidence, work and action plans of such few major organisations. It is also helpful for common people who are interested to know about human rights and its related organisations.

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8. HUMAN RIGHTS EDUCATION AND PROMOTION OF SOCIAL JUSTICE: A PHILOSOPHICAL PERSPECTIVE

Asst.Prof. Jameer Ilahi Momin

Arts and Commerce College, Satara (M.S.). Email- jameermomin55@gmail.com

Introduction – The concept of ‘Human Rights’ has been widely discussed in the 20th century throughout the world. This particular ‘Thought’ of ‘Human Rights’ is related to and originated due to the two World Wars and their devastating and inhuman effect as well as their massive destruction happened in the 20th Century. In the year 1945 America used Atomic Bombs against Japan and destroyed entirely the two beautiful cities ‘Nagasaki’ and ‘Hiroshima’. It caused great loss to entire ‘Humanity’. Approximately more than 10 million innocent people died because of this ruthless bombing. The cruel massacre of more than 6 million Jews by Hitler and his Nazi followers is also a matter of concern as far as protection of ‘Human Rights’ is concerned. Fascism of Mussolini of Italy and Nazism of Hitler of Germany had shown utter disregard for the right of every Human Being to ‘Live’ with dignity and peacefully. Hitler was and is guilty of the most inhuman atrocities, especially against the Jews. In the Communist Regime of United States of Soviet Russia (USSR) too, individual freedom was given scant regard. All these incidents and Global Events of annihilation and butchery gave rise to the Noble concept of ‘Human Rights’. (Reference- Aggarwal J.C., ‘Education for Values, Environment and Human Rights’, (2008) ISBN : 978-81-7541-252-1, SHIPRA PUBLICATIONS, Delhi, page-236.)

Philosophical Foundations and Underlying Principles of ‘Human Rights’- Every ‘Man’ and ‘Woman’ on this ‘Earth’ has ‘Basic’ and ‘Fundamental’ ‘Right’ to ‘Live’ his or her ‘Life’ ‘Freely’ and ‘Fearlessly’. Human Rights, as commonly understood, are the rights that every human being is entitled to enjoy freely irrespective of his or her Religion, Race, Caste, Sex and Nationality, etc. Because of being a Human Being some Rights are inherent. (Reference- Aggarwal J.C., ‘Education for Values, Environment and Human Rights’, (2008) ISBN : 978-81-7541-252-1, SHIPRA PUBLICATIONS, Delhi, page-236.) The essence of ‘Human Rights’ comes from some root Principles and Philosophical Assumptions which we can call, ‘**Philosophical Foundations**’ and ‘**Underlying Principles**’ of ‘**Human Rights**’. They are as follows-

- Human Rights embody the fundamental values of ‘Human Civilizations’.
- All Human Beings are Born Free and Equal in Dignity and Rights.
- People are different, and so are their Cultures.
- People live in different ways and Civilizations also differ, but all this Diversity should not be the basis of Discrimination.
- People speak in variety of Languages with different accents and intonation styles.
- People are guided by different Religions and Faiths.
- People are born with different colours, and many traditions influence their lives with varying colours and shades.
- People dress differently and adapt to their Environment in different ways.
- People express themselves differently.
- In the various corners of this world, Music, Literature and Art reflect different ‘Ways of Expressions’ and ‘Styles’.

But despite these differences, all people have one single common attribute; they are all human beings- nothing more, nothing less. ‘Nobody’ is ‘Inferior’ or ‘Superior’ to ‘Anybody’. Thus ‘Human Rights’ have emerged as the most powerful concept of our age which has its origin in the major events of 20th century. It has become, in the opinion of former UN Secretary General Boutros-Ghali, a Common

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Language of Mankind and Ultimate Norm of all Politics. Adopting this language allows all people to understand others and to be the authors of their own history. According to Prof. Abdulrahim P. Vijapur, “Today everyone talks of ‘Human Rights’, demands them and struggles for their Recognition, promotion and protection”. Since 1948, the United Nations has adopted more than 100 human rights documents, declarations, principles, and conventions, covering the entire gamut of human rights – relationships-interactions. These, inter alia, deal with Rights of Women, Racial or Religious Discriminations, Migrant Workers, Children, Refugees, Prohibition of Genocides, Slavery, Tortures, Stateless Persons and their Problems, Minorities, Right to Development and Peace, etc. Among all the documents of United Nations on ‘Human Rights’, three are the most important and basic documents. They are :- 1. The universal Declaration of Human Rights (UDHR) adopted on 10th December 1948, 2. The International Covenant on Economic, Social and Cultural Rights and 3. The International Covenant on Civil and Political Rights adopted in 1966. These three documents together are called ‘The International Bill of Rights’ meaning the first International Bill in Human History. Hence, December, 10 is celebrated as Human Rights Day throughout the World. The universal Declaration of Human Rights, The International Covenant on Economic, Social and Cultural Rights and The International Covenant on Civil and Political Rights at some points and instances recognize various ‘Human Rights’ separately as well as universally under the broad title ‘ The International Bill of Rights’. They are as follows –

- Right to Life and Right to Liberty and Security of Person
- Right to Protection against Slavery
- Right to Protection against Torture and Cruel and Inhuman Punishment
- Right to Recognition as a Person before the Law
- Right to Equal Protection of the law
- Right to Access to Legal Remedies for the Violation of Rights
- Right to Protection against Arbitrary Arrest and Detention.
- Right to Hearing before an Independent and Impartial Judiciary
- Right to Presumption of Innocence
- Right to Protection against Ex-Post- Facto-Laws
- Right to Protection of Privacy, Family and Home
- Right to Freedom of Movement and Residence
- Right to seek Asylum from Persecution
- Right to Nationality
- Right to Marry and found a Family and Right to own Property
- Right to Freedom of Thought, Conscience and Religion
- Right to Freedom of Assembly and Association
- Right to Political Participation
- Right to Social Security
- Right to Work under Favourable Conditions
- Right to Free Trade Unions
- Right to Rest and Leisure
- Right to Food, Clothing and Housing
- Right to Health Care and Social Service
- Right to Special Protection for Children
- Right to Education and Information
- Right to Participation in Cultural Life

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- Right to Self - Determination
- Right to Humane Treatment when detained and imprisoned
- Right to Protection against Arbitrary Expulsion of Aliens
- Right to Protection against Advocacy of Racial and Religious Hatred
- Right to Protection of Minority Culture.etc.

(Reference - Jack Donnelly, "International Human Rights", Westview Press.)

Historical Background and Origin of Rights – Human Rights did not get recognition overnight or only in the latter half of the 20th Century. There are many sources of Human Rights. World's Major Religions, Religious Philosophies and Faiths also spoke about and advocated 'Human Rights'. The Ancient Vedic Indian Philosophy, Jainism, Buddhist Philosophy, Roman and Greek Philosophy, Judaism, Christianity, Islam and even Paganism also show inclination and glimpses of 'Human Rights'. Especially the Preaching and Practicing Philosophy of Siddharth Gautama who is well known as Gautam Buddha propounded the 'Noble Principles' of Humanity, Fraternity, Universal Brotherhood, Empathy, Compassion, Justice, Equality and Equity. Also the Constitution of Madina recognized the Rights of Religious minorities, especially the Jews and Christian. Many Quranic Injunctions and Prophetic Traditions elaborate 'Human Rights'. Political Movements and Great Revolutions are other important sources of human rights. Noteworthy and Important landmarks such as 'Magna Carta' (1215), 'The Petition of Rights' (1628) and 'The Bill of Rights' (1689) in England; 'The French Declaration of the Rights of Man and of the Citizen of 1789 and American Bill of Rights of 1791 gradually elaborated Important Civil and Political Rights. The October Revolution of Soviet Russia in 1917 brought to forefront the Social, Economic and Cultural Rights. In fact, the list of 'Human Rights' is continuously becoming longer with the Socio-Political and Economic Movements and Revolutions.

Meaning of Human Rights-

There is an Earnest need to discuss some important questions and issues: -

- What is the importance of Rights?
- Why do we need these Rights?
- How can we define Rights?
- Which is the most appropriate term for Rights?
- Whether terms such as 'Natural Rights', 'Civil Rights', 'Political Rights' and 'Fundamental Rights' convey same or different meanings?

We can certainly explore answers to these vital questions. 'Human Rights' are those Conditions of Life that allow us to fully develop and use our Human Qualities of Intelligence and Conscience and to satisfy our Spiritual and Natural Needs. We cannot develop our 'Personality' in the absence of Rights. They are 'Fundamental' to our 'Nature': without them we cannot live as Human Beings. To deny human beings their Rights is to set the Stage for political and Social Unrest, Wars and Hostility as well as Antagonism between the groups and between the States as well as between the groups in Nations. Also this kind of 'Denial of Human Rights' leads to urgent demands for better life and larger freedom. Human Rights, far from being an abstract subject for Philosophers; Political Scientists and Lawyers, affect the daily lives of everyone-Man, Woman, Child and Adults too. (Reference – Prof. Vijapur Abdulrahim P. , '**Human Rights**', Chapter in Edited Book by Kidwai A.R., '**New Directions in Higher Education**', ISBN-978-81-309-2754-1, Viva Books Private Limited, New Delhi- 110 002, Page-203, 204) Thus 'Human Rights' are Universal moral Rights; they belong to everybody because they are Humane in Nature. By definition, they are not earned, bought or inherited. They are 'Inherent' in 'Human Dignity'. They are 'Inalienable' Human Rights are essential for peaceful, harmonious, all-round and progressive enrichment, enhancement, and empowerment of

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Mankind on the earth. That is why, 'Education of Community' and 'Awareness about Human Rights' through Formal, Informal and Non-Formal Mechanisms of Education is of utmost importance.

Right to Education- A Basic Human Right As Dr. Juhi Gupta rightly says that 'Everybody' has the Right to Education, which has been recognized since the Universal Declaration of Human Rights (UDHR) in 1948. The Right to Free and Compulsory Primary Education, without any kind of discrimination and of 'Good Quality', has been reaffirmed in all the major International Human Rights Conventions. Many of these same instruments encourage, but do not guarantee, Post –Primary Education. These Rights have been further elaborated to address issues like 'Quality' and 'Equity' as well as 'Equality' moving forward the issues of what the Right of Education means, and exploring how it can be achieved. As a minimum : States must ensure that basic education is available, accessible, acceptable and adaptable for all i.e. (4 A Scheme). The Right of Underprivileged, Deprived Classes and Oppressed Masses to Education is one of the most Critical of all the Rights – because education plays an important 'Role' in enabling the Underprivileged and Deprived Masses as well as Oppressed Classes in securing other vital rights to live with due 'Human Dignity'. Offering Skill based Quality Education to the Underprivileged and Deprived Masses as well as Oppressed Classes is the only sure way of giving them much greater power- of enabling them to make genuine choices over the kinds of lives they wish to lead. This is not a 'luxury'. 'The Convention on the Rights of the Child' and 'The Convention on the Elimination of All Forms of Discrimination against Women' establish it as a 'Basic Human Right'. That the Underprivileged and Deprived Masses as well as Oppressed Classes might have the chance of healthier and happier lives should be the sole reason enough for promoting their education at all the levels. The aim of education is always to turn the individual into a good human being with robust health, sound intellectual and mental growth, fine sensibilities, moral and spiritual development so that he or she will have harmonious relations with the other members in the society and will be useful to the society. In other words all education is aimed at making a student "a complete human being". To become a complete human being is never ending process and not at all restricted to Urban Citizens or to the members of Upper Class Society only. But in our Nation the Youths in Rural Area and each and every Child from Underprivileged and Deprived Masses as well as Oppressed Classes have also equal right to all round development. In that sense the term 'Education' is all inclusive. Social-Psychological-Mental- Moral and Mental Health through Quality Education are the prime aspects of the process of General Education.

The Role of Constitution of India in Promotion of 'Human Rights' and 'Social Justice'- Preamble to the Constitution of India is a brief introductory statement that sets out the guiding purpose and principles of the document, and it indicates the source from which the document derives its authority, meaning, 'the people'. The hopes and aspirations of 'the people' as well as the ideals before our nation are described in the preamble in clear words. It may be considered as the heart and soul of Constitution. The preamble can be referred to as the preface which highlights the entire Constitution. Preamble to the Constitution of India indeed shows a way of life, which recognizes liberty, equality and fraternity as the principles of life and which cannot be divorced from each other: Liberty cannot be divorced from equality; equality cannot be divorced from liberty. Nor can liberty and equality be divorced from fraternity. Without equality, liberty would produce the supremacy of the few over the many. Equality without liberty would kill individual initiative. Without fraternity, liberty and equality could not become a natural course of things. Thus these principles are interlinked with one another. The Fundamental Rights and the Fundamental Duties as well as Directive Principles enshrined in our Indian Constitution have their origin in the 'Noble Concept of Human Rights'. Education is power. It constitutes the foundation of all the multi- dimensional socio, cultural and economic development of any country. It can be well achieved by Promoting the 'Human Rights

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Education and Awareness about the various Provisions of our Constitution. (Reference- Baruah, Aparijita (2007). Preamble of the Constitution of India: An Insight and Comparison with Other Constitutions. New Delhi: Deep & Deep. p. 177. ISBN 81-7629-996-0. The concept of Human Rights is necessary and it should be deliberately understood by every citizen especially for the betterment of down trodden people and vulnerable sections of our Society, so as to give them Justice. Children, Women, People from Rural Area, Tribal Area, People of the various Castes which were previously considered as Untouchables, People of Negro Race etc can be called Underprivileged and Deprived Masses as well as Oppressed Classes and vulnerable sections of our so called Civil Society. The opening words of the Preamble of the Indian Constitution clearly indicates the utmost concern and respect for the Human Rights of the Indian Citizens to assure them Social Justice. It States, **“WE, THE PEOPLE OF INDIA**, having solemnly resolved to constitute India into a **SOVEREIGN, SOCIALIST, SECULAR, DEMOCRATIC REPUBLIC** and to secure to all its citizens: **JUSTICE**, social, economic and political; **LIBERTY** of thought , expression, belief, faith and worship; **EQUALITY** of status and of opportunity; and to promote among them all **FRATERNITY** assuring the dignity of the individual and the unity and integrity of the Nation;.....”. Thus we can conclude this Research Article in the encouraging words of our Ideal Leader Dr. Babasaheb Ambedkar, the maker of Constitution. Dr. Ambedkar in one of his thoughts says, “If you want to develop the society then you need to spread up the education. Education eradicates the bias of people which results on to minimize the exploitation, domination, of those people who try to take the benefit of the so called illiterate people. If the people get knowledge through education then they can face the problems created by the dominators. Education reforms opinions, it tries to remove the walls built among the people. The biggest gift that is given by the education is that it creates self confidence among us which is considered as the first stage of our development.”

(Reference -"Fundamental rights in The Preamble, Free Law Study material, IAS Law Notes, Study material for Ancient India Law". www.civildserviceindia.com.)

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9. मानवी हक्क आणि शिक्षण

प्रा. डॉ. कांबळे गोविंदराव भांकरराव

आझाद कॉलेज ऑफ एज्युकेशन, सातारा.

प्रस्तावना :-

विसाव्या भातकातील मानवी हक्कांचा किंवा मानवाधिकारांचा जोरदार पुरस्कार करण्यात येऊ लागला आहे. विशेषतः संयुक्त राष्ट्र संघाच्या स्थापनेपासून मानवी हक्क विशयक प्र नांना विशेष महत्त्व देण्यात येऊ लागले आहे. संयुक्त राष्ट्र संघाच्या सनदेत मानवी हक्क व मूलभूत स्वातंत्र्य यांचा आग्रह धरण्यात आला असून त्यांच्या प्रस्थापनेसाठी प्रयत्न णील राहण्याचा निर्धार व्यक्त केला आहे. त्यामुळे मानवी हक्कांचे महत्त्व अधोरेखित होण्यास खूप मदत झाली आहे. मानवी हक्क हे मानवाच्या जीवनाचे अविभाज्य भाग आहेत. प्रत्येक व्यक्तीला मनुश्यप्राणी या नात्याने हे हक्क नैसर्गिकरीत्या प्राप्त झाले आहेत, म्हणून मानवी हक्कां िवाय कोणत्याही व्यक्तीला आपल्या व्यक्तिमत्त्वाचा विकास करुन घेणे भाक्य होणार नाही, इतकेच नव्हे तर हक्कां िवाय व्यक्तीला चांगल्या प्रकारचे जीवन जगणेही भाक्य होणार नाही, असे प्रतिपादन मानवी हक्कांचे समर्थक करताना दिसून येतात.

हक्क म्हणजे काय?

मानवी हक्काची माहिती घेताना प्रथम व्यक्तीच्या दृष्टीने हक्कांना इतके महत्त्व का दिले जाते हे समाजवून घेतले पाहिजे. मनुश्य हा सामाजिक प्राणी आहे. तो समाजाचा घटक या नात्यानेच आपले जीवन जगत असतो. मानवी जीवनाच्या अनेकविध गरजा असतात. व्यक्तीला समाजात राहूनच या गरजांची पूर्ती करणे भाक्य होते. मानवाच्या समाजातील वास्तव्यामुळेच त्याच्या व्यक्तीमत्त्वाची जडण घडण होते. मानवाला आपल्या प्राथमिक किंवा जीवनाव यक गरजांची पूर्तता करता यावी म्हणून त्यास निसर्गानेच काही सामर्थ्य प्रदान केलेले असते, परंतू सामाजिक जीवन जगत असताना मनुश्य आपल्या निसर्गदत्त सामर्थ्याचा वापर स्वतःच्या मर्जीप्रमाणे करु भाकत नाही. समाजात अनेक व्यक्ती एकत्र वास्तव्य करीत असतात. अ णा अवस्थेत प्रत्येकाने आपल्या इच्छेप्रमाणे वर्तन करण्याचे ठरविले तर अराजकाची परिस्थिती निर्माण होईल, म्हणून सामाजिक जीवन जगत असताना व्यक्तीच्या वर्तनावर काही निर्बंध घालणे आव यक होऊन बसते. अ णा प्रकारच्या निर्बंधांना सामाजिक नियमने असे म्हटले जाते. समाजात वास्तव्य करणाऱ्या प्रत्येक व्यक्तीला सामाजिक नियमांचे पालन करणे किंवा अ णा नियमांच्या बंधनात राहणे भाग पडते. समाजाने व्यक्तीला काही संधी व सवलती देऊ केलेल्या असतात. सामाजिक जीवनात व्यक्तीला प्राप्त झालेल्या अ णा संधी किंवा सवलती म्हणजेच हक्क होत.

मानवी हक्काची संकल्पना :-

मानव समाजाचा एक अविभाज्य घटक आहे. समाजात राहत असताना सर्वांना सन्मानाने जगता यावे. वैयक्तिक हक्क अबाधित राहिले पाहिजेत. आंतरराष्ट्रीय पातळीवर कायद्याची निर्मिती करुन हे हक्क स्पष्ट करण्यात आलेले आहेत. त्यामुळे हे जे कायदे णिर हक्क आहेत त्यांनाच मानवी हक्क असे म्हणतात.

मानवी हक्क व्याख्या :-

प्रा. एच. जे. लास्की :- “हक्क म्हणजे सामाजिक जीवनाची अ णी परिस्थिती होय की, ज्या िवाय व्यक्तीला सामान्यतः स्वतःचा सर्वांगीण विकास करुन घेणे भाक्य होत नाही.”

टी.एच.ग्रीन :- “मानवाच्या आंतरिक विकासासाठी आव यक असलेली बाह्य परिस्थिती म्हणजे हक्क होय.”

Dr. S.K.Awasthi :- “Human Rights means the right relating to life liberty, equality and dignity of the individual guaranteed by the constitution or embodied by courts in India.”

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हक्कांची आवश्यकता :-

हक्कांचा उगम किंवा निर्मिती या संबंधी राजकीय विचारवंतांनी विविध प्रकारची मते व्यक्त केली असली तरी मानवाच्या सर्वांगीण विकासासाठी हक्क आवयक असतात यावर सर्वांचेच एकमत आहे म्हणूनच आधुनिक काळात मानवी हक्कांचा विशेष आग्रह धरला जातो 'मानवी हक्क' हे व्यक्तीच्या व्यक्तिमत्त्वाचा अविभाज्य भाग होत. हक्कांविषयी मानवप्राणी या नात्याने चांगले जीवन जगणे आपणास भाव्य होणार नाही. मानवाचे व्यक्तिमत्त्व, गुणवत्ता, सदसद्विवेकबुद्धी यांच्या विकासासाठी हक्क आवयक असतात. हक्कांविषयी कोणत्याही व्यक्तीला स्वतःचा विकास करून घेता येत नाही.

मानवी हक्कांचा जाहीरनामा :-

संयुक्त राष्ट्र संघाच्या आमसभेने 10 डिसेंबर, 1948 रोजी 'मानवी हक्कांचा सार्वत्रिक जाहीरनामा' संमत व स्वीकृत केला. या जाहीरनाम्याच्या प्रस्तावनेत असे म्हटले आहे की, सर्व मानवांना समान हक्क मिळणे आणि त्यांच्या प्रतिष्ठेचे रक्षण होणे हा जगातील स्वातंत्र्य, न्याय व भांतता यांचा पाया होय. तसेच मानवी हक्कांचे व त्यांचा अनादर यातून निर्माण होणारी रानटी कृत्ये हा मानवजातीच्या सदसद्विवेकबुद्धीवर झालेला आघात होय.

मानवी हक्क शिक्षण :-

मानवी हक्कांच्या परिणामकारक अंमलबजावणीसाठी प्रत्येकाला स्वतःचे व इतरांच्या हक्काविषयी शिक्षण घेणे आवयक आहे. प्रत्येक व्यक्तीला मानवी मूल्यांचे पालन करण्याबाबत माहिती असली पाहिजे. अशी माहिती असेल तरच आपले हक्क व त्याचे संरक्षण याविषयी व्यक्ती जागरूक राहिल. मानवी हक्कांच्या शिक्षणाचा अर्थ पुढील व्याख्येने स्पष्ट करता येईल. "मानवी हक्क शिक्षण म्हणजे लोकांनी वैयक्तिकरित्या आणि गटामध्ये स्वतःला मानवी हक्कांचे उल्लंघन करणाऱ्या पासून प्राप्त करणे." आपण समाजामध्ये राहत असताना आपण इतरांशी कसे वर्तन करावे? इतरांच्या हक्कांचे व स्वतःच्या हक्कांचे संरक्षण कसे करावे? प्रत्येकाला विकासाची समान संधी कशी निर्माण होईल? या सर्व मुद्द्यांचा समावेश मानवी हक्क शिक्षणामध्ये केला जातो.

मानवी हक्क शिक्षणाची गरज :-

शिक्षणाच्या माध्यमातून मानवी हक्काची जाणिव प्रत्येक व्यक्तीला व्हावी. मानवी हक्कांच्या शिक्षणाची गरज पुढील बाबींवरून स्पष्ट करता येईल.

- 1) प्रत्येक व्यक्तीला स्वतःच्या हक्काची जाणिव करून देणे आवयक.
- 2) मानवी हक्क चळवळीबाबत लोकांमध्ये संवेदनशीलता निर्माण होणे.
- 3) व्यक्तीला मानवतावादी बनविण्यासाठी मानवी हक्क शिक्षणाची गरज आहे.
- 4) जगामध्ये भयमुक्त समाजाची निर्मिती व्हावी यासाठी मानवी हक्क शिक्षणाची गरज आहे.
- 5) समाजातील प्रत्येक व्यक्तीला समान वागणूक मिळाली पाहिजे.
- 6) जगामध्ये भांतता प्रस्थापित व्हावी.
- 7) मानवी हक्काबाबत जनमानसात योग्य दृष्टीकोन निर्माण व्हावा.
- 8) अमानवी पाहिली कृत्ये होऊ नयेत म्हणून प्रत्येक व्यक्तीने सतर्क राहिले पाहिजे.
- 9) मानवी हक्कांसंबंधी प्रशिक्षण देण्याची किंवा त्याबाबत जागृती निर्माण करण्याची गरज असते.
- 10) प्रसार माध्यमांनी हक्काची माहिती सर्वसामान्यांना करून देण्याची गरज आहे.

मानवी हक्क शिक्षणाची उद्दिष्टे :-

- 1) विद्यार्थ्यांना स्वतःचे व इतरांचे हक्क माहित करून देणे.
- 2) विद्यार्थ्यांना मानवी हक्कांच्या संरक्षणासंदर्भातील राष्ट्रीय व आंतरराष्ट्रीय दस्तऐवजांचे मूलभूत ज्ञान देणे.
- 3) विद्यार्थ्यांमध्ये मानवी हक्कांसाठी जाणिव निर्माण करणे.

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- 4) विद्यार्थ्यांना नागरिकांचे हक्क नाकारले गेल्यास होणाऱ्या लढ्याची जाणीव करून देणे.
- 5) स्वतःचे हक्क नाकारले गेल्यास त्याविरुद्ध लढा देण्यासाठी विद्यार्थ्यांमध्ये आत्मविश्वास निर्माण करणे.
- 6) समानता, स्वातंत्र्य, बंधुता, न्याय, सहिष्णूता, प्रतिष्ठा इत्यादी मानवी मूल्यांची विद्यार्थ्यांमध्ये रुजवणूक करणे.
- 7) मानवी हक्क चळवळीचे मानदंड व मूल्ये याबाबत जनमानसात संवेदनशीलता निर्माण करणे.
- 8) शिक्षण हे मानवी व्यक्तिमत्त्वाच्या संपूर्ण विकासाला आणि मानवी हक्क व मूलभूत स्वातंत्र्ये यांच्याविषयीचा आदर वाढीस लावण्यास पुरक असावीत याची जाणीव करून देणे.
- 9) प्रत्येक विद्यार्थ्याला सामाजिक सुरक्षिततेचे लाभ मिळाले पाहिजेत याचे ज्ञान देणे.
- 10) भारीकदृष्ट्या, मानसिकदृष्ट्या आणि सामाजिकदृष्ट्या अपंग असलेल्या विद्यार्थ्यांना खास वागणूक व शिक्षण मिळाले पाहिजे याची जाणीव करून देणे.
- 11) सर्व स्तरातील विद्यार्थ्यांना सक्तीच्या व मोफत शिक्षणाच्या हक्काची माहिती देणे.
- 12) विद्यार्थ्यांच्या हक्कांची परिणामकारकरित्या अंमलबजावणी केली जावी यासाठी प्रयत्न करणे.
- 13) विद्यार्थ्यांच्या रक्षणासंबंधी करण्यात आलेल्या कायद्यांची योग्य प्रकारे अंमलबजावणी केली जाईल याकडे लक्ष देणे.
- 14) विद्यार्थ्यांच्या हक्कांच्या रक्षणासाठी हाती घेण्यात आलेल्या विविध कार्यक्रमांची योग्य प्रकारे अंमल बजावणी केली जाईल यावर लक्ष ठेवणे.

शिक्षण स्तरावरील कार्यवाही :-

शिक्षणाच्या सर्व स्तरावर मानवी हक्क हा स्वातंत्र्य विशय नाही. मात्र विविध विशयामधून त्याचा आणखी समाविष्ट करण्याचा प्रयत्न झाला आहे. मानवी हक्काच्या संदर्भात शिक्षकाची भूमिका अत्यंत महत्त्वाची आहे. कोणत्याही शिक्षणाच्या स्तरासाठी, वर्गाला अध्यापण करणाऱ्या शिक्षकाची भूमिका, वर्तन व दृष्टीकोन मानवता वादी असला पाहिजे. भविष्यात आजचा विद्यार्थी हा देशाचा जाबदार नागरिक होतो त्यामुळे भालेय जीवनातच मानवी हक्काचे संस्कार करणे हे शिक्षकाचे कर्तव्य आहे.

भारतीय संविधानाने स्वातंत्र्य, समता, बंधुता व न्याय या तत्वांचा अंगीकार केला आहे. त्यामुळे वंश, वर्ण, लिंग, भाशा, धर्म, राजकीय किंवा अन्य मत, राष्ट्रीय किंवा सामाजिक मूल्य, संपत्ती प्रत्येक व्यक्तीला स्वतःच्या विकासाची संधी मिळाली पाहिजे हे मूल्य भालेय स्तरावर शिक्षकांनी रुजवावयाचे आहे.

सारांश :-

मानवी हक्काच्या शिक्षणासाठी शिक्षकाला संवेदनशील राहून समाजात घडणाऱ्या घटनांचा परामर्श घ्यावा लागतो. आपल्या सभोवताली अनेक अमानुश कृत्ये घडतात. त्याचे परिणाम काय होतात याची माहिती विद्यार्थ्यांना मिळाली पाहिजे त्यातूनच विद्यार्थी बोध घेतील व अमानवी कृत्ये स्वतः करणार नाहीत किंवा इतरांना देखील करू देणार नाहीत असे वाटते.

थोडक्यात मानवी हक्क संरक्षण कायदा 1993 नुसार अलीकडील काळात शिक्षणाचा वाढता प्रसार, प्रसार माध्यमांचा वाढता प्रभाव, राजकीय सहभागाचे वाढते प्रमाण, सर्वसामान्य लोकांमधील राजकीय जागरूकता, अंतरराष्ट्रीय संघटनेची मानवी हक्कांप्रती सतर्कता इत्यादी कारणांमुळे मानवी हक्कांच्या रक्षणाकडे अधिक लक्ष दिले जाऊ लागले आहे. मूलभूत हक्कांच्या रक्षणासंबंधी प्रत्यक्ष राज्यघटनेतच तरतूद करून ठेवली आहे.

संदर्भ :-

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10. महाविद्यालयीन विद्यार्थ्यांच्या पालकांतील मानवी हक्कासंबंधीच्या जाणीव जागृतीचा अभ्यास

Asst.Prof. Karwar Anil Kisan

S.S. B. College of Education, Shrirampur

सारांश

मानवी हक्क हे मानवास निसर्गतः मिळालेले हक्क वा अधिकार असतात. मुंबई येथील मानवी हक्क अयोग कार्यालयाकडे ६४ हजार २१७ प्रकरणांपैकी, १७ हजार २७८ प्रकरणे प्रलंबित आहे. स्वातंत्र्य हे समतेपासून विभक्त होऊ शकत नाही. महाविद्यालयीन विद्यार्थ्यांच्या पालकांमध्ये समाधानकारक मानवी हक्काची जाणीवजागृती दिसून येते. परंतु उत्तम किंवा चांगली जाणीव जागृती अद्यापही दिसून येत नाही. त्यासाठी देश पातळीवरील संस्था, संविधान व कायदे यांच्याद्वारे अधिक प्रयत्न करण्याची गरज आहे.

सूचक शब्द: मानवी हक्क, जाणीव जागृती

प्रस्तावना :

संयुक्त राष्ट्र संघाच्या मानवी हक्क उच्चआयुक्त कार्यालय, मानवी हक्क समिती ह्या संस्था जागतिक स्तरावर मानवी हक्कांच्या अंमलबजावणीसाठी कार्य करतात. त्यांनी १० डिसेंबर १९४८ रोजी मानवाधिकार सनद स्विकारली. संविधानातही डॉ.बाबासाहेब आंबेडकरांनी मानवाचे विविध हक्क, अधिकार, कायदे विविध कलमांद्वारे स्पष्ट मांडलेले दिसून येतात. संशोधनाद्वारे महाविद्यालयीन विद्यार्थ्यांच्या पालकांतील मानवी हक्कांनी जाणीव जागृती जाणून घेऊन त्यांना असलेले ज्ञान, वा माहिती पडताळून पाहण्यासाठी ह्या संशोधनाद्वारे प्रयत्न केलेला असून विविध हक्कांवरची माहिती जाणून घेतली आहे.

संशोधन विषयाचे स्वरूप :

व्यक्तीचे जीवित, स्वातंत्र्य, समानता, सन्मान यांच्याशी संबंधित, आणि ज्यांची हमी राज्य घटनेने दिली आहे, असे हक्क मानवी हक्क प्रत्येकाचे जन्मसिद्ध हक्क असून ते प्रत्येक मनुष्याच्या अस्तित्वाशी निगडित, अविभाज्य सार्वत्रिक, समान, पुरोगामी, मूलभूत असे आहेत. ते मानवाच्या सर्वांगीण प्रगती व विकासासाठी आवश्यक आहेत. प्रस्तुत शोधनिबंधात महाविद्यालयीन पालकांची मानवी हक्क संकल्पना, जाणीव जागृती, सामान्य माहिती यांचा अभ्यास संशोधकाने केलेला आहे.

संशोधन विषयाची गरज :

मानवी हक्काची पायमल्ली होणे, असमानता, भेदभाव, मानवी व्यापार, वेठबिगारी, पारतंत्र्य, धर्मांधता, अल्पसंख्यांवर होणारा अन्याय तसेच मानवी हक्कांचे रक्षण व संवर्धन कायद्याच्या अंमलबजावणीतून व्हावे. यासाठीचे प्रयत्न, सहकार्य असणे गरजेचे आहे. असे अनेक मानवी हक्कासंदर्भातील प्रश्नांची, समस्यांची जाणीव पालकांत होऊन ते जागृत व्हावे व सुजाण नागरिक तयार व्हावे यासाठी या विषयाची गरज वाटते.

संशोधन प्रश्न :

१. मानवी हक्काविषयी पालकांतील मानवी हक्क संकल्पना काय आहे ?
२. मानवी हक्क जाणीवेबाबतची पालकांची सद्यस्थिती काय आहे ?

जुहितके :

१. मानवी जीवन जगतांना प्रत्येक नागरिकांस मानवी हक्कांची जाण हवी असते.
२. मानवी हक्क विविध प्रकारचे असून त्याविषयी व्यक्ती दाद मागू शकते.

संशोधनाची व्याप्ती :

महाविद्यालयीन शिक्षण घेणारे पदवी, पदव्युत्तर पदवीस्तराच्या विद्यार्थ्यांचे पालक व त्यांची मानवी हक्काविषयीची सद्यस्थिती.

संशोधनाची मर्यादा :

महाविद्यालयीन विद्यार्थ्यांच्या पालकांचे मानवी हक्क, ह्यांची सद्यस्थिती व जाणीव जागृती यांचा अभ्यास प्रस्तुत संशोधनात केला आहे. प्रस्तुत संशोधन हे सन २०१६-१७ मधील आहे.

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परिमर्यादा :

महाविद्यालयीन विद्यार्थ्यांच्या पालकांच्या फक्त मानवी हक्कासंदर्भातच सदर संशोधन मर्यादित आहे. माहे मार्च २०१६ मध्ये हे संशोधन करण्यात आले.

जनसंख्या

अहमदनगर जिल्ह्यातील श्रीरामपूर तालुक्यातील B.A., B.COM., B.Sc., B.E., B.C.S., B.Ed., M.A., M.COM, M.Sc., M.Phil, ह्या पदवी स्तरावर अध्ययन करणारे एकूण ५००० विद्यार्थी व त्यांचे पालक.

न्यादर्श नमुना निवड पद्धती :

अहमदनगर जिल्ह्याच्या श्रीरामपूर तालुक्यातील पदवी, पदव्युत्तर पदवी, एम.फिल. स्तरावर शिक्षण घेणाऱ्या महाविद्यालयीन विद्यार्थ्यांचे २% पालकांची सदर संशोधनासाठी निवड करण्यात आली होती.

संशोधनाची साधने :

सदर संशोधनासाठी 'प्रश्नावली' हे साधन पालकांसाठी घेण्यात आले होते सदर प्रश्नावलीत २८ वस्तुनिष्ठ/ बद्ध प्रश्न, तर २ मुक्त प्रश्न घेण्यात आले होते.

पथदर्शन अभ्यास : (साधनांची सत्यता व विश्वसनियता)

सदर प्रश्नावलीत सुरुवातीस ३५ बद्ध व २ मुक्त प्रश्न होते. M.A , M.Phil, Ph.D. चे संशोधन मार्गदर्शक पालकांच्या सूचना मार्गदर्शनानुसार बदल करून काही पालकांकडून पुन्हा सदर प्रश्नावली अद्ययावत करण्यात आली व शेवटी सदर प्रश्नावली मध्ये सत्यता व विश्वसनियता आणण्याचा प्रयत्न केला.

संशोधन पद्धती :

सदर संशोधनासाठी वर्णनात्मक संशोधन पद्धतीतील सर्वेक्षण पद्धतीचा प्रामुख्याने वापर करण्यात आला होता.

माहिती संकलन प्रक्रिया :

महाविद्यालयीन विद्यार्थ्यांद्वारे पालकांकडून सदर पालक प्रश्नावली भरून प्राप्त करण्यात आली.

मूल्यांकन पद्धती :

सदर प्रश्नावलीचे प्रतिसादानुसार व शेकडा प्रमाणानुसार एकत्रित मूल्यामापन करून निष्कर्ष काढण्यात आले.

उद्दिष्टे तथा प्रश्न प्रकारांनुसार अर्थनिर्वचन व विवेचन :

भाग १. उद्दिष्ट क्र. १ ह्या उद्दिष्टांतील १ मुक्त प्रश्न, १३ बद्धप्रश्नांचा प्रतिसाद व अर्थनिर्वचन, विवेचन पुढील प्रमाणे

१. मानवी हक्क दिन १० ऑक्टोबर रोजी असतो हे ४९% पालकांना माहिती नाही.
२. व्यक्तीच्या जीवित, स्वातंत्र्य, समानता, सन्मान यांच्याशी संबंधित असलेले व भारतीय घटनेत हमी दिलेले सर्व हक्क म्हणजे मानवी हक्क असे ९२% पालकांचे बरोबर म्हणणे आहे.
३. व्यक्तिविकासासाठी ५३% हक्क, तर ४७% कर्तव्ये आवश्यक असल्याचे पालक प्रतिसाद देतात.
४. संविधानातील नागरिकांच्या हक्कांना मूलभूत हक्क म्हणतात, असे ९% पालक चूक म्हणतात, तर ९१% पालक बरोबर प्रतिसाद देतात.
५. विविध मानवी हक्क : समानता ८२%, स्वातंत्र्य ७५%, शिक्षण ८४%, शोषणासविरोध ७२%, धर्म स्वातंत्र्य ७४%, सांस्कृतिक ५६%, न्यायालयाकडे दाद मागणे ७३% , हे हक्क पालकांनी नोंदवली तर प्रदुषण रोखणे ७%, पर्यावरण रक्षण ५०%, प्लॅस्टिक वापर टाळणे २०%, पालक हक्क असल्याचे नोंदवितात परंतु हे कर्तव्ये आहेत.

भाग उद्दिष्ट क्र. २ (ह्या उद्दिष्टांत १६ बद्ध प्रश्न, १ मुक्त प्रश्नासाठी दिलेला प्रतिसाद व अर्थनिर्वचन, विवेचन पुढील प्रमाणे)

६. सर्व नागरिक कायद्यापुढे समान असून सर्वांना कायद्याचे समान संरक्षण असते असे १०% पालक चूक म्हणतात तर ९०% पालक बरोबर म्हणतात.
७. समानतेच्या हक्कामुळे नागरिकांत शासनास धर्म, वंश, जात, लिंग, जन्मस्थान या कारणांनी भेद करता येत नाही असे ८% चूक तर ५२%, पालक बरोबर म्हणतात.

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८. भारतीय नागरिकांना आपले विचार विविध मध्यमातून व्यक्त करण्याचे स्वातंत्र्य आहे. असे १२% चूक, तर ८८% बरोबर आहे असे पालक प्रतिसाद देतात.
९. शांततेने शस्त्र न बाळगता नागरिक सभा, मोर्चे प्रभातफेरी, निषेधसभा यांचे आयोजन करू शकतात हे १८% चूक तर ८२% बरोबर आहे असे पालक म्हणतात.
१०. समान विचारांच्या लोकांना एकत्र संघटना स्थापन करण्याचे स्वातंत्र्य आहे असे २०% चूक, ८०% बरोबर आहे असे पालक प्रतिसाद देतात.
११. भारताच्या कोणतही नागरिकांस भारतात कोठेही मुक्त वावरणे, राहणे, वास्तव्य करता येते असे २२% चूक, ७८% बरोबर आहे असे पालक प्रतिसाद नोंदवतात.
१२. भारतीय नागरिक हवा तो व्यवसाय कायदेशीररित्या करू शकतात, असे ९२%, पालकांना माहिती असून ८% पालकांना अद्याप माहिती नाही.
१३. जेणेत्याही व्यक्तीस बेकायदेशीर अटक करणे, स्वातंत्र्य हिरावून घेता येत नाही, असे ९१% पालकांना माहिती असून ९% पालकांना माहिती नाही.
१४. २००९ साली ६ ते १४ वयोगटाच्या बालकांस प्राथ. शिक्षण देण्याचा हक्क कायद्याने दिला आहे, हे ८२% पालकांना माहिती आहे. १८% पालकांना अद्याप माहिती नाही.
१५. माणसाची खरेदी, विक्री, गुलामगिरी, वेठबिगारी यांवर संविधानानुसार बंदी आहे. असे ९०% पालकांना माहिती आहे. १०% पालकांना अद्याप माहिती नाही.
१६. २००६ पासून १४ वर्षाखालील मुलांना कामावर ठेवणे हे बालमजुरी कायद्याने गुन्हा आहे. असे ९६% पालकांचे म्हणणे होय तर ४% पालक नाही म्हणतात.
१७. धार्मिक स्वातंत्र्य असले तरी धर्माच्या नावाखाली अमानुष चालीरीती, प्रथा, अंध-श्रद्धा, बुवाबाजी यांवर सरकार बंदी घालू शकते असे ८२% पालक होय तर १८% पालक नाही म्हणतात.
१८. सांस्कृतिक परंपरा जतन करण्यासाठी भाषा व पंथ विकासासाठी संविधानाने सांस्कृतिक व शैक्षणिक हक्क दिला आहे. असे ८३%, पालक होय, तर १७% पालक नाही म्हणतात.
१९. अल्पसंख्य गटांना स्वतंत्र शिक्षण संस्था स्थापण्याचा हक्क आहे, असे ८१% पालकांना माहिती आहे तर १९% पालकांना माहिती नाही, असे प्रतिसादावरून आढळते.
२०. आपल्या हक्कांवर अतिक्रमण झाल्यास हक्क नाकारण्यास न्यायालयाकडे दाद मागण्याचा अत्यंत महत्वाचा हक्क आहे. हे ८५% पालकांना माहिती आहे तर १५% पालकांना माहिती नाही असे प्रतिसादावरून दिसून येते.
२१. मानवी हक्क संदर्भात शासकीय हक्क, भेदभाव नाही कायद्यापुढे समान, सर्वांना समान अधिकार, मानवी हक्क अयोग, माहिती आयोग UNESCO ह्या संस्था, मानवी हक्क हा अविभाज्य घटक, संविधानाने हक्क कर्तव्यास संरक्षण दिले आहे, असा प्रतिसाद फक्त १०%, पालक नोंदवतात ९०%, पालकांस मानवी हक्काविषयी अन्य माहिती नाही असे प्रतिसादावरून स्पष्ट होते.

संशोधन प्रश्नांची उत्तरे :

प्रश्न १ चे उत्तर वरील प्र. १ ते प्र. ५ विश्लेषणांत स्पष्ट होते.

प्रश्न २ चे उत्तर प्रश्न ६ ते २१ च्या विश्लेषणावरून दिसून येते.

मुज्य निष्कर्ष

१. मानवी हक्क दिन, संकल्पना, याविषयी काही पालकांना अद्याप माहिती नाही.
२. पालकांना संविधानातील विविध हक्क, कर्तव्ये यांची अधिक जाणीव व्हावयास हवी.
३. समान व्यक्ती समान कायदा, विचार स्वातंत्र्य, शांततेने निषेध नोंदविणे, संघटना स्थापन करणे, उच्चार व संचार स्वातंत्र्य यांचा हक्क असयाचे अजूनही काही पालकांना माहिती नाही.
४. व्यवसाय, प्राथमिक शिक्षक, मनुष्य विक्री, बालमजुरी, धार्मिक गैरस्वातंत्र्य यांविषयी अजूनही काही पालकांना माहिती नाही.
५. अल्पसंख्याकांना शिक्षण संख्या स्थापने, न्यायालयाकडे दाद मागणे, हे हक्क घटनेने दिलेले आहे. हे अजूनही माहिती नाही.

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६. मानवी हक्कासंदर्भात विविध संख्या, आयोग किंवा अन्य माहिती सर्वाधिक पालकांना अद्याप माहिती नाही.

उपाय :

१. पालक, जनजागृती अभियान राबवणे.
२. महाविद्यालयीन विद्यार्थ्यांना विविध मानवी हक्क संख्या संघटनांचे कार्य समजावून देणे.
३. मानवी हक्का संदर्भात विविध प्रमाणपत्र, पदवी, पदव्युत्तर पदवी कोर्स विद्यार्थ्यांना करावयास सांगणे ४. संविधान जिं वा घटना जागतिक मानवी हक्कासंदर्भात विद्यार्थी, पालक यांचे प्रबोधन करणे.

शिफारशी :

१. सर्व पालकांना मानवी हक्काच्या जाणीवेसाठी माध्यमिक, उच्च माध्यमिक, महाविद्यालयीन शिक्षणात कृतिसंशोधन ठेवणे.
२. पालकांसाठी मानवी हक्क जाणीव जागृती अभियान स्वयंसेवी संस्था, शासनामार्फत सुरू ठेवणे.

पुढील संशोधनासाठी विषय :

१. महाविद्यालयीन युवकांच्या मानवी हक्क व कर्तव्यांच्या जाणीव जागृतीचा अभ्यास.
२. मानवी हक्कासाठी कार्यरत सेवाभावी/स्वयंसेवी संस्थांचा कार्याचा अभ्यास.

समारोप :

नागरिकांचे अभिव्यक्ती स्वातंत्र्य, न्याय, हक्कांच्या संरक्षणासाठी मानवी हक्क संरक्षण कायदा १९९३ अस्तित्वात आला. मानवी हक्क हे जागतिक असून ते सर्वांना समान असतात, तसेच हक्क उपजत, कायदेशीर असतात. जागतिक मानवी हक्काची जाणीव जगाच्या कानाकोपऱ्यात पोहचलेले दिसते. परंतु अजूनही संपूर्ण पालकांना त्याची जाणीव जागृती, महत्व समजलेले नाही. सामाजिक वेढबिगारी, पारतंत्र्य, मानहानीकारक वागणूक, अपंगाचे शोषण, अन्याय, विविध योजनांची अपूर्तता, न्यायालयीन विलंब इत्यादि संदर्भात जागतिक व देशाचा संविधानात्मक कायदे, संख्या विचार करून महाविद्यालयीन सर्वच पालकांपर्यंत उदबोधन होणे जरजेचे आहे.

संदर्भ ग्रंथ सूची

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चव्हाण किशोर (डॉ.) संपादक, शिक्षणतरंग, मासिक, एप्रिल मे २०११, पृष्ठ क्र. २९. इनसाईट प्रजाशन-
आगलावे प्रदिप (२०००), संशोधन पद्धती शास्त्रे व तत्त्वे, नागपूर श्री विद्या प्रकाशन.
पंडीत बन्सीबिहारी (२००८) शिक्षणातील संशोधन, पुणे, नित्यनूतन प्रकाशन पृष्ठ २५०.
मुळे, उमाठे (१९०७), शैक्षणिक संशोधनाची मूलतत्त्वे, नागपूर विद्यापीठ ग्रंथनिर्मिती, साहित्य प्रचार केंद्र.
S.S.C. व H.S.C. Board पुजे, std/ XIth History & Politics, page No. ८३ ते ८८.
सावित्रीबाई फुले, पुणे (२०१५), मानवी अधिकारांचा जागतिक जाहीरनामा.

Website

<https://mr.wikipedia.org/wiki/>

<https://humanrights.wogspot.in>

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11. HUMAN RIGHT EDUCATION: PROBLEM OF WOMEN VIOLENCE

Asst.Prof. Khajurkar D.T.

SSVSS College of Education, Osmanabad.(MS) khajurkar.devdatt26@gmail.com

Introduction: The constitution of India guarantees the equality of rights of men and women. The women in India very often have to face discrimination, injustice and dishonor. Though women in India have been given more rights as compared to men, even then the condition of women in India is miserable. The paper discuss about the issue or problems of women in India, fundamental rights of women and violence of women.

Human right

Human Rights are the minimum rights which are compulsorily obtainable by every individual as he/she is a member of human society.

Need and importance of the topic

1. Crime against women would be higher in India.
2. The crimes against women in India are increasing at a very fast pace.
3. There is need of the awareness about the topic of Human rights and specifically women rights.
4. To know about the various Rights for women.

Various Women Human Rights in India :

Right to equal opportunity for employment	Right to education
Right to property	Right to equality
Right to liberty	Right to politics
Right to live with dignity	Right to work in equitable condition
Right to free choice of profession	Right to protection of health
Right to livelihood	Right to get equal wages for equal work
Right to privacy in terms of personal life, family, residence, correspondence etc.	Right to protection from society, state and family system.
Right to protection from gender discrimination	Right to social protection in the eventuality of retirement, old age and sicknes
Right to protection from inhuman treatment	

Is Indian women miss uses her rights ?

When we see about the crimes done against the women in spite of being given rights equal to men.

These points will explain that continues violation of human rights of women in India.

Violation on women in past India

SATI: Sati is an old custom in Indian society in which widows were immolated alive on her husband's funeral pyre. Although the act was supposed to be voluntary on the widow's part, it is believed to have been sometimes forced on the widow.

PURDAH: Purdah is a practice among some communities of requiring women to cover their bodies so as to cover their skin and conceal their form. It curtails their right to interact freely and it is a symbol of the subordination of women.

DEVADASIS: Devadasis was a religious practice in some parts of southern India, in which women were married to a deity or temple. In the later period, the illegitimate sexual exploitation of the devadasi's became a norm in some part of the country.

• VIOLATION OF RIGHT FROM SOCIETY, STATE AND FAMILY SYSTEM

1) **CHILD ARRIE:** Child marriage has been traditionally prevalent in India and continues to this date. Discrimination against the girl begins even before their birth and continues as they grow. According to the law, a girl cannot be married until she has reached the age of 18 at least. But the girl in India is taken as a burden on the family. Sometimes the marriages are settled even before

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the birth of the child. In south India, marriages between cousins is common as they believe that a girl is secured as she has been married within the clan. Parents also believe that it is easy for the child – bride to adapt to new environment as well as it is easy for others to mould the child to suit their family environment. Some believe that they marry girls at an early age so as to avoid the risk of their unmarried daughters getting pregnant. This shows that the reasons for child marriages in India are so baseless. Basically, this phenomenon of child marriage is linked to poverty, illiteracy, dowry, landlessness and other social evils. The impact of child marriage is widowhood, inadequate socialisation, education deprivation, lack of independence to select the life partner, lack of economic independence, low health/nutritional levels as a result of early/frequent pregnancies in an unprepared psychological state of young bride. However, the Indian boys have to suffer less due to male dominated society. Around 40% child marriages occur in India. A study conducted by „Family Planning Foundation“ showed that the mortality rates were higher among babies born to women under 18. Another study showed that around 56% girls from poorer families are married underage and became mothers. So, all this indicated that immediate steps should be taken to stop the evil of Child Marriage.

2) **DOWRY HARASSMENT AND BRIDE BURNING:** The demand of dowry by the husband and his family and then killing of the bride because of not bringing enough dowry to the in – laws has become a very common crime these days. In spite of the Dowry prohibition Act passed by the government, which has made dowry demands in wedding illegal, the dowry incidents are increasing day by day. According to survey, around 5000 women die each year due to dowry deaths and at least a dozen die each day in kitchen fires.

3) **RAPE:** Young girls in India often are the victims of rape. Almost 255 of rapes are of girls under 16 years of age. The law against rape is unchanged from 120 years. In rape cases, it is very torturing that the victim has to prove that she has been raped. The victim finds it difficult to undergo medical examination immediately after the trauma of assault. Besides this, the family too is reluctant to bring in prosecution due to family prestige and hard police procedures.

4) **DOMESTIC VIOLENCE:** Wife beating, abuse by alcoholic husbands are the violence done against women which are never publicly acknowledged. The cause is mainly the man demanding the hard earned money of the wife for his drinking. But an Indian woman always tries to conceal it as they are ashamed of talking about it. Interference of in – laws and extra marital affairs of the husbands are the another cause of such violence. The pity women are unwilling to go to court because of lack of alternative support system. Thus, all these violence done against women raises the question mark that how these special rights being given to women are helping them? What are the benefits of framing such laws for the women? Are they really helping them? Will the women really be given an equal status to men one day? All these questions are still unanswered. There is still long way to go to answer such questions

VARIOUS POINTS ABOUT WOMEN VIOLENCE

VIOLATION OF RIGHT TO EQUALITY AND RIGHT TO PROTECTION AGAINST GENDER DISCRIMINATION.

Discrimination against the girl child starts the moment she enters into the mothers womb. The child is exposed to gender differences since birth and in recent times even before birth, in the form of sex – determination tests leading to foeticide and female infanticide. The home which is supposed to be the most secure place, is where women are most exposed to violence. If a girl child opens her eyes in any way, she is killed after her birth by different cruel methods in some parts of the country. Thus the very important right to life is denied to women. In India, men are always assumed to be superior to women and are given more preference.

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The World Human Rights Conference in Vienna first recognised gender – based violence as a human rights violation in 1993. The same was declared by United Nations Declaration in 1993.

VIOLATION OF RIGHT TO EDUCATION: Education is considered as means of development of personality and awareness. Education is one of the most important human rights but the position of women's education in India is not at all satisfactory. Young girls may be bought up to believe that they are suited only to certain professions or in some cases to serve as wives and mothers. Despite in the improvement in the literacy rate after independence, there continues to be large gap between the literacy levels of men and women. Almost half the women population are even unable to recognise language characters. At least 60 million girls lack access to primary education in India. Due to large percentage of uneducated women in India, they are not even aware of their basic human rights and can never fight for them.

- **VIOLATION OF POLITICAL RIGHT:** The political status of women in India is very unsatisfactory, particularly their representation in higher political institutions – Parliament and provincial Legislation which is of great under – representation which hampers their effective role in influencing the government initiatives and policies regarding women's welfare and development. Their representation has been unable to reach even 10% in Lok Sabha. Thus it is clear that: a) There is male domination in Indian politics and almost all the parties give very little support to women in election despite their vocal support for 33% reservation of seats for women in Parliament and Provincial Legislation. b) Women have made initiatives in political participation but they have not been accepted in politics.

- **VIOLATION OF RIGHT TO PROPERTY:** In most of the Indian families, women do not own property in their own names and do not get share of parental property. Due to weak enforcement of laws protecting them, women continue to have little access to land and property. In fact, some of the laws discriminate against women, when it comes to land and property rights. Though, women have been given rights to inheritance, but the sons had an independent share in the ancestral property, while the daughter's shares were based on the share received by the father. Hence, father could anytime disinherit daughter by renouncing his share but the son will continue to have a share in his own right. The married daughters facing harassment have no rights in ancestral home.

- **VIOLATION OF RIGHT TO PROTECTION OF HEALTH:** According to the World Bank report, malnutrition is the major cause of female infertility. The presence of excessive malnutrition among female children as compared to male children is basically due to differences in the intra – family allocation of food between the male and female children. Normally, the male members are fed before the female members of the family. According to Human Development Report, in rural Punjab, 21% of girls in low income families suffer from severe malnutrition as compared with 3 % of boys in the same family. Even the low income boys are far better than upper income girls. Girl babies are less breast – fed than boy babies. 60% of girl babies are born with low birth weight. Sometimes due to economic distress and natural calamities like floods, droughts or earthquakes, the discrimination against the female child increases. Moreover it has been confirmed by various studies that the girl's diet is inferior to the boy's diet both in quality and quantity. Boys are given more nutritive foods like milk, eggs, butter, ghee, fruits, and vegetables as compared to girls. Due to this inferior quality diet, girls are more vulnerable to infections and diseases. The reason again is that families spend less on medication for girls than for boys.

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• **VIOLATION OF RIGHT TO EQUAL OPPORTUNITY FOR EMPLOYMENT AND RIGHT TO GET EQUAL WAGES FOR EQUAL WORK:** The employment of the women in agriculture, traditional industries and in sizeable section of new industries is declining at a very fast rate. The reason is that the adoption of new technological changes requires new skill, knowledge and training. And women in India, who constitute a large share of world's illiterate lacks such skills and knowledge. The studies have also showed that for the same task, women are paid less than the males. Technological changes in agriculture and industry are throwing out women from the production process. The women workers are concentrated only for certain jobs which require so – called female skills. Thus, Indian labour market is adverse to women workers. It shows that, the role of women in large scale industries and technology based businesses is very limited. But even in the small- scale industries their participation is very low. Only 10.11% of the micro and small enterprises are owned by women today. Statistics show that only 15% of the senior management posts are held by the women. In agriculture where women comprise of the majority of agricultural labourers, the average wage of women on an average is 30 – 50 % less than that of men.

• **VIOLATION OF RIGHT TO LIVE WITH DIGNITY: EVE TEASING AND SEXUAL ABUSE:** Eve teasing is an act of terror that violates a woman's body, space and self – respect. It is one of the many ways through which a woman is systematically made to feel inferior, weak and afraid. Whether it is an obscene word whispered into a woman's ear; offensive remarks on her appearance; any intrusive way of touching any part of women's body; a gesture which is perceived and intended to be vulgar: all these acts represent a violation of woman's person and her bodily integrity. Thus, eve teasing denies a woman's fundamental right to move freely and carry herself with dignity, solely on the basis of her sex. There is no particular places where eve – teasers congregate. No place is really "safe" for women. Roads, buses, train, cinema halls, parks, beaches, even a woman's house and neighbourhood may be sites where her self– worth is abused.

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12. HUMAN RIGHT EDUCATION AND EQUALITY

Asst. Prof. Dr. DISALE MAHADEO SADASHIV

College of Education, Barshi Tal-Barshi, Dist-Solapur, E-mail-sdisale4@gmail.com

Abstract

This paper mainly focus on the concept of Right to Education Government policy in the lasr decade, especially through sarva shiksha Abhiyan, has made inclusion an important part of its agenda. However, the strategies adopted have largely been limited to providing “incentives” to attract children from disadvantaged backgrounds. The many forms that exclusion takes and the different ways in which it manifests in different parts of the country have not been sufficiently addressed, making exclusion, perhaps, the most important problem in terms of access to education.

Keywords - *Human Rights Education*

Introduction: -

I. The situation of Elementary Education in India:- Since Independence, India has made impressive progress in terms of growth of educational institutions at different levels, physical access to schooling for children, and diversification of educational programmes. Today, 18 crore children are taught by almost 57 lakh teachers in more than 12 lakh primary and upper primary schools across the length and breadth of the country. With schematic interventions from the erstwhile Operation Blackboard, Bihar Education Project, Lok Jumbish, District Primary Education Programme, and Government’s current flagship programme of Sarvara shiksha Abhiyan (SSA), over 98% of our children are estimated to have access to primary schooling within three kilometers of their habitation. Gross enrolment ratios have increased significantly across all social categories, drop out rates at primary level have declined, and transition from to upper primary stage has improved. Decentralized academic support structures have been established in the from of District Institutes for Education and Training (DIETs) in 571 districts, and Resources. Centers in 6746 blocks and 70388 clusters in the country. Over 12 crore children participate in the Mid Day Meal programme, the world’s largest school feeding programme, which impacts not only enrollment of children, but aso their regular attendance in school and participation in the learning process. This notable spatial spread and physical access has, however, by and large not been supported by satisfactory circular interventions, including teaching learning materials, trainings designs, assessment systems and classroom practices, or even suitable infrastructure. “Our constitution fathers did not intend that we just set up hovels, put students there , give untrained teachers, give them bad textbooks, no playgrounds and say, we have complied with Article 45 and primary education is expanding ..They meant that real education should be given to to our children between the ages of 6 and 14. Physical expansion has also not adequately addressed the problem of social access. An alarming 46 per cent children drop out before completing the elementary stage of education. The country’s expectation in respect of overall coverage, equitable distribution and quality of education have largely not been fulfilled. The education system does not function in isolation from the society of which it is a part. Our social system is stratified in to manifold layers based on class, caste, gender, and religion. Unequal social, economic and power equations, which persist, deeply influence children’s access to education and their participation in the learning process. This is evident in the disparities in education access and attainment between different social and economic.

1. Girls belonging to SC, ST and Muslim minority communities, and children with disabilities, especially those from poor families, are educationally most vulnerable. Evens as the education system seeks to reach out to every child by widening access and providing school infrastructure and teachers, the issue of quality presents daunting challenges Indian education system is known for its inequitable character- there are high fee charging schools catering to the rich and privileged and ordinary

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government schools with extremely insufficient facilities to which the masses of people living in rural area and urban slums send their children. There is a range of government and private schools between these extremes. Time has come to make a decisive intervention to change this situation so that all children irrespective of their religions, caste, class, gender and location get an education of comparable quality.

II. The Right of Children to free and compulsory Education Act, 2009 :- In August 2009, Parliament passed the historic Right of children to Free and compulsory Education (RTE) Act, 2009. The new law must be seen from the perspective of children. It provides a justiciable legal framework that entitles all children between the ages of 6-14 years to an education of reasonable quality, based on principles of equity and non – discrimination. It provides for children's right to free and compulsory admission, attendance and completion of elementary education. More importantly, it provides for the child's right to education that is free from fear, stress and anxiety. There are several provisions in the act, including for example, provisions prohibiting corporal punishment, detention and expulsion which need to be fore-fronted to ensure that we move towards a system that, as the National policy on Education states, provides ' a warm, welcoming and encouraging approach for children to learn' (NPE, 1986/92). The most important aspect, however, is to ensure that the teaching – learning process is free from stress with obvious implication for curricular reform. Testing and school grading system need to be reviewed to motivate children to deepen and widen their learning. The RTE Act also lays down the responsibilities of teachers. Teacher accountability systems would need to ensure that children are learning and that their right to learning in an environment that is free from stress and anxiety is not violated.

The RTE Act provides for :

- (i) The right of children to free and compulsory education till completion of elementary education in a neighborhood school.
- (ii) It clarifies that '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.
- (iii) It makes provisions for a non-admitted child to be admitted to an age appropriate class.
- (iv) 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.
- (v) It lays down the norms and standards relating to, inter alia, pupil Teacher Ratios (PTRs), buildings and infrastructure, school working days, teacher working hours.
- (vi) It provides for rational deployment of teacher by ensuring that the specified pupil teacher ration is maintained for each school, rather than just as an average for the state or district or block, thus ensuring that there is practically no urban – rural imbalance in teachers posting. It also prohibit deployment of teacher for non-educational work, other than decennial census, elections to local authority, state legislatures and parliament, and disaster relief.
- (vii) It provides for appointment of appropriately trained teachers, i.e. teachers with the requisite training and academic qualification.
- (viii) **For children in 6-14 age group it prohibits**
 - 1) Physical punishment and mental harassment,
 - 2) Screening procedures for admission,

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- 3) Capitation fees,
- 4) Private tuition by teachers,
- 5) Running of schools without recognition,

(ix) It provides for the following penalties :

- a) For charging capitation fee: fine upto 10 times the capitation fee charged;
- b) For resorting to screening during admission: Rs 25,000 for first contravention; Rs. 50,000 for each subsequent contravention; and
- c) For running a school without recognition: Rs.fine upto Rs one lakh, and in case of Continuing contravention Rs 10,000 for each day during which the contravention Continues.

(x) It provides for development of curriculum in consonance with the values enshrined in the Constitution, and which would ensure the all round development of the child, building on the child's knowledge, potentiality and talent and making the child free of fear, trauma and anxiety through a system of child friendly and child centered learning.

(xi) It provides for protection and monitoring of the child's right to free and compulsory education and redressal of grievances for Protection of child Rights, which shall have the power of a civil court. The Act contains several provisions that require to be put in place in order to Literacy set up a committee under the chairpersonship of shri Bordia, former Education Secretary, Government of India, to suggest follow up action on SSA via-a-vis the RTE Act. A copy of the Government Order No. F.2-50/2009-EF.3 dated 3rd September, 2009 constituting the committee and its Terms of Reference is at Annex 1. During initial meetings of the committee it was conveyed on behalf of the Ministry of HRD that the committee may not strictly confine itself to the terms of reference and should as well make recommendations regarding implementation of RTE Act 2009.

The committee held seven meeting between September 2009 and January 2010, during which it had interaction with State Secretaries of Education, educationists, representatives of teacher's unions, voluntary organization who are in close touch with field realities, and representatives of persons working with children with special needs. Consultation with representatives of teacher's union and civil society organizations provided important insights, inter alia, for bringing out of school children from disadvantaged section in to age appropriate class class, care and support in mainstream schools for children with special need, education for girls, importance of forging partnerships with voluntary agencies and civil society organizations for developing capacities of school management committees (SMCs) to formulate school development plans, realigning teacher 5 education and training system to build learning on childrens experiences and pre-knowledge. Additionally, interaction with state secretaries of Education provided valuable inputs on issues relating to the nature of central assistance, implementation structure for SSA and RTE. A list of persons who participated in the consultations is attached at Annex II.

IV. Governing principles: Keeping in view the mandated of the RTE Act, particularly the need to provide to all children of the country education of equitable quality, in the preparation of this report, the committee has been guided by the following principles:

(i) Holistic view of education, as interpreted in Nation curriculum Framework 2005 with implications for a systemic revamp of the entire content and process of education with significant implications for curriculum, teacher education, educational planning and management.

(ii) Equity, to mean not only equal opportunity, but also creation of conditions in which the disadvantaged sections of the society – children of SC, ST, Muslim minority, landless agriculture workers and children with special needs, etc.-can avail of the opportunity.

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(iii) Access, not to be confined to ensuring that a school becomes accessible to all children within specified distance but implies an understanding of the educational needs and predicament of the traditionally excluded categories = the SC, ST and others sections of the most disadvantaged groups, the Muslim minority, girls in general, and children with special needs. This interpretation of access has been viewed by the committee as an indispensable stipulation of the Act.

(iv) Gender concern, implying not only an effort to enable girls to keep pace with boys but to view education in the perspective spelt out in the National Policy on Education 1986/92; i.e. a decisive intervention to bring about a basic change in the status of women,

(v) Centrality of teacher, to motivate them to innovate and create a culture in the classroom, and beyond the classroom, that might procedure an inclusive environment for children, specially for girls from oppress and marginalized background.

(vi) Convergent and integrated system of educational management is prerequisite for implementation of the RTE law. All states must move in that direction as speedily as feasible.

(viii) Adherence to RTE stipulations – even where it seemed difficult to adhere to the timeframe laid down in the RTE Law, the committee worked to find practical solutions for adherence to the Act's stipulations.

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13. अनुसूचित जमातीच्या विद्यार्थ्यांसाठी शिक्षणविषयक तरतुदी

अशोक सटवा माहुरे

(सहाय्यक प्राध्यापक), आझाद कॉलेज ऑफ एज्युकेशन सातारा

प्रस्तावना

भारतीय राज्यघटनेत 'अनुसूचित जमाती' हा शब्द आदिवासी जमातीसाठी वापरण्यात आला आहे. आदिवासी समाज हा भारतीय समाजातील अतिदुर्बल घटकापैकी एक होय. आदिवासी समाज म्हणजे एका विशिष्ट भू-प्रदेशात वास्तव्य करणारा, समान बोलीभाषा बोलणारा आणि समान सांस्कृतिक जीवन जगणारा परंतु अक्षर ओळख नसलेला समाज होय. आज ही विसाव्या शतकात आदिवासी समाज शिक्षणापासून कोसो दूर आहे. राष्ट्राचा सर्वांगीण विकास व्हावयाचा असेल तर या अतिदुर्गम भागात राहणाऱ्या आदिवासी समाजाचा सुद्धा विकास करावा लागेल. कारण सन 2001 च्या जनगणनेनुसार भारतातील आदिवासी जमातींच्या लोकांची एकूण लोकसंख्या 8 कोटी 43 लक्ष आहे. आदिवासी जमातींच्या एकूण लोकसंख्येपैकी 8.2 इतके प्रमाण आहे. आदिवासी जमातीचा समावेश दुर्बल समाज घटकामध्ये केला जातो कारण आदिवासी समाज आर्थिक, सामाजिक, व शैक्षणिकदृष्ट्या मागासलेल्या अवस्थेत आहे. त्यामुळे भारतीय राज्यघटनेतही आदिवासी समाजाच्या विकासासाठी काही खास उपाययोजना व तरतुदी केलेल्या आहेत. भारतीय राज्यघटनेतील मूलभूत हक्क आणि मार्गदर्शक तत्वामुळे आदिवासी समाजाला इतर समाजात स्थान निर्माण करण्याची संधी मिळाली आहे. राज्यघटनेच्या कलम 244 नुसार अनुसूचित प्रदेश आणि आदिवासी प्रदेश यांच्या प्रशासनासंबंधी तरतुदी केलेल्या आहेत. त्याचबरोबर आर्थिक विकासासंबंधी कलम 275(1) नुसार जनजाती कार्य मंत्रालय अनुसूचित जमातींच्या कल्याणासाठी राज्यांना अर्थसाहाय्य देते. अनुसूचित जमातींच्या उन्नतीसाठी राज्यघटनेच्या 338-अ कलमान्वे राष्ट्रीय आयोगाची निर्मिती करण्यात आली आहे. राष्ट्रीय आयोग आदिवासी समाजाच्या सामाजिक आणि आर्थिक विकासाच्या नियोजनात महत्त्वाचा सल्ला देण्याचे काम करते.

शिक्षणविषयक तरतुदी –

आदिवासी समाजाच्या सर्वांगीण विकासासाठी भारतीय राज्यघटनेत आणि वेळोवेळी घटनादुरुस्ती करून अनेक घटनात्मक तरतुदी केलेल्या आहेत. त्या पुढील प्रमाणे आपणांस मांडता येतील.

1. आदिवासी क्षेत्र उपयोजन –

आदिवासी समाजाचा आर्थिक व सामाजिक विकास करण्यासाठी सन 1975 मध्ये ही योजना सुरू केली. या योजने अंतर्गत आदिवासी समाजाच्या कल्याणासाठी केंद्र सरकार व राज्यसरकार यांच्याकडून पुरेसा निधी उपलब्ध करून देण्यात यावा. ज्याद्वारे आदिवासीचा आर्थिक व शैक्षणिक विकास घडवून आणणे सोयीस्कर होईल.

2. एकात्मिक आदिवासी विकास प्रकल्प योजना –

या योजनेअंतर्गत आदिवासी समाजाच्या आर्थिक, सामाजिक व शैक्षणिक विकासासाठी आदिवासी लोकसंख्या एकूण लोकसंख्येच्या पन्नास टक्क्यांपेक्षा अधिक असलेल्या भागात एकात्मिक आदिवासी विकास प्रकल्पाची निर्मिती करण्यात आलेली आहे. त्यामुळे आदिवासी समाजाचा शैक्षणिक विकास साधावयास फार मोठ्या प्रमाणात मदत होते.

3. आदिवासी महिला सशक्तीकरण योजना–

सदरील योजना ही केंद्र सरकारने सन 2002-03 मध्ये सुरू केली. या योजने अंतर्गत आदिवासी समाजातील महिलांचा आर्थिक दर्जा सुधारण्यासाठी ज्या महिला दारिद्र्य रेषेखाली आहेत

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त्यांना 50 हजार रूपयापर्यंत 4 टक्के व्याजाने कर्ज उपलब्ध करून दिले जाते. आदिवासी समाजातील महिलांचे सशक्तीकरणासाठी ही योजना महत्त्वाची भूमिका पार पाडत आहे.

4. आदिवासी जमातीच्या मुलांमुलींसाठी वसतिगृहे –

आदिवासी समाजाच्या मुलांमुलींना शिक्षण घेताना आर्थिक समस्यांना सामोरे जाता यावे यासाठी केंद्र सरकारने वसतिगृहे सुरू करण्याची योजना हाती घेतली आहे. केंद्र सरकार राज्य सरकारला वसतिगृहाच्या इमारती बांधण्यासाठी आर्थिक साहाय्य करते.

5. आदिवासी युवकांसाठी व्यावसायिक प्रशिक्षण केंद्र –

आदिवासी समाजातील मुलांना व्यवसाय करता यावेत यासाठी व्यावसायिक प्रशिक्षण योजना सन 1992-93 पासून सुरू करण्यात आली आहे. एकात्मिक आदिवासी विकास प्रकल्पामार्फत या प्रशिक्षणांचे आयोजन करण्यात येते. या योजनेचा मुख्य हेतु युवकांना रोजगाराच्या संधी उपलब्ध व्हाव्यात.

6. राजीव गांधी राष्ट्रीय फेलोशिप –

सदरील योजना ही आदिवासी समाजातील उच्च शिक्षित विद्यार्थ्यांना संशोधन करण्यासाठी अर्थसाहाय्य देण्यात येते. ही योजना कार्य मंत्रालयाने सन 2005-06 पासून सुरू केली. राजीव गांधी फेलोशिपचा कालावधी पाच वर्षे इतका आहे. सदरील योजना ही आता विद्यापीठ अनुदान आयोगाकडून राबवली जाते.

7. शासकीय आश्रमशाळा योजना –

सदरील योजनाही आदिवासी समाजाच्या शैक्षणिक विकासासाठी राबविण्यात येत आहे. अतिदुर्गम भागात किंवा आदिवासी जमातीच्या वस्तीच्या आसपास आश्रमशाळा स्थापन करण्यात येत आहेत. प्राथमिक, माध्यमिक आणि उच्च माध्यमिक शिक्षणाची व्यवस्था करण्यात आली आहे. सदरील आश्रमशाळेत मुलांमुलींना मोफत प्रवेश दिला जातो, साधारणपणे सर्व आश्रमशाळा ह्या वसतिगृहयुक्त पद्धतीने निर्माण केलेल्या आहेत.

उपर्युक्त सर्व योजना आदिवासी जमातीच्या विकासासाठी राबविण्यात येत असल्या तरीही अजूनही आदिवासी समाजाचा व्हावा तितका विकास झालेला दिसून येत नाही.

संदर्भ ग्रंथ :

व्ही. बी. पाटील : मानवी हक्क, केंद्र सागर पब्लिके"न्स पुणे.

सुरे"ग भालेराव : मानवी हक्क : सद्यस्थिती आणि आव्हाने, प्र"ांत पब्लिके"न्स, जळगाव.

कोल्हटकर मेधा : मानवी हक्क आणि राज्यघटना, य.च.म.मु.विद्यापीठ, ना"ीक.

भारताचे संविधान : संचालक, भासन मुद्रण व लेखन सामग्री, महाराष्ट्र राज्य.

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14. अहमदनगर जिल्ह्यातील मानव संसाधन विकास निर्देशांकाचा व्यष्टी अभ्यास

स. प्रा नानासाहेब सी पवार

रा.ब. नारायणराव बोरावके कॉलेज श्रीरामपूर, Email – pawarnan1@gmail.com

प्रस्तावना :

जगातील कोणत्याही देशाच्या संदर्भात मानव संसाधन विकास ही संकल्पना महत्त्वाची मानली जाते. या संकल्पनेच्या आधारेच कोणत्याही देशाला आपण विकासाच्या कोणत्या टप्प्यावर उभे आहोत आणि पुढील काळात आर्थिक विकास कसा साध्य केला पाहिजे याविषयी निर्णय घेणे सुलभ व्हावे म्हणून विविध स्तरावर मानव विकास अहवाल तयार करण्यात येत आहे. मागील दोन दशकापूर्वी देशाच्या आर्थिक विकासाचे मोजमाप दरडोई उत्पन्नाच्या साह्याने केले जात असे. ज्या देशाचे दरडोई उत्पन्न जास्त त्या देशाचा विकास जास्त याउलट ज्या देशाचे दरडोई उत्पन्न कमी त्या देशाचा विकास कमी अशी तुलना केली जात होती. अलीकडील काळात मात्र मानव संसाधन विकासाचा निर्देशांक विचारात घेऊन आर्थिक विकासाची संकल्पना बदलली आहे. त्यानुसार देशाच्या दरडोई उत्पन्नातील वाढीपेक्षा मानव विकास या घटकाला अधिक महत्त्व दिले आहे. देशाचा आर्थिक, सामाजिक, राजकीय व सांस्कृतिक विकास हा मानव विकासावर अवलंबून आहे. मानव संसाधनाचा विकास झाल्याशिवाय विकासाची संकल्पना पूर्ण होत नाही. आर्थिक विकासाचा दरडोई उत्पन्नातील वाढ हा निर्देशक महत्त्वाचा असला तरी तो आर्थिक विकासाचा महत्त्वाचा निर्देशक ठरू शकत नाही. कारण दरडोई उत्पन्नात वाढ होऊनही लोकांच्या राहणीमानात सुधारणा होईलच असे निश्चित सांगता येत नाही. त्यामुळे मॉरीस-डी-मॉरीस या अर्थशास्त्रज्ञाने १९७९ मध्ये सरासरी आयुर्मान, बालमृत्यूदर आणि साक्षरता हे तीन निकष विचारात घेऊन भौतिक जीवनमानाचा निर्देशांक तयार केला व यावरून लोकांचे आरोग्य, पिण्याचे पाणी, शिक्षण, सकस आहार व स्वच्छता अशा सोयी-सुविधांच्या उपलब्धतेवर मानव विकास अवलंबून असतो व त्यानुसार १९७९ मध्ये भौतिक जीवनमानाचा निर्देशांक (Physical Quality and life Index) तयार केला.

मानव विकास निर्देशांकाची संकल्पना आणि सद्यस्थितीचा आढावा घेत असतांना मानव विकास निर्देशांकाची संकल्पना, मानव विकास निर्धारित करण्याची पध्दती, मानव विकास निर्देशांक तयार करताना ज्या अभ्यास चल घटकाचा विचार केला जातो त्यांच्या संकल्पना व संदर्भिय माहिती, जगातील विविध देशांतील मानव विकास निर्देशांक मूल्यांची क्रमवारी व गटवारी, भारतातील मानव विकास निर्देशांक व त्यासाठी वापरलेले अभ्यासचल घटक आणि मानव विकास निर्देशांकानुसार राज्यांची वर्गवारी तसेच महाराष्ट्र राज्यातील मानव विकास निर्देशांक काढण्याच्या पध्दती, महाराष्ट्रातील महसुली विभाग व जिल्हानिहाय मानव विकास निर्देशांक यांचा विचार केला आहे. अहमदनगर जिल्ह्यातील मानव विकास निर्देशांकाचा अभ्यास करत असतांना अहमदनगर जिल्ह्यातील मानवी संसाधनाचा संख्यात्मक व गुणात्मक वैशिष्ट्यनिहाय विवेचन केले आहे व महाराष्ट्र राज्य मानव विकास निर्देशांक अहवाल ज्या अभ्यास चल घटकाचा, मानव विकास निर्देशांक काढण्यासाठी ज्या सूत्रांचा वापर केला आहे. त्यांचाच वापर करून अहमदनगर जिल्ह्यातील तालुकानिहाय मानव विकास निर्देशांकाची गणना केली आहे व मानव विकास निर्देशांक मूल्यांची क्रमवारी लावून विकासाची तुलना केली आहे. महाराष्ट्र राज्याचा मानव विकास निर्देशांक भारताच्या मानव विकास निर्देशांकापेक्षा जास्त असल्याने मानव विकास निर्देशांकाच्या दृष्टीने महाराष्ट्र राज्य प्रगत मानले जाते तर बिहार, ओरिसा, मध्यप्रदेश व इतर राज्ये मागासलेले ठरतात. महाराष्ट्रात एकूण ३५ जिल्हे आहेत. प्रशासकीय विभागानुसार त्यांची विभागणी मराठवाडा, विदर्भ, प. महाराष्ट्र, कोकण, बृहन्मुंबई अशा पाच प्रादेशिक विभागात केली आहे. त्या त्या भौगोलिक प्रदेशातील आर्थिक, सामाजिक, शैक्षणिक तसेच मुलभूत आधारसंरचना व उपलब्ध नैसर्गिक साधनसामुग्री याचा त्या प्रदेशातील आर्थिक, सामाजिक विकासावर जसा परिणाम होतो तसाच परिणाम मानव विकासावरही झालेला दिसून येतो. त्यामुळे मानव विकासाच्या दृष्टीने महाराष्ट्र राज्य प्रगत मानले जात असले तरी जिल्हानिहाय व तालुकानिहाय मानव विकासाच्या बाबतीत मोठी विषमता पाहावयास मिळते. महाराष्ट्र राज्यातील अहमदनगर जिल्हा हा क्षेत्रफळाच्या दृष्टीने सर्वात मोठा जिल्हा आहे. त्याचे एकूण भौगोलिक क्षेत्रफळ १७४१३ चौ.कि.मी. आहे. ते राज्याच्या क्षेत्रफळाच्या ५.६६ टक्के इतके आहे. २०११ च्या जनगणनेनुसार जिल्हाची एकूण लोकसंख्या ४५,४३,१५९ लाख एवढी आहे. जिल्ह्यात १५७८ खेडी १४ तालुक्यात विखुरली आहेत. अशा क्षेत्रफळांच्या दृष्टीने राज्यात सर्वात मोठा असणा-या जिल्ह्याच्या संदर्भात प्रस्तुत अभ्यास विषयाची निवड केली आहे.

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➤ अभ्यास विषयाचे महत्त्व आणि निवड :-

प्रस्तुत अभ्यासविषय निवडीची कारणे पुढीलप्रमाणे आहेत.

- १) अहमदनगर जिल्ह्यातील सामाजिक, आर्थिक आणि आधारभूत संरचनेची स्थिती अभ्यासणे कारण त्याचा मानवी विकासावर परिणाम होतो.
- २) जिल्ह्यातील मानवी भांडवलाची गुणवत्ता व दर्जा अभ्यासून त्यात आणखी सुधारणा करण्यासाठी सर्व स्तरावर कोणते व कशा पध्दतीचे उपाय करणे आवश्यक आहे. हे जाणून घेण्यासाठी अभ्यास विषयाची निवड केलेली आहे.
- ३) प्रादेशिक पातळीवर जिल्हा नियोजनाचा भाग म्हणून मानव विकासाच्या संदर्भात शासन करत असलेले प्रयत्न व त्यांचा प्रभाव अभ्यासून एकंदरीत जिल्ह्यातील मानवी भांडवलाचा दर्जा सुधारून त्यांची कार्यक्षमता व उत्पादकता वाढवून जिल्ह्याच्या दरडोई उत्पन्नात कशी वाढ करता येईल व लोकांचे आर्थिक कल्याण तसेच राहणीमानाच्या दर्जात वाढ होण्यासाठी शासनाला धोरणात्मक निर्णय घेण्यासाठी उपयुक्त ठरतील अशा महत्त्वपूर्ण उपाययोजना सुचविण्यासाठीच प्रस्तुत अभ्यासविषयाची वस्तुनिष्ठ दृष्टीकोनातून निवड करण्यात आलेली आहे.

➤ अभ्यासाची उद्दिष्टे :-

संशोधन कार्य सुरू करण्यापूर्वी अभ्यासविषयाचे स्वरूप, व्याप्ती, महत्त्व आणि निवड या आधारे त्याची उद्दिष्टे निश्चित करावी लागतात. त्याशिवाय संशोधन कार्याला दिशा व गती मिळत नाही म्हणून 'अहमदनगर जिल्ह्यातील मानव संसाधन विकास निर्देशांकाचा व्यष्टी अभ्यास' (सन २००४-२००५ ते २०१३-२०१४) या विषयावर संशोधन कार्य करण्यासाठी पुढील उद्दिष्टे निश्चित केली आहेत.

- १) आर्थिक विकासाचे विविध दृष्टीकोन व संकल्पनांचा आढावा घेऊन मानव संसाधन विकासाचे महत्त्व जाणून घेणे.
- २) मानव संसाधन विकास निर्देशांकाचा आढावा घेऊन प्रादेशिक पातळीवर तालुकानिहाय निर्देशांक कसा काढला जातो ते अभ्यासणे.
- ३) अहमदनगर जिल्ह्यातील आर्थिक, सामाजिक व आधारभूत संरचनेची स्थिती अभ्यासून त्याचा मानव संसाधन विकासावर काय परिणाम झाला हे स्पष्ट करणे.

➤ संशोधन पध्दती :-

संशोधनपध्दती हा प्रत्येक संशोधन कार्याचा एक अविभाज्य भाग आहे. यामुळे संशोधन विषयाची अर्थपूर्ण व पध्दतशीर मांडणी करता येते. प्रस्तुत अभ्यास विषयाचे स्वरूप हे वर्णनात्मक व व्यष्टी अध्ययनाचे असून हा अभ्यासविषय अहमदनगर जिल्ह्यापुरताच मर्यादित आहे. यासाठी दुय्यम आधारसामुग्रीचा प्रामुख्याने वापर केला आहे.

➤ अभ्यासाचे प्रमुख निष्कर्ष :-

- १) आर्थिक विकासाच्या प्रक्रियेत आर्थिक व सामाजिक सेवा सुविधांच्या उपलब्धतेतील व दरडोई उत्पन्नातील वाढ यामुळे जागतीक पातळीवर त्याचप्रमाणे देशपातळीवर मानव संसाधन विकासात वाढ होताना दिसून येते. हे विविध मानव विकास अहवालातून आढळून येते. जसे की अती उच्च मानव विकास असणा-या देशाच्या गटात १९९० मध्ये नॉर्वेच्या HDI चे मूल्य ०.८४१ होते. २०१३ मध्ये ०.९४४ झाले. याचप्रमाणे ऑस्ट्रेलियाचे HDI मूल्य ०.८६६ वरून ०.९३३ झाले. स्वित्झर्लंडचे HDI मूल्य ०.८२९ वरून ०.९१७ झाले. अर्जेन्टिनाचे HDI मूल्य ०.६९४ वरून ०.८०८ पर्यंत वाढले. उच्च मानव विकास असणा-या देशाच्या गटात ऊरुग्वे या देशाच्या HDI चे मूल्य १९९०-९१ मध्ये ०.६९१ होते ते २०१३ मध्ये ०.७९० इतके झाले. अनुक्रमे मलेशियाचे HDI मूल्य ०.६४१ वरून ०.७७६ झाले. डॉमिनिकन रिपब्लिकन या देशाचे HDI मूल्य ०.५८९ वरून ०.७०० पर्यंत वाढले.
- २) ८) नाशिक महसूली विभागात समाविष्ट असणा-या अहमदनगर जिल्ह्याचा समावेश मध्यम मानव विकास निर्देशांक असणा-या जिल्ह्यांच्या गटात होतो. सन २०११ मध्ये अहमदनगर जिल्ह्याच्या HDI चे मूल्य ०.७३० राहून त्याचा राज्यात चौदावा क्रमांक असल्याचे स्पष्ट होते.
- ३) ९) सन २०११ च्या महाराष्ट्र मानव विकास अहवालानुसार राज्यातील उच्च मानव विकास निर्देशांक असणा-या जिल्ह्यांच्या गटात मुंबई, मुंबई उपनगर, ठाणे व पुणे या चार जिल्ह्यांचा समावेश होतो. तर मध्यम मानव विकास निर्देशांक असणा-या जिल्ह्यांच्या गटात रायगड, रत्नागिरी, सिंधुदुर्ग, नाशिक, जळगाव, अहमदनगर, सातारा, सांगली,

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- सोलापूर, कोल्हापूर, औरंगाबाद, परभणी, बीड, यवतमाळ, बुलढाणा, अकोला, अमरावती, वर्धा, नागपूर, भंडारा, गोंदिया व चंद्रपूर अशा बावीस जिल्ह्यांचा समावेश होतो. निम्न मानव विकास निर्देशांक असणा-या या जिल्ह्यांच्या गटात राज्यातील उर्वरित जिल्ह्यांचा समावेश होतो. त्यात धुळे, नंदुरबार, जालना, हिंगोली, नांदेड, उस्मानाबाद, लातूर, वाशिम व गडचिरोली अशा नऊ जिल्ह्यांचा समावेश होतो.
- ४) १०) अहमदनगर जिल्ह्याची सन २००१ ची एकूण लोकसंख्या ४०.४३ लाख होती. त्यात ग्रामीण लोकसंख्येचे प्रमाण ८०.११ टक्के व नागरी लोकसंख्येचे प्रमाण १९.८९ टक्के होते. तर ती सन २०११ मध्ये ४५.४२ लाख झाली. त्यात ग्रामीण लोकसंख्येचे प्रमाण ७९.९२ टक्के व शहरी लोकसंख्येचे प्रमाण २०.०८ राहिले. या दहा वर्षांच्या काळात जिल्ह्याच्या लोकसंख्येत झालेली वाढ ४.९९ लाख व वाढीचा दर १२.३४ असा राहिला.
- ५) ११) अहमदनगर जिल्ह्याच्या लोकसंख्येची तालुकानिहाय वर्गवारी केली असता अकोले, नेवासा, शेवगाव, पारनेर हे ग्रामीण तालुके आहेत. त्यामुळे या तालुक्यांचे ग्रामीण लोकसंख्येचे प्रमाण १०० टक्के राहिले आहे.
- ६) १२) जिल्ह्यातील इतर तालुक्यांचा विचार केला असता सन २०११ नुसार सर्वात अधिक नागरी लोकसंख्येचे प्रमाण असणारा तालुका नगर हा आहे. या तालुक्यातील नागरी लोकसंख्येचे प्रमाण ६२.५७ टक्के आहे. त्याखालोखाल श्रीरामपूरच्या नागरी लोकसंख्येचे प्रमाण ३१.०१ टक्के, कोपरगाव व जामखेडच्या नागरी लोकसंख्येचे प्रमाण २१.५२ टक्के, राहुरी २१.६८ टक्के, संगमनेर १८.०३ टक्के, राहाता १८.१२ टक्के असे राहिले आहे व इतर तालुक्यात नागरी लोकसंख्येचे प्रमाण कमी असल्याचे स्पष्ट होते.
- ७) १३) नागरीकरणामुळे मुलभूत सेवा व सुविधांच्या उपलब्धतेत वाढ, लघु व कुटीरोद्योगामुळे रोजगार संधीत वाढ होऊन दरडोई उत्पन्नत वाढ होते. परिणामी आर्थिक विकासाच्या वेगवेगळ्या निर्देशकांच्याआधारे ज्या तालुक्यात नागरीकरणाचे प्रमाण, तुलनेने अधिक आहे. त्या तालुक्याच्या HDI चे मूल्य अधिक असल्याचे आढळून आले.
- ८) १४) अहमदनगर जिल्ह्यातील ग्रामीण लोकसंख्येचे प्रमाण सरासरी ८० टक्के असल्याचे दिसून येते. तसेच अहमदनगर जिल्ह्याच्या उत्पन्नत कृषी क्षेत्राचा वाटाही (२० टक्के) अधिक आहे. त्याचप्रमाणे कर्त्या लोकसंख्येच्या जवळपास ७४ टक्के लोकसंख्या रोजगार व उपजिविकेसाठी शेतीवर अवलंबून असल्याने अहमदनगर जिल्ह्याची अर्थव्यवस्था कृषी आधारित असल्याचे स्पष्ट होते.
- ९) १५) मानव संसाधन विकास निर्देशांकात लिंग भेद मानव विकास निर्देशांकाचा विचार करता जिल्ह्याचे स्त्री-पुरुष प्रमाण विचारात घेतले असता सन २००१ मध्ये ते ९४० होते. सन २०११ मध्ये त्यात घट होऊन ९३४ इतके झाले आहे. हीच परिस्थिती जिल्ह्याच्या सर्व तालुक्यात दिसून येते. विशेषतः ज्या तालुक्यात नागरीकरणाचे प्रमाण अधिक आहे त्या तालुक्यात स्त्री-पुरुष प्रमाणात उल्लेखनीय घट झालेली दिसून येते. सन २०११ मध्ये जिल्ह्यातील कर्जत तालुक्यात सर्वात कमी म्हणजेच ९१४ एवढे स्त्री-पुरुष प्रमाण होते. त्यानंतर जामखेड (९२०), पाथर्डी (९२६), श्रीगोंदा (९२३), नगर (९३१), नेवासा (९३४) असे होते तर सर्वात अधिक स्त्री-पुरुष प्रमाण असणारा तालुका अकोले हा असून या तालुक्यातील हे प्रमाण ९७४ एवढे आहे.
- १०) १६) महाराष्ट्र राज्य आणि अहमदनगर जिल्ह्यातील स्त्री-पुरुष प्रमाण विचारात घेतल्यास राज्याच्या तुलनेत जिल्ह्यातील स्त्री-पुरुष प्रमाण जास्त राहिले आहे. सन २००१ मध्ये जिल्ह्यातील स्त्री-पुरुष ९४० व राज्यात हे प्रमाण ९३२ इतके होते. तसेच सन २०११ मध्ये जिल्ह्यातील स्त्री-पुरुष ९३४ व राज्यातील हे प्रमाण ९२९ इतके राहिले.
- ११) १७) लोकसंख्येच्या संरचनात्मक बदलासाठी ० ते ६ वयोगटातील स्त्री-पुरुष प्रमाण महत्त्वपूर्ण मानले जाते. सन २००१ व सन २०११ ची तुलना करता जिल्ह्यातील नगरतालुका वगळता इतर तालुक्यात या वयोगटातील स्त्री पुरुष प्रमाण कमी झाल्याचे स्पष्ट होते. सन २०११ मध्ये नगर तालुक्यातील ० ते ६ या वयोगटातील स्त्री पुरुष प्रमाण ८२० व ८४० झाले. तर इतर तालुक्यात हे प्रमाण २००१ च्या मानाने कमी झाले आहे.
- १२) १८) लोकसंख्याविषयक वैशिष्ट्यांमध्ये लोकसंख्येच्या घनतेचा विचार केला जातो. अहमदनगर जिल्ह्यातील सर्वच तालुक्यांतील ग्रामीण आणि शहरी लोकसंख्येची घनता २००१ च्या तुलनेत वाढलेली आहे. २०११ नुसार तालुक्यात सर्वात अधिक ग्रामीण लोकसंख्येची घनता राहाता तालुक्यात ४३१ चौ.कि.मी. एवढी आहे. त्याखालोखाल श्रीरामपूर (३४९ चौ.कि.मी.) एवढी आहे व सर्वात कमी ग्रामीण लोकसंख्येची घनता जामखेड तालुक्याची असून ती १४७

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चौ.कि.मी एवढी आहे. तर त्याचप्रमाणे नागरी लोकसंख्येची सर्वात अधिक लोकसंख्येची घनता श्रीरामपूर तालुक्यात असून ती ९८९८ दर चौ.कि.मी. आहे. त्याखालोखाल कोपरगाव तालुक्याची नागरी लोकसंख्येची घनता ६१९९ चौ.कि.मी संगमनेर ४५३५ चौ.कि.मी., नगर ३४८८ चौ.कि.मी. व सर्वात कमी नागरी लोकसंख्येची घनता श्रीगोंदा ३६४ चौ.कि.मी. एवढी असल्याचे स्पष्ट होते.

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15. TOWARDS THE SUSTAINABLE DEVELOPMENT THROUGH HUMAN RIGHTS

Dr. Bhaskar V. Niphade

Associate Professor, Department of Marathi, R.B.N.B. College, Shrirampur,

E-mail – dr.bvniphade@gmail.com

Introduction: Human is the only animal on the earth, who can think and according to thinking he can act. But in the process of civilization some of us forget that they are human and to act as a human. 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. In this paper discussion is done about the concept of human rights, concept of sustainable development and role of human rights in sustainable development. The objectives of the paper are as follows.

Objectives:-

1. To study the concept of Human Rights.
2. To study the concept of Sustainable Development
3. To find the role of human rights in sustainable development.

➤ **What are Human Rights?**

“Human rights are commonly understood as inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being.”

Human rights are the most fundamental and important of rights. They are the rights that the government in the United States spelled out in the Bill of Rights and the Constitution, and they are the rights that the United Nations aims to protect for all people. These rights would exist even without government protection or intervention.

Human rights are commonly understood as being those rights which are inherent in the mere fact of being human. The concept of human rights is based on the belief that every human being is entitled to enjoy her/his rights without discrimination. Human rights differ from other rights in two respects. Firstly, they are characterised by being:

- Inherent in all human beings by virtue of their humanity alone (they do not have, *e.g.*, to be purchased or to be granted);
- Inalienable (within qualified legal boundaries); and
- Equally applicable to all.

Secondly, the main duties deriving from human rights fall on states and their authorities or agents, not on individuals.

One important implication of these characteristics is that human rights must themselves be protected by law (‘the rule of law’). Furthermore, any disputes about these rights should be submitted for adjudication through a competent, impartial and independent tribunal, applying procedures which ensure full equality and fairness to all the parties, and determining the question in accordance with clear, specific and pre-existing laws, known to the public and openly declared.

The idea of basic rights originated from the need to protect the individual against the (arbitrary) use of state power. Attention was therefore initially focused on those rights which oblige governments to

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refrain from certain actions. Human rights in this category are generally referred to as ‘fundamental freedoms’. As human rights are viewed as a precondition for leading a dignified human existence, they serve as a guide and touchstone for legislation.

Some examples of human rights include:

- The right to life
- The right to liberty and freedom
- The right to the pursuit of happiness
- The right to live your life free of discrimination
- The right to control what happens to your own body and to make medical decisions for yourself
- The right to freely exercise your religion and practice your religious beliefs without fear of being prosecuted for your beliefs
- The right to be free from prejudice on the basis of race, gender, national origin, color, age or sex
- The right to grow old
- The right to a fair trial and due process of the law
- The right to be free from cruel and unusual punishment
- The right to be free from torture
- The right to be free from slavery
- The right to freedom of speech
- The right to freely associate with whomever you like and to join groups of which you'd like to be a part.
- The right to freedom of thought
- The right not to be prosecuted from your thoughts

Most people accept these rights as fundamental and inalienable and in free countries like the United States, there is little disagreement about these basic human rights.

➤ **What is sustainable development:** "Sustainable development is development that meets the needs of the present, without compromising the ability of future generations to meet their own needs." The concept of sustainable development can be interpreted in many different ways, but at its core is an approach to development that looks to balance different, and often competing, needs against an awareness of the environmental, social and economic limitations we face as a society. All too often, development is driven by one particular need, without fully considering the wider or future impacts. We are already seeing the damage this kind of approach can cause, from large-scale financial crises caused by irresponsible banking, to changes in global climate resulting from our dependence on fossil fuel-based energy sources. The longer we pursue unsustainable development, the more frequent and severe its consequences are likely to become, which is why we need to take action now. Sustainable development focuses on the permanent development of society. All round progress is expected in the sustainable development.

➤ **Sustainable Development through Human Rights:** Making the Connections between Human Rights and Sustainable Development "Poverty eradication without empowerment is unsustainable. Social integration without minority rights is unimaginable. Gender equality without women's rights is illusory. Full employment without workers' rights may be no more than a promise of sweatshops, exploitation and slavery. The logic of human rights in development is inescapable." - Mary Robinson United Nations High Commissioner for Human Rights Have you ever thought about the connection between human rights and sustainable development? If you ponder the idea for a moment, you might come to realize, as many experts in the field have, that respect for and enforcement of human rights is a precondition for sustainable development. This implies that without acknowledging and acting to defend the rights of people, sustainable development is not possible. Integrating the socio-cultural, economic and environmental components that are integral to a concept as encompassing as ‘sustainable development’ is definitely not easy. “Sustainability” is really a simple concept: actions taken in the present to improve the human condition and the Earth system in which we live need to be lasting and benefit future generations. To achieve sustainability, decisions at all levels must consider the three interconnected pillars of sustainable development – socio-cultural,

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economic and environmental systems. What Mary Robinson is saying that it is people who are at the centre of sustainable development: human beings who are entitled to certain basic living conditions. By effectively linking human rights and sustainable development, the increasing state of uncertainty for the environment that surrounds and nurtures us is given a human face, directly impacting the well-being of all.

➤ **Human Rights and the 2030 Agenda for Sustainable Development:** It is increasingly recognized that human rights are essential to achieve sustainable development. The Millennium Development Goals (MDGs) served as an alternative for certain economic and social rights but ignored other important human rights linkages. By difference, human rights principles and standards are now strongly reflected in an ambitious new global development framework, the 2030 Agenda for Sustainable Development. In September 2015, 170 world leaders gathered at the UN Sustainable Development Summit in New York to adopt the 2030 Agenda. The new Agenda covers a broad set of 17 Sustainable Development Goals (SDGs) and 167 targets and will serve as the overall framework to guide global and national development action for the next 15 years.

How are the SDGs different?

Universal: While the MDGs applied only to so-called ‘developing countries’, the SDGs are a truly universal framework and will be applicable to all countries. All countries have progress to make in the path towards sustainable development, and face both common and unique challenges to achieving the many dimensions of sustainable development captured in the SDGs.

Transformative: As an agenda for “*people, planet, prosperity, peace and partnership*”, the 2030 Agenda offers a paradigm shift from the traditional model of development. It provides a transformative vision for people and planet-centred, human rights-based, and gender-sensitive sustainable development that goes far beyond the narrow vision of the MDGs.

Inclusive: *The new Agenda strives to leave no-one behind, envisaging “a world of universal respect for equality and non-discrimination” between and within countries, including gender equality, by reaffirming the responsibilities of all States to “respect, protect and promote human rights, without distinction of any kind as to race, colour, sex, language, religion, political or other opinions, national and social origin, property, birth, disability or other status.”* In this regard, it will be crucial to ensure that the 2030 Agenda is implemented with the support of the necessary resources and political commitment. Effective accountability mechanisms, addressing the duties of States as well as the private sector, should be established. The Addis Ababa Agenda for Action, adopted at the Third International Conference on Financing for Development in Addis Ababa in July 2015, provides the basis for a revitalized global partnership for sustainable development. The latter document outlines the resources - financial and other - and the partnerships, needed to achieve the SDGs.

Conclusion: Hence in the history of mankind human rights played a vital role for sustainable development. But even also we are so far from the social peace and justice and social equality. For the eradication of such a social problems we must focus to inculcate the human rights among the students. That is only way to achieve the sustainable development.

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16. EDUCATION FOR PROMOTION AND PROTECTION OF HUMAN RIGHTS

Asst. Prof. Dr. Nishant Chandrakant Nirmale

SSVSS College of Education, Osmanabad (MS), ncnirmale@gmail.com

Introduction: Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, color, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, guaranteed by law, in the forms of international law, general principles and other sources of international law. International human rights law lays down obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals of groups. Human rights are commonly understood as basic fundamental rights that a person cannot be denied by any individual or any government simply because he or she is a human being. They are universal and same for everyone. Human rights entail both right and obligation. Human rights developing from the concepts of natural rights became culminate with the thoughts of philosophers like John Locke, Francis Hutcheson, and Jean-Jacques Burlamaqui and became prominent with American Revolution and French Revolution. Most of the basic ideas and norms of human rights existing now adopted as Universal Declaration of Human Rights by United Nations General Assembly in 1948 has its root from Second World War and the atrocities of 'The Holocaust' Every year 10 December is celebrated as Human Rights Day. Education has a very important role to play for promotion and protection of human rights. Education makes us aware about our civil and political right often called as the first generation rights and the social, economic and cultural rights as the second generation rights. Without proper education one cannot be introduced with these essential philosophic and there basic rights and obligations. The concept of expanding human rights through education is now popularly present and traveled to encompass as the third generation rights itself. So it is very important that we know what is the role of education in promotion and protection of human rights. Peace & prosperity is possible only with people understanding & imbibing the human rights values. Awareness is important in order to resolve the human right conflicts. This robust participation can be achieved only with human rights education. The Vienna Declaration adopted by General Assembly in 1993 incorporates a separate section on role of education protection and promotion of human Right Being a tool to spread awareness and rights. For example, gender is a social information and assimilating, creating and disseminating knowledge amongst its recipients, education can play a crucial role at each of levels for promotion and protection of human rights. But, unfortunately the education system, except for last few years after the establishment of Indian institute of human rights in 1990 which registered Universities for offering such courses in 10 December 1999, has hardly shown any credible in regards of evolvement of human rights and its protection.

Importance: A comprehensive education in human rights consists of two components: knowledge and information on human rights and the mechanisms that protect these inalienable rights. It is important that education also impart the skills needed to promote, defend, and apply human rights in daily life. Education about human rights is distinct from other types of values education. For example, citizenship education or education for democratic citizenship (EDC) is a set of practices and activities aimed at making young people and adults better equipped to participate actively in democratic life by assuming and exercising their rights and responsibilities in society. The need of promoting & protecting all human rights is important in order to secure full & universal enjoyment of these rights cannot be fulfilled without mass awareness and sensitivity to human rights issues. The grand agenda of global construct ion, not a biological one and discrimination on this basic is consequently difficult

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to assess and address. The human rights protection and promotion of gender equality requires more than numerical equilibrium, it also requires conceptual equilibrium, and a conscientious effort to redress inequality, as it exists.

Barriers: Unfortunately, the very motivations and benefits of human rights pose direct challenges to their existence. Human rights are universal since they are said to belong to all humans in every society. Human rights are also supposed to be inalienable; because they flow from and protect human existence, they cannot be taken away without endangering the value of that existence. However, these universal and inalienable qualities of human rights are disputable in both their conception and operation. Beyond the genesis of human rights, wherever they come from, lies a fundamental challenge to their universality, regardless of their origin. With any inception of human rights, one faced with having to acquire acceptance of their authority. There is a problem in that not everyone will share the same motivation or inspiration for human rights. Not everyone will agree that everything asserted as a human right is indeed one. At a very basic level, the proclamation and acceptance of human rights norms inherently involves majoritarian morality. Notwithstanding that it has been more than six decades since the concept of spreading and protecting human rights as Human Right Education (HRE) first entered the lexicon of international law, it is readily apparent that HRE has not succeeded in preventing widespread human rights abuses. Wars like 'Rwanda', 'Srebrenica' and Darfur' immediately bring to mind examples of our failure to prevent catastrophic human rights violations. This because of inadequacy of education in the prevailing society. Within many nations many political debates rage over the denial or abuse of human rights. Even in prosperous, democratic countries like Canada much public discourse is phrased in the rhetoric of rights. Racism and related phenomena thrive where there is ignorance, unfounded fears of racial, ethnic, religious, cultural and linguistic or other forms of difference, the exploitation of prejudices, or the teaching or dissemination of distorted values. "It's the largest democracy in the world. It's also a big country with lots of human rights challenges. And when we have concerns, we raise them with the Indian Government," US Assistant Secretary for democracy human rights and labour Michael Posner said. The major population of India resides in villages which do not get sufficient education support. Problems like human trafficking, exploitation of women commercially and sexually, religious violations, caste related issues are some example leading to human right violations. Moreover, many prisoners in India are also denied their human rights. They are detained without adequate reason.

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

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human rights. It is now a global responsible of every person and the government to promote education and hence promote human rights.

Article 51A(1) of Indian Constitution 1950, imposes a duty on all citizens to develop scientific temper, humanism and the spirit of inquiry & reform. The effective discharge of this duty will require HRE to give people enhanced awareness & greater openness. Right to Education has also been incorporated. The Constitution mandates the state to direct its policy towards securing that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom & dignity and that childhood and youth are protected against exploitation and against moral & material abandonment. HRE of the children as well as the other people is indispensable to the full realization of the responsibility under this constitutional directive. Indian state has an obligation to foster respect for international law and treaty obligations as laid down in Article 51 of the Constitution. In India is a signatory to UDHR & has ratified Civil and Political Rights Convention, Economic, Social and Cultural Rights Convention, CEDAWCRC etc. HRE is inescapable and a legal obligation. 'Human Rights' is not treated as a separate subject in the curricula. NCERT has felt that all contemporary concerns & issues cannot be included in the curriculum as separate subjects of study. It has culled upon incorporation of certain emerging concerns including human rights in the course content. University Grants Commission appointed Sikri Committee in 1980 to consider and report on the different ways and means for promoting HRE in India. The committee suggested inculcating values without marks weight age in schools. At college levels it was felt that all disciplines should be including human rights topics at least which are directly relevant to their disciplines.⁸ But it is disappointing to observe that the NCF 2005 has failed in identifying the content of the HRE in schools.

Implementation of RTE 2009: A Human rights-based approach of education assures every child a quality education that respects and promotes her or his right to dignity and optimum development. The right to education is marked priority on the agenda of the international community since right to education is not only a human right in itself but also is quintessential for the exercise of all other human rights. A number of human rights treaties accepted and development and social transformation. The right to education flows directly from the right to life. The right to life and the dignity of an individual cannot be assured unless it is accompanied by the right to education. Victims of injustice and violations of human rights will have no faith in justice and values. Right to education and HRE will fall through. The government and the society should be prepared to foot the bill if concrete results are desired.

Conclusion: There is no doubt that education has a major role to play for protection and promotion of human rights. HRE is considered as one of the major tools to stop the violations against human rights. From the above discussion we saw the importance and how education can play a vital role in this regard. Education should be imparted to each and everyone so that they understand the importance of human rights. Equality shall be the primary consideration in actions concerning children, respect for the views of the child are the general principals of the Convention on the Rights of a child. Education in their own mother language about human rights will make the learners more prompt about their values and ways to use them in their day to day life. The values of cultural diversity and social diversity should be inculcated as a basic teaching. For integration of human rights, the relevant subjects at the primary stage are languages & environmental studies. Stories, poems and songs concerning human rights values will have to be selected. Education should impart gender equality, respect for human dignity and rights. Human rights concepts of religious freedom and religious tolerance can be inculcated while teaching history topics. Human rights concerns about self determination can be introduced to students while teaching them colonialism and imperialism. While

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teaching about sati and widow remarriage, suppression of women and the need for reverse discrimination can be taught. Democracy equality can enhance human values in a person. Rule of law and social justice gives immense opportunities to discuss and understand human rights and human duties. Languages offer many gateways for HRE. Stories, poems, paragraphs can be carefully selected. Themes on French Revolution, Nazism can be used to discuss the evolution of human rights. A discussion on the omnibus violations of human rights during world wars can sensitize the students. Dramatic clubs and literary activities can be utilized effectively. Students can be motivated to write poetry, drama and essays on human rights. Poster making competition, elocution or contests, debates etc. can also be held on similar themes. The school can celebrate the 'World Human Rights Day' which can go a long way to create wariness among students, parents and the neighborhood community. Initiatives should be All of this suggests that the time is ripe for HRE to come to the forefront of international consciousness, and to fulfill its intended role as a preventive tool. Education should be granted to one and all across the country and world. Human Rights are the basis of human values, disciplines and dignity. It should be enhanced, protected and promoted to every nook and corner with the help of education.

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17. IMPORTANCE OF HUMAN RIGHTS FOR WOMEN EMPOWERMENT

Prof. Ashok B. Rahane

Associate Professor & Head R.B. Narayanrao Borawake College, Shrirampur

INTRODUCTION: All human rights are women's rights. Human rights are commonly understood as unchallengeable fundamental rights "to which a person is inherently entitled simply because she or he is a human being," They are appropriate everywhere and at every time in the sense of being worldwide, and they are democratic in the sense of being the same for everyone. Women's rights are the rights and entitlements maintained for women and girls all society and world. They formed the basis for the women's rights pressure groups and movements in the nineteenth century. The United Nations Organization's International Covenant on civil and political rights, International Covenant on social, economic and cultural rights, Universal Declaration of human rights 1948, United Nations Convention on Complete Elimination of All Forms of Discrimination against women (CEDAW), several fundamental rights enshrined in Indian Constitution from articles 14 to 32 and directive principles of state policy from articles 36 to 51 describes the human rights of women. The feminist movement is during the 20th century. In some countries, women's rights are institutionalized by regulation, local tradition, and behavior, whereas in others they are ignored and concealed. In this research researcher has focus upon to find out the importance of human rights for empowerment of women.

OBJECTIVES OF THE STUDY:

- To study the human rights.
- To study the human rights for women
- To find the importance of human rights for women empowerment.
- **Concept and Meaning of Human Rights:** Human rights concept refers to are ethical principles or norms, which explain the certain standards of human behavior, and are regularly protected as legal rights in municipal and international law. The strong claims made by the policy of human rights continue to provoke considerable skepticism and debates about the content, nature and justifications of human rights to this day. The principle of human rights has been highly important within international law, global and regional institutions. Actions by states and non-governmental organizations form a basis of public policy universal. The idea of human rights suggests that "if the public discourse of peacetime global society can be said to have a common moral language, it is that of human rights."

Human Rights for women:

Following main issues are the women's rights.

1. They are not limited to the right.
2. To have equal rights in family law;
3. To work;
4. To fair wages or equal pay;
5. To bodily integrity and autonomy;
6. To have reproductive rights;
7. To own property;
8. To be free from sexual violence;
9. To vote;
10. To hold public office;
11. To enter into legal contracts To education

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Need of women Empowerment: India is a complex country. In the country developed various types of customs, traditions and practices. These customs and traditions are good as well as bad. We worship female goddesses; we also give great significance to our mothers, daughters, sisters, wives and other female relatives or friends. But at the same time, Indians are also well-known for treating their women badly both inside and outside their homes.

What is Women Empowerment?

Women empowerment terms refer to as giving power to women to decide for their own lives or inculcating such abilities in them so that they could be able to find their rightful place in the society.

According to the United Nations, women's empowerment mainly has five components:

- A. Generating women's sense of self-worth.
- B. Women's right to have and to determine their choices.
- C. Women's right to have access to equal opportunities and all kinds of resources.
- D. Women's right to have the power to regulate and control their own lives, within and outside the home.
- E. Women's ability to contribute in creating a more just social and economic order.

➤ **Human Rights and Women Empowerment:** Why women need empowerment and not men? Women make almost 50% of the total population of the world. Then why this considerable section of the society needs empowerment? They are not in minority so as to require particular actions. Then the question arises that why we are discussing the matter 'Women Empowerment'.

Women Empowerment in India: A small number of progressive Indians such as Raja Ram Mohan Roy influenced by the modern concept of freedom, liberty, equality and justice started to question the prevailing discriminatory practices against women. Through his unrelenting efforts, the British were forced to abolish the ill-practice of Sati. Similarly several other social reformers such as Ishwar Chandra Vidyasagar, Swami Vivekananda, Acharya Vinoba Bhave etc. worked for the upliftment of women in India. The Widow Remarriage Act of 1856 was the effect of Ishwar Chandra Vidyasagar's movement for humanizing the circumstances of widows. Indian National Congress supported the first women's delegation which met the Secretary of State to demand women's political rights in 1917. The Child Marriage Restraint Act in 1929 was passed due to the efforts of Mahhommad Ali Jinnah. The National Human Rights Commission constituted under the protection of human rights Act 1993 and National Commission for women are actively working for protecting the woman's rights. Raja Ram Mohan Roy started a movement against this inequality and subjugation. The contact of Indian culture with that of the British also brought improvement in the status of women. The third factor in the revival of women's position was the influence of Mahatma Gandhi who induced women to participate in the Indian Freedom Struggle. The development of women is of paramount importance and sets the pace for overall development. The Ministry of Women and Child Development has nodal responsibility to promote the human rights and concerns of women. We should have a vision of empowering women with human dignity and contributing as equal partners in development in an environment free from violence and discrimination. Dr. B.R. Ambedkar, Chairman of the Drafting Committee of Indian Constitution and First Law Minister of independent India has introduced Hindu Code Bill in Parliament for liberating women from traditions and providing equal human rights for empowering them. Education, health employment and political power will empower the women and helps of protection of their human rights. 8th March is being observed as International Women's Day every year across the globe.

1. **National Policy for Empowerment of Women:** The National Policy for Empowerment of Women (NPEW) was formulated in 2001 as the blueprint for the future, with the expressive goal of bringing about the advancement, development and empowerment of women. The National

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Policy for Empowerment of Women laid down detailed prescriptions to address discrimination against women, strengthen existing institutions which includes the legal system, provide better access to health care and other services, equal opportunities for women's participation in decision-making and mainstreaming gender concerns in the development process. The objectives of Gender Budgeting are for committing to initiatives with the objective of influencing and effecting a change in the Ministries' policies, programmes in a way that could tackle gender imbalances, promote gender equality and development and ensure that public resources through the Ministries' budgets are allocated and managed accordingly. The government also made all efforts to ensure a definite flow of funds to women was the introduction of a Women's Component Plan (WCP) in the 9th Five Year Plan whereby all Ministries/Departments were directed to ensure at least 33 percent funds for women.

- 2. National Mission for Empowerment of Women:** Government of India launched the National Mission for empowerment of women (NMEW) on International Women's Day in 2010. The aim of National Mission for Empowerment of Women to strengthen overall processes that promote all-round development of women. It has the mandate to strengthen the inter-sector convergence; facilitate the process of coordinating all the women's welfare and socio-economic development programmes across ministries and departments. The Mission focussed on access to health, drinking water, sanitation and hygiene facilities for women, coverage of all girls especially those belonging to vulnerable groups in schools from primary to class 12th, higher and Professional education for girls, Skill development, Micro credit, vocational training, Entrepreneurship, Self-Help Groups development, Gender sensitization and dissemination of information and taking steps to prevent crimes against women and a safe environment for women.
- 3. National Commission for Women:** The National Commission for Women was set up as statutory body in January 1992 under the National Commission for Women Act, 1990. The Commission initiated various steps to improve the status of women and worked for their economic empowerment. The main objectives of the National Commission are,
 - ❖ To review the Constitutional and Legal safeguards for women
 - ❖ To recommend remedial legislative measures
 - ❖ To facilitate redressed of grievances
 - ❖ To advise the Government on all policy matters affecting women
- 4. Need and importance for political empowerment of women:** Need and importance for political empowerment of women globally, women hold slightly less than 20 per cent of seats in Parliament. In Asia-Pacific region, just over 18 per cent of all members of national Parliaments are women. India is far below these countries with 11 per cent women in the Lok Sabha. With 60 women members of Parliament out of 545, nationally, India's Lower House ranks only 105th worldwide in this context. With 37 per cent of members at rural and district bodies, India has achieved a better gender balance at sub-national level. Not less than one-third of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat, Not less than one-third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women, Not less than one-third of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality Reservation of offices of Chairpersons in Municipalities for the Scheduled Castes, the Scheduled Tribes and women in such manner as the legislature of a State may by law provide. The 73rd and 74th Constitution Amendments provided reservations for women. The Bill for providing 33 percent reservation for women in legislatures is not yet enacted.

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18. TO STUDY THE ATTITUDE OF HIGH SCHOOL TEACHERS TOWARDS HUMAN RIGHTS EDUCATION

Samadhan Kashinath Kedare

(Ph.D. Scholar), Dept. of Edu. & Ext. SPPU

Abstract

Role of the teacher is progressively being broadened from that of the expert who imparts knowledge to one that includes a mentor or guide, one who extends students' deep understandings & facilitates the acquisition of higher order thinking skills & creative problem solving skills – skills that are critical for the development of an innovative culture for tomorrow. In this research study the researcher made to attempt "To study the attitude of high school teacher's towards Human rights Education. One hundred Marathi medium high school teachers (50 male and 50 female) of Shahada taluka were the representative sample of the whole population. Self made 'Human Rights Education Attitude Scale' (HREAS) used by researcher for collecting the data. Mean/SD/'t' test was the statistical tool used to find out the means of both groups for significance difference. Researcher found that high school teachers have slightly favorable attitude towards Human Rights Education. There were no significant differences between male and female high school teacher's attitudes toward Human Rights Education.

Introduction: All men and women are equal partners in a society. They live and grow up here. Members of a society depend upon one another. All activities of men and women, big or small, revolve round this societal system. As a matter of fact, all human beings are members of the same species. They are equal in so far as their rights and dignity are concerned. They are motivated with reason and conscience. The concept of Human Rights has emerged out of mankind's reasoning and conscience. 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 expression 'Human Rights' has become popular after the formation of United Nations in 1945. One of the purposes of the United Nations is to achieve international cooperation in promoting & encouraging respect for human rights & for fundamental freedom for all without distinction as to race, sex, language & religion. On 10 Dec. 2004 the general Assembly of the United Nations proclaimed the world program for Human Right Education (2005-ongoing) to advance the implementation of Human Right Education program in all sectors. Both nationally or internationally and almost all over the world, human right have now become a live issue. The foundational norm governing concept of human right is that of the respect for human personality and it's absolute worth, regardless of color, race, sex and religion or other consideration. Human rights are considered to be those fundamental moral rights of the persons that are necessary for a life with human dignity. These rights are essential for the adequate development of human personality and human happiness. The aim of a universal system of human right is to revise and restores human dignity in all society. Article 51A (1) of Indian Constitution 1950, imposes a duty on all citizens to develop scientific temper, humanism and the spirit of inquiry & reform. The effective discharge of this duty will require HRE to give people enhanced awareness & greater openness. Right to education has also been incorporated. The Constitution mandates the state to direct its policy towards securing that children are given opportunities and facilities to develop in a healthy manner and in conditions of freedom & dignity and that childhood and youth are protected against exploitation and against moral & material abandonment. HRE of the children as well as the other people is indispensable to the full realization of the responsibility under this constitutional directive.

Human Rights Education: Human Rights Education is an indispensable part of the right to education and has of late gained larger recognition as a human right itself. The knowledge of the rights and freedoms, of oneself as much as of the others, is considered as a fundamental tool to

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guarantee the respect of all rights for each and every person. The key stone of human rights education is that the education should not only aim at producing trained professional workers but also inculcating in them a sense of higher purpose. Human rights education aims at providing people and students with the abilities to accomplish and produce societal changes. Education is widely acknowledged and seen as a way to empower people to improve their quality of life and increase their capacity to participate in the decision making process, leading to desired transformation in the social, cultural and economic policies. According to the UN decade document for human rights education (1995-2004), human rights education means, “**A lifelong process by which people at all levels of development and in all strata of society learn respect for the dignity of others and the means and methods of ensuring that respect in all societies.**” Human Rights Education promotes respect for human rights of all individuals. It develops the knowledge, skills, and values of human rights. It develops the socio-psychological, human personality. It helps people and policy makers to evolve the ways and means to overcome the problems of each nation and that of the International Community. It helps to foster understanding, tolerance, gender equality and Develops friendship among all nations and eliminates racial, ethnic, religious, and linguistic differences.

Human Right Education: Education, training and information aiming at building a universe culture of human right through the sharing of knowledge, imparting of skills and molding of attitude directed to,

- 1.The strengthening of respect for human right and fundamental freedoms.
- 2.The full development of human personality and the serve of its dignity.
- 3.The promotion of understanding tolerance, gender equality and friendship among all nations, indigenous people and racial national ethnic, religious and linguistic groups.

The teachers relate to administrators, parents, community members, to teachers, other staff and students. In relationship with students, teachers are clearly super ordinate. Even before we embark on HRE, the teachers should know the human rights and respect them. As teachers, it is not just what we teach matters, but it is also what we do that matters.

Statement of Problem: To study the attitude of high school teachers towards Human Right Education.

Objectives of the study:

1. To assess the attitude of high school teachers towards Human Right education.
2. To assess the attitude of male and female high school teachers towards Human Right education

Research Question: What is the status of Human Rights Education among the high school teachers of Shahada taluka?

Hypothesis:

Null hypothesis: There is no significance difference between mean scores of attitude of Human Right Education among the male and female high school teachers of the Shahada taluka.

Method of the Study: The investigator has used survey method for this research study.

Population of the study: The high school teachers (Marathi medium) of shahada taluka were the population of the study.

Sample of the Study:

1. The investigator has used random sampling technique.
2. The investigator selected 100 high school teachers of Marathi medium (50 male and 50 female) randomly from shahada taluka.

Scope:

1. This research study was covers Marathi medium high school teachers of Shahada taluka.
2. The scope of this research was related to Human Rights Education.

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Limitations: Findings of this research study were depending on responses given by high school teachers of Shahada taluka.

Delimitations:

1. This study was delimited for 100 (50 male & 50 female) Marathi medium high school teachers of Shahada taluka.
2. The study was delimited to attitude of human rights education of high school teachers of Shahada taluka.

Data Collection Tool: Researcher used self made Human Rights Education Attitude Scale (HREAS) for data collection. This scale is a four point scale, which consists of 24 Statements.

Statistical tool: The mean and standard deviation were used to assess attitude towards Human Rights Education score and 't' test was used to verify the hypotheses.

Result:

Table 1 To assess the attitude of high school teachers towards Human Right education.

	N	Mean	S.D.
High school Teachers	100	108.05	5.20

The mean value of score has been found 108.05 and SD is 5.20. It clears that the High school Teachers show slightly favorable attitude towards Human Right education.

Table 2 To assess the attitude of male and female high school teachers Towards Human Right education.

Group	N	Mean	SD	df	't' calculated	Critical value at 0.05	Remark
Attitude of male high school teacher	50	112.68	10.23	93	1.78	1.98	Not significant
Attitude of female high school teacher	50	110.06	11.02				

Null hypothesis: There is no significance difference between mean scores of attitude of Human Right Education among the male and female high school teachers of the Shahada taluka.

The 't' calculated value is 1.78 is less than 't' table at 0.05 level. Hence, there is no significant difference between the attitude of male and female high school teachers towards Human Rights Education. Hence null hypothesis can be accepted.

Conclusion: The result of the study concludes that High school Teachers show slightly favorable attitude towards Human Right education. Male and female teachers have no differ significantly in their attitude towards Human Rights education.

Significance of Study: It can be said that there is no lack of Human Rights standards, norms, information, activism or even interest in international and national law and frameworks, However, problems and confects arise because of the lack of consciousness and skills to perform and act according to these Human Rights norms. Human Rights Education is important for everyone and it is the safest, surest and cheapest way to a knowledgeable and enlightened society through the medium of teachers. This leads to the major task of teacher education to promote knowledge, understanding and an ethical dialogue about human rights. No nation can even marginally slacken its efforts in

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giving professional inputs to its teachers. Thus Human Right Education becomes an important tool for long term strategies to strengthen a culture of Human Rights.

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19. HUMAN RIGHTS FOR SUSTAINABLE DEVELOPMENT

Mr. Sharad B. Ingawale & Dr. B.P. Maraje

Asst. Professor Azad college of Education, Satara, E-mail: ingawale_sharad@rediffmail.com

Asso. Professor, S.P.S. College of Education, Sangli, E-mail: b.maraje.22@gmail.com

Abstract

Man is a social animal therefore he is an important aspect of society. He lives his life with the help of society. There are number of humanity. Man tries to get various human needs from society. Man is made as a human being in society. In the course of time he changes by the different social dimensions. The Government has formulated good policies for the protection of Human Rights but in modern time there are various changes in Human Rights .India is one of the countries which is sensitive about Human Rights. In India there are certain Human Rights which have given by the Indian Constitution. Indian Government has protected Human Rights through the implementation of Indian Constitution. Indian Constitution has adopted democratic framework. It shows that the India is the Country in favor of protection of Human Rights .It is duty of Government to stop the incensement of violence. Government should protect Human Rights. In modern time Government take place to traditional Government. Governace is the main key good Government. Each and every Human being has the right of expression, speech, organization etc. Governace tries to understand the problems of Human Rights and made solution .

INTRODUCTION :- India is one of the countries which tries to give protection for Human Rights. After independence India has adopted democratic framework through Indian constitution .The role of Government and functions in the light of Human Rights has to be seen instant gratification offered by the media. Both for the rural and urban children the contents competency and skills have to keep on fostering in view of developments occurring in this fields. The onslaught of new policies about Human Rights, New method of protection of human rights and New concepts of Learning have all influenced on Man and Society. that and demand in new future world order. Several hundred million people have been increasingly forced to live far below the minimum levels required for a decent human existence, deprived of adequate water, food, clothing, shelter and education, health and sanitation. Development which was supposed to alleviate such problems , has often increased them, especially by allowing the powerful sections of the society to appropriate the resources for the protection Human Rights. In the light of the need for the improvement of the present Policies and Programmes about the protection of Human Rights in our country, here are strategies for improving and strengthening Education Programmes for preparing Education for the Future Society. Every day new technologies emerge but the latest technologies also have capacity to integrate with older analog-technologies and retrieve information stored in older technologies and to develop link between the old and the new.

HOW TO MAKE PROTECTION OF HUMAN RIGHTS EDUCATION :- Indian government has made strategies for the protection of Human Rights for example National Human Rights Commission, State Human Commission etc. All statutory bodies has given authority to protect Human Rights. But in modern time India has faced many problems like terrorism, corruption information technology violence of women, violence of child labor . The Indian Government has formulated policy with thought of social and economical development of human being. Indian government has formulate policy of protection of human rights. The Indian judiciary try to decrease the violence of human rights and protects women , child labor Dalit violence. Indian government has made various efforts for the direction of protection of human rights.

Following are the ways of protection of Human Rights.

1) **DEMOCRACY:**The face of democracy is changing. Democracy is a system of human rights and prestige . Human Rights found in the principle of Indian constitution in democracy. Indian constitution has given equal opportunity to every human being. Development of each and every

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human being is a main thought of democracy. The human being should prepare to keep up with the new policies of human rights. At present times, how well do we understand this subject with the changing times. Changes in all walks of life are occurring at a rapid pace and we all need to adapt this changes. The information and communication technology revolution has changed the way we all live and education is no exception. In a period not so long ago, the gestation period for education was consider to be long, some times spanning across generation. But due to the technology advancements this gestation period has been considerably reduced. Obviously, the present and future role of democracy has been affected by this paradigm

2) PEOPLE'S CONTRIBUTION IN HUMANITY PROGRAMMES :- Peoples participation is an another important factor which is related to human being and its human rights. The success of each and every policy government is depend on peoples participation. In India common people elected their representatives with the help of adult franchise in modern time. Government has try to acquire support to the peoples. This changes in the role of people's participation can also be viewed from the perspective of generation gap, which has been followed from one generation to another.

1. To make use of proper instructional material like audio-visual aids, books etc.
2. To use suitable forms of dialogues for the protection of human rights like conducting small group activities, active participation of people.
3. To develop own instructional materials.
4. To be democratic as well as assertive.
5. To create open organizational climate.
6. To make use of policies regularly.
7. To adjust teaching to suit the classroom factors to develop democratic values among the students.
8. To be receptive to new ideas and practices.
9. To develop healthy attitudes towards human rights.
10. To be realistic in ambitions and aspirations.
11. To maintain good interpersonal relationships.
12. To experiment new methods of governance.
13. To involve in academic and professional discussion and programmes.
14. To improve educational and professional qualifications.
15. To perform activity based research on good governance..

3) RULE OF LAW :- There is necessities to control human societies with the help of some rules and regulations . There is an importance of rules and regulations for the establishment of order . Sovereignty is the best regulation. Rules of law is concept which adopted many countries in modern era. Every human being is consciously or unconsciously governed by philosophical and ideological stand points.

4) CHANGING FOR HUMAN RIGHTS:- Due to changes in the educational scenario, the role and functions of the Human being have also undergone certain fundamental changes from time to time. This has led to the emergence of an entirely different breed of good governance in each phase of transformation of the society which can be summarized under three broad categories –

I) TRANSPERANCY OF EDUCATION ABOUT HUMANITY:- The whole purpose of learning is to retain the existing cultural and maintain the status of the society. The man involved in this process can be called as a cultural whose role is to preserve maintain and to propagate the glory of the past cultural from one generation to another.

II) THE CORPORATE VALUE JUDGEMENT FOR THE PROTECTION OF HUMAN RIGHTS:- The corporate teaching of value judgment of learning process occurs in a normal

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institutions or in a Centre of Excellence established to produce new elite to cater to market demands. The human being in this process, a corporate agent of the market rather than society and its value structure.

III) THE RESPONSIBILITY OF CITIZENS FOR HUMAN RIGHTS EDUCATION :- There is a silicon revolution taking place in education and in the market. E-learning and E-governance are the major landmarks in this directions. The role of Human rights is not only to fulfill corporate requirements but also he should be better equipped with silicon/techno- managerial skills .In this way above mentioned trends and processes the modern human being ought to possess the traits of a cultural values of society. Similarly to survive in market, he ought to be competent enough to show a direction to the market of human rights and education.

CONCLUSION:- For the protection of Human Rights need to ensure that there is genuine learning , human being have to think critically , creatively and practically . Therefore , need of the day is to make existing good Human Rights and Governance process more effective.

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20. मानवी हक्क आणि योगीराज वाघमारे यांची दलित कथा — अनुबंध

प्रा. डॉ. बाळासाहेब शेळके

रा. ब. ना. बोरावके महाविद्यालय, श्रीरामपूर, जि. अहमदनगर,

प्रास्ताविक :-

मानवी हक्क आणि दलित साहित्यिक योगीराज वाघमारे यांची दलित कथा यांच्यातील सहसंबंध किंवा अनुबंध पहाण्या अगोदर मानवी हक्क म्हणजे नेमके काय हे समजून घेणे महत्त्वाचे आहे. विविध सांस्कृतिक आणि धार्मिक परस्परांमध्ये विचारवंतांनी मानवी हक्काची संकल्पना मांडण्याचे व ती विकसित करण्याचे कार्य केले आहे. राजकीय नेत्यांनी व कायदेपंडितांनी सुद्धा या कल्पनेचा पुरस्कार केला. त्यामुळेच व्यक्तीच्या अधिकार रक्षणाच्या लिखित तरतुदींचा समावेश राष्ट्रीय कायदांमध्ये होऊ शकला. मानवी अधिकाराच्या शिक्षणाला अतिशय महत्त्व आहे. आणि ही बाब आंतरराष्ट्रीय संदर्भात मांडणी झाली आहे. मानवी व्यक्तिमत्त्वाचा पूर्ण विकास साधने व मानवी अधिकार व मुलभूत स्वातंत्र्य याबाबतचा आदर दृढ करणे हे शिक्षणाचे उद्दिष्टे असते.

‘मानवी हक्क म्हणजे काय? — तर हक्क आणि प्रतिष्ठा यादृष्टीने सर्व मानव मात्र समान आहे. व्यापक मानव समुहाचाच भाग असल्याने प्रत्येक मानवाच्या ठायी नैतिकदृष्ट्या हे हक्क अविभाज्य आणि स्वाभाविकपणे असतात असे मानले जाते. राष्ट्रीय व आंतरराष्ट्रीय पातळीवर समाजामध्ये कायदा नेमणुकीच्या प्रक्रियेद्वारे हे हक्क स्पष्टपणे मांडले गेले असून त्यांना स्थायित्व प्राप्त झाले आहे. पैकी जे हक्क आता कायदेशीर हक्क म्हणून मान्य झाले आहेत. त्यांनाच मानवी हक्क असे म्हणतात. शासित जनसमुहाने या हक्कांना दिलेली मान्यता हा मानवी हक्क या संकल्पनेचा पाया आहे.’

मानवाधिकार हे मानवाला प्राप्त झालेले असे अधिकार असतात. ज्यांचे सार्वजनिक हितासाठी देखील शासनाकडून उल्लंघन होऊ शकत नाही. समाजात स्वातंत्र्य, समता, न्याय व शांतता प्रस्थापित करणे हा मानवी हक्काचा गाभा आहे. भारतीय राज्यघटनेने भारतीय नागरिकांना जे मूलभूत अधिकार दिले त्यामागे सुद्धा मानवी अधिकार हीच प्रेरणा आहे.

याच पार्श्वभूमीवर योगीराज वाघमारे आणि त्यांची दलित कथा मानवी हक्काच्या दृष्टीकोनातून स्पष्ट करण्याचा येथे प्रयत्न केला आहे. साहित्य हे सूचकताप्रधान असते या साहित्याची निर्मिती ही व्यक्तीच्या प्रगल्भ जाणिवेतून होत असते. योगीराज वाघमारे हे मुळातच दलित लेखक आहे. उद्रेक, बेगड, आणि गुडदाणी हे त्यांचे गाजलेले दलित कथासंग्रह आहेत. आपल्या कथालेखनातून त्यांनी दलित समाजाच्या व्यथा, वेदना आणि त्यांचे समाजाकडून कसे वेगवेगळ्या पातळ्यावर शोषण केले जाते हे वाघमारे यांनी कथालेखनातून सूचकतेने मांडले आहे. जे हक्क शासनाने समाजाच्या सर्वांगीण विकासासाठी दिले या हक्काचे किंवा अधिकाराचे कोणीच उल्लंघन करू शकत नाही. असे आपण वर नमूद केले आहे. परंतु मानवाचे खाण्याचे दात व बोलण्याचे दात वेगळे असतात. कारण मानवच या मुलभूत हक्कांना पायदळी तुडवताना दिसतो. किंवा त्या अधिकाराचा उपयोग स्वार्थासाठी करून घेतांना दिसतो. म्हणजेच खरोखरच मानवाच्या मुलभूत हक्काची जपवणूक होते का? तर हे हक्क फक्त कागदावरच आज आपल्याला दिसतात. त्यांची अंमलबजावणी योग्य होत नाही म्हणून तर योगीराज वाघमारे यांच्या दलित कथेतील दलितांना उच्चभ्रु समाजाची पडेल ती कामे करावी लागतात. गुलामगिरीचे जीवन त्यांना जगावे लागते. वरून पुन्हा म्हटले जाते. की पूर्व जन्मीचे पाप म्हणून त्यांना हे सर्व भोगावे लागते. या दलितांना वाचा असून बोलता येत नाही. होणारा अन्याय ते निमूटपणे सहन करतात. मग

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अशावेळी माणूस म्हणून जगण्यासाठी शासनाने दलितांना दिलेले हक्क कुठे गेले? स्वातंत्र्य, समता, न्याय व बंधुत्वाची तत्त्वप्रणाली कुठे गेली? भारताला स्वातंत्र्य मिळून आज शेकडो वर्ष लोटली तरी उच्चभूँ समाजाकडून दलितांवर होणारा अन्याय अत्याचार संपलेला नाही. दलितांच्या ठाहोला वाचा फोडण्यासाठीच किंवा शासनाला व समाजाला जागे करण्यासाठी दलित कथा लेखनाच्या माध्यमातून सूचकतेने प्रयत्न वाघमारे यांनी केला आहे.

गावामध्ये, कुत्रे, डुक्कर काही जरी मेले तरी ते फक्त दलितांनीच उचलून दूर टाकावे? सर्वांना मन, इच्छा, आकांक्षा आहे? मग दलितांच्याच वाटयाला का? दलितांचे अधिकार का हिरावून घेतले जातात. याचा उहापोह योगीराज वाघमारे यांच्या दलित कथांनी केला आहे. ग्रामीण भागातील दरिद्री दलितपरिस्थितीने नडलेले, अंडलेले व खंगलेला आहे. या परिस्थितीचा फायदा उचलून दलितांवर अघोरी अन्याय, अत्याचार होताना दिसतात. पाटलांच्या हवेलीमध्ये 'दलित स्त्रियांची अब्रू लुटली जाते. आपल्या कामवासनेच्या इच्छा पूर्तीसाठी दलित स्त्रियांना बळी दिले जातात. मग अशावेळी खरोखरच मानवी हक्काची अंमलबजावणी होते का? तर नाही कारण लिखित संहिता वेगळी असते आणि त्याची कृती वेगळी असते. या मानवी हक्कासाठीच डॉ. बाबासाहेब आंबेडकर यांनी चवदार तळयाचा सत्याग्रह केला. कारण ज्या तळयाचे पाणी कुत्रे, मांजर व इतर जलचर प्राणी पितात मात्र तेच पाणी अस्पृश्य दलितांना पिता येत नाही. म्हणून दलितांचे हिरावलेले हक्क त्यांना मिळण्यासाठी आंबेडकरांनी हा सत्याग्रह केला.

आजही काही ग्रामीण भागातील खेडयापाडयांमध्ये चातुर्वर्णिय समाज व्यवस्था किंवा मनःस्मृतीचा स्वीकार केला जातो. या व्यवस्थेमुळे दलितांना पशूपेक्षाही हीन जीवन जगावे लागते. कुत्र्याच्या जीवनाला तरी रया असते पण दलितांच्या जीवनाला कोणतीच रया राहत नाही. म्हणून महात्मा फुले आणि डॉ. बाबासाहेब आंबेडकर यांनी मनःस्मृतीची होळी केली आणि दलितांना त्यांच्या अस्मितेची जाणीव करून दिली. मानवी हक्काची समारात्मक व योग्य अंमलबजावणी झाली तर दलितांना किंवा कुठल्याही जातीधर्मातील व्यक्तीला माणूस म्हणून जगता येईल.

मानवी हक्क आणि योगीराज वाघमारे यांची दलित कथा यांच्यातील सहसंबंध किंवा अनुबंध खूप महत्त्वाचा आहे. दलितांचा हा मानवी हक्क सांगण्यासाठीच किंवा या हक्काची जाणीव करून देण्यासाठी त्यांनी आपल्या लेखनीचा सूचकतेने वापर केला आहे. मानवी हक्क अबादीत राहिले व त्यांची अंमलबजावणी कायद्याच्या अधिकाराने झाली तर कुणावरही अन्याय होणार नाही.

◆ निष्कर्ष :-

- मानवी हक्काची जपवणूक व अंमलबजावणी योग्य व्हावी.
- माणसाने माणसाकडे माणूस म्हणूनच बघावे यांची जाणीव मानवाने ठेवून मानवी हक्कांना पायदळी तुडवू नये किंवा त्या हक्काचा आपल्या स्वार्थासाठी वापर करू नये.
- दलित समाजावर होणाऱ्या अन्याय व अत्याचाराला वाचा फोडण्यासाठी व दलित समाजाला त्यांचे हक्क मिळण्यासाठी योगीराज वाघमारे यांनी दलित कथांचे लेखन केले आहे.
- मानवी हक्क आणि माणूस यांच्यातील अनुबंध घनिष्ठ आहे. किंवा एकाच नाण्याच्या त्या दोन बाजू आहे.

◆ संदर्भ व टीपा :-

डॉ. दिलीपसिंह निकुंभ — 'मानवाधिकार आणि मूल्यशिक्षण' प्रशांत पब्लिकेशन्स, जळगाव — ०१.
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डॉ. एकनाथ खांदवे — महाराष्ट्राचे शासन व राजकारण आरती प्रकाशन, कर्जत, अहमदनगर.

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21. मानवी हक्क आणि महिला सबलीकरण

प्रा. आनंद ज्ञानेश्वर शिंदे

शिक्षणशास्त्र विभागप्रमुख, लक्ष्मीबाई भाऊराव पाटील महिला महाविद्यालय, सोलापूर.

सारांश

मानवाला समाजात जगण्यासाठी व व्यक्तिमत्त्व विकासासाठी हक्कांची आवश्यकता असते. हे अधिकार माणसाला जन्मतः प्राप्त झाल्याने कुणीही ते हिरावून घेऊ शकत नाही. २० व्या शतकापासून मानवी हक्कांचा मोठ्या प्रमाणात पुरस्कार करण्यात आला. आज विकसनशील राष्ट्रांमध्ये ज्या समस्या आहेत त्यात महिलांसंदर्भात असलेल्या समस्या मोठ्या प्रमाणात आहेत. महिलांना समाजात असलेले दुय्यम स्थान हाच या समस्यांचा गाभा आहे. मानवी हक्क दिवसाची सुरवात १० डिसेंबर १९४८ रोजी झाली. या दिवशी संयुक्त राष्ट्रसंघाने मानवी हक्कांचा आंतरराष्ट्रीय जाहीरनामा संमत केला. प्रस्तुत लेखांमध्ये महिला आयोग व मानवी हक्कांची संकल्पना, महिलांशी संबंधित कायदे, महिलांवर होणा-या हिंसाचाराचे प्रकार व महिलांच्या सबलीकरणासाठी योजना व कार्यक्रम मुद्यांची चर्चा करण्यात आली आहे.

❖ प्रस्तावना:

नुकताच १० डिसेंबर २०१७ रोजी आंतरराष्ट्रीय मानवी हक्क दिन जगभर साजरा करण्यात आला. हा ६६ वा मानवी हक्क दिवस होता. याची सुरवात १० डिसेंबर १९४८ रोजी झाली. या दिवशी संयुक्त राष्ट्रसंघाने मानवी हक्कांचा आंतरराष्ट्रीय जाहीरनामा संमत केला. त्यानंतर दरवर्षी १० डिसेंबर हा दिवस 'आंतरराष्ट्रीय मानवी हक्क दिवस' म्हणून साजरी करण्याची प्रथा पडली आहे. हा जाहीरनामा १९४८ मध्ये लागू झाल्यानंतर संयुक्त राष्ट्रसंघाने १९६६ साली नागरी व राजकीय हक्कांचा आंतरराष्ट्रीय जाहीरनामा लागू जे ला. यात १९४८ च्या जाहीरनामाने जे हक्क दिले नव्हते ते दिले. भारतात १९९३ साली मानवी हक्क संरक्षण जयदा अंतर्गत राष्ट्रीय मानवी हक्क आयोग व राज्य मानवी हक्क आयोग स्थापन करण्यात आले.

मानवाला समाजात जगण्यासाठी व व्यक्तिमत्त्व विकासासाठी हक्कांची आवश्यकता असते. हे अधिकार माणसाला जन्मतः प्राप्त झाल्याने कुणीही ते हिरावून घेऊ शकत नाही. २० व्या शतकापासून मानवी हक्कांचा मोठ्या प्रमाणात पुरस्कार करण्यात आला. आज विकसनशील राष्ट्रांमध्ये ज्या समस्या आहेत त्यात महिलांसंदर्भात असलेल्या समस्या मोठ्या प्रमाणात आहेत. महिलांना समाजात असलेले दुय्यम स्थान हाच या समस्यांचा गाभा आहे. एकीकडे महिलांना देवी म्हणायचे आणि दुसरीकडे त्यांच्या गर्भातच हत्या करायच्या असं दुर्तोडी वागणं बदलायला हवे. महिला आयोग, महिला सुरक्षा, महिलांच्या योजना व महिला सबलीकरण हे नुसते पुस्तकी बोजड शब्द न वाटता त्याबद्दल खरोखर आपुलकी निर्माण होणे गरजेचे आहे.

❖ महिला आयोग व मानवी हक्कांची संकल्पना:

भारतात राष्ट्रीय महिला आयोगाची स्थापना राष्ट्रीय महिला आयोग अधिनियम १९९० नुसार ३१ जानेवारी १९९२ रोजी करण्यात आली. भारतीय समाजातील महिलांचा आर्थिक, सामाजिक व राजकीय दर्जा उंचावण्यासाठी महिला आयोग काम करत आहे. सदर आयोगामार्फत महिलांसाठी कार्यशाळा व शिबिरे घेतली जातात. महिला हक्कांविषयी जागृती केली जाते. व्याख्याने आयाकजित केली जातात. गरजू महिलांना समुपदेशनाची उपलब्धता करून दिली जाते. महिलांशी संबंधित कायदे करून त्यांना न्याय दिला जातो. हे जयदे पुढील प्रमाणे आहेत.

१. **विवाहासंबंधी जयदे:** हिंदू विवाह जयदा १९५५, हिंदू विधवा पुनर्विवाह कायदा १८५६, आनंद कायदा १९०९, आर्य विवाह विधिवत कायदा १९३७, मुस्लीम विवाह कायदा, मुस्लीम स्त्री घटस्फोट हक्क संरक्षण कायदा १९८६, ख्रिस्ती विवाह जयदा १८९२, विशेष विवाह कायदा १९५४, अशा अनेक कायद्यांच्या माध्यमातून स्त्रियांना न्याय दिला जातो.
२. **मालमत्ता संबंधी जयदे:** हिंदू उत्तराधिकारी कायदा १९५६, विवाहीत स्त्रियांचा संपत्तीचा कायदा १९५९, हिंदू वारसा हक्कात मालमत्तेत समान वाटप कायदा २००५, ख्रिश्चन, पारसी, मुस्लीम स्त्रियांना त्यांच्या मालमत्तेत व वारसर हक्कात स्थान अशा अनेक कायद्यांच्या माध्यमातून स्त्रियांना न्याय दिला जातो.
३. **फौजदारी कायदे:** स्त्रियांचे अश्लील प्रदर्शन प्रतिबंध कायदा १९८६, अनैतिक देह व्यापार प्रतिबंध कायदा, वैद्यकीय गर्भपातन कायदा १९७१, हुंडा प्रतिबंध कायदा १९६१, बाल विवाह निर्बंध कायदा १९२९, कौटुंबिक हिंसाचार प्रतिबंध जयदा २००५, जादूटोणा प्रतिबंध कायदा २०१३ अशा अनेक कायद्यांच्या माध्यमातून स्त्रियांना न्याय दिला जातो.

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४. **जामगार स्त्रियांचे अधिकार विषयक कायदे:** मातृत्व लाभ संबंधीचा कायदा १९६१, कारखाने कायदा १९४८, किमान वेतन कायदा १९४८, वेठ बिगार प्रथा प्रतिबंध कायदा १९७६, नोकरीच्या ठिकाणी लैंगिक छळापासून महिलांचे संरक्षण विधेयक २०१०, कामगारांसाठी नुकसान भरपाई कायदा १९२३ अशा अनेक कायद्यांच्या माध्यमातून स्त्रियांना न्याय दिला जातो.

❖ **महिलांवर होजा-या हिंसाचाराचे प्रकार:**

१. **स्त्री भ्रूण हत्या:** आपल्या देशात एकीकडे आपण महिलांना देवीचा दर्जा देतो तर दुसरीकडे त्यांचा जन्मच होऊ नये यासाठी त्यांची गर्भातच हत्या करतो. गर्भ जल परीक्षण करून त्यात मुलीचे लिंग निदान झाले तर मग या जगात येण्याचे दरवाजे केले जातात. स्त्री-पुरुष असमानता पुन्हा महिलांच्या अत्याचारात भरच घालते.
२. **हुंडा पध्दती:** स्त्री भ्रूण हत्या या समस्येला असलेल्या ब-याच कारणांपैकी हेही एक कारण आहे. भरपूर जोरात लग्न करून घ्या त्याचबरोबर घर, गाडी, पैसे, दागिने मागितले जातात. या सर्व प्रकारांमुळे स्त्रियांना त्रास दिला जातो. दरवर्षी ६००० च्या वर महिलांचा मृत्यू हुंडयासाठी होणा-या छळामुळे होतो.
३. **बाल विवाह:** आपल्या देशात बालविवाहाची समस्या आजही काही राज्यांमध्ये जाणवते. विशेषतः ग्रामीण भागात या समस्या जाणवतात. अशा विवाहांमुळे मुली लहान वयातच माता बनतात. किंवा लहान वयातील बाळंतपणात त्यांचा मृत्यू होतो.
४. **बलात्कात व लैंगिक छळ:** सर्व समस्यांमध्ये सध्या या समस्येने भीषण स्वरूप प्राप्त केले आहे. कोणतेही वर्तमान पत्र हातात घेताच कोणत्यातरी ठिकाणी बलात्कात किंवा लैंगिक छळ झाल्याची बातमी वाचल्याशिवाय वर्तमान पत्र पूर्ण होत नाही. भारतात १९९६ ते १९९८ मध्ये झालेल्या बलात्काराच्या संख्येवरून असे अनुमान निघते की भारतात दर तासाला ०७ बलात्कात होतात. दरवर्षी १५००० बलात्कारांची नोंद भारतात होते.

निरनिराळ्या कार्यालयात काम करणा-या महिलांना विनय भंग, अश्लिल खाणा खुणा, अवमान यांचा सामना करावा लागतो. नोकरी सोडल्यास घर खर्च कसा चालवायचा या भीतीने त्या सर्व अत्यावार निमूटपणे सहन करतात.

❖ **महिलांच्या सबलीकरणासाठी योजना व कार्यक्रम:**

महिलांना हक्क दिले म्हणजे आपली जबाबदारी संपली असे नाही. हक्क आणि त्याची योग्य अंमलबजावणी जितकी गरजेची आहे तितकेच महिलांना सक्षम करणेही महत्वाचे आहे. महिलांचे सबलीकरण व त्यांच्यासाठी शासनातर्फे राबविल्या जाण-या योजना यांची योग्य सांगड घातली तर महिलांच्या प्रगतीमध्ये चांगली भर पडेल. शासनातर्फे राबविल्या जाण-या योजना पुढील प्रमाणे-

१. **महिलांना प्रशिक्षण व रोजगार सहाय्यता कार्यक्रम:** जें द्रीय क्षेत्र योजनेच्या स्वरूपात १९८७ साली सदर कार्यक्रम भारत सरकारने चालू केला. यात कृषी, पशुपालन, दुग्ध व्यवसाय, मत्स्य पालन, हातमाग, हस्तकला, खादी व ग्रामोद्योग, रेशीम किडे पालन या पारंपारिक क्षेत्रांचा अंतर्भाव करण्यात आलेला आहे.
२. **स्वयंसिद्धा योजना:** पूर्वी ही योजना इंदिरा गांधी यांच्या नावाने राबविली जात होती. महिलांना सामाजिक व आर्थिक दृष्ट्या प्रगत बनविणे हा या योजनेचा मूळ उद्देश आहे. यात महिलांचे स्वयं सहाय्यता गट तयार केले जातात. महिलांचे आरोग्य, त्यांचे राहणीमान, सकस आहार, शिक्षण, स्वच्छता, कायदेशीर हक्क याबद्दल जागृती आणि विश्वास निर्माण करण्याचे कार्य केले जाते.
३. **स्वाधार:** २००१-२००२ मध्ये भारत सरकारने सदर योजना सुरु केली. वृंदावन-काशी सारख्या धार्मिक क्षेत्रात कुटुंबीयांकडून सोडून देण्यात आलेल्या निराधार विधवांना, नैसर्गिक आपत्तीमुळे एकाकी पडलेल्या, तुरुंगतून सुटलेल्या पण उपजिविकेचा आधार नसलेल्या, खचलेल्या महिलांना आधार मिळवून देण्यासाठी ही योजना काम करते.
४. **बालिका समृद्धी योजना:** ही योजना २ ऑक्टोबर १९९७ रोजी चालू करण्यात आली. तात्पुरती निवारा गृहे या योजनेतून बांधून देण्यात आली आहेत. कौटुंबिक तणाव, समाजाने वाळीत टाकलेल्या, निराधार महिलांना व बालकांना येथे राहण्याची सोय करून देण्यात येते.
५. **जिजामाता आधार योजना:** घरातील कर्ता माणूस अपघातात दगावला तर त्याच्या विधवेला व मुलांना मदतीचा हात म्हणून यात मदत केली जाते. १९९९ सालापासून सदर योजना राबविली जाते. अत्यल्प उत्पन्न गटासाठी या योजनेमुळे पून्हा आपल्या पायावर उभे राहायला मदत मिळते.
६. **ग्रामीण महिला व बालकांचा विकास कार्यक्रम:** देशस्तरांवर १९८३-८४ सालापासून सदर योजना राबविण्यास सुरवात झाली. दारिद्र्य रेषेखालील स्त्रियांना आपले उत्पन्न वाढविण्यासाठी प्रशिक्षण देण्यात येते. मुंबई वगळता संपूर्ण राज्यात हा

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कार्यक्रम राबविला जातो. यात १०-१५ महिलांचा गट तयार करुन २५०००/- रुपये देण्यात येतात. त्याच्या मदतीने पापड बनविजे, शिवज्जाम करणे, खडू बनविणे इत्यादीतून उत्पन्न मिळविणे अपेक्षित आहे.

७. माहेर योजना: जीवनात एकाकी पडलेल्या निराधार महिलांना वर्षभर राहण्यासाठी शासकीय वसतीगृहात सोय केली जाते. दरमहा ५००/- रुपये अर्थसहाय्य दिले जाते.

८. सावित्रीबाई फुले दत्तक पालक योजना: अहिल्याबाई होळकर योजना, देवदासी पुनर्वसन योजना अशा निरनिराळ्या योजनांच्या माध्यमातून स्त्री शिक्षणास चालना देणे, समाजातील अनिष्ट प्रथा बंद करुन महिलांना मुख्य प्रवाहात आणणे, त्यांना पुन्हा वाम मार्गाकडे वळण्याची इच्छा होऊ नये अशा प्रकारे त्यांच्या उपजिविकेची सोय करणे हे या योजनांचे महत्वाचे कार्य आहे.

याशिवाय कुटुंब सल्ला केंद्र, स्त्रियांसाठी वसतीगृहे, अल्प मुदतीचे अभ्यासक्रम अशा निरनिराळ्या योजनांच्या माध्यमातून महिलांना सक्षम करण्याचे पर्याय अवलंबिले जात आहेत.

जगातील जवळपास ५०% जनसंख्या महिलांची आहे. राज्यशासन, महिला आयोग, प्रसार माध्यमे आणि जागरुक न्यायालये यांच्यामुळे कोणताही समाज महिलांना त्यांच्या हक्कापासून वंचित ठेवू शकत नाही. शासनाने कायदे केले आहेत किंवा आपण निरनिराळ्या आंदोलनाद्वारे तसे कायदे करायला लावले म्हणजे आपली जबाबदारी संपली असे होत नाही. कायद्यांची अंमलबजावणी करायला लावणे किंवा ती होईल यावर आपले लक्ष ठेवणे हे सुदृढ लोकशाहीचेच लक्षण आहे.

❖ संदर्भ ग्रंथ

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22. मानवी हक्क आणि महिला सक्षमीकरण

प्रा. शिंदे भागवत असाराम

एस. एस. बी. कॉलेज ऑफ एज्युकेशन, श्रीरामपूर

प्रास्ताविक:

मानवी हक्काच्या दृष्टीने आपल्याकडील स्त्री-पुरुश असमानता सहज लक्षात येण्यासारखी आहे. तरीही सर्वांकडून 8 मार्च रोजी जागतिक महिला दिन सर्वत्र मोठ्या उत्साहात साजरा होईल. सगळीकडे महिला सक्षमीकरणाचे नगारे वाजवले जातील. स्त्री-पुरुश समानतेच्या गगनभेदी गर्जना विविध वाहिन्यांवरून पाहायला मिळतील यातून महिला खरोखरच सक्षम वाटाव्यात असे आभासी चित्र ही निर्माण केले जाईल. पण हे चित्र म्हणजे भारतातील सर्व महिला सक्षम झाल्याचे द्योतक मानणे केवळ मूर्खपणाचे ठरेल. कारण भारतातील 30% भाहरी भागातील केवळ उच्च व मध्यमवर्गातील महिलांनी सक्षमीकरणाच्या दिने वाटचाल करणे म्हणजे भारतातील सर्व महिला सक्षम झाल्या असं होत नाही. म्हणूनच आदिवासी, ग्रामीण भागापासून ते महानगरातील झोपडपट्टीत राहणा-या महिलांच्या सक्षमीकरणाचा विचार करायचा असेल तर प्राप्त परिस्थितीतील समस्या, आव्हाने यांचा डोळसपणे विचार करावाच लागेल.

महिला सक्षमीकरण : व्याख्या व अर्थ

1. शिक्षण, स्वावलंबन व सदाचारातून जीवनाच्या प्रत्येक क्षेत्रातील महिलांनी साधावयाचीविकासात्मक आत्मनिर्भरता म्हणजे महिला सक्षमीकरण होय.
2. मानवी जीवनातील व्यक्ती विकासाची सर्वोच्च स्वयंपूर्ण अवस्था प्राप्त करण्यासाठी महिलांतीलक्षमता, वैशिष्ट्यांच्या उन्नयनाचा विकासात्मक दृष्टिकोन म्हणजे महिला सक्षमीकरण होय. थोडक्यात, जीवनातील प्रत्येक क्षेत्रातील महिलांच्या सबलीकरणाला महिला सक्षमीकरण म्हणता येईल. परंतु भारतातील या खाचखळग्यांतील काही प्रमुख समस्या व आव्हाने खालीलप्रमाणे होत.

1. पितृप्रधान संस्कृती

21 वे भातक हे ज्ञान, विज्ञान व नवविचारांचे भातक मानले जात असले तरीही आजही भारतातल्या बहुतांशी तरुणींना इच्छा असो वा नसो लग्नानंतर पतीच्या घरी जावंच लागतं. तिथल्या पुरुशप्रधान संस्कृतीशी मिळतं जुळतं घ्यावं लागतं. अन्यथा त्या घरात तिचा निभाव लागणं अशक्य होतं. वरकरणी ही बाब महिला सक्षमीकरणाला बाधक काय? असं वाटेल पण एखाद्या पुरुशाला जेव्हा लग्नानंतर इच्छा नसतानाही पत्नीच्या माहेरी राहणं भाग पडतं तेव्हा यातील सर्व मर्म कळायला लागतं. पुरुशप्रधान पितृसंस्कृतीत स्त्री काय? ती गुदमरून जात असेल याचा अंदाज यायला लागतो.

2. शिक्षण व स्वावलंबनाच्या अपु-या संधी

आजही भाहरी भागातील मुलींचा अपवाद वगळता ग्रामीण भागातील मुलींच्या शिक्षणाचं प्रमाण अत्यल्प आहे. कसंबसं भालेय शिक्षण पूर्ण झाल्यानंतर वयाच्या 18 वर्शाच्या आत कितीतरी मुलींचे राजरोस वाजतगाजत दिमाखात विवाह केले जातात. यातून महिलांना शिक्षण व विकासाच्या संधी पासून हिरावले जाते. परिणामी भोभेच्या बाहुलीसारखे परावलंबी आयुश्य तिच्या वाटयाला येतं.

3. प्रसारमाध्यमांतून चुकीचं विकृत चित्रण

प्रसारमाध्यमांचा समाजमनावर खूप मोठा प्रभाव असतो. या प्रभावकारकतेच्या बळावर प्रसारमाध्यमे समाजाला जे काय घडवू भाकतात ते तीच बेमालूमपणे बिघडवूही भाकतात. याचाच परिणाम म्हणून आपल्याकडील साहित्य, चित्रपट, विविध दूरचित्रवाहिन्यावरील कौटुंबिक व्यावसायिक मालिका इंटरनेटसारख्या माध्यमांनी जनमाणसासमोर स्त्रीला भोगवस्तू म्हणून वारंवार समोर आणले. तिचे उन्मादक भारीर, तिचं लावण्या, तिचा मद्यधुंद प्रणय हीच तिची बलस्थाने व मर्यादाही बनवल्या. स्त्री-पुरुश यांच्यातील प्रेम लैंगिकतेच्या वाय जीवनात दुसरे काय आहे की नाही असा प्रश्न पडावा इतक्या अवाजवी प्रमाणात स्त्री पुरुश देहांचाबाजार बीभत्स रूपात समाजासमोर मांडला आणि गंमत म्हणजे स्त्री-पुरुश दोघेही त्याला भरभरून प्रतिसाद देऊ लागले. यातून स्त्रीला पुन्हा एकदा

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पूर्वीसारखीच भोगवस्तू बनवण्याची प्रक्रिया घडतेय. यातून महिलांचे एक व्यक्ती म्हणून असलेलं स्वतंत्र व्यक्तीमत्त्व लोप पावतंय.

4. जुनाट जाचक प्रथा, परंपरा

भारतात आजही हुंडापध्दती ठाण मांडून बसलेली आहे. आई-वडिलांच्या संपत्तीतील मुलामुलींचा अधिकार केवळ कायद्यातील पानांवरच घट्ट रोवून बसलेला आहे. पडदा पध्दतीने लाखो मुलींच्या नजराच हिरावल्या आहेत. तोंडी तलाकचं थैमानही सुरुच आहे. अल्पवयीन लाखो, करोडो विधवा पुनर्विवाहाचा वाय किततीतरी हालअपेश्टांना, पापांना बळी पडत आहेत. विवाहासारख्या मंगल प्रसंगी मानापमानाची नवनवीन नाटकं वेगवेगळ्या रूपात समोर येताहेत. आंतरजातीय विवाहाला सुरुंग लावले जात आहेत. विभिन्न जातीतील प्रेमिकांचे डोळे फोडले जाताहेत. अनेक जुनाट प्रथा, परंपरांनी महिला सक्षमीकरणाला बलाढ्य अजगरासारखा विळखा घातला आहे.

5. सामाजिक मानस

माणूस सवयीचा गुलाम असतो. सवयीच्या गुलामगिरीतून इंद्रियं तर गुलामांचेही गुलाम बनून जातात. वर स्पष्ट केल्याप्रमाणे आपल्याकडील प्रसारमाध्यांनी व तथाकथित प्रथा, परंपरांनी समाजमानसाला स्त्रीविरोधी विचारांनी ग्रासलेलं आहे. त्यामुळे आपल्याकडील समाजमानसाच्या प्रतिनिधी असलेल्या आई बापाला आपल्या वयात आलेल्या मुलाने इतरांच्या मुलींशी प्रेमाचे नाटक करून तिला फसवले तरी तो चुकीचे वागतोय असं वाटत नाही. उलट अंतर्द्वेषी तो निसर्गानियमानुसार वागून मर्दानगी गाजवतोय असा त्यांना अविर्भाव असतो. पण निसर्ग नियमानुसार एखाद्या मुलीकडून असं घडलं की याबाबतीतील परिमाणं विलक्षण प्रमाणात बदलतात. स्त्रीजन्म म्हणजे पाप असं आईबापाला वाटायला लागत.

6. अतिरेकी स्त्रीवाद

आपल्याकडे पुरुशी वर्चस्वाला आव्हान देण्यासाठी स्त्रीवादी विचारधारा अस्तित्वात आली. तिने घरातल्या अंगणापासून ते वैयक्तिक जीवनातील अनेक गोष्टींपर्यंत नको इतकं क्षेत्र व्यापलं. यातून स्त्री आणि पुरुश यांच्या सहजीवनातल्या संकल्पनेला, स्वप्नांना तडा जाईल की काय ? असं वाटण्याइतपत हा प्रश्न काहींच्या बाबतीत गंभीर बनलेला असतो. हेही महिला सक्षमीकरणपुढील एक आव्हान आहे.

7. वाढत्या स्त्री भ्रूण हत्या

उपरोक्त सर्व आव्हानांचा दुर्दैवी परिपाक म्हणून आज दिवसेंदिवस स्त्री भ्रूण हत्येचं प्रमाण वाढताना दिसत आहे. त्याला वेळीच आवर घालणं ही काळाची गरज झाली आहे. अन्यथा भविष्यात स्त्रीची महाभारतातील पांचालीसारखी अवस्था होईल. जिथे एक स्त्री आणि पुरुश यांच्यामध्ये संसारी जीवनात किततीतरी कलह होतात तिथे पाचात एक स्त्री म्हटल्यावर रोज भोकडोंनी कलह व्हायला काहीच वेळ लागणार नाही.

उपाय : महिला सक्षमीकरणाला बाधा आणणा-या आव्हानांना सामोरे जाण्यासाठी आपल्या पारंपारीक जीवन शैलीत, विचारात, दृष्टिकोनात निश्चितच दृढतापूर्वक काही बदल करावे लागतील. तनमनधनाने ते अंगिकारावे लागतील. त्यातील प्रमुख बाबी खालीलप्रमाणे होत.

1. मिश्र मानवतावादी संस्कृतीचा स्वीकार

आत्तापर्यंतच्या भारताच्या इतिहासात मातृप्रधान व पितृप्रधान अनेक कुटुंबपध्दती, संस्कृती उदयास आल्यापण या दोहोंच्या मर्यादा इतिहासाने आपल्यासमोर मांडल्या आहेत. तेव्हा इतिहासापासून बोध घेऊन आपण मानवतावादी विचारांच्या पायावर उभ्या असलेल्या मिश्र संस्कृतीचा स्वीकार करणं श्रेयस्कर ठरेल. ज्यात स्त्री व पुरुश या दोहोंनाही विकासाच्या समान संधी असतील.

2. प्रसारमाध्यमांची सकारात्मक भूमिका

प्रसारमाध्यमांनी तात्कालिक यासाठी सवंग लोकप्रियता, वाढता खप, टीआरपी यांचा विचार न करता रात्रंदिवस लैंगिकतेचा उदोउदो करणं थांबवाव. आपण जे प्रसारित करतो. लोकांपर्यंत पोहोचवतो त्यातून लोकांना नवविचार, नवदृष्टी प्राप्त होईल याचं भान ठेवावं. इथल्या सुयोग्य चालीरीती, संस्कार, विवाह संस्था, कुटुंबप्रणाली, माणसामाणसातील नाती, प्रेम, विवाह वास दुभंगणार

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नाही. उलट त्या सांघल्या जातील अ ा विधायक स्वरूपात समाजापुढे यावं. यातून स्त्री पुरुश या दोघांचाही विकास साधता येईल.

3. शिक्षण व स्वावलंबनाच्या पुरेशा संधी

डॉ. बाबासाहेब आंबेडकरांनी आपल्या जीवनविशयक तत्वज्ञानात िक्षणाला खूप मोलाचं स्थान दिलं आहे तेव्हा समाजातल्या तळागाळातील सर्व महिलांचं सक्षमीकरण करायचं असेल तर त्या सर्वांना गुणवत्तापूर्ण व दर्जेदार िक्षण मिळायलाच हवं. आज बहुतां ि स्त्रीयांची अवस्था पुरेसं िक्षण नाही. िक्षण नाही म्हणून स्वावलंबन नाही. म्हणून वडील, भाऊ, पती यापैकी कोणाच्या तरी हातचं बाहुलं बनून तिला परावलंबी जिणं जगाव लागतं. म्हणून प्रत्येक स्त्रीला िक्षण व स्वावलंबनाच्या पुरे ा संधी मिळाल्या िवाय ती सक्षम होणार नाही.

4. स्त्रीवादी नवविचारांची निर्मिती व स्वीकार

महिला सक्षमीकरणासाठी आपल्याकडील योनी िचितेचे अवास्तव स्तोम माजवणं तत्काळ बंद केलं पाहिजे. स्त्रीकडे उपभोगाचे एक साधन म्हणून न बघता एक स्वतंत्र व्यक्ती म्हणून तिच्या विचारांचा, मताचा, कल्पनांचा आदर करावा. तिचं स्वतंत्र अस्तित्व अबाधित राखलं जावं. स्त्रियांनीही स्वतःला केवळ भांगारादी साजात न अडकवता जीवनातल्या इतर महत्त्वपूर्ण क्षेत्रातील कर्तृत्वाला पुरेसा वाव द्यावा. अतिरेकी स्त्रीवादाचा हव्यास सोडून सहजीवनाला नवविचार व नवदृष्टींनी समृध्द करावं.

समारोप: सारां ाने खऱ्याखऱ्या अर्थाने भारतातील महिलांचं सक्षमीकरण साधावयाचं असेल तर इथल्या प्रत्येकाला गुणवत्तापूर्ण व दर्जेदार िक्षण मिळायला हवं. रोजगार व विकासाच्या पुरे ा संधी मिळायला हव्यात. साहित्यातून, चित्रपटांतून जीवनाची सर्वांगसुंदर अ ि विविध रूपे दिसायला हवीत. जनमानसानेही स्त्रीचा एक माता म्हणून, जीवनदायिनी म्हणून गौरव करावा व स्त्रीनेही तथाकथित प्रसिध्दी, पैसा सत्ता असल्या प्रलोभनांसाठी स्वतःच्या देहाचा बाजार मांडू नये. हे सर्व आपण संयुक्तपणे करू भाकलो तरच महिला सक्षमीकरणाचं युग प्रत्यक्षात अवतरेल. त्यासाठी आपण सर्वांनी दृढ संकल्प करायला हवा . . .

गुल ान की हर कली की

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23. MAINSTREAMING HUMAN RIGHTS IN NATIONAL EDUCATION SYSTEM

Choudhari Shubhangi

Research scholar, Indian Institute of Education, Pune

Abstract

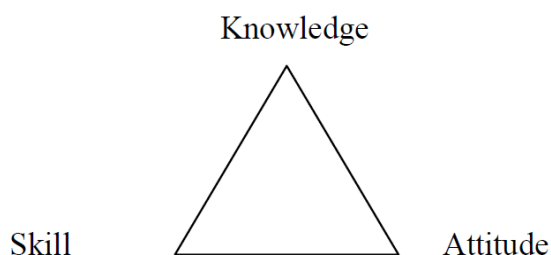
India, is the only democratic country in the world, with 1.5 Crore population, and with heaps of variety like cultural, religious, regional, and linguistic. Moving ahead with such a large variety is a challenging task for such a developing democratic country like India. Protection and promotion of human rights plays a very crucial role in the sustainable development of any country. Protection and promotion of human rights is always possible through formal education system and by creating awareness about the human rights in all strata of the society. For India, human right is not a new concept. It is deeply rooted in Indian ancient culture. The present study highlights the origin of human rights concept in ancient Indian culture and focuses on the present status of human rights education in modern India. This study summarises initiatives taken by some of the reputed organizations like U.G.C., NCERT and NCTE and suggests measures for improving the quality of human rights education.

Introduction: Over the years man has evolved through different stages and with this evolution his interaction with fellow human being and the society as a whole has also changed. To take the overview of the concept of Human Rights, one need to start with the savagery stage of human evolution when there was very little difference between humans and animals. Like animals man too was pursuing the basic goal of individual survival. However, there was one exceptional quality that set human being apart from animals; that was intellect, using which man started activities like farming, built his family and started living in community and society. Greek philosopher Aristotle once famously said “Man is a social animal”. That was the developing stage for humans and was the beginning of civilized societies. Always, since the savagery stage, weaker section like women and the economically and socially backward class has been the major sufferer of continuous violation of human rights. The time of monarchy was also not the exception, infact it was a time of social turmoil. Being a human tendency, stronger individual, state or nation (political, economical etc.), start violating the rights of others. Two world wars are the good examples of this in western culture. It was the end of World War 2, when only the next step of humanism and development started. In 1942, United Nations Organisation (UNO) was established with the highest aim of the promotion and protection of human rights. Until World War 2 and Universal Declaration of Human Rights (1948), people were not taught about human rights education was not the subject of importance. UNO focussed on educating people about human rights and the concept of Human Rights Education came up with great boom. UNO put lots of efforts for Human Rights Education by organising various covenants ,conferences and by declaring UN Decade for human rights education phase one and two etc. In 1993, world conference on human rights at Vienna laid emphasis on imparting noble principles of human rights through education. In 1995, General Assembly of UN declared the period 1995 -2004 as Decade of Human Rights Education focussing on primary and secondary education followed by the decade 2005-2014 as the Decade of education for sustainable development focussing on higher education and teachers training. Also, World programme for human rights education aiming at building and strengthening Human Rights Education Programmes at national, international and regional level was launched. Effective strategies for human rights education at school, vocational training were formulated. The coordinated development of Human Rights Education and all the initiatives by the UNO got the support from all parts of the world and Human Right Education got the universal recognition.

Concept of Human Rights Education: Definition by UNO- knowledge, skill and attitude

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In 2006, United Nations defined Human Rights Education. “Human Rights Education means education, training and information aimed at building universal culture of Human Rights through the sharing knowledge, imparting of skills and molding of attitudes”.



This definition cleared the concept of Human right Education at wider level. Human Rights Education involves teaching concept, principles and values of human rights through policies, curriculum, teaching-learning process, school environment and development of skill and attitude of student for human rights. Awareness and knowledge gives the realization of problem. Human Rights Education makes an individual to think over the problem and develops the critical thinking, decision-making and action skills creating a sense of empowerment to exercise the rights and responsibilities. Every individual is required to obtain an attitude of appreciation for principles such as freedom, tolerance, and fairness and respect for truth and for the non-violent resolution of social and political problems (Lister, 1984).knowledge without enlightenment of attitudes, wisdom, and ability of critical inspection of situation around us is of no use as knowledge loses its purpose.

Human Rights Education in Ancient Era: Human rights are deeply rooted in Indian antiquity as well as in modernity. India is a country with the wealth of different religious philosophies. All religious scriptures standing on the strong based of humanism reflected human rights values and principles. Buddhist philosophy includes eight fold paths, four universal truths and five principles replicating human rights. To start with, Buddhist and Jain philosophy, gave lots of significance to principle of equality, non-violence, highly assigned right to life, and respect of dignity. Education is considered as a mean of transformation, and it changed the approach and attitude of every human being .Gautama Buddha was a person who enlightened people’s life with his teaching and removed the darkness of ignorance from their life. Story of Angulimal (a rogue marauder, wore mala (necklace) of victims anguli (finger)) is great example. Teaching of Lord Buddha transformed the Angulimal into a good person. The one thing worth noticing in the above example is that Angulimal was previously ignorant and had no knowledge about human rights. Buddha educated him and gave him knowledge of the basic right of every human being to live. That teaching led to a transformation of Angulimal from a marauder to a good person. This showed us how important human rights education is and how it could change the human standard of living, and proudly saying it was in Indian ancient culture. Another root of Human right education ancient India is Vedic philosophy which reflected many human rights values in its four Vedas. Rig Veda stated that all human beings are equal and gave the concept of Vasudhaiv Kutumbakam (whole world is our home). Rig Veda cited three civil rights- body, dwelling place and life. Vedic education system was based on these four Vedas. Vedic scriptures gave importance to intellect and according to intellect divided society in four Varna. Ancient vedic scripture not only reflected rights but also made Indian society duty oriented society and gave significance to responsibilities. However, though the ancient text tends to principle of equality between individual there is no doubt that there was always gap between ideal and ground reality. During Vedic period there was a Gurukul System. It had many features like practical based education, child centred education. In that system, only particular section of the society had the right to education whereas the weaker sections such as women or the Shudras were denied access to it.

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Education is one of the basic rights of every human being and as this ancient system denied some sections an access to education. Again it was a violation of human rights.

Present Scenario of Human Rights Education in India: Over the period of time the nature of Indian Education System has changed tremendously. New National Education Policy also gave very much importance to value base education system and education about human rights at all level of education. Many educational organisations like UGC, NCERT, and NCTE are taking initiative for human rights education. During the year 1997-98 University Grand Commission framed “UGC IX th Five Year Plan Approach for the promotion of Human Rights Education in colleges and universities. Main objectives of plan were to promote human rights education through universities and colleges and spread awareness about human rights among students and teachers. In 1980, UGC constituted Sikri committee to take review of Human Rights education and to consider ways and means of promoting human rights education in India. Sikri committee advocated holistic approach for human rights education at all level of education including school level education. Committee suggested that every discipline should include some topics on human rights applicable to their discipline. As per the blue print, UGC decided to take concrete steps for promotion of human rights teaching and research, at level of education and introduction of new courses. To fulfil the above objectives the commission constituted Curriculum Development Committee and started courses like Foundation and certificate Courses on Human Rights, under graduate degree, post graduate diploma courses, Post graduate degree courses M.A, LL.M. in Human Rights. About thirty universities introduced these courses namely University of Mumbai, Andhra University, JNU, Nagpur University, Manipur University , IGNOU, and many more.UGC also provides financial support to the universities and colleges for these courses and for the organisation of seminar, workshops and symposia.UGC also took initiative for encouragement of research work in the field of human right education with interdisciplinary approach. An initiative taken by UGC at higher level of education is remarkable. National Council for Educational Research and Training (NCERT) and National Council for Teacher Education (NCTE) have taken initiative for endorsement of human rights education at school level. The NCERT has reviewed the existing school level textbooks and eradicated the content which was hostile to human rights. Considering teacher as chief exponent for human rights education NCERT prepared source book as a guide and various modules, handbook for school teachers. Same source books have been translated in many regional languages. All these initiatives by NCERT endorsed the human rights education at school level. NCERT was also engaged in devising National Curriculum Framework for Primary and Secondary Education and included ten core values reflecting human rights values and principles. As per the directives given by NCERT, every year 10th December is celebrated as human rights day at school level to create awareness among school community. Another effective initiative taken by NCERT are support for conducting international research project for human rights education, inclusion of Human rights education subject in teacher training programme, organisation of training programmes and orientation programmes for key resource personnel like administrators, teachers, officers etc.

For Better Prospect of Human Rights Education: Human Rights Education concept has got worldwide recognition. Initiatives have been taken at international as well as national level for creating the awareness about human right education and its importance. National and international level organizations like UNO, NCERT, NCTE have put remarkable efforts for human rights education. Still some more steps are required for better and effective implementation of human rights education at all levels. Shikri committee recommended holistic approach for human rights education. NCERT reforms the curriculum for human rights education but the concept of human rights is in abstract form the concept of human rights are scattered in whole curriculum. It needs to keep in

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concrete form so that teacher can understand it easily and can give proper stress on that. It should be taught as separate subject in schools curriculum. Teacher training on human rights should be organised in adequate amount. Taking initiatives only informal education system is not sufficient as a number of ratio of illiteracy is high in our country. To make aware illiterates as well as school student's media should play an important role. It should make programmes accordingly to create awareness for human rights in society. Various competitions like poster making, elocution should be organised in schools for human rights education. Human rights protection cells should be formed in schools to develop a culture of human rights in schools. Above efforts will definitely bring positive result in promotion of Human Rights Education.

Conclusion: Human rights are the rights which belong to every individual because of the quality of taken birth as human. To enlighten the life and to improve the quality of life, Human Rights Education is very much required. Human rights values and principals are observed in our ancient scripture, along with some loophole in practical life. In modern era, organisations like UNO has played very crucial role in the effective implementation of Human right education in the all corners of the world. At domestic level, many organisations like UGC, NCERT, and NCTE have put efforts for the same. For the purpose of effective implementation of national and international level policies for human right education promotion, following steps have been suggested.

1. Human Rights content should be in concrete form in curriculum.
2. Merely giving knowledge is not sufficient to develop attitude and skill adopting practical based teaching methods are required.
3. Increasing the number of trainings, workshops, seminars, for teachers are required.
4. Development of human rights cell in each and every school is necessary.

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24. LEGAL PROVISIONS AND VIOLATION OF HUMAN RIGHTS OF INDIAN WOMEN

Babasaheb Sakharam Tonde

Assit.Prof. RBNB College, Shirampur, Dist. Ahmednagar (M.S.), Email- babatonde12@gmail.com

INTRODUCTION: Human rights are commonly understood as being those rights which are inherent in the mere fact of being human. The concept of human rights is based on the belief that every human being is entitled to enjoy her/his rights without discrimination. Human rights differ from other rights in two respects. Firstly, they are characterized by being: Inherent in all human beings by virtue of their humanity alone (they do not have, e.g. to be purchased or to be granted) Inalienable (within qualified legal boundaries); and Equally applicable to all. Secondly, the main duties deriving from human rights fall on states and their authorities or agents, not on individuals. One important implication of these characteristics is that human rights must themselves be protected by law (the rule of law). Furthermore, any disputes about these rights should be submitted for adjudication through a competent, impartial and independent tribunal, applying procedures which ensure full equality and fairness to all the parties, and determining the question in accordance with clear, specific and pre-existing laws, known to the public and openly declared. The idea of basic rights originated from the need to protect the individual against the (arbitrary) use of state power. Attention was therefore initially focused on those rights which oblige governments to refrain from certain actions. Human rights in this category are generally referred to as 'fundamental freedoms'. As human rights are viewed as a precondition for leading a dignified human existence, they serve as a guide and touchstone for legislation. The specific nature of human rights, as an essential precondition for human development, implies that they can have a bearing on relations both between the individual and the state, and between individuals themselves. The individual-state relationship is known as the 'vertical effect' of human rights. While the primary purpose of human rights is to establish rules for relations between the individual and the state, several of these rights can also have implications for relations among individuals. This so called 'horizontal effect' implies, among other things, that a government not only has an obligation to refrain from violating human rights, but also has a duty to protect the individual from infringements by other individuals. The right to life thus means that the government must strive to protect people against homicide by their fellow human beings. Similarly, Article 17(1) and (2) of the ICCPR obliges governments to protect individuals against unlawful interference with their privacy. Another typical example is the Convention of the Elimination of All Forms of Racial Discrimination (CERD), which obliges states to prevent racial discrimination between human beings. State obligations regarding human rights may involve desisting from certain activities (e.g., torture) or acting in certain ways

CONSTITUTIONAL PROVISIONS FOR WOMEN IN INDIA: 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 equality of opportunity to all citizens in matters relating to employment. Articles 14, 15, 15(3), 16, 39(a), 39(b), 39(c) and 42 of the Constitution are of specific importance in this regard

- (i) Equality before law for women (Article 14)
- (ii) The State not to discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them (Article 15 (i))

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- (iii) The State to make any special provision in favors of women and children (Article 15 (3))
- (iv) Equality of opportunity for all citizens in matters relating to employment or appointment to any office under the State (Article 16)
- (v) The State to direct its policy towards securing for men and women equally the right to an adequate means of livelihood (Article 39(a)); and equal pay for equal work for both men and women (Article 39(d))
- (vi) To promote justice, on a basis of equal opportunity and to provide free legal aid by suitable legislation or scheme or in any other way to ensure that opportunities for securing justice are not denied to any citizen by reason of economic or other disabilities (Article 39 A)
- (vii) The State to make provision for securing just and humane conditions of work and for maternity relief (Article 42)
- (viii) The State to promote with special care the educational and economic interests of the weaker sections of the people and to protect them from social injustice and all forms of exploitation (Article 46)
- (ix) The State to raise the level of nutrition and the standard of living of its people (Article 47)
- (x) To promote harmony and the spirit of common brotherhood amongst all the people of India and to renounce practices derogatory to the dignity of women (Article 51(A) (e))
- (xi) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Panchayat to be reserved for women and such seats to be allotted by rotation to different constituencies in a Panchayat (Article 243 D(3))
- (xii) Not less than one- third of the total number of offices of Chairpersons in the Panchayats at each level to be reserved for women (Article 243 D (4))
- (ix) Not less than one-third (including the number of seats reserved for women belonging to the Scheduled Castes and the Scheduled Tribes) of the total number of seats to be filled by direct election in every Municipality to be reserved for women and such seats to be allotted by rotation to different constituencies in a Municipality (Article 243 T (3))
- (x) Reservation of offices of Chairpersons in Municipalities for the Scheduled Castes, the Scheduled Tribes and women in such manner as the legislature of a State may by law provide (Article 243 T (4))

VIOLATION OF HUMAN RIGHTS OF INDIAN WOMEN :

- **Violence against women**

The Thomson Reuters Foundation survey says that India is the fourth most dangerous place in the world for women to live in. women belonging to any class, caste or creed and religion can be victims of acid throwing, a cruel form of violence and disfigurement, a premeditated crime intended to kill or maim the woman permanently and act as a lesson to 'put her in her place'.

Domestic violence against women in India is a big problem. For example, a paper published in the *International Journal of Criminology and Sociological Theory* shows that in 2007, there were 20,737 reported case of rape, 8,093 cases of death due to dowry, and 10,950 cases of sexual harassment with total crime of 185,312 A U.N. Population Fund report claimed that up to 70 percent of married women aged 15–49 in India are victims of beatings or coerced sex.

- **Sexual harassment**

"Eve teasing" is a euphemism in India and Pakistan for sexual harassment or molestation of women by men. This phenomenon has resulted in various assaults against women. Half of the total number of crimes against women reported in 1990 related to molestation and harassment at the workplace. Many activists blame the rising incidents of sexual harassment against women on the influence of "Western culture". In 1987, The 'Indecent Representation of Women (Prohibition) Act' was passed to prohibit indecent representation of women through advertisements or in publications, writings, paintings, figures or in any other manner.

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In 1997, in a landmark judgement, the Supreme Court of India took a strong stand against sexual harassment of women in the workplace. The Court also laid down detailed guidelines for prevention and redressing of grievances. The National Commission for Women subsequently elaborated these guidelines into a Code of Conduct for employers. The Indian Parliament passed the The Sexual Harassment of Women at Workplace (Prevention, Prohibition and Redressal) Act, 2013, which came into force from 9 December 2013. The Act seeks to protect women from sexual harassment at their place of work and provides an effective grievance redressal mechanism.

- **Selective abortion and female infanticide**

The number of girls born and surviving in India is significantly less compared with the number of boys, due to the disproportionate numbers of female fetuses being aborted and baby girls deliberately neglected and left to die. Compared to the normal ratio of births, 950 girls for every 1000 boys, most states of India, especially Haryana, Mumbai and even overseas Indians, have much lower sex ratios. It can be as low as 830 girls to 1000 boys. With increasing misuse and affordability of fetus sex-determining devices, such as ultrasound scan, the rate of female foeticide is rising sharply in India. Female infanticide (killing of girl infants) is still prevalent in some rural areas. The government and activist groups seek to raise the status of girls and combat female infanticide.

- **Violation of right to equality and right to protection Against gender discrimination:** Discrimination against the girl child starts the moment she enters into the mothers womb. The child is exposed to gender differences since birth and in recent times even before birth, in the form of sex – determination tests leading to feticides and female infanticide. The home, which is supposed to be the most secure place, is where killed after her birth by different cruel methods in some parts of the country. Thus the very important right to life is denied to women. In India, men are always assumed to be superior to women and are given more preference. The „World Human Rights Conference in Vienna first recognized gender – based violence as a human rights violation in 1993. The same was declared by „United Nations Declaration „in 1993.

- **Violation of right to education:** Education is considered as means of development of personality and awareness. Education is one of the most important human rights but the position of women’s education in India is not at all satisfactory. Young girls may be bought up to believe 5 www.ssiijmar.in that they are suited only to certain professions or in some cases to serve as wives and mothers. Despite in the improvement in the literacy rate after independence, there continues to be large gap between the literacy levels of men and women. Almost half the women population are even unable to recognise language characters. At least 60 million girls lack access to primary education in India. Due to large percentage of uneducated women in India, they are not even aware of their basic human rights and can never fight for them.

- **Violation of political right:** The political status of women in India is very unsatisfactory, particularly their representation in higher political institutions – Parliament and provincial Legislation which is of great under – representation which hampers their effective role in influencing the government initiatives and policies regarding women’s welfare and development. Their representation has been unable to reach even 10% in Lok Sabha. Thus it is clear that: a) There is male domination in Indian politics and almost all the parties give very little support to women in election despite their vocal support for 33% reservation of seats for women in Parliament and Provincial Legislation. b) Women have made initiatives in political participation but they have not been accepted in politics.

- **Violation of right to property:** In most of the Indian families, women do not own property in their own names and do not get share of parental property. Due to weak enforcement of laws protecting them, women continue to have little access to land and property. In fact, some of the laws discriminate against women, when it comes to land and property rights. Though, women have been

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given rights to inheritance, but the sons had an independent share in the ancestral property, while the daughter's shares were based on the share received by the father. Hence, father could anytime disinherit daughter by renouncing his share but the son will continue to have a share in his own right. The married daughters facing harassment have no rights in ancestral home.

- **Violation of right to protection of health:** According to the World Bank report, malnutrition is the major cause of female infertility. The presence of excessive malnutrition among female children as compared to male children is basically due to differences in the intra – family allocation of food between the male and female children. Normally, the male members are fed before the female members of the family. According to Human Development Report, in rural Punjab, 21% of girls in low income families suffer from severe malnutrition as compared with 3 % of boys in the same family. Even the low income boys are far better than upper income girls. Girl babies are less breast – fed than boy babies. 60% of girl babies are born with low birth weight. Sometimes due to economic distress and natural calamities like floods, droughts or 6 www.ssiijmar.in earthquakes, the discrimination against the female child increases. Moreover it has been confirmed by various studies that the girl's diet is inferior to the boys diet both in quality and quantity. Boys are given more nutritive foods like milk, eggs, butter, ghee, fruits, and vegetables as compared to girls. Due to this inferior quality diet, girls are more vulnerable to infections and diseases. The reason again is that families spend less on medication for girls than for boys.

- **Violation of right to equal opportunity for employment And right to get equal wages for equal work:** The employment of the women in agriculture, traditional industries and in sizeable section of new industries is declining at a very fast rate. The reason is that the adoption of new technological changes requires new skill, knowledge and training. And women in India, who constitute a large share of worlds illiterate lacks such skills and knowledge. The studies have also showed that for the same task, women are paid less than the males. Technological changes in agriculture and industry are throwing out women from the production process. The women workers are concentrated only for certain jobs which require so – called female skills. Thus, Indian labour market is adverse to women workers. It shows that, the role of women in large scale industries and technology based businesses is very limited. But even in the small- scale industries their participation is very low. Only 10.11% of the micro and small enterprises are owned by women today. Statistics show that only 15% of the senior management posts are held by the women. In agriculture where women comprise of the majority of agricultural laborers the average wage of women on an average is 30 – 50 % less than that of men.

- **Violation of right to live with dignity: eve teasing and Sexual abuse:** Eve teasing is an act of terror that violates a woman's body, space and self – respect. It is one of the many ways through which a woman is systematically made to feel inferior, weak and afraid. Whether it is an obscene word whispered into a woman's ear; offensive remarks on her appearance; any intrusive way of touching any part of women's body; a gesture which is perceived and intended to be vulgar: all these acts represent a violation of woman's person and her bodily integrity. Thus, eve teasing denies a woman fundamental right to move freely and carry herself with dignity, solely on the basis of her sex. There is no particular places where eve – teasers congregate. No place is really "safe" for women. Roads, buses, train, cinema halls, parks, beaches, even a women's house and neighborhood may be sites where her self – worth is abused.

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25. HUMAN RIGHTS: KEY ROLE OF MEDIA

Mr.Tushar Eknath Dhone

R.B.N.B College, Shrirampur, Dist- Ahmednagar.

Abstract

Human Rights represent one of the most powerful ideas in the contemporary world. Human rights, deal with the wholistic development of a human being, in harmony with other human beings in society. Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, 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. What is role of media for protection of Human rights? The proposed paper aims About mass media and Rights of the child and what media should adopt to build awareness on the rights of the child.

Key words:- *Mass media, Child rights, Awareness, Communication, Child labour, Campaign.*

On the threshold of a new millennium, the issue of responsibility is taking on a new dimension. Our world is becoming closer and more interdependent with the fast growth in population and development also increasing contact between people and government. so it is important to discuss about rights and responsibilities of individuals, people and nations. No matter what country or continent we come from we are basically the same human beings. we have the common human needs and concerns. Human rights in general, and the rights of the child in particular, are predominantly western concepts, evolved in the ethos of western, developed social culture. The socio-economic-political environment of the west is in stark contrast to the developing and undeveloped world. On one hand we have stable economy, abundance of food and shelter, medical aid, educational facilities and social security. On the other side of the coin there is poverty, hunger, malnutrition, lack of shelter unstable economy and unstable government. Here the very survival of human life and dignity are at stake. With majority of the population living below poverty line, and this kind of endless struggle for mere existence-the rights of the child take a new dimension.

The Right of the Child: There is no doubt that all the rights must be applicable to the child, as they are necessary for the development of a human being. The children of India , as most of the children of the Third world are exploited a lot Their exploitation starts from home, where the eldest child has to look after his /her younger siblings, in order to enable their parents to works, thereby, sacrificing its basic rights to play, to get education, etc. In recent years child labour has become an international concern. The convention on the rights of the child in article 32 states-

“....the right of the child to be protected from economic exploitation from performing any work that is likely to be hazardous or to interface with the child’s education or to be harmful to the child’s health or physical, mental, spiritual, moral or social development.”

The exploitative child labour is an evil of the society. It is deeply rooted in the problem of poverty, illiteracy and overpopulation. children are engaged in various hazardous works. Another sector, where there gross violation of the rights of the child are –child trafficking, child prostitution, sexual abuse and drug peddling. There is sharp crime against children and crime by children. Different innovative methods are used to exploit children in forms of child beggars, car cleaners, etc. The question that comes to the fore is how well are we, beyond the four walls of classrooms, conference halls and intellectual discussions, and people outside are aware about the rights of the child. This problem of the child is not just property rights, but a social disorder needing immediate rectification. It is the people and society at large that needs to be educated .It is that the media comes in. All over the world , the media is the most effective avenue for spreading human rights awareness and acceptance. while spreading messages through schools and community forums can be effective at reaching dozens or even hundreds of people at the time, they can’t match the reach and scope of the media. Media

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playing a vital role with regard of addressing human rights. Globalization and the advent of information technology and its penetration on a large scale have helped us to receive more information. We are experiencing and learning the difficulties of the men and community through the media. It helps us to destroy those problems. Karl Marx began his career as an journalist, and Mahatma Gandhi also published journal to spread ideas of ahimsa. In India ,which is the largest democracy of the world, *campaign* is the authentic way to social change. The mass media can be a tool for educators,, Government, Non-Government Organisation, educational institutes for the emancipation of human rights. Information system becoming important in the dissemination of knowledge. Electronic media like T V and Radio have impact on young people, and has capacity to shape values, attitudes and perceptions of issues pertaining to human rights.For instance,In1994 UNICEF made an effective ues of media to advovate the human rights of the victims of war and natural calamities at global level.Media informs about latest developmentby press conference and interviews. Some burning issues like dowry death,evil practice,sati pratha,violence of personal law have been highlighted so powerfully by the media that Government has been forced to take corrective measures.

Mass Media and Rights of the Child: Nowadays media is playing vital role that ,informing people, educating them and creating awareness about human rights, and specially the children's right. Here is a dichotomy, should one bring to force negative social aspect of child abuse, sexual exploitation, torture and deprivation from education or just project a positive role. The media is embroiled in the eternal question of should it or should it not depict a correct image. In this world of media international community no longer claim ignorance on the abuse of the rights of the child. Global community knows the reality of it. The occupational hazard of the media is that they are attracted to atrocities and sufferings which are spectacular in nature. The routine issues goes unnoticed. Media is not aimed to show lacking but social crisis faced by children.

Media can adopt following programme for building up awareness on the rights of the child:

- 1) A systematic publication of article in newspapers, stories for children for child exploitation, exhibitions etc., should be written.
- 2) Programmes on TV and Radio about child rights and its violations.
- 3) NGO's with the help of films and video should educate people at village level.
- 4) Mass media should propagate need for child education, their rights and steps taken to protect them.

It is not that nothing has done but a lots need to be done. Unless the exploited and the exploiters are made aware of their rights, how they are violated. The media should reevaluate their contributions to rights of the child. There is need to create new set of rights which are based on our social realities, needs and rights. Media and NGO are very influential organisations are there to help and sort out various problems with their active involvement by providing human rights education and make the masses aware about their rights without which they cannot survive.

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26. FEMALE LITERACY AS BASIC HUMAN RIGHT OF WOMEN: CONSTRAINTS & MEASURES

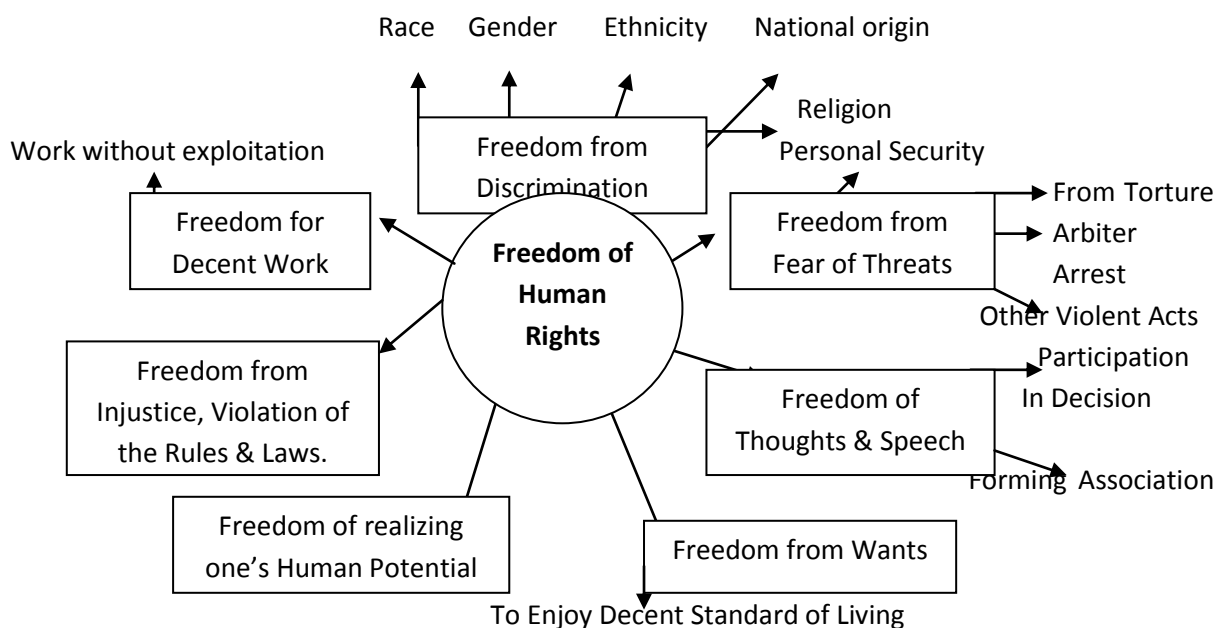
Dr. Vandana .S. Nalawade

Associate Professor. , Azad College of Education, Satara, Email:- vandanashivashine@gmail.com

Introduction: Education is a most critical input which plays important role in growth & economy of the nation. India has one of the largest pools of human capital in the world. But its overall growth is burdened & influenced by being home to the largest no of illiterates. In India we find low birth rate of women, low infant mortality ratio, negligence towards health of women etc. Literacy of women is an important and basic human right. To give them the equal status of living is one of the dependent aspects of human right. Our constitutions vnot only gives importance & equality to women, but also enable it to adopt measure for removing every discrimination against women. Women have suppressed in all walks of life for generations to generations. They are indirectly treated as second grade citizens in India & elsewhere even in today. If we think about human rights of women & their effective us we must think about female literacy as a measure of women empowerment, as human rights & women empowerment are two sides of one coin. So here the researcher has made an attempt to focus on the female literacy especially problems of girl education as basic human right & measures of women empowerment through female

Seven Freedoms By Human Rights :-

Human Rights Gives Seven Freedoms To all Citizens



If we think of all these freedoms in women's point of view we will realise that how the conditions are serious even on today! Struggle of Malala Yusufazai, Case of Nirbhaya..... so many examples! What these examples indicate! So we must think of women empowerment by increasing female literacy by considering the problems of Girl's Education.

Reasons Behind Non Attendance of Girls: -

- 1) A gap between nourishment & development of girls & boys even today.
- 2) To look after younger brothers & sisters & to do household work - especially labourer parents.

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- 3) A path to co-education among the illiterate parents.
- 4) Idea of sending the 7-8 years age girl doesn't find favour.
- 5) Early marriages, Pardah system & Segregation of girls from boys from early age.
- 6) Lack of qualified women teachers.
- 7) Cultural heritage & social constraints in many areas.
- 8) Parent's preference towards boy's education & girl's education.
- 9) Lack of security for girls, women in the society & female teachers.

Various five years plans have suggested some remedies to overcome the issue of women illiteracy. Beginning was done with declaration of international woman decade (1978). It was an important year because appointment of parliamentary committee on women was established. Later on this committee submitted the report entitled "Towards Equality..." Besides these qualitative tasks / reasons discussed above there are some another reason such as separate institution for girl's, paucity of women teachers, separate curricula for girls forming an adverse effect, lack of transport facilities, inadequate hostel facilities as today also, insecurity, less no of child care centres & Balwadis, fixed schooling hours, unattractive school environment, etc If we think as the reasons above there are some remedies. Some of the remedies suggested below are already started by the positive steps by the state & central government with the help of international help & suggestions. The suggestive measures are:-

- 1) **Free Education:** - The facility of free education has been provided by the government up to degree level.
- 2) **Separate Institutions for Girls:** - No doubt co-education is fruitful. But this facility would give opportunity to girls from the specific / specific families who are against the girl education due to various hurdles.
- 3) **Access to Education:** - The access to education must be made simple by various facilities.
- 4) **The Facilities:** - The facilities of transport, hostel facilities, residential schools etc. must be provided to girls.
- 5) **Multiple Entries:** - The provision of multiple entries may be provided to girls.
- 6) **School Mothers:** - In absence of women teachers the facility of school mothers should be there.
- 7) **Women Teachers:** - The number of women teachers should be increased. So that they can take proper care of the girls.
- 8) **Number & conditions child:** - Care centres & Balwadis, Anganwadis should be enhanced.
- 9) **Incentives:** - The girls should be given fruitful incentive to come across school & to attend schools provision.
- 10) **Non Formal Education:** - The part-time education should be taken in to consideration.
- 11) **Co-Education:** - The quality of co-education should be enhanced.
- 12) **Curricula:** - Proper Curricula should be developed by considering the various factors / hurdles / constraints in girl's education.
- 13) **Social Change & Legislation:** - The awareness programmes for social change & legislation should be developed to major extents.
- 14) **Publicity:** - The publicity to the various plans for the girls is given today. But it should go up to rural area, which should definitely lead to involvement of girls in large extent.
- 15) Stress should be given on the basic factor that if you educate the women you are educating the whole generation.
- 16) Literacy drives.
- 17) Provision of job oriented courses.
- 18) Oriented of parents in rural, tribal & deprived areas.

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Though the condition of female education is recovering, we should keep in mind that they are the half portion of our population.

The quality of human life is based on the healthy condition of girls & women.

As stated above the human rights and women empowerment are the two sides of same coin. The empowerment of women has the following dimensions. They should be taken into account.

- 1) Empowerment through education.
- 2) Empowerment through health.
- 3) Empowerment through economical growth.
- 4) Social Empowerment.
- 5) Legal Empowerment.
- 6) Empowerment through political participation.

Epilogue:- Though the rate of female literacy has been increasing today. The responsibility of government, public has been increased. The reasons should be taken into account. No doubt on the suggestive measures given above central & state government has their missions. The implementation should be proper. World Economic Forum, United Nations are working on this issue. The Global Gender Gap report by world Economic Forum - 2015 measuring the allocation between women & men should be taken into account. The media, the teachers, citizens, social workers, NGO's, parents, policy makers, public agencies, school managements should come together to empower the girls & women on one stage. The literacy of girls will lead to strong nation - building. For this purpose organisation of general activities based on intensive awareness, provision of women education about their rights, and effective actions against domestic violence are the basic things to be done & literacy is the important & basic measure for this change.

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27. HUMAN RIGHTS FOR SUSTAINABLE DEVELOPMENT

Mr. Vishal S. Pawar

Director of Physical Education, R.B.N.B.College, Shrirampur, Dist – Ahmednagar (M.S)

Email – vishal25982@gmail.com

Abstract

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. Born out of the atrocities and enormous loss of life during World War II, the United Nations Universal Declaration of Human Rights was signed in 1948 to provide a common understanding of what everyone's rights are. It forms the basis for a world built on freedom, justice and peace. It will help for sustainable development. Every human must know his rights. This will help him for his own as well as social development. This awareness is very important; it will boost the development of the society. For sustainable development of the society as well the human being human rights are very necessary. Also human right education is important.

Key Words – *Human Rights, Sustainable development.*

INTRODUCTION: The study of human rights has assumed very significance as these are considered essential for the existence of human beings. International community has become conscious of their protection in the post-second world war period. The UNO has provided a concrete form these rights with its Declaration on Human Rights on 10th December 1948. The member-nations were asked to promote and secure the effective recognition and observance of the rights and freedom as declared in the U.N. Declaration on Human Rights. All member states observe 10th December as the Human Rights Day. It is very difficult to define the human right as there is no universally acceptable conception of it. Each individual must have some rights not only to survive in the community, but also to make the life better. In this sense rights are basic freedom that all people should have. It observes that human rights are concerned with the dignity of the individual—the level of self-esteem that secure personal identity and promotes human community. Therefore, while some of the human rights are essential for the very existence of the human beings, others are necessary for the development of individual personality. S.C. Kashyap points out that these rights are essential for the adequate development of the human personality and for human happiness. For him human rights are “those fundamental rights to which every man or woman inhabiting any part of the world should be deemed entitled merely by virtue of having been born a human being.” M. J. Vincent observes that “human rights are the rights that everyone has, and everyone equally, by virtue of their very humanity”. Human rights are essential to achieving and sustaining development. The Millennium Declaration, adopted by all the world's leaders in 2000 recognized the essential linkages between human rights and development. Despite this acknowledgment, the Millennium Development Goals (MDGs) were not adequately aligned with human rights and did not give sufficient attention to discrimination and inequalities. The UN General Assembly's High-level Plenary Meeting on the MDGs in 2010 reaffirmed that common fundamental values, including freedom, equality, solidarity, tolerance, respect for all human rights, respect for nature and shared responsibility, are essential for achieving the MDGs. This commitment was reaffirmed by Member States in the 2012 Rio+20 Conference Outcome Document, where states emphasized their responsibilities “to respect, protect and promote human rights and fundamental freedoms for all, without distinction of any kind as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth, disability or other status”. They also stressed the need to reduce inequalities and foster social inclusion and acknowledged that democracy, good governance and the rule of law, at the national and international levels, are “essential for sustainable development, including sustained and inclusive economic growth, social development, environmental protection and the eradication of poverty and

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hunger.” With only two years left until the MDGs expire, these human rights commitments need to be honored as progress is accelerated to ensure the full implementation of the MDGs.

Types of Human Rights: The Universal Declaration of Human Rights has guaranteed a number of rights which can be classified as follows:

(a) Social or Civil Human Rights:

- (1) The right to life, liberty and security of persons
- (2) Right to freedom from slavery and servitude
- (3) Right to freedom from torture or cruel, inhuman or degrading treatment or punishment
- (4) Right to freedom from arbitrary interference with privacy, family, home or correspondence
- (5) Right to marry and have family and right to property.

(b) Political Human Rights: To take part in the political process, all human beings are provided with some rights such as:

- (1) Right to nationality
- (2) Right to equality before law and equal protection of law
- (3) Right to judicial remedies, fair trial and freedom from arbitrary arrest, detention or exile
- (4) Right to freedom of thought, expression, belief, faith, conscience and religion
- (5) Right to freedom of peaceful assembly and association
- (6) Right to take part in government affairs and equal access to public service
- (7) Right to equal suffrage
- (8) Right to freedom of movement and right of asylum etc.

(c) Economic Human Rights: To ensure the economic interest of the human being, UNO also provides certain economic rights, such as:

- (1) Right to social security
- (2) Right to work and the right to equal pay for equal work
- (3) Right to form trade unions
- (4) Right to rest and leisure
- (5) Right to food, health and adequate standard of living.

(d) Cultural Human Rights: For the protection of the various types of cultures, traditions and customs of the human being, the Declaration of Human Rights also provides certain rights, such as:

- (1) Right to participate in the cultural life of the community,
- (2) Right to enjoy the art and to share in the scientific advancement and its benefits
- (3) Right to the protection of the moral and material interests resulting from any scientific, literary and artistic production of which the individual is the author
- (4) Right to a social and international order in which the human rights as provided in the Universal Declaration can be fully realized.

Human Right for Sustainable Development: The world is facing with various challenges, to overcome these challenges only Human Rights will help the human.

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28. मानवी हक्क आणि अपंगाचे शिक्षण

सौ. शोभा संग्राम पाटील

सहायक प्राध्यापिका, आझाद कॉलेज ऑफ एज्युकेशन, सातारा.

मानवी जीवनात हक्कांना महत्वाचे स्थान आहे. व्यक्तीला स्वतःचा विकास करण्यासाठी हक्क अत्यावश्यक असतात. कारण या हक्कांशिवाय त्याला जगताच येणार नाही. माणसांना आपल्या स्वेच्छेनुसार विकास करण्याचा अधिकार असून त्यांना मिळणाऱ्या नैसर्गिक अधिकारांचे संरक्षण व्हावे, विकास व्हावा यासाठी प्रत्येकजण प्रयत्नशील असतो. १५ जून १२१५ रोजी इंग्लंडमध्ये राजाकडून लोकांनी एक सनद मंजूर करून घेतली या सनदेच्या ३९ व्या कलमानुसार गुन्हा सिद्ध झाल्याशिवाय कोणालाही तुरुंगात टाकता येणार नाही. त्याचप्रमाणे ४ जुलै १७७६ रोजी अमेरिकन स्वातंत्र्याचा जाहीरनामा प्रसिद्ध केला त्यात व्यक्तीच्या नैसर्गिक स्वातंत्र्याची घोषणा करण्यात आली. १९४५ ला स्थापन झालेल्या संयुक्त राष्ट्र संघटनेच्या जाहीरनाम्यात मानवी हक्कांना महत्वाचे स्थान देण्यात आले. यामुळे कोणत्याही देशाच्या सरकारला नागरिकांचे मानवी हक्क पायदळी तुडविण्याचा अधिकार नाही. मानवी हक्कापासून कोणालाही वंचित ठेवता येणार नाही हे या जाहीरनाम्यात स्पष्ट करण्यात आले आहे. त्यामुळे अपंग व्यक्तींना देखील त्याच्या कुवतीप्रमाणे स्वतःची प्रगती करून घेण्याची संधी उपलब्ध करून दिली पाहिजे.

आपल्या देशात अपंग व्यक्तींचे प्रमाण फार मोठे आहे. अपंगांकडे पाहण्याचा दृष्टिकोन विशिष्ट तऱ्हेचा असतो. त्याच्या कार्यक्षमतेवर विश्वास असतोच असे नाही. वास्तविक योग्य प्रशिक्षणाने आपली कार्ये जास्तीत जास्त चांगल्या प्रकारे करण्याची क्षमता अपंगामध्ये असते. त्यांना स्वतंत्र, स्वावलंबी होण्याची गरज असते. अपंगांना मानव म्हणून सर्व अधिकार असतात. त्यांना ही सर्वसामान्य नागरिकांप्रमाणे जीवन जगण्याचा अधिकार असतो. अपंग म्हटला की हातापायांने लुळा अशीच व्यक्ती समोर येते, परंतु तसे नाही. तर ज्या विद्यार्थ्यांना शैक्षणिक प्रगती करण्याकरिता अडथळा निर्माण हातो, त्यांना अपंग विद्यार्थी म्हणता येईल. काहीजण जन्मतःच लुळे, पांगळे असतात. तर काहींना अपघात होऊन ते लुळे, पांगळे, आंधळे, बहिरे वा मुके होतात याचाच अर्थ अपंगत्व हे दोन प्रकारचे असते.

१) शारीरिक अपंगत्व **२) मानसिक अपंगत्व.** अपंग व्यक्तीला शिक्षण, निवासस्थान, रोजगार व वैद्यकीय मदत मिळण्याचा हक्क असतो. काही देशात या सर्व सुविधा त्यांना पुरविण्यात येतात. भारतात शासनामार्फत किंवा बिगर सरकारी संघटनांमार्फत अशा सुविधा उपलब्ध करून दिल्या जातात.

अपंगत्वाचा अर्थ –

१) अपंग व्यक्ती दुर्बल असते किंवा तिचा एखादा अवयव अंशतः किंवा पूर्णपणे निकामी असतो एखादी कार्यक्षमता अंशतः किंवा पूर्णपणे गमावलेली असते. एखादी कार्यक्षमता अंशतः किंवा पूर्णपणे गमावलेली असते.

२) सामान्य भूमिका पार पाडणे अशक्य होते, त्यावर मर्यादा असणे म्हणजे अपंगत्व होय.

अपंगांच्या शैक्षणिक समस्या –

१) अपंगांना शिक्षण देणे ही मोठी समस्या आहे. कारण सर्वच अपंगांना सामान्य शाळेत शिकवणे शक्य नसते. त्याचप्रमाणे अपंगांच्या शिक्षणाच्या सोयी भरपूर प्रमाणात करता येत नाहीत. कारण वेगवेगळ्या प्रकारच्या शाळा उभारण्यासाठी लागणारा खर्च.

२) अपंगासाठी लागणारे प्रशिक्षित शिक्षक आणि त्यांच्या प्रशिक्षणाच्या सोयी म्हणजेच प्रशिक्षित शिक्षकांचा अभाव जाणवतो.

३) शासनाकडे अपंगांच्या सर्व शिक्षणावर खर्च करण्यासाठी पैसा, अदययावत शाळा व साहित्याची सोय नाही.

४) अपंगांना नोकरी व्यवसायाच्या मोठ्या समस्या आहेत. कारण ते करू शकतील अशी कामे किंवा व्यवसाय फारच कमी प्रमाणात आढळतात.

५) अपंग व्यक्ती समाजात वावरत असतात तेव्हा त्यांच्या पालकांना त्यांच्या संरक्षणाचा सतत प्रश्नच असतो. मतिमंद असलेल्या मुलांच्या संदर्भात ही समस्या फारच गंभीर असते.

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अपंगासाठी शिक्षणाची गरज / महत्व —

आजचे युग हे लोकशाहीचे युग आहे. लोकशाहीत समाजातील प्रत्येक घटक समान संधी प्राप्त करून देण्याकडे शासनाचा रोख असतो. किंबहुना लोकशाहीचे अधिष्ठान हे सर्व लोकांच्या हितावरच अवलंबून असते. मुलांमध्ये केवळ काही व्यंग आहे म्हणून त्याला शिक्षणाची संधी मिळू नये हा सामाजिक अन्याय मानला जाईल म्हणूनच अपंग व्यक्तीला देखील त्याच्या कुवतीप्रमाणे प्रगती करून घेण्याची संधी मिळाली पाहिजे. यावरून आपणास असे म्हणता येईल की, वैयक्तिक आणि सामाजिक दृष्टिकोनातून अपंगांना शिक्षणाची संधी दिली गेली पाहिजे.

अपंगाच्या पुनर्वसनासाठी कायदे व उपाययोजना —

अलीकडच्या काळात अपंग व्यक्तीकडे पाहण्याचा समाजाचा दृष्टिकोन सकारात्मक आहे हा महत्वाचा बदल आहे. बहुसंख्य अपंग समाज मानाच्या स्थानी असून उत्तमरित्या जीवन जगत आहे. **अपंगाचे पुनर्वसन** परिणामकारक व समान तत्वावर होत आहे.

- १) अपंग व्यक्ती समान संधी, समान हक्काचे संरक्षण व संपूर्ण सहभाग अधिनियम १९९९
- २) अपंगत्वाचे कायदेशीर पालकत्व स्वीकारणे.
- ३) पुनर्वसन सेवा पुरविणे.
- ४) अपंगांचे पुनर्वसनासाठी मुलभूत कायदेशीर चौकट, पायाभूत सेवा विकसित करणे, त्यासाठी देशात सात संस्था कार्य करित आहेत. उदा.शारीरिक अपंगत्व संस्था न्यू दिल्ली.
- ५) शिवाय पाच पुनर्वसन प्रादेशिक केंद्रांची स्थापना करणे. १२० जिल्हा पुनर्वसन केंद्राद्वारा सर्व सेवा सुविधा पुरविणे.
- ६) नॅशनल हॅंडिकॅप ऑफ फायनान्स डेव्हलपमेंट कॉर्पोरेशन (NHFDC) ही संस्था अपंगासाठी स्वयंरोजगार उपलब्ध करते व त्यासाठी कर्जपुरवठा करते.
- ७) अपंगांच्या कल्याणार्थ पंचायत रात, पंचायत समितीमार्फत गावपातळीवर सेवा पुरविणे.
- ८) अलीयावार जंग राष्ट्रीय श्रवण विकलांग संस्था, मुंबई ही संस्था कर्णबधिर व वाचा दोष या अपंगत्वाच्या प्रकारावर काम करते.
- ९) जय वकील स्कूल फॉर द चिल्ड्रन इन स्पेशल केअर, मुंबई. ही संस्था मतिमंद मुलांसाठी काम करते. त्यात निदान शाळा तंत्रशिक्षण, कार्यशाळा, पालकांना मार्गदर्शन व ट्रेनिंग कॉलेज चालविणे ही कार्ये करते.
- ३) अखिल भारतीय भौतिक एवं वैदयकिय पुनर्वसन संस्था —

महालक्ष्मी मुंबई — ही संस्था अस्थिव्यंग व बहुविकलांग निदान उपचार, साधने, व्यवसाय मार्गदर्शन, समुपदेशन ट्रेनिंग कॉलेज चालवणे याप्रकारे कार्य करते.

अशाप्रकारे अपंग मुलांना मुख्य प्रवाहीत आणण्यासाठी प्रत्येक घटकाने प्रयत्नशील असणे आवश्यक आहे. अपंग विद्यार्थ्यांच्या ठिकाणी असलेली न्यूनगंडाची भावना नाहीशी करून त्यांना सामान्यांबरोबर सामावून घेवून शिक्षणाची संधी उपलब्ध करून देणे आवश्यक आहे. अपंगांना शिकविण्याचा प्रश्न जितका महत्वाचा आहे. तितकीच त्यांना शिक्षणाची संधी देण्याची गरज आहे. कोरडी सहानुभूती नको अशाप्रकारचे विचार परिवर्तन अभिप्रेत आहे.

संदर्भग्रंथ

विशेष शिक्षण — डॉ.जोशी/कदम/जाधव, विदया प्रकाशन, नागपूर.

मानवी हक्क व समाज — नंदकुमार भारवे, निराली प्रकाशन, पुणे.

नवीन जागतिक समाजातील शिक्षणाचे विचारप्रवाह — प्रा.अरूण सांगोलकर, इनसाईट पब्लिकेशन्स, नाशिक.

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29. ROLE OF HUMAN RIGHT AND INFLUENCE OF MEDIA

Adinath Joshi

Asst. Teacher, B.R.Khtod Kanya Vidhyalay Shrirampur

Abstract

In the dynamic age of 21st century there is rapid growth in the field of technology which is inevitable part of developed media. Now a days the influence of media is much on human life hence 'human right' is not exception for that. In old days communication means were not so effective and multifunctional but now in present world of 'Global Village', media becomes part of day today life not just that but companion of human being; So media affects the world of every minutes and hours, 'Breaking News' are becoming life lines for media where they directly and indirectly affects human rights. Sometimes it's positive sometimes it's negative but no doubt it is very clear that there is absolute influence of media in the role of Human right or in the education of Human right.

Introduction: "..... recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family in the formation of freedom, justice and peace in the world"

- Preamble to the Universal Declaration of Human Rights 1948. The concept of Human Rights has arisen from that of natural rights of all human. The belief that every person by virtue of his humanity is entitled to certain natural rights is a recurring theme throughout the history of mankind. It can be traced back thousands of years from the Vedas to the Hammurabai code to the Magna Carta, the French Declaration of Human Rights, and the American Bill of Rights. Time and again history shows that the existence of human rights has been recognized and accepted as a necessary component for the well being of civilization at any given time.

Background - History of Human rights :- In Ca.2050 BC, Ur Nammu, the king of Ur created the first legal codex : followed by several other sets of laws in Mesopotamia including the Code of Hammurabai (ca. 1780 BC); one of the best preserved example of the kind. Various rules and punishment on variety of matters including women's rights, children rights and slave rights are mentioned in the code. The Persian Empire (Iran) established unprecedented principles of human rights in the 6th century BC under the reign of Cyrus. Three centuries later, the Mauryan Empire established principles of civil rights. Religious documents – the Vedas, the Bible, the Quran and Analects of Confucius also referred to the duties, rights and responsibilities of the citizens. In 1222, the Manden Charter of Mali was a declaration of essential human rights including the rights to life, and opposed the practice of slavery. Several 17th and 18th century European philosophers developed the concept of natural rights, the notion that people possess certain rights by virtue of being human. The United States Declaration of Independence includes concept of natural rights and states "that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit happiness" The concept of human rights has undergone a revolutionary change since the Magna Charta of 1215 to the rights contained in the Unites Nation Convention. The charter of United Nations came into force in October 1945 begins with the determination of the people of member nations to save the succeeding generations from the scourage of war and to reaffirm their faith in the fundamental human rights and the dignity of human being. The 'World conference of Human Rights' held in 1993 marks a crucial stage in United Nation's policy in the field of human rights. The Vienna Declaration encouraged the United Nations to pursue and strength its activities to make respect for human rights a priority objective on the same level as development and democracy and to work for the concurrent achievements of these three objectives.

It is interesting to note that the United Nations 'Commission on Human Rights' also created in 1947, a sub-commission on 'Freedom of Information and of the Press' to report to the 'Commission on Human Rights' on what rights, obligations and practices should constitute the freefom of

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information. This necessarily had to be juxtaposed with the human rights. **Human right in India** It is an issue complicated by the country's large size & population, widespread poverty, lack of proper education & its diverse culture, even though being the world's largest sovereign, secular, democratic republic. The Constitution of India provides for Fundamental rights, which include freedom of religion. Clause also provide for freedom of speech, as well as separation of executive and judiciary and freedom of movement within the country and abroad. The country also has an independent judiciary and well as bodies to look into issues of human rights. The 2016 report of Human Rights Watch accepts the above mentioned faculties but goes to state that India has "serious human right concerns. Civil society groups face harassment and government critics face intimidation and lawsuit. Free speech has come under attack both from the state and by interest groups. Muslim and Christian minorities accuse authorities of not doing enough to protect their rights. But in the recent years, more emphasis is given to minority rights & freedom of speech. The government is yet to repeal laws that grant public officials and security forces immunity from prosecution for abuses.

Role and impact of Media: It is here that the media can play a salutary role in creating larger awareness of the concept of human rights, Basic human rights that would constitute the right of every individual to his fundamental freedom without distinction as to race, sex, language or religion. Human society has developed from Stone Age to space age. But while some nations or societies have developed a space the others seem to be nowhere in the race. The rights which citizens enjoy vary depending upon the economic, social, political and cultural developments. In view of the fact that there is a revolutionary change and growth in every sphere of life and mainly in the communication and media world, media today, plays a decisive role in the development of society. Thus the role of media in protection of human rights cannot be ignored or minimized. Media is a communicator of the public. Today its role extends not only to giving facts as news, it also analyses and comments on the facts and thus shapes the views of the people. The impact of media on society today is beyond doubt and debate. The media has been setting for the nation its social, political economic and even cultural agenda. With the advent of satellite channels its impact is even sharper and deeper. With twenty-four hours news-channels, people cannot remain natural to and unaffected by what the channels are serving day and night. It is, therefore, of paramount importance that the media plays an important and ethical role at all levels and in all parts of the country and the world.

Media in India: It consists of several different types of Indian Communications media; television, radio, cinema, news papers, magazines and internet based web sites. Many of media controlled by large, for profit corporations which reap revenue from advertising subscriptions, and sale of copy righted material. Indian also has a strong music and film Industry. India has more than 70,000 newspapers and over 1600 satellite channels. (More than 400 are news channels) and is the biggest newspaper market in the world-over 100 million copies sold each day. The first India media was established in late 18th century with print media started in 1780. Auguste and Louis Lumiere moving pictures were screened in Bombay during July 1895, and radio board casting began in 1927. In India private media in particular have been free and independent where as there are restriction on government media. As per French NGO Reports. India was rank 131st out of 179 countries and reported it as "partly free" media.

What can media do?

Media can play a major role in protecting and promoting human rights in the world. It can make people aware of the need to promote certain values in the cause of human rights which are of eternal value to the mankind. Peace, non-violence, disarmament, maintenance and promotion of ecological balances and unpolluted environment and ensuring human rights to all irrespective of caste, colour and creed should be the minimum common agenda for the media.

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The media can perform this role in different ways. It can make people aware of their rights, expose its violations and focus attention on people and areas in need of the protection of human rights and pursue their case till they achieve them. Media can also give publicity to the individuals and organizations, which are engaged in securing human rights. This will encourage as well as motivate others to do the similar work. Media can inform and educate the people of their rights and suggest ways and means by which they can solve their problems and thus empowering them to protect their rights. Since media plays the role of communication between the state and the public, it can also play an effective role of making the authorities aware of their duties. Media's new role today is reporting, analyzing and commenting. It faces a challenge in playing the role in protecting human rights in the world. While playing this new role, there is risk of its misuse. For that self-regulation is the need of the hour. Journalists should set 'Lakshman Rekha' while reporting human rights violations. The main aim before the journalists should be to give facts but not in a manner and with the purpose to create sensation and to arouse the sentiments of the people. Projection and language should be decent and civilizes. Journalists should not add insult to inquiry. Media should refrain from giving statements and pictures that are flaring. Since media is the mirror of the society, care should be taken that the mirror is not hazy. While reporting such violation media should not get influenced by authorities. It should look deep into the problem and provide solutions. Mere reporting of the facts is not enough. It should give reasons of the problem and the nature of the violations and then give solutions. Press has a sacred duty to focus human rights violations and then measures for protecting them.

CONCLUSION: To conclude we can say that, freedom of expression is a sacred right well accepted over the globe and journalists should respect this freedom. In Indian constitution, it finds place as a guaranteed fundamental right. The Government of India in tune with constitutional mandate professes its anxiety to protect and safeguard this fundamental right. But no right and for that matter the right to freedom of expression is absolute and unfettered in all circumstances but bound by duty to maintain peace and harmony of the body polity by exercising prudence and restraint in the exercise of right to freedom of speech. If exercise of this right is likely to inflame passion, the right to freedom of expression needs circumspection and consequent restraint for greater good of the society. The media being the watchdog of the nation must work for guiding the people and the government to move towards such goal relentlessly and in right direction.

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30. HUMAN RIGHTS AND RIGHT TO EDUCATION IN INDIAN CONTEXT

Prin. Dr. M.S. Pondhe

S.S.B. College of Education, Shrirampur, Dist- Ahmednagar (MS) mpondhe11@gmail.com

Abstract

Human rights are rights that are basic in nature and entitled to every human being, irrespective of his nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. Such rights would include right to life, equality before the law, freedom of expression, the right to work, right to social security, right to education, collective rights, such as the rights to development and self-determination, etc. Therefore as is evident human rights are inseparable, interrelated and interdependent. The improvement of one right makes the progress of the others possible. Correspondingly, the denial of one right has negating affects on the others. The basic right that is protected by the term human right is right to life with dignity. In this sense the paper focuses on human rights and right to education in Indian context.

Keywords: *Human rights, Right to Education, Sarva Shiksha Abhiyan, Mid day meal, National policy on Education,*

INTRODUCTION: A human rights-based approach to education is therefore necessitated since it assures every child a quality education that respects and promotes her or his right to dignity and optimum development. The right to education is marked priority on the agenda of the international community since right to education is not only a human right in itself but also is quintessential for the exercise of all other human rights. A number of human rights treaties accepted and recognized internationally, identifies right to education as a fundamental aspect for development and social transformation. Human rights in Indian Legal Parlance means the rights relating to life, liberty, equality and dignity of the individual guaranteed by the constitution embodies in the international covenants and enforceable by courts in India.

INTERNATIONAL RECOGNITION OF EDUCATION AS A HUMAN RIGHT: There are a large number of human rights problems, which cannot be solved unless the right to education is addressed as the key to unlock other human rights. The right to education is clearly acknowledged in the United Nations' Universal Declaration of Human Rights (UDHR), adopted in 1948, which states: "*Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit. ...*" (Article 26)

Apart from UDHR, right to education is affirmed, protected and promoted in numerous international human rights treaties, such as the following:

- Convention concerning Discrimination in Respect of Employment and Occupation (1958) - Article 3
- Convention against Discrimination in Education (1960)
- International Covenant on Economic, Social and Cultural Rights (1966) - Article 13
- Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) (1981) –Article 10
- The United Nations Convention on the Rights of the Child (1989) – Article 28 & 29

The right to education has therefore long been recognized by these international treaties as encompassing not only access to educational provision, but also the obligation to eliminate discrimination at all levels of the educational system, to set minimum standards and to improve quality. With respect to applicability of these treaties in India, it is worthwhile to mention that India is a State party to the ICESCR, the CERD Convention, the CEDAW Convention and the Convention on the Rights of the Child.

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The prominent organizations around the world striving for promotion of Right to Education are:

- A. United Nations Educational, Scientific and Cultural Organization (UNESCO)
- B. United Nations Children's Fund (UNICEF)
- C. World Bank
- D. International Labour Organization (ILO)

RIGHT TO EDUCATION: THE INDIAN CONSTITUTIONAL PERSPECTIVE: The Indian Constitution is known to be a document committed to social justice. As per expert opinion, literacy forms the cornerstone for making the provision of equality of opportunity a reality. The Indian Constitution has therefore recognized education as the essence of social transformation, as is evident from its education specific Articles. The judicial decision from which the right to education emanated as a fundamental right was from the one rendered by the Supreme Court in *Mohini Jain vs. State of Karnataka*. In this case the Supreme Court through a division bench comprising of justices Kuldeep Singh and R.M Sahai, deciding on the constitutionality of the practice of charging capitation fee held that: *'the right to education flows directly from the right to life. The right to life and the dignity of an individual cannot be assured unless it is accompanied by the right to education.'* This rationality of this judgment was further examined by a five judge bench in *J.P. Unnikrishnan vs. State of Andhra Pradesh* where the enforceability and the extent of the right to education was clarified in the following words: *"The right to education further means that a citizen has a right to call upon the State to provide educational facilities to him within the limits of its economic capacity and development."* The same has also been reiterated by the Hon'ble Supreme Court in *Bandhua Mukti Morcha, etc vs. Union of India* specifically referred to the earlier judgments made in this connection as under: *"In Maharashtra State Board of Secondary and Higher Education v. K.S. Gandhi, right to education at the secondary stage was held to be a fundamental right. In J.P. Unnikrishnan v. State of Andhra Pradesh, a constitution Bench had held education up to the age of 14 years to be a fundamental right.... It would be therefore incumbent upon the State to provide facilities and opportunity as enjoined under Article 39 (e) and (f) of the Constitution and to prevent exploitation of their childhood due to indigence and vagary."*

RIGHT TO EDUCATION ACT, 2009: Way back in the year 1911, a man had wished that Indian people be conferred with the right to education and had even urged the Imperial Legislative Assembly for the same. The man was none other than Gopal Krishna Gokhale. It is after 100 long years that his dream of free and compulsory education has come true. The 86th Constitutional amendment making education a fundamental right was passed by Parliament in 2002. In the year 2009 a law to facilitate the realization of the fundamental right to education was passed by the Parliament by way of the Right of Children to Free and Compulsory Education Act (RTE). The right to education has finally become a fundamental right by giving effect to the Act on April 1st, 2010. The Act mandates the Government to provide education to every child up to the eighth standard, free of cost, irrespective of class and gender.

Therefore to put it briefly the RTE Act provides for the following:

- Children, who have either dropped out from schools or have never been to any educational institution, will be enrolled in the schools with no school refusing admission to any child.
- Private institutions have to reserve 25 percent of seats from children from weaker sections of society. Neighborhood schools will be identified by a system of school mapping, and children of six and above who are not in schools will be identified by local authorities or school management committees.
- All such schools are required to be recognized failing which they shall be penalized for up to Rs. 1 lakh.

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- The Act also prohibits donation or capitation fees and no admission test or interview of the child or parent for admission.
- No child can be held back, expelled and required to pass the board examination till the completion of elementary education.
- It also provides for adequate number of qualified teachers to maintain a ratio of one teacher for every 30 students.
- Schools have to ensure proper infrastructure, which includes a playground, library, adequate number of classrooms, toilets, barrier free access for physically challenged children and drinking water facilities within three years.
- 75 percent members of the school management committees will comprise parents of the students who will monitor the functioning of the schools and utilization of grants.
- The National Council for the Protection of Child Rights shall monitor the implementation of the act, together with Commissions to be set up by the states.
- Financial burdens will be shared between the Centre and States in the ratio of 55: 45 and 90: 10 for the North-Eastern States.

The Act however does have the following loopholes:

1. It is quiet silent on the rights of children with disability. It does not facilitate the education for children with disability since as per the Persons with Disability Act, 1995, the government should ensure that every child with a disability every child with a disability has access to free education in an appropriate environment till he attains the age of eighteen years and not just up to 14 years as provided under the RTE Act.
2. It encourages implementation of its provisions through Public Private Partnership, which therefore would lead to privatization and commercialization of education.
3. A number of PILs have been filed by various private unaided and minority schools against the Act, contending that the Act violates their fundamental right guaranteed under Article 19(1)(g), 29 and 30 of the Indian Constitution. The matter has been placed before a Constitution Bench of the Supreme Court comprising of five judges for final decision.
4. The fundamental right to free and compulsory education has been confined only to education from the age of 6 to 14 and does not provide for the fundamental right to education in the formative years through pre schooling (for children in the age group of 2- 6) and also in the graduation level till the age of 18 years.

INITIATIVES TAKEN BY THE INDIAN GOVERNMENT TO PROMOTE RIGHT TO EDUCATION, BEFORE THE RTE ACT

- ❖ **The Five year Plans** - Ever since India gained independence, developmental plans for a period of five years are being developed by the Planning Commission with the participation and contributions from all the States. It is evident that through the five year plans, the first being initiated in 1951, till the most recent one (Eleventh Plan: 2007-12), there have been continuous efforts to strengthen the base of education in India by improving the quality of education imparted through several programs and schemes, introducing reforms in content and evaluation and encouraging research.
- ❖ **Sarva Shiksha Abhiyan (SSA)** - was started in 2001, to provide education to children between 6–14 years by 2010. The programme focuses specially on girls and children with challenged social or financial backgrounds. The SSA also aims to provide practical infrastructure and relevant source material in form of free textbooks to children in remote areas.
- ❖ **Mid-Day Meal Scheme (MDMS)** - was launched in 1995 to enhance enrolment, retention, and participation of children in primary schools, simultaneously improving their nutritional status.

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- ❖ **National Policy on Education (NPE)** - was introduced in 1968. There have so far been mainly two comprehensive statements of the National Policy on Education, viz. those of 1968 and 1986. The national policy of education (1986) and program of action (1992) lay down the objectives and features of Indian education policy such as promotion of equality, common educational structure, education for women's equality, adult education etc.
- ❖ **District Primary Education Programme (DPEP)** - This programme was initiated in 1994, with an aim to provide access to all children to primary education through formal primary schools or its equivalent through alternatives. Thereby in 1994 the Ministry of Human Resource Development delegated the task of designing and developing a school based computerized information system, to National Institute of Educational Planning and Administration (NIEPA), New Delhi.
- ❖ **District Information System for Education (DISE)** This is the first database software created by NIEPA in 1995. This software was again redesigned as per recommendation from SSA, to provide computerized data and statistical analysis of the various data.

❖ **Targets of the Eleventh Five Year Plan**

- 1) Universal enrolment of 6–14 age group children including the hard to reach segment.
- 2) Substantial improvement in quality and standards with the ultimate objective to achieve standards of Kendriya Vidyalayas (KVs) under the Central Board of Secondary Education (CBSE) pattern.
- 3) All gender, social, and regional gaps in enrolments to be eliminated by 2011–12.
- 4) One year pre-school education (PSE) for children entering primary school.
- 5) Dropout at primary level to be eliminated and the dropout rate at the elementary level to be reduced from over 50% to 20% by 2011–12.
- 6) Universal coverage of technology at Upper Primary Schools by 2011–12.
- 7) Significant improvement in learning conditions with emphasis on learning basic skills, verbal and quantitative.
- 8) All Education Guarantee centers to be converted into regular primary schools
- 9) All States/UTs to adopt NCERT Quality Monitoring Tools.

The Eleventh Five Year Plan specially focuses on SCs, STs, minorities, and rural women and also on low literacy States, tribal areas, other disadvantaged groups and adolescents. The Eleventh Plan also aims to support IGNOU, existing State Open Universities and the States setting up new Open Universities.

MAJOR CHALLENGES IN THE ACCOMPLISHMENT OF THE RIGHT TO EDUCATION

The major issues that come across the students day after day are:

- 1) Inadequately maintained buildings,
- 2) Dilapidated classrooms,
- 3) Lack of sanitation facilities,
- 4) Non-availability of drinking water,
- 5) Libraries and laboratories with no proper maintenance or equipment,
- 6) Availability of qualified teachers
- 7) High student-teacher ratio
- 8) Outdated curriculum and teaching methodologies involving only memorizing of the subject without any understanding of the subject.
- 9) Lack of vocational training and non-availability of such courses that help the students to get employed on completion of their schooling.
- 10) Long distances to schools

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11) Low enrolment of girls

CONCLUSION: Every generation looks up to the next generation with the hope that they shall build up a nation better than the present. Therefore education which empowers the future generation should always be the main concern for any nation. It is now an undisputed fact that right to education can be realized on a national level only through compulsory education, or better say, through free compulsory primary education. However due to the widespread poverty and various prejudices in the society, the efforts to develop an educational system in India with full access, equality and quality of education has not been achieved. The inability to check the dropout rates among the marginalized sections of the population is another cause of worry. To sum up, there is an utmost need for realizing that provision for universal access to quality school education is the groundwork of development and a fundamental condition in the process of creating India as a knowledge society.

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31. A STUDY OF HUMAN RIGHT AWARENESS OF SCHOOL STUDENTS

Dr. Nannar R. K.

Associate Professor, S. S. B. College of Education, Shrirampur.

Abstract

The term 'human rights' denotes all rights that are present in our society and without which one cannot live as human beings. Human rights are the basic rights that a person irrespective of race, gender or any other background cannot be denied anywhere or at any condition. Education is a tool for creating the real idea of human rights and making people know its importance in their day to day life. It is also a tool for eliminating the violations of human rights. The aim of this paper is to examine to what extent school students understand their rights and responsibilities and their awareness of the need for laws. For the study mixed methods approach, quantitative and qualitative data were analyzed. A questionnaire was administered to school students. Followed by in-depth interviews. Researchers have found strong relationships between knowledge of democratic principles, processes, and institutions and the propensity to participate in political life, orientation to political tolerance and political interest, and competence in cognitive and participatory skills of democratic citizenship, such as the capacities to analyse public issues and to cooperate with others in a group project. This helps the educators, curriculum designers and policy makers to rewrite the objectives, content, approach and methods of school HRE to ensure they match the changing context and the changing needs of the school Students.

Keywords: *Human Rights Education, Civic knowledge, School Students, Citizenship Education.*

Introduction- Human rights are freedoms established by custom or international agreement that impose standards of conduct on all nations. Human rights are distinct from civil liberties, which are freedoms established by the law of a particular state and applied by that state in its own jurisdiction. Human rights are commonly understood as "inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being." Human rights are thus conceived as universal (applicable everywhere) and egalitarian (the same for everyone). These rights may exist as natural rights or as legal rights, in both national and international law. Human rights include the right to personal liberty and Due Process of Law; to freedom of thought, expression, religion, organization, and movement; to freedom from discrimination on the basis of race, religion, age, language, and sex; to basic education; to employment; and to property. Human rights laws have been defined by international conventions, by treaties, and by organizations, particularly the United Nations. These laws prohibit practices such as torture, Slavery, summary execution without trial, and Arbitrary detention or exile. Human rights are important in the relationships that exist between individuals and the government that has power over them. The government exercises power over its people. However, human rights mean that this power is limited. States have to look after the basic needs of the people and protect some of their freedoms. The study of human rights has assumed very significance as these are considered essential for the existence of human beings. International community has become conscious of their protection in the post-second world war period. The UNO has provided a concrete form these rights with its Declaration on Human Rights on 10th December 1948. The member-nations were asked to promote and secure the effective recognition and observance of the rights and freedom as declared in the U.N. Declaration on Human Rights. All member states observe 10th December as the Human Rights Day.

Statement of the Problem- 'A STUDY OF HUMAN RIGHT AWARENESS OF SCHOOL STUDENTS'.

Scope and delimitation of the study-The scope and limitations of the study was as follows.

- 1) This investigation was restricted to study Human Right Awareness of Higher secondary school students (XII Grade).
- 2) The study had taken account only whether Higher secondary school Students are equipped with the civic knowledge and understandings necessary to participate effectively as citizens in society

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- 3) This study was related to co-educational Marathi Medium Secondary Schools.
- 4) This study was related to schools located at rural and urban area.

Significance of the study -This study seeks to ensure that the benefits to students, teachers, school principals, curriculum developers, schools, and society, of citizenship teaching in schools are realized.

Aim and Objectives The main aim of the study is to examine whether Higher secondary school Students are equipped with the civic knowledge and understandings necessary to participate effectively as citizens in society.

The specific objectives of the research are as follows:

1. To investigate to what extent Higher secondary school students understand their rights.
2. To examine whether Higher secondary school students are aware of their responsibilities.
3. To explore Higher secondary school students s' awareness of the need for laws.

Research Hypotheses The above issues were explored with reference to Higher secondary school Students's background characteristics, i.e. gender and place of residence based on the following hypothesis:

1. There is a statistically significant relationship at the between school Student's background characteristics (i.e. gender and place of residence) and their understanding of their rights.
2. There is a statistically significant relationship between Higher secondary school Student's background characteristics (i.e. gender and place of residence) and their awareness of their responsibilities.
3. There is a statistically significant relationship between Higher secondary school Student's background characteristics (i.e. gender and place of residence) and their awareness of the need for the laws.

Each of these sets of relationships was explored further through analysis of qualitative data gathered through in-depth interviews.

Methodology of the Study -: Two research methods, i.e. the questionnaire administered to three hundred and fifty school Students , and the semi-structured interviews conducted with twelve Higher secondary school Students, which was the second instrument administered for triangulation purposes. These two research instruments, the questionnaire and the semi-structured interview schedule were structured on the main themes that emerged from the conceptual framework of the study. The analysis looks at the research hypotheses to find out if Higher secondary school students were equipped with the civic knowledge and understandings necessary to participate effectively as citizens in a democracy, under the structure and framework of this study. The framework used to help organizing the data was based on the scholarly literature on citizenship education and human rights education.

Research Design - The study presented here was a part of a short research project, which aimed to examine whether Higher secondary school Students are equipped with civic knowledge and understanding necessary to participate effectively as citizens in a democracy. It provides valuable insights that are firmly grounded in the contemporary institutional context of Citizenship Education. This paper focuses on Higher secondary School Students s' civic knowledge and understanding of their rights, responsibilities and the role of the law.

Mixed Methods Approach - For the purpose of this study, a triangulation method is conducted. Both quantitative and qualitative methodologies were triangulated to provide convergent evidence for drawing inferences. The quantitative research typically seeks detail in certain aspects of correlations between variables. By contrast, for qualitative research, 'detail' is found in the precise particulars of such matters as people's understandings and interactions (Silverman, 2005). The quantitative data collected from a survey questionnaire was followed by gathering qualitative data from interviews. This was done in order to explore the issues addressed in the questionnaire in greater detail.

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Sample - Survey Sample -: For the purpose of this study, a stratified random sampling approach was adopted. Thus, the sample of the study was a stratified sample of 350 (165 male and 195 female; 47.1 per cent of them were rural, and 55.7 per cent were urban). They were chosen randomly from higher secondary schools from Shrirampur taluka. All students were at the same level. The students came from socioeconomic backgrounds reflective of the social structure of the country.

Sample -Interview- A semi-structured interview schedule was formulated, where topics and open-ended questions were written. The main purpose of the interview in this study was to gain insights into students' knowledge and understanding of citizenship rights and responsibilities and to concentrate on the concrete details of the Higher secondary school Students' present experience of the role of the law. To be consistent with the survey study sample, the interview sample comprised 12 student, seven girls and five boys from rural areas and from urban areas to examine a range of different experiences.

Data Analysis - This study analyses the findings of the empirical research. The empirical data has two components: the quantitative survey data and the qualitative interview data. The statistical analyses of the quantitative data were performed using the Statistical Package for Social Sciences (SPSS). An alpha level of 0.05 was chosen as the level of significance. Cross tabulation with the Chi-squared test was used to examine relationships between variables for nominal data; and the Mann-Whitney U rank-sum test for ordinal data. While performing this analysis, the responses of the school Students were studied in relation to the research hypotheses and the conceptual and theoretical background of the study.

Triangulation of Survey and Interview Data - After they were analysed, the interview data was triangulated with the survey data. This was done by comparing interview transcripts with written documentation of the quantitative data from the questionnaire. This process helped to establish connections between data sub-sets. These two sources of data were integrated, discussed and interpreted. The data gathered by questionnaires and interviews was analysed.

Findings and Analysis - This part analyses the findings of the empirical research. The empirical data has two components: the quantitative survey data and the qualitative interview data. The statistical analyses of the quantitative data were performed using the Statistical Package for Social Sciences (SPSS). An alpha level of 0.05 was chosen as the level of significance. Cross tabulation with the Chi-squared test was used to examine relationships between variables for nominal data; and the Mann-Whitney U rank-sum test for ordinal data. This paper investigates to what extent school Students understand their rights and their responsibilities, looking specifically at their rights and responsibilities to society, home, and school. In addition, it explores higher secondary school students' awareness of the need for laws in their society.

Rights and Responsibilities-:

- ❖ **In Society:** In interviews, school Students were asked if they thought that citizens should have rights and to state the rights School Students should have. All the school Students who were interviewed agreed that 'all citizens should have rights. They also mentioned some of the rights of citizens. Citizens must have the right to fulfill their basic needs. They should live safely in their country; have opportunities for getting a good job; they need protection, good health and good education. They should live happily in their family, in their country, and amongst their people. They also added political, social and economic rights, right of freedom, of education, and of health-care and related them to good citizenship. Moreover, the majority of school Students recognized their responsibilities as citizens as well.
- ❖ **At Home-** A large proportion school Students pointed out that they had rights at home as well.

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- They said they have the right to freedom, to be loved and respected, to feel equal with other members of their family, and to enjoy their life.
- Some students said ‘our rights at home are to have freedom of expressions, to fulfill our needs’, ‘to be offered with good education and good treatment’ ‘also, our opinion has to be respected and taken into consideration.’
- In addition, school Students indicated their right to get their basic needs.
- They stated they need to live a decent life in which all their basic needs are fulfilled.
- School Students mentioned that they needed a suitable milieu for living;
- Some students stated ‘at home, we have the right to have a suitable environment to study in our own room, to access the Internet and a telephone.
- Most of the school Students pointed out that they were responsible for showing respect to their parents and helping the family.
- School Students also recognized their responsibilities towards their brothers and sisters and a considerable number of them stated that they were responsible for giving help to all their family members especially their brothers and sisters.
- Students indicated some responsibilities related to their family as a whole.

❖ At School

- Almost all the school Students indicated that they had rights at school.
- Their rights at school were classified into two parts: having good education and having a healthy school environment.
- School Students mentioned that ‘at school, they should have the opportunity to develop their personality, to study and to get a good education within a good school curriculum’.
- One student mentioned the importance of providing school facilities by saying ‘schools must offer suitable educational facilities, professional teachers, good classrooms, good tables and chairs, and provide computers in every classroom’.
- Another student also mentioned that ‘schools should teach politics and make time for political activities.’
- In addition, a large proportion of school Students mentioned the school environment and suggested that it was their right to have a healthy environment, where they have freedom to express their own views, and where their voice is heard and respected. For instance, this student said:
- Large number of school Students believed that they also had responsibilities towards their school. They thought they were responsible for keeping the school clean and participating in different school activities and in improving school programmes.
- Students also stated that they are responsible for not breaking the school rules and working hard to protect school property and to respect their teachers and the school administration and listen to their advice.

Role of Citizens in a Democratic Society - In the survey questionnaire, School Students were presented with the option of choosing more than one answer for a set of eight items relating to ‘the role of citizens in a democratic system of government’. Here the School Students indicated that, in a democracy, Citizens should: enjoy freedom of expression, practice their rights, perform their responsibilities, participate in decision-making, accept others’ opinions, and govern themselves. The majority of School Students believed that all of these roles were important for citizens in a democracy, while only a few school students indicated the opposite. Responses that showed statistically significant differences because of gender and/or place of residence are shown in the table below.

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Table 1: The role of citizens in a democracy

The role of citizens in a democracy	Female		Male		Sig. (Gen.)	Sig. (Res.)
	Rural %	Urban %	Rural %	Urban %		
Perform responsibilities	30.2	10.7	22.12	18.0	*	* **
Participate in decision-making	25.11	11.3	23.17	21.3	*	*

*P<0.05 , ***P<0.001/ P<0.000

Data analysis revealed that a statistically significant gender difference and a statistically significant residence difference existed between school students and ‘performing responsibilities’ in a democracy. As can be observed in Table 1 above, rural female students were more likely to indicate that citizens should perform their responsibilities in a democracy compared with the other school students. Furthermore, data analysis showed a statistically significant gender difference and a statistically significant residence existed between school students and ‘participating in decision-making’ as an important responsibility of a citizen in a democracy. It was the urban female students who were less likely to see the importance of participation in a democratic society compared with the rural males, the rural females and the urban males. A large number of the rural females believed same as this young rural female: Findings revealed that it was the rural female students who were more likely to endorse the idea that in democracy citizens should be responsible and participate in decision-making. They show better understanding of their role as a in a democratic society than the other school students in the study. This implies that the school students in general and the young urban in particular need to develop their knowledge of their role in a democratic society.

Citizens’ Rights Protection: The school students were asked to mention organisations and institutions, formal or informal, national or international, which are responsible for protecting their rights as citizens. The majority of school students mentioned that ‘the government’ should protect their Rights. Most of school students agreed that the political societies could play a major role in protecting citizens’ rights, ‘political societies are protecting people’s rights, through peaceful demonstrations by citizens.

Responsibilities and Better Society: In the questionnaire, the school students were asked whether they agree or disagree with the statement ‘it was the responsibility of the government not individual citizens to create abettor society’. No statistically significant gender or residence differences existed between school students the awareness of their responsibility towards their society. However, it is important to highlight that more than a half of school students disagreed with this statement and thought that it was not only the responsibility of the government to create a better society, but also the responsibility of individual citizens.

School students and the Law

- **The Need for Laws -:** In the questionnaire, school students were asked to give reasons for ‘the need for laws in society’. The majority of school students believed that laws were needed to protect people’s rights, organise the relationship between people and society, determine people’s responsibilities, and to practice democracy. A statistically significant residence difference existed at between school students and their understanding of the need of laws in society. Data analysis revealed that it was the rural school students who were more likely to indicate that a democratic society needed laws to ‘practice democracy’ compared to young urban. In the interview, most of the school students argued that laws were important to organize the relationship between people and the state and to guarantee the rights of the citizens
- **Human Rights and Law -:** No statistically significant difference was found between school students and their opinion of this statement ‘people should obey a law that violates human rights’. However, it

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seems important to mention that 83.7 per cent of school students believed that people should not obey a law that violates human rights. On the other hand, only 8.0 per cent of school students 'agreed' with this statement, and 8.3 per cent did not know or were 'not sure'. Furthermore, when school students were asked about their views on whether 'people should protest peacefully against a law that they believed to be unjust', most school students 'agreed' with this statement; they were mostly females students from rural areas, While most male students 'disagreed' and female students were 'not sure' about this. A statistically significant gender difference and a statistically significant residence were found between school students on protesting peacefully against a law that they believed to be unjust. As observed, more males students 'agreed' with this statement, the majority of whom were rural, while more urban male students 'disagreed' with it. Thus, the urban male students were more likely to disagree with protesting peacefully against any unjust law in the society when compared to rural males, rural females and urban female students. To sum up, the findings of this section revealed that there is a statistical significant relationship at the level of $p < 0.05$ between students gender and place of residence and their understanding of their rights, responsibilities and the need of laws. All school students agreed that they should have rights in society, at home and at school as well and mentioned some civil, social, and political rights that they needed in order to fulfill their responsibilities. However, a considerable number of them did not know who was responsible for protecting their rights in their country. The majority of school students believed that it was not only the responsibility of the government to create a better society, but also it was the responsibility of individual citizens. A large number of school students believed that laws were needed to organise the relationship between people and society, protect people's rights and determine people's responsibilities. More rural males disagreed with some of the laws in their society, and thought that people should express their opinions and protest peacefully against any law that they believed to be unjust in their society.

Conclusions and Interpretation -: This part presents the conclusions and the interpretations of the findings of this study. With respect to the rights of a citizen, the school students, in this study, gave a clear explanation during the interviews of their rights at home, in school and in society at large. They are 'learning about being a citizen and about what rights they have on a daily basis' At home, most of them had the right to freedom of expression, being loved and respected, being treated equally with other members of the family, getting their basic needs and having a suitable milieu for living. At school, they all agree that they have the right to good education and a healthy school environment. In society, the school students believe that citizens have civic and political rights and relate them to good citizenship. As citizens in a democracy, they call for their political rights, for example, the right to freedom in general and freedom of expression, in particular. They believe that citizens in a democracy have the right to criticize, to get a fair life where there is equality with and respect for others. The majorities of them, therefore, understands their rights as citizens and show a readiness to perform their responsibilities. The school students stress the rights of the citizen, and rank the qualities of a good citizen to be related to these rights. The school students in this study recognize that rights are often matched by responsibilities with the majority of them indicating that the term citizenship implies not only getting rights but also performing responsibilities. School students think that it is not only the responsibility of the government to create a better society, but also the responsibility of individual citizens. School students accept it is necessary to 'obey the laws' in consideration of the interests of the group. Moreover, this quality is viewed as one of the most important qualities of a good citizen. Most of the school students believe that laws are needed to safeguard people's rights, to formalise the relationship between people and society, determine people's responsibilities, and to safeguard the practice of democracy.

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32. HUMAN RIGHTS EDUCATION: ROLE OF TEACHERS & TEACHER EDUCATORS

Vijay Santu Patole & Deepali Shivram Kharat

Asst. Professor, S. S. B. College of Education, Shrirampur 413709 Email- vijay.patole9@gmail.com

M. Phil. Student, R.B.N.B. College, Shrirampur, deepalikharat01@rediffmail.com

Abstract

This paper is conceptual in nature and focuses on the importance of human rights education. In society we need to follow the ethics which are set by society itself. The journey of human society has developed from Stone Age to space age. But while some nations or societies have developed apace the others seem to be nowhere in the race. The rights citizens enjoy vary depending upon the economic, social, political and cultural developments. In India we do see the unity in diversity. India having four fundamental pillars i.e. Democracy, Law, administration and media which help to run the system of a country directly and indirectly. When we speak about Indian citizenship then there should be equality like all are equal before the Law and are entitled without any discrimination in violation of this declaration and against any incitement to such discrimination. We should not discriminate against any citizen on the grounds only of religion, race, caste, sex, place of birth, or any of them. Here we should know about the values, Human rights education, only then we can realize the oneness in the world. This would be possible when everyone will understand the duties and responsibilities. We need to maintain fair and civilized society. History repeats itself and always contributes to develop the civilized society. The change can be brought by the teachers to inculcate the values and to set equality in the society by spreading awareness of human rights.

Keywords: *History of Human rights, inculcation of values, fundamental rights, role of teachers.*

Introduction: Unity in diversity in general means, people of different backgrounds basing on their socio-economical, politico-cultural perspectives have to live like a single family. This means, the different faiths and characters that people possess have to live in a compatible manner under a single legal roof governed by a State. The same is applicable to people around the world, and the nation-states learn to live as one community. This being the main aim of international law to establish a one world concept, it had given birth to human rights.

History of Human Rights:

“Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family in the formation of freedom, justice and peace in the world.”

(Preamble of the universal declaration of Human rights 1948.)

The concept of human rights has been arisen from that of natural rights of all human. The belief that every person by virtue of his humanity is entitled to certain natural rights is a recurring theme throughout the history of mankind. It can be traced back thousands of years from the Vedas. Time and again history shows that the existence of human rights has been recognized and accepted as a necessary component for the well being of civilization at any given time. The Persian Empire (Iran) established unprecedented principles of human rights in the 6th century BC under the reign of Cyrus. Three centuries later, the Mauryan Empire established the principles of civil rights. Religious documents- the Vedas, the Bible, the Quran and Analects of Confucius also referred to the duties, rights, and responsibilities of the citizens. Several 17th and 18th century European philosophers developed the concept of natural rights, the notion that people possess certain rights by virtue of being human. The United States declaration of independence includes concept of natural rights and states “that all men are created equal, that they are endowed by their creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness.” Adoption of the Universal Declaration of Human Rights by the United Nations on December 10, 1948 gave a global thrust to the Human Rights. Rane Cassin, the distinguished French Jurist who drafted United Nations Declaration of Human Rights (UDHR) was awarded the Nobel Peace Prize in 1968 for his works on Human Rights.

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In Indian scenario, The national awakening and social reform movements were for the equality, democracy and social progress. During the freedom movement, the people of India fought against colonial rule for their rights and liberties. Freedom fighter Lokmanya Bal Gangadhar Tilak proclaimed, “Swaraj is my birthright and I shall have it.” Throughout the freedom struggle, the demand for fundamental rights was always in the forefront.

Values of Human Rights Education: The global task of promoting & protecting all human rights & fundamental freedoms so as to secure full & universal enjoyment of these rights cannot be fulfilled without mass awareness and sensitivity to human rights issues. The grand agenda of global peace & prosperity is possible only with people understanding & imbibing the human rights values. Peoples’ participation is a must in resolving human rights conflicts. This matured participation can be a possibility only with human rights education. Before it we should know that the various values or human rights;

a. Dignity: Dignity is another value that regulates the behaviour of individuals. Dignity is a relative term with regulatory nature. It prescribes the norms and ethical standards needs to be followed and adopted.

b. Liberty: Liberty is another concept which play a vital role in the promotion of human rights. Liberty is an ancient concept. This concept has its roots in the political philosophy. A number of philosophers like, Hobbes, Locke, Rousseau, and many more have articulated Liberty in different contexts. In simple terms, liberty means, human beings are free to regulate their relations, and are able to govern their relations, behave at their own will, and be responsible for their acts. The concept of liberty is centred around responsibility or duty.

C. Equality: Equality is another important component of human rights. From ancient to modern times, people are fighting to achieve this in terms of its practical application to each situation. In general, equality proposes to bring all the people into one category, and apply the principles of law, and justice without any distinction, whatsoever it may be among the individuals.

Meaning of Human Rights: “Human rights are rights and freedoms that belong to all individuals regardless of their nationality and citizenship. They are fundamentally important in maintaining a fair and civilized society.”

Objectives of Human Rights Education

1. Human Rights Education promotes respect for human rights of all individuals.
2. It develops the knowledge, skills, and values of human rights.
3. It develops the socio-psychological, human personality.
4. It helps people and policy makers to evolve the ways and means to overcome the problems of each nation and that of the International Community.
5. It helps to foster understanding, tolerance, gender equality and Develops friendship among all nations and eliminates racial, ethnic, religious, and linguistic differences.

Role of Educational policies on HRE in India: Education has been considered as the major instrument to address inequalities in the Indian society by promoting equality, social justice and respect for the individual human being, which are preconditions for ensuring rights. The 1986 educational policy of India and its program of action suggest various measures to bring equality through the system of education. Article 51A(1) of Indian Constitution 1950, imposes a duty on all citizens to develop scientific temper, humanism and the spirit of inquiry & reform. UGC New Delhi appointed Sikri Committee in 1980 to consider and report on the different ways and means for promoting HRE in India. The committee suggested inculcating values without marks weightage in schools. At college levels it was felt that all disciplines should be including human rights topics at least which are directly relevant to their disciplines. Now HRE is part of many university

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programmes. Interestingly, certificate, diploma, postgraduate diploma and even masters programme in human rights are available today. The Curriculum Framework of 2000 reiterated the view that education is an important instrument to fight inequality and to respond to the social, cultural, emotional, and economic needs of students, promote a cohesive society by eliminating biases and imbalances due to caste, class, region, religion, ideology, gender, etc; ensure the right of the child to equal access to quality education and other educational opportunities including those of girls and children with special needs; and cope with the impact of globalization without losing indigenous traditions and identity.

Role and responsibilities of Teachers: Teachers should take full responsibility of their own thoughts, feelings, and actions and let go of tying blame. They need to do following duties towards making human rights education effective one.

1. To be sensitive: 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.” So that we can say that teacher community should play an important role in making people sensitive toward the human rights education by organizing and taking part in various events based on human rights education and it’s inculcation at the level of schools, colleges and the society.

2. Creation of meaningful and imitative learning experiences: The teacher can play a decisive role creating learning experiences as well as in selecting and assigning projects, activities on human rights. Dramatic clubs and literary activities can be utilized effectively at school or college level. Teacher has to motivate students to write poetry, drama and essays on human rights as well as Poster making competition, extempore, elocution or contests, debates etc. should be held on similar themes. We need to celebrate ‘World Human Rights Day’ which can go a long way to create awareness among students, parents and the neighborhood community and everyone would respect each human being.

3. Introduction of living legends: Apart from teaching he/she must introduce the living legends of India especially the achievers from women shall be highlighted. The significance of every member in the society shall be made evident. Dignity of labour and the worth of elders shall be explained. Every opportunity is golden and resourcefulness shall aid the teacher in inculcating human rights in children. Dr. Kiran Bedi, the first woman IPS officer in India really taught every Indian the lesson of human rights education through her challenging career. She got her Ph.D in “Drug abuse and domestic violence” which helped her to change the life of prisoners of Tihar. Tihar jail is spread over in 150 acres where 8,500 prisoners were living their lives with full of worries like hell. She took the challenge to change the face of Tihar jail and started communication with the prisoners who were addicted. Dr. Kiran Bedi started classes of yoga, prayers and sport events in the jail as well as made available the library facilities with various books, course like stitching, weaving and TV repairing etc. She started the higher education for prisoners with the help of IGNOU, New Delhi. She established rehabilitation centre known as “Ashiyana” for the addicted prisoners. Really she served for the humanity or for human rights education in true sense. Such examples should be repeated by the teacher in the classroom for inculcation of HRE.

4. To raise individual’s self esteem: This is the supreme duty of a teacher to make every student aware about the self esteem. There should not be any kind of violation of this by making discrimination in the name of caste, religion, creed, and ritual or in tradition. Students of the same class should feel unity, integrity. Same platform, same opportunity, same treatment should be given to each student by the teacher only then there will be direct help to raise the individual’s self esteem.

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This is the true story of Dr. Babasaheb Ambedkar who had faced the problem of ‘untouchable.’ Dr. Ambedkar has written about the time when an inspector came to his school and asked;” Tell me the one thing which you can see, but not touch.” Children answered by saying ‘sun’, ‘moon’, ‘stars’, ‘wind’. But Dr. Ambedkar said, ‘paani ka ghada’ and pointed to the earthen pot with the water in a corner of the classroom. He said,” Until people of all castes do not eat together, go to the temple together, do prayer together, bathe in the pond together, fill water from the same well – until then I will not consider untouchability as ‘abolished’. Teacher should play perfect role in the class to eradicate such problems of the society.

5. To attend pre-service and in-service training on HRE: This brief description of teacher education curriculums in India suggests that Indian teachers are expected to be well-equipped with the **3As** (*Awareness, Analysis and Action*) of human rights once they come out of teacher education institutions and have the necessary skills to identify and translate into action the values and concerns related to human rights hidden in the text using the integration approach.

6. To be aware about rights of the child: To understand the interests of the child, teacher must know their rights. The constitution of India guarantees all children certain rights, which have been specially included for them. These include: 1. Right to free and compulsory elementary education for all children in the 6-14 year age group (Article 21 A) 2. It is the duty of each teacher to support students for the noble cause. Teacher can give the example of the contribution of Malala Yousufzai, in October 2014, the Pakistani teenager who nearly died from a Taliban gunshot would sustained two years prior, but who lived to address the UN on 12th July 2013, her 16th Birthday was named co-winner of the Nobel peace prize. In her 2013 speech Malala defended every child’s right to education as well as on women’s rights because, as she said, women are the ones who suffer the most. Even though Malala’s cause is girls’ education and the rights of female more generally, she is the most potent global symbol of another cause: the cause of ending violence against all females, young and old in the name of human rights.

7. To establish MoU with various institutions: To make the people more aware about human rights education teachers should be the mediator to bring all institutions together to work for one cause i.e. human rights education. So the teachers should help the schools to have tie ups with nearby law colleges, universities, courts and bar associations. The Legal Aid Authority at district levels in the court premises can also be approached. Seminars & workshops for teachers on an adhoc basis can also help imparting knowledge on human rights. Partnerships with human rights NGO’s can be very fruitful. ‘Parivartan’ is a NGO run by IRS officer Arvind Kejriwal who fought for the rights of people. Who directly asked people that don’t give bribe to anyone, bribe is the biggest problem in India. He forced Delhi government to pass the RTI act in December 2001. He says that Unfortunately, at the time of independence, we did not change the system. We just replaced the British collector with an Indian collector. “when you study other countries- the US, for instance- at the local or country level, all decisions are taken by the public. You have regular town hall meetings where you can decide on things which affect your life.”

Conclusion: When we speak about unity in diversity in India, unity in diversity in general means the people of different backgrounds basing on their social- economical , politico-cultural perspectives have to live like a single family. This world should became on family only then we could say that there is real inculcation of human rights education.

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33. IMPORTANCE & AWARENESS OF HUMAN RIGHTS

Asst.Prof. Bhoje Chandrakant M.

S.S.B. College of Education, Shrirampur, Dist- Ahmednagar.

Abstract

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

Keywords:- *Human Rights, India, constitution, fundamental rights, secular.*

INTRODUCTION:- Indians are struggle for their rights with British rules from many years. British ruled over India for 150 years. India got independence in the year 1947. After independence indian constitution gave fundamental rights to their citizens. India is large in size, due to human rights is an became complicated. In India find tremendous diversity, negative political view and other things so that, many people from the society can't enjoy their rights properly.

MEANING OF HUMAN RIGHTS:- Sometimes human rights are referred to as fundamental rights, inherent rights, natural rights, basic rights and as birth rights. Every human being is born equal in rights and dignity. So these are inalienable, inherent in all individuals by virtue of their humanity alone, irrespective of caste, creed, colour, sex, place of birth, culture and any other consideration.

I) UDHR(1948):- The universal declaration of human rights defines human rights as 'Rights derived from the inherent dignity of human person'. Human rights known as fundamental rights when they are guaranteed by a written constitution.

II) Human Rights refers to the concept of human beings as having universal natural rights, or status, regardless of legal jurisdiction or other localizing, such as ethnicity, nationality, and sex.

CHARACTERISTICS OF HUMAN RIGHTS:- Every human being has right to enjoy fulfillment of his/her rights. Some characteristics of human rights includes:

- 1 • Human Rights Are Inalienable
- 2 • Human Rights are Essential and Necessary
- 3 • Human Rights are in Connection with human dignity
- 4 • Human Rights are Irrevocable
- 5 • Human Rights are Never absolute
- 6 • Human Rights are dynamic
- 7 • Human Rights are Universal
- 8 • Human Rights are Necessary for the fulfillment of purpose of life
- 9 • Rights as limits to state power

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Fig. CHARACTERISTICS OF HUMAN RIGHTS

CATEGORIZATION OF RIGHTS:- Not only Indian constitution but also all the countries in the world gives some rights to their citizens. These rights includes:

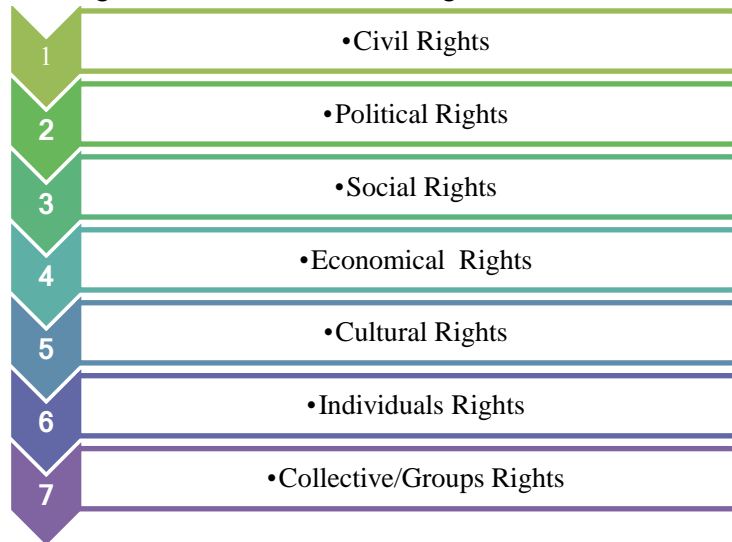


Fig. CATEGORIZATION OF RIGHTS

FUNDAMENTAL RIGHTS :- Indian Constitution gives equal fundamental Rights to every person of the the Country. These fundamental rights as follows:

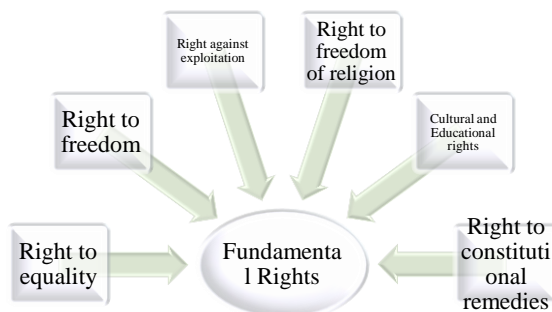


Fig. Fundamental Rights

HUMAN RIGHTS EDUCATION:- Human Rights Education became very important to aware people about their rights. Through human rights education people value their rights, know their rights and be inspired to take action towards realizing human rights others and yourself. Due to awareness of Human rights education, positive view creates within people & Society which includes :

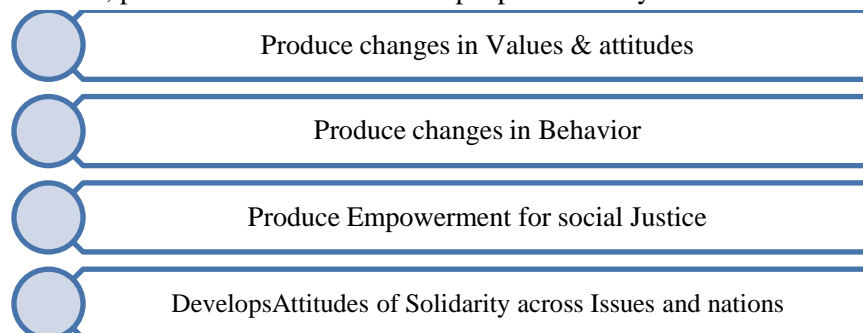


Fig. HUMAN RIGHTS EDUCATION

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CONCLUSION: Every human being is born equal in rights and dignity & also everyone's has to enjoy fulfillment of their rights. So these are inalienable, inherent in all individuals by virtue of their humanity alone, irrespective of caste, creed, colour, sex, place of birth, culture and any other consideration.

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34. प्राथमिक शिक्षकांच्या प्रशासकीय कामांचा शोध घेणे व उपाययोजना सुचविणे

श्री. आघाव एकनाथ गुजाबा आणि प्रा.डॉ.पगारे पी.बी.

Ph.D संशोधक , शिक्षणशास्त्र विभाग

विभागप्रमुख , संशोधन मार्गदर्शन , - डॉ.बाबासाहेब आंबेडकर मराठवाडा विद्यापीठ औरंगाबाद

साराश

विद्यार्थी शिक्षणप्रक्रियेचा केंद्रबिंदू असल्याने त्यांना पूर्ण अध्ययन व त्यांना शिकवणा-या शिक्षकांना पूर्ण वेळ देणे आवश्यक वाटते. प्राथमिक शाळेत शिकवणा-या शिक्षकांना अध्यापनाबरोबरच विविध प्रशासकीय सामाजिक व आर्थिक विविध योजना राबविणे यांसारखी काम करावी लागतात. शिवाय यासाठी स्वतंत्र मानधन व व्यवस्था नसते. शासनाने प्राथमिक शिक्षण सक्तीचे व केल्याने प्राथमिक शिक्षकांनी सर्वाधिक वेळ अध्यापनासाठी द्यावा व इतर कामांसाठी स्वतंत्र व्यवस्था निर्माण करावी.

प्रस्तावना

प्राथमिक शिक्षण हे विद्यार्थ्यांच्या जीवनात अत्यंत महत्वाचे असल्याने त्यांचा सर्वांगीण विकास होणे गरजेचे आहे. प्राथमिक शाळेतील शिक्षक तथा मुख्याध्यापकांना विविध कामे करावी लागतात. अध्यापन या मुख्य कामासाठी त्यांची नियुक्ती झालेली असते. परंतू त्यांना अध्यापनाबरोबर अनेक प्रकारची कामे करावी लागतात. व वेळही द्यावा लागतो. त्याचा प्रत्यक्ष व अप्रत्यक्ष परिणाम विद्यार्थ्यांच्या गुणवत्तेवर दिसून येतो. या विविध कामांमध्ये कोणकोणती प्रशासकीय कामे करावी लागतात हे सदर संशोधनाद्वारे संशोधकाने शोधण्याचा प्रयत्न केला आहे.

संशोधन समस्येचे स्वरूप

प्राथमिक शाळेतील शिक्षकांना अध्यापनाबरोबरच प्रशासकीय अनेक कामे करावी लागतात. त्यासाठी वेळ द्यावा लागतो. मार्गदर्शन करावा लागते. त्यासाठी स्वतंत्र मानधन दिले जात नाही. त्यासाठी स्वतंत्र लिपिक नसतो. अनेक प्रकारची प्रशासकीय कामे करावी लागतात. त्यात आर्थिक, सामाजिक, प्रशासकीय, शैक्षणिक या कामांचा समावेश होतो.

संशोधन समस्येची गरज

प्राथमिक शाळेतील शिक्षकांना शिकवण्याबरोबरच कोणकोणत्या प्रकारची कामे करावी लागतात याचा आढावा तसेच यासाठी स्वतंत्र मानधन, वेळ व्यवस्था आहे का? याची माहिती जाणून घेण्यासाठी सदर संशोधनाची गरज वाटली.

संशोधन समस्येचे महत्त्व

प्राथमिक शाळांना शिकविणा-या शिक्षकांना अध्यापनाबरोबरच अनेक कामे करावी लागतात. यात अतिरिक्त वेळ आर्थिक कामे , रजा मंजूरी, सवेक्षण, मतदान , जनगणना, अन्य परिक्षा इ.कामे करावी लागतात. सदर कामासाठी शासनाने जर सहाय्यकाची नेमणूक केली तर प्राथमिक शिक्षक अध्यापनासाठी अधिक वेळ देऊ शकतात. म्हणून सदर संशोधन महत्त्वाचे वाटते.

संशोधन समस्येची उद्दिष्टे

१. प्राथमिक शाळातील शिक्षकांच्या विविध कामांचा आढावा घेणे.
२. प्राथमिक शाळातील शिक्षकांच्या प्रशासकीय कामांचा शोध घेणे.
३. उपाययोजना सुचविणे.

पारिभाषिक शब्दांच्या कार्यात्मक व्याख्या

१. प्राथमिक शिक्षक

वर्ग १ ते ८ पर्यंतच्या वर्गांना अध्यापन करणा-या शिक्षकास प्राथमिक शिक्षक असे संबोधले जाते.

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२. अध्यापनेत्तर कामे

अध्यापना व्यतिरिक्त इतर सर्व कामांचा समावेश अध्यापनेत्तर कामात होतो.

गहितक-

प्राथमिक शिक्षकांना अध्यापनाबरोबर विविध कामे करावी लागतात.

संशोधन प्रश्न

प्राथमिक शिक्षकांना कोणकोणती प्रशासकीय कामे करावी लागतात?

संशोधन पद्धती

वर्णनात्मक संशोधन पद्धतीतील सर्वेक्षण संशोधन पद्धती सदर संशोधनासाठी वापरण्यात आली होती.

संशोधनाची साधने

सदर संशोधनासाठी मुख्याध्यापक प्रश्नावली वापरण्यात आली असून सदर प्रश्नावलीत उद्दिष्ट नं.१ साठी ९ बंध प्रश्न व उद्दिष्ट क २ साठी ३ बंध प्रश्न व एक मुक्त प्रश्न असे एकूण १३ प्रश्न घेण्यात आले होते.

संशोधनाची व्याप्ती

महाराष्ट्रातील मराठी माध्यमाच्या प्राथमिक व उच्च प्राथमिक शाळा व त्यांची प्रशासकीय कामे.

संशोधनाची मर्यादा

अहमदनगर जिल्हयातील श्रीरामपूर तालुक्यातील प्राथमिक व उच्च प्राथमिक शाळा, त्यांचे मुख्याध्यापक व त्यांची प्रशासकीय कामे ही सदर संशोधन विषयाची मर्यादा आहे.

परिमर्यादा

सदर संशोधन हे सन २०१६-१७ मधील असून फक्त प्राथमिक व उच्च प्राथमिक मुख्याध्यापकांच्या प्रशासकीय कामांचाच आढावा सदर संशोधनात घेतलेला आहे.

जनसंख्या

अहमदनगर जिल्हयाच्या श्रीरामपूर तालुक्यात एकूण २४९ शाळा व त्या शाळांचे मुख्याध्यापक ही जनसंख्या घेण्यात आली होती.

आदर्श नमुना निवड

या संशोधनासाठी प्राथमिक व उच्च प्राथमिक शाळांपैकी १० टक्के म्हणजे एकूण २५ शाळा व त्यांचे मुख्याध्यापक ही नमुना निवड करण्यात आली आहे.

माहिती संकलन पद्धती कार्यवाही

प्रत्यक्ष शाळांना भेटून २५ शाळांच्या मुख्याध्यापकांकडून प्रश्नावली प्रत्यक्ष व अप्रत्यक्ष प्राप्त करून माहिती संकलन करण्यात आले.

माहिती विश्लेषण

शेकडेवारी तथा मध्यमानानुसार प्रश्नांच्या दिलेल्या प्रतिसादात्मक माहितीचे विश्लेषण करण्यात आले.

संकलित माहितीचे उद्दिष्टनुसार व प्रश्नप्रकारानुसार अर्थनिवेदन तथा विश्लेषण

१. शिक्षकांना अध्यापनाबरोबर अनेक कामे करावी लागतात. त्यात ८० टक्के जोडवर्ग १०० टक्के शालेय पोषण आहार १०० टक्के आर्थिक कामे १०० टक्के सामाजिक कामे व १०० टक्के प्रशासकीय कामे करावी लागतात.
२. प्रशासकीय कामांचे प्रशिक्षण २० टक्के शाळांना दिले व ८० टक्के शाळांना दिले जात नाही असे प्रतिसादावरून दिसते.
३. प्रशासकीय कामांसाठी १०० टक्के शाळांना स्वतंत्र लिपिक नाही.

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४. प्रशासनाच्या अतिरिक्त कामासाठी २० टक्के शाळांना मानधन दिले जाते तर ८० टक्के शाळांना मानधन दिले जात नाही.
५. प्रशासकीय कामासाठी अध्यापनासाठी १०० टक्के शाळांना अतिरिक्त वेळ द्यावा लागतो.
६. शिक्षक व विद्यार्थी यांना १०० टक्के आर्थिक देयके द्यावे लागतात.
७. विद्यार्थ्यांच्या शाळा प्रवेश व स्थलांतरांच्या नोंदी १०० टक्के शाळांना ठेवाव्या लागतात.
८. प्रशासकीय माहिती स्वतः तयार करण्याचे प्रमाण पाहता ८० टक्के शिक्षकांना स्वतः तयार करावे लागते
९. शिक्षक व विद्यार्थ्यांना वेळेसंदर्भात १०० टक्के मार्गदर्शन करावे लागते.
१०. शाळेतील मुख्याध्यापकांना खालील कामे करावी लागतात. १०० टक्के शाळांना परिक्षा नियोजन पूर्तता करावी लागते. २० टक्के शाळांना लॉगबुक भरावे लागते. १०० टक्के शाळांना आनलाईन माहिती भरावी लागते. १०० टक्के शाळांना शिष्यवृत्ती व आर्थिक कामे करावी लागतात.
११. प्रशासकीय कामे करतात ७२ टक्के सहका-यांचे २० टक्के शाळा निरीक्षकांचे व ८ टक्के इतरांचे अनुभव विचारात घ्यावे लागतात.
१२. शिक्षकांच्या विविध रजा मंजूरीची कार्यवाही २० टक्के शाळांना करावी लागते व ८० टक्के शाळांना करावी लागत नाही. प्रशासकीय कामासंदर्भात पुढीलप्रमाणे कोर्स केलेले आढळले. डीएस एम ४० टक्के बा एड ८ टक्के व कोणतेही कोर्स न केलेले ५२ टक्के मुख्याध्यापक दिसून येतात.

मुख्य निष्कर्ष-

१. प्राथमिक शाळेतील मुख्याध्यापकांना जोडवर्ग अध्यापन, आर्थिक, प्रशासकीय कामे, सामाजिक कामे, विविध योजना पूर्त करणे ही कामे करावी लागतात.
२. प्रशासकीय कामांचे प्रशिक्षण दिले जात नाही.
३. प्रशासकीय कामासाठी अतिरिक्त मानधन दिले जात नाही. व स्वतंत्र लिपिक नसतो.
४. प्राथमिक शाळेतील शिक्षकांना शाळा प्रवेश व स्थलांतर व अन्य प्रशासकीय माहिती ठेवावी लागते.
५. प्राथमिक शाळेतील शिक्षकांना परीक्षा संबंधीचे कामे ऑनलाईन कामे रजा मंजूरीचे कामे करावी लागतात.
६. प्रशासकीय कामासंदर्भात थोड्याच शिक्षकांनी कोर्स केलेले आढळतात.

संशोधन प्रश्नांची उत्तरे-

१. प्रश्न क १ चे उत्तर विश्लेषण व अर्थविवेचन बाबत प्रश्न १ ते ९ मध्ये आहे.
२. दुस-या प्रश्नाचे उत्तर प्रश्न १० ते १३ मध्ये आढळून येते.

शिफारसी

१. प्राथमिक शाळेतील शिक्षकांना जास्तीत जास्त वेळ अध्यापनासाठी द्यावा.
२. अध्यापनेत्तर कामासाठी स्वतंत्र लिपिक व सहाय्यकाचे निवड करण्यात यावी.
३. अध्यापनेत्तर कामासाठी स्वतंत्र व्यवस्था व मानधन ठेवावे.

संशोधनासाठी उपाय -

६ ते १४ वयोगटाच्या मुलांना प्राथमिक शिक्षण सक्तीचे व मोफत हे RTE कायदयाने असल्याने शिक्षकांना फक्त अध्यापनाचे काम दिले जावे. परंतु प्राथमिक शाळेतील शिक्षकांना प्रशासकीय सामाजिक आर्थिक व राष्ट्रीय कामे करावी लागतात. जोडवर्ग अध्यापन शालेय पोषण योजना इत्यादी कामे करावी लागतात. परंतु यासाठी स्वतंत्र व्यवस्था शासनाने करणे आवश्यक आहे.

पूढील संशोधनाचे विषय

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१. प्राथमिक शाळेतील शिक्षकाना शालेय पोषण आहार योजना राबविताना येण्या-या समस्यांचा अभ्यास करून उपाययोजना सूचविणे.
२. प्राथमिक शाळेतील शिक्षकाना अभिलेखे ठेवतांना येणा-या समस्यांचा अभ्यास करणे.

समारोप

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35. मानवी हक्क

Kolage Rohini

प्रस्तावना -

आपल्या नागरिकांना व्यक्तिस्वातंत्र्य व व्यक्तीमत्त्व वकासाची हमी देण्यासाठी काही मुलभूत अधिकार दिले आहे. त्याचा तपशील अनुच्छेद १२ ते ३५ पर्यंत २३ कलमे खर्ची घातली आहेत. हे अधिकार संसदीय कायद्याद्वारे मळाले नसून ते थेट संवधानातून मळाले असून ते शाश्वत आहेत. कोणतेही सरकार त्याला धक्का लावू शकत नाही. व या अधिकारांचा मुळ हेतू सामाजिक, आर्थिक समानता स्थापन करणे हाच आहे. सरकार जर त्यात हस्तक्षेप करित असेल तर आम्हाला कोर्टात दाद मागता येते. त्यांचे समतास्वातंत्र्य, धार्मिक स्वातंत्र्य, सांस्कृतिक शैक्षणिक स्वातंत्र्य, शोषणवरोधी व संवधानीक असे वर्गीकरण करण्यात आले आहे. "प्रा. हेरॉल्ड लास्की यांच्या मते, अधिकार म्हणजे समाज जीवनाच्या अशा अटी आहेत की, ज्या शवाय कोणतीही व्यक्ती स्वतःचा सर्वांगीण विकास करू शकत नाही." प्रत्येक व्यक्तीला तिचा राजकीय, सामाजिक, शैक्षणिक, आर्थिक, सांस्कृतिक वगैरे दृष्टिने विकास करावयाचा असतो. हा विकास करण्यासाठी प्रत्येक राज्याने आवश्यक अशी परिस्थिती निर्माण करणे, हे राज्याचे कर्तव्य ठरते. भारतीय राज्यघटनेत भाग ३मध्ये कलम १२ ते ३५ मध्ये मूलभूत अधिकार सांगण्यात आलेले आहेत. मूलभूत अधिकारांची संकल्पना अमेरिकेच्या राज्यघटनेतून स्वीकारण्यात आलेली आहे.

मुलभूत हक्क

- १) समानतेचा हक्क -समानतेचा हक्क म्हणजे कायद्यापूढे समानता, धर्म, वंश, जात, लंग कंवा जन्मस्थान या कारणांवरून भेदभाव करण्यास मनाई. (४) या अनुच्छेदातील कंवा अनुच्छेद २९ चा खंड (२) यातील कोणत्याही गोष्टीमुळे नागरिकांच्या सामाजिक व शैक्षणिकदृष्ट्या मागासलेल्या कोणत्याही वर्गाच्या उन्नतीकरिता अथवा अनुसूचित जाती व अनुसूचित जनजाती यांच्याकरिता कोणतीही विशेष तरतूद करण्यास राज्याला प्रतिबंध होणार नाही. राज्याच्या नियंत्रणाखालील कोणत्याही पदावरील सेवायोजना कंवा नियुक्ती यांसंबंधीच्या बाबींमध्ये सर्व नागरिकांस समान संधी असेल.

- २) स्वातंत्र्याचा हक्क -

स्वातंत्र्याचा हक्क म्हणजे व्यक्तीला भाषणस्वातंत्र्य, इत्यादीसंबंधीच्या ववक्षत हक्कांचे संरक्षण होय. संवधानाने भारतीय नागरिकांना सहा प्रकारच्या स्वातंत्र्याची हमी दिली आहे. ही सहा स्वातंत्र्ये पुढीलप्रमाणे-

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- भाषण व अभिव्यक्ती स्वातंत्र्य-

भारतीय नागरिकांना वचार करण्याचे आणि आपला वचार व वध माध्यमांतून व्यक्त करण्याचे स्वातंत्र्य आहे.

- सभा स्वातंत्र्य-

शस्त्रे न बाळगता शांततेने एकत्र जमण्याचे स्वातंत्र्य नागरिकांना आहे. यानुसार नागरिक सभा आयोजित करू शकतात. शांततेने मोर्चा, प्रभातफेरी, निषेध सभा इत्यादी आयोजन करू शकतात.

- संघटना स्वातंत्र्य-

समान वचाराचे लोक काही समान उद्दिष्ट्ये प्राप्त करण्यासाठी एकत्र येतात. त्यांना संघटना स्थापन करण्याचे स्वातंत्र्य आहे.

- संचार स्वातंत्र्य-

भारताच्या नागरिकांना देशाच्या कोणत्याही भागात मुक्तपणे वावरण्याचे स्वयातंत्र्य आहे.

- वास्तव्य स्वातंत्र्य-

भारताच्या नागरिकांना देशात कुठेही राहण्याचे व कायम वास्तव्य करण्याचे स्वातंत्र्य आहे.

- व्यवसाय स्वातंत्र्य-

भारतीय नागरिक आपल्याला हवा तो कायदेशीर व्यवसाय करू शकतात. या सहा स्वातंत्र्या शवाय आणि दोन महत्त्वाची नागरी स्वातंत्र्ये संवधानाने दिली आहेत. त्यानुसार कोणत्याही व्यक्तिला बेकायदेशीनपणे अटक करता येत नाही. तसेच शासन कोणत्याही व्यक्तीचे जीवत स्वातंत्र्य बेकायदेशीरित्या हिरावून घेऊ शकत नाही. ही स्वातंत्र्ये अनिर्बंध आहेत. देशाची शांतता, सुव्यवस्था, सार्वजनिक आरोग्य नीतिमत्ता आणि देशहिताला बाधा येणार नाही, याचे भान हे हक्क वापरताना ठेवावे लागते. २००९ साली सहा ते चौदा वयोवगटातील बालकांना प्राथमिक शिक्षण (इ.१ली ते ८वी) सक्तीचे व मोफत मळवण्यासंबंधीचा कायदा करण्यात आला आहे. या कायदयामुळे कोणत्याच बालकाला आता शिक्षणापासून वंचित राहावे लागणार नाही.

३) शोषणा वरुद्धचा हक्क -

कारखाने, इत्यादींमध्ये बालकांना कामाला ठेवण्यास मनाई आहे. चौदा वर्षे वयाखालील कोणत्याही बालकास, कोणत्याही कारखान्यात व खणीत काम करण्यासाठी नोकरीत ठेवले जाणार नाही अथवा अन्य कोणत्याही धोक्याच्या कामावर त्यास लावले जाणार नाही.

४) धर्मस्वातंत्र्याचा हक्क -

धर्मस्वयातंत्र्य म्हणजे सदसद ववेकबुद्धीचे स्वातंत्र्य आणि धर्माचे मुक्त प्रकटीकरण आचरण व प्रचार, करण्याच्या अधिकाराला सर्व व्यक्ती सारख्याच हक्कदार आहेत.

व्यक्त शैक्षणिक संस्थात धार्मिक शिक्षण अथवा धार्मिक उपासना यांना उपस्थित राहण्याबाबत स्वातंत्र्य म्हणजे राज्याने मान्यता दिलेल्या कंवा राज्याच्या पैशातून

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सहाय्य मळत असणा-या कोणत्याही शैक्षणिक संस्थेत जे काही धार्मिक शिक्षण दिले जाईल, त्यात भाग घेण्यास अथवा अशा संस्थेत कंवा तिच्याशी संलग्न असलेल्या कोणत्याही जागेत, जी काही धार्मिक उपासना चालवली जाईल तिला उपस्थित राहण्यास अशा संस्थेत जाणा-या कोणत्याही व्यक्तीने कंवा अशी व्यक्ती अज्ञान असल्यास तिच्या पालकाने आपली संमती दिली असल्याखेरीज अशा व्यक्तीस तसे करणे आवश्यक केले जाणार नाही.

५) सांस्कृतिक व शैक्षणिक हक्क -

अल्पसंख्याक वर्गाच्या हितसंबंधाचे संरक्षण व अल्पसंख्याक वर्गाच्या शैक्षणिक संस्था स्थापण्याच्या व त्यांचे प्रशासन करण्याचा हक्क होय.

भारताच्या राज्यक्षेत्रात कंवा त्याचा कोणत्याही भागात राहणा-या ज्या कोणत्याही नागरिक गटाला आपली स्वता :ची वेगळी भाषा, लपी, व संस्कृती असेल त्याला ती जतन करण्याचा हक्क असेल, तसेच राज्याकडून चालवल्या जाणा-या कंवा राज्य निधीतून सहाय्य मळत असलेल्या कोणत्याही शैक्षणिक संस्थेत कोणत्याही नागरिकास केवळ धर्म, वंश, जात, भाषा या कंवा यांपैकी कोणत्याही कारणावरून प्रवेश नाकारला जाणार नाही.

वरील सर्व हक्कांचा भारताच्या संवधानात समावेश करण्यात आलेला आहे. शिक्षण या शब्दाचा व्यापक अर्थ आहे. " शिक्षण" म्हणजे अखेर काय असते ? घोषपट्टी नुसताच ज्ञानसंग्रह नाही ? शिक्षण म्हणजे मनोवकासातून व्यक्तित्त्व व विकास शिक्षण म्हणजे मुक्ती. कशातून मुक्ती ? दास्यातून मुक्ती .हे दास्य कोणते? नुसतेच राजकीय दास्य नव्हे. मानसिक व बौद्धिक दास्य यातून मुक्ती म्हणजे शिक्षण. स्वतंत्र वचार, स्वतंत्र कृती म्हणजे शिक्षण. असे शिक्षण भारतातील नागरिकांना हवे तरच त्यांचा ख-या अर्थाने विकास होऊ शकेल, "

६) न्यायालयाकडे दाद मागण्याचा हक्क -

संवधानात नमूद केलेल्या नागरिकांच्या हक्कांवर अतिक्रमण झाल्यास कंवा ते हक्क नाकारल्यास नागरिकांना न्यायालयाकडे दाद मागण्याचा हक्क आहे. न्यायालयात दाद मागण्याचा हक्क हा अत्यंत महत्त्वाचा समजला जातो. कारण या हक्कांमुळे शासनाला व्यक्तीचे मूलभूत हक्क हिरावून घेता येत नाहीत.

• मालमत्तेचा हक्क -

संवधानाने नागरिकांना मालमत्ता मळवण्याचा तो बाळगण्याचा मूलभूत हक्क दिला होता. मात्र जमीनदारीसारख्या वर्षभर खतपाणी घालणारी प्रथा नष्ट करण्यात त्यामुळे अडथळा येऊ लागला. म्हणून मालमत्तेला हक्कांत टप्प्याटप्प्याने बदल करण्यात आला आहे. मालमत्तेचा हक्क हा आता मूलभूत हक्क नाही. असे असले तरी न्याय्य कारणां शवाय शासन नागरिकांची मालमत्ता ताब्यात घेऊ शकत नाही. धरणांसाठी, उदयोगधंद्यासाठी कंवा इतर सार्वजनिक कामांसाठी जर नागरिकांची मालमत्ता शासनाने ताब्यात घेतली तर

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सर्वोच्च न्यायालयाच्या निर्णयानुसार त्या नागरिकांच्या पुनर्वसनाची जबाबदारी शासनावर असते.

▪ मुलभूत हक्कांचे वर्गीकरण -

▪ कलम १४:- कायदयापुढे समानता व कायदयाचे समान संरक्षण

यानुसार कायदयापुढे सर्व नागरिकांना समान लेखले जाईल व कायदयाचे समान संरक्षण दिले जाईल. कोणतीही व्यक्ती कायदयापेक्षा श्रेष्ठ मानली जाणार नाही. या कलमातून कायदयाचे अ धराज्य हे तत्त्व प्रतिबिंबित होते. हा अधिकार वदेशी नागरिकांनाही आहे.

कायदयापुढे समानता ही संकल्पना ब्रिटनमधून घेण्यात आलेली असून कायदयाचे समान संरक्षण ही संकल्पना अमेरिकेच्या संवधानातून घेण्यात आलेली आहे

▪ कलम १५ भेदभावास प्रतिबंध:-

केवळ धर्म, वंश, जात, लंग अथवा जन्मस्थान या आधारे नागरिकांमध्ये भेदभाव करता येणार नाही.

▪ कलम १६ :- सार्वजनिक नोक-यांमध्ये समानसंधी

शासकीय नोक-यांसंदर्भात सर्वांना समान संधी उपलब्ध करून दिली जाईल. त्या संदर्भात धर्म, जात, लंग, वंश, कूळ, जन्मस्थान या कंवा यापैकी कोणत्याही एका आधारे भेदभाव करता येणार नाही.

▪ कलम १७ :- अस्पृश्यता नष्ट करण्याची व्यवस्था -

अस्पृश्यतेचे कोणत्याही स्वरूपातील आचरण निषेध करण्यात आले आहे.

१९५५ मध्ये अस्पृश्यता अपराध अधिनियम संमत करण्यात आला. त्या १९५६ मध्ये दुरुस्ती करून या कायदयाचे नाव नागरी हक्क संरक्षण अधिनियम असे करण्यात आले शक्षेची आणखी कडक तरतूद करण्यात आली. विशेष बाब म्हणजे अस्पृश्यता शब्दाचा राज्यघटनेत अर्थ स्पष्ट करण्यात आलेला नाही. अस्पृश्यता पालन करणे या गुन्ह्यासाठी ६ महिने तुरुंगवास कंवा ५०० रुपये दंड कंवा दोन्ही अशी शिक्षा आहे ती व्यक्ती या अंतर्गत दोषी असेल त्या व्यक्तीला संसद कंवा राज्य व धमंडळाच्या निवडणूकीला उभे राहता येणार नाही, अशी तरतूद केली गेली.

▪ कलम १८:- पदव्यांची समाप्ती

राज्यसेना कंवा शिक्षण यासाठी दिला जाणारा सन्मान वगळता इतर कोणती पदवी देणार नाही. परंतु भारत सरकार व राज्य सरकार व्यक्तीच्या विशेष सामाजिक काम गरीसाठी पदव्या देऊ शकते. उदा. पदमश्री, पदमभूषण, भारतरत्न इ. अशी पदवी प्राप्त करणारी व्यक्ती समाजात विशेष अधिकार मळवू शकत नाही. ही पदवी त्या व्यक्तीच्या अंगी असलेल्या गुणांचे द्योतक आहे. अशा पदव्या इतरांना प्रेरणा देण्यासाठी आहेत. या पदव्या देण्यासांबंधीच्या तरतुदीला १९९५ मध्ये बालाजी राधवन/एस.पी. आनंद वरुध्द केंद्र शासन या खटल्यामध्ये आव्हान देण्यात आले. यावर निकाल देताना १९९६ साली कोर्टाने

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या पदव्यांच्या तरतुदीला योग्य ठरवले व सांगतले की, हे पुरस्कार म्हणजे पदव्या नाहीत. यामुळे समतेचे तत्त्व बाधत होत नाही. यावेळी हे देखील स्पष्ट करण्यात आले की, उपरोक्त पुरस्कार मळवलेल्या व्यक्तीने त्यांचा उल्लेख आपल्या नावामध्ये उपसर्ग कंवा प्रत्यय म्हणून करता कामा नये तसे केल्यास त्यांना पुरस्काराचा त्याग करावा लागेल.

■ कलम १९ :- स्वातंत्र्याचा अधिकार

कलम १९अंतर्गत भारतीय राज्यघटनेने भारतीय नागरिकांना ६ मुलभूत अधिकार (मूळ घटनेत ७ मुलभूत अधिकार) नमूद होते. मात्र ४४ व्या घटनादुरुस्तीने १९७८ साली संपत्तीचा अधिकार मुलभूत हक्कांमधून वगळण्यात आला व तो कायदेशीर हक्क करण्यात आला

■ कलम २०:- व्यक्तीला व शष्ट परिस्थितीत महत्त्वाची संरक्षण पुरवली गेली आहेत जोपर्यंत प्रचलित कायदानुसार गुन्हा झाला आहे असे सद्द्व होत नाही, तोपर्यंत व्यक्तीला अपराधाकरिता शिक्षा देता येणार नाही.

■ कलम २१ :- जिवीत स्वातंत्र्याचे रक्षण

कोणत्याही व्यक्तीचे जीवन स्वातंत्र्य अथवा वैयक्तिक स्वातंत्र्य कायद्याने ठरवून दिलेल्या पदवती शावाय अन्य त-हेने हिरावून घेतले नाही. याबाबत ए.के. गोपालन वरुद्व मद्रास राज्य (१९५०) हा खटला महत्त्वाचा आहे.

- महत्त्व - जॉन पीटर्स हंफ्रे हा कॅनडा देशाचा नागरिक मानवाधकाराच्या वैश्विक घोषणापत्राचा प्रमुख मसूदाकार होता. संयुक्त राष्ट्रातर्फे मानवी हक्क आयोगाची स्थापना करण्यात आली होती. जगभरातील प्रमुख देशांची या आयोगावर उपस्थिती होती. हंफ्रेने सादर केलेल्या कच्चा मसुदा या आयोगातर्फे वापरण्यात आला होता. मानव कुटुंबातील सर्व व्यक्तींची स्वाभाविक प्रतिष्ठा व त्याचे समान व अहरणीय अधिकार यांना मान्यता देणे, हा जगातील स्वातंत्र्य, न्याय व शांतता यांच्या प्रस्थापनेचा पाया होय. मानवाधकाराचे वैश्विक घोषणापत्र हे १० डिसेंबर रोजी जारी केले होते म्हणून प्रतिवर्षी हा दिवस "जागतिक मानवी हक्क दिवस" म्हणून पाळण्यात येतो. २००८ हे वर्ष या घोषणापत्रास ६० वर्ष पूर्ण झाल्यानिमित्त विशेष वर्ष म्हणून पाळले गेले. हे घोषणापत्र प्रारंभी बंधनकारक कायदा/ नियम नसतानाही जगभरात स्वीकारले गेले. १९४८ सालापासून हे घोषणापत्र जगभरातील व वध राज्यघटनांवर आपला ठसा उमटवत आहे. यासोबत व वध जागतिक, राष्ट्रीय, प्रादेशिक कायदे व करार यांवरही याची छाप उमटलेली दिसते.

संदर्भ सूची

भारतीय राज्यघटना आणि राजकीय व्यवस्था- नागेश गायकवाड

भारताचे संवधान - डॉ. बी. आर. आंबेडकर

नागरिकशास्त्र इ.६वी आणि ७वी

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36. HUMAN RIGHTS FOR SUSTAINABLE DEVELOPMENT

Mr. Nana Bhagwan Wagh

Asst. Teacher

Abstract

Sustainable development is a road map, an action plan for achieving sustainability in any activity that uses resources and where immediate and intergenerational replication is demanded. As such, sustainable development is a organizing principle for sustaining finite resources necessary to provide for the needs of future generations of life on the planet. It is a process that envisions a desirable future state for human societies in which living condition and resource-use continue to meet human needs without undermining the “ integrity, Stability and Beauty” of natural biotic systems.

Keywords: *Human Rights, Sustainable Development*

Introduction: Every person has every human right because we are all born equal and should be treated with equal dignity and respect. As Fundamental or basic right they are the rights which cannot , rather must not , be taken away by any legislature or any act of government and which are often set out in a Constitution. As natural rights they are seen as belongings of men and women by their very nature.

What are human rights ?

Human Rights may be regarded as those fundamental and inalienable rights which are essential for life as human being. Human rights are sometime called fundamental rights or basic rights or natural rights. Human rights are the rights and freedoms that we all have. Our rights include: the right to life, to be free from torture and abuse, to go to school and to work. We have the right to shelter and to food, the right to practise a religion, and the right to think and say what we want as long as we don't hurt anyone. **Human Right Equal to Natural Law Theory:** The early and Original law of Romans was called “Jus Civil” . Later on Romans developed another legal system called ‘ Jus Gentium’ was reinforced by natural law or ‘Jus natural’ as it was commonly called. As pointed out by Brierly, by “Jus natural” the Romans meant “The sum of those principles which ought to control human conduct because founded in the very nature of man as a rational and social being.” The law of nature is the expression of what just against what is merely expedient at particular time and place it is what is reasonable against what is arbitrary, what is natural against what is convenient and what is for social good against the personal will.

WHERE DO RIGHTS COME FROM?

Human rights are based on fairness, dignity, justice, equality and respect. These are values that everybody can understand, and that have existed for hundreds of years in different societies all over the world. Human rights were officially recognized as universal values by the world when the United Nations (UN) was set up.

The Universal Declaration of Human Rights (UDHR) and the UN Convention on the Rights of the Child (CRC) are used to illustrate what rights are and how they are protected. The Universal Declaration of Human Rights is the most famous expression of rights in the world. It was adopted as a common standard of values for all peoples and nations. It contains 30 rights, each of which corresponds to a particular human need. Although not binding on states, the UDHR has inspired over 80 legally binding international and regional human rights treaties.

THE UNIVERSAL DECLARATION OF HUMAN RIGHTS (UDHR)

The key message in this section of the student factsheet is that rights are:

- **Universal** – Every person, by virtue of being human, should enjoy all human rights.
- **Equal** – All rights are equally important. Rights can be prioritized according to the context (e.g. the right not to be tortured is clearly more immediately important than the right to cultural

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participation) but, ultimately, rights are interdependent and any attempt at prioritizing is subjective.

- **Interdependent** – Human rights are indivisible. They are inter-related and reinforce each other. For example, most rights cannot be fulfilled if the right to an adequate standard of living is violated, and all rights are meaningless without the right to life.
- **Inalienable** – Rights cannot be taken away, but they can be limited through appropriate judicially sanctioned processes (e.g. your liberty can be curtailed through criminal proceedings and your right to privacy can be limited as a result of security investigations).

After giving a thought to:

“What are Human Rights ” we can come to “ What is sustainable Development ?”

What is sustainable Development : Developments that meets the needs of the present, without compromising the ability of future generations to meet their needs

Sustainable development is a road map, an action plan for achieving sustainability in any activity that uses resources and where immediate and intergenerational replication is demanded. As such, sustainable development is an organizing principle for sustaining finite resources necessary to provide for the needs of future generations of life on the planet. It is a process that envisions a desirable future state for human societies in which living condition and resource-use continue to meet human needs without undermining the “ integrity, Stability and Beauty” of natural biotic systems. The Concept of sustainable development was popularized in 1987 by the World Commission on Environment and Development in its report it defined the idea as “Developments that meets the needs of the present, without compromising the ability of future generations to meet their needs” That is without stripping the natural world of resources future generation would need. All too often, development is driven by one particular need without fully considering the wider or future impacts. We are already seen the damage this kind of approach can cause from large scale financial crisis caused by irresponsible banking , to changes in global climate resulting from our dependence on fossil fuel-based energy resources, The longer we pursue unsustainable development, the more frequent and severe its consequences are likely to become. Climate change is one of the hotly Contested debates of our times.

Climate Change, Isn't it a result of Human Right Violation ? :

WHAT EXACTLY IS CLIMATE CHANGE? And HOW WILL WE BE AFFECTED?

The climate change is not only an environmental issue. The key points to focus on are that climate change is already affecting people; that it threatens people's lives and livelihoods; and that we all contribute to climate change, we will all be affected by it, and we all need to take action.

Let's see an Effect of climate change on: Tuvalu Tuvalu consists of nine islands in the South Pacific, all of which are no more than 4.5 metres above sea level. It has a population of around 12,000. The nation became independent from Britain in 1978 but the Queen is still its head of state. There are no streams or rivers on any of the islands, so collecting rain is essential. The only real export commodity is copra (dried coconut kernels). But increased flooding due to climate change is threatening the abundance of coconut palms as the salty seawater damages the soil. Prime Minister Apisai Ielemia has appealed for help as part of a coalition of island states and other countries already suffering from the effects of climate change. In February 2008, this group addressed the UN General Assembly to ask for urgent action and aid to help them avert or adjust to the worst effects of climate change.

POVERTY IS A HUMAN RIGHTS PROBLEM

The key message is that poverty limits our ability and opportunity to achieve our potential, and can expose us to violence, abuse and discrimination.

The key messages are that:

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- ❖ human rights are interdependent and reinforce each other.
- ❖ the effects of poverty are inter-related.
- ❖ the effects of poverty are closely linked to the denial of human rights.

Advantages of treating poverty as a human rights violation.

Conceptual advantages	Practical advantages
We implicitly give recognition to the injustice of poverty if we treat it as a denial or abuse of human rights.	The word 'injustice' conveys a strong imperative. It immediately lets us know that the present situation is morally wrong. In 2008, the world had almost 500 billionaires. Their collective wealth is greater than the combined income of half the global population.
When we seek to alleviate poverty, we are not only acting charitably; we are seeking to redress human rights violations.	If our approach to poverty is based on charity, it implies that we can choose who, when, how and even whether we help at all. If we base our approach on human rights, our duty to help is not only a moral duty but a legal duty, as human rights are protected by numerous international and national treaties.

The UN Millennium Development Goals (MDGs). These are eight achievable and quantifiable goals agreed by the international community at the UN Millennium Summit in 2000. The Goals have been broken down into concrete targets, giving a clearer focus to the international community's development work. The MDGs have also helped to improve coordination between national and international development programmes. The time is to ask ourselves "Are we to leave our successors a scorched planet of advancing deserts, impoverished landscapes and ailing environment?" If we want to undo the mess that we have made on this Earth, then we need to follow the ideas of sustainable development. Sustainable development promotes the thinking that social, environmental and economic progress, all are attainable within the limits of our Earth's natural resources. All definitions of sustainable development require that we see the world as system-a system that connects space; stand a system that connects time. When you think of the world as a system over space, you grow to understand that air pollution from North America affects air quality in Asia, and that pesticides sprayed in Argentina could harm fish stocks of the coast of Australia. Sustainable development constantly seeks to achieve social and economical progress in ways that will not exhaust the Earth's finite natural resources. The needs of the world today are real and immediate, yet it's necessary to develop ways to meet these needs that do not disregard the future. The capacity of our ecosystem is not limitless, meaning that future generations may not be able to meet their needs the way we are able to now if we continue deplete the resources at an unforgiving pace, for growth that is unmanaged and not sustained will lead to increased poverty and decline of the environment. If one goes deeper into the issue then at one point it will surely be realized that the increasing number of humans all Earth is the main reason behind the destruction of its resources at a rate that cannot be sustained. Therefore population management has a major role to play before the concepts of sustainable development can truly realized. And in a country like India, with the second largest population of the world having millions under the poverty line, sustainable development takes a back seat when the question of meeting one's daily needs arises. No doubt, there are many issues that need to be resolved but if we

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want to our progeny of this Earth, we need to take some active and urgent steps and sustainable development is the first step that needs to be taken. If we want to see our future generations progress then we must remember the words of Mr. Lester R. Brown, who once said: “We have not inherited this earth from our forefather; we have borrowed it from our children.”

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37. महिलांच्या मानवी हक्कांचा विकास आणि शिक्षणाची भूमिका

प्रा. एकनाथ दत्तात्रय वाजगे आणि प्रा. डॉ.बापूसाहेब गणपत चौगुले

श्री शिवछत्रपती महाविद्यालय, जुन्नर.(पुणे)

प्राचार्य,अध्यापक महाविद्यालय, अरण्येश्वर.(पुणे)

जन्मानेच मनुष्य काही मूलभूत हक्क घेवून येतो.या गृहीतकृत्यावर मानवी हक्कांची मांडणी करण्यात आली आहे.मानवी हक्कांची संकल्पना ही पुरातन असून ग्रीक व रोमन विचारवंतांच्या विचारांमध्ये तसेच ख्रिस्ती तत्वज्ञानात आणि थॉमस अक्वायन सारख्या विचारवंतांच्या लिखाणातूनही मांडली गेल्याचे दिसून येते.मानवी संस्कृतीच्या विकासामध्ये वेगवेगळ्या टप्प्यांवर मानवास जगण्याकरीता आवश्यक असणाऱ्या हक्कांसाठी निरनिराळ्या संकल्पना मांडल्या आहेत.त्या मानवी हक्कांचाच भाग आहेत. मानवी हक्कांमध्ये जगण्याचा हक्क , अन्न, वस्त्र, निवारा मिळविण्याचा हक्क, अभिव्यक्तीचा हक्क, स्वातंत्र्याचा हक्क, हिंसेपासून मुक्ततेचा अधिकार, धार्मिक स्वातंत्र्याचा हक्क, गुलामगिरीपासून मुक्ततेचा हक्क, व्यक्तीच्या खासगीपणाचा हक्क , संपत्तीवरील मालकीचा हक्क, क्रूर, अमानुष व अपमानास्पद वागणूकीपासून संरक्षणाचा हक्क, यासारख्या अनेक हक्कांचा समावेश होतो.

संयुक्त राष्ट्राने मानवी हक्कांची केलेली व्याख्या –‘मानवी हक्क म्हणजे असे हक्क की जे माणूस म्हणून जन्मल्यामुळे सर्व मानवांना मिळाले पाहिजेत.हे हक्क उपभोगल्याशिवाय मानवाला माणूस म्हणून जगणे खऱ्या अर्थाने शक्य नाही’.

मानवी हक्क संकल्पनेची पार्श्वभूमी :-मानवी हक्क ही संकल्पना मानवाच्या उदयापासून, त्याच्या एकत्र राहण्याच्या कालखंडापासून अस्तित्वात आहे . इतिहासाचा आढावा घेताना लक्षात येते की प्राचीन भारताबरोबरच जागतिक स्तरावरही मानवी हक्कांचे प्राचीनत्व पहावयास मिळते. प्राचीन भारतातील वेद ,उपनिषदे, महाकाव्ये, भगवान बुद्ध, महावीर , गुरु नानक यांच्याबरोबरच आधुनिक कालखंडातील रामकृष्ण परमहंस , विवेकानंद , रमन महर्षी यांच्या विचारांतील काही समान धाग्यांचा विचार करता असे दिसून येते की सहनशीलता, स्वतंत्रता , समानता , अहिंसा , निष्पक्षता, सत्य या हक्कांशी संबंधित बाबी समान आहेत. भारतामध्ये इ.स.पूर्व तिसऱ्या शतकामध्ये राजा अशोकाच्या कालखंडात मानवी हक्काची पायाभूत तत्वे दिसून येतात. बौद्ध धर्माचा स्विकार केल्यानंतर अहिंसा, सहिष्णूता, पालक गुरु व थोरांप्रति कर्तव्यभावना ,मित्रांप्रती उदार दृष्टीकोन, सेवकांना मानवी वर्तणूक या तत्वांचा केलेला वापर हा मानवाधिकाराचाच एक भाग होय . भारतीय तत्वज्ञानाचे महत्वाचे साधन असलेल्या वेद, उपनिषदे यामध्ये लोकांची कर्तव्ये, हक्क व जबाबदाऱ्या यांची माहिती दिलेली आहे.

आंतरराष्ट्रीय स्तरावर मेसोपोटोमियातील इ.स.पूर्व १७८० मधील हम्मुराबीची आचारसंहिता ,इ.स. पूर्व सहाव्या शतकातील पर्शियन साम्राज्यातील हक्कविषयक तत्वे तसेच युरोपातील सायप्रस द ग्रेट या राजाने इ.स.पूर्व ५३९मध्ये घोषित केलेले ‘सायप्रस कॅलेंडर’ या बाबी प्राचीन कालखंडातील मानवी हक्काच्या दर्शक आहे. मध्ययुगीन कालखंडामध्येही मानवी हक्काची संकल्पना अधिक व्यापक होत गेल्याचे दिसून

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येते. इंग्लंडचा राजा जॉन याने १५ जून १२१५ मध्ये जाहिर केलेली 'मॅगना कार्टा' ही हक्कांची सनद मानवी हक्कांच्या संदर्भात महत्त्वाची मानली जाते. त्याच बरोबर राजाचे हक्क मर्यादित करणारी १८२८ चे 'पिटिशन ऑफ राइट्स' देखील महत्त्वाचे मानले जाते. इंग्लंडबरोबरच अमेरिकेतही इ.स.१७७६ साली अमेरिकी हक्काची सनद मानवी हक्कांचे उदात्तीकरण करणारी आहे.इ.स. १७८९ मध्ये फ्रेंच राज्यक्रांतीनेही मानवी हक्कांच्या वाटचालीत महत्त्वाची भूमिका पार पाडली आहे.

महिला आणि मानवी हक्क:-भारतासारख्या विकसनशील देशामध्ये मानवी हक्कांपासून वंचित राहणारा , हक्कांच्या पायमल्लीचा सतत सामना करणारा , अन्याय ,भेदभाव, अनिष्ट चालीरिती रुढी परंपरांना बळी पडणारा महिलांचा वर्ग दिसून येतो. सर्वात प्राचीन संस्कृतीचा वारसा लाभलेल्या भारतात स्त्री जीवनामध्ये टप्प्याटप्प्याने बदल होत गेलेले दिसून येतात. प्राचीन वाङ्मयाचा विचार केला तर दोन पद्धतीने स्त्रीयांचे सादरीकरण झालेले दिसून येते. तिला दुर्गा महाकाली अशा रूपात पूजले गेले,तर दुसरीकडे कुटुंबातील प्रमुख हालचालीचे केंद्र मानले गेलेल्या त्याच स्त्रीला ती स्त्री आहे म्हणून अपवित्र ठरवून धार्मिक कार्यापासून, समाजातील कार्यक्रमांपासून दूर केले गेले. स्त्रीयांचे हे स्थान पाहत असताना इतिहासाची केली गेलेली मांडणी लक्षात घेणे गरजेचे आहे. वैदिक वाङ्मयांमध्ये गार्गी,मैत्रयी ,इंद्रसेना ,लोपमुद्रा, विशपला, घोषा, शशीयसी अशा पंडीता अथवा ऋषिकांचा उल्लेख आला आहे. मात्र या अपवादात्मक बाबी सोडल्या तर स्त्रियांचे स्थान खरोखरच मानाचे होते का ? तर याचे उत्तर नाही म्हणूनच द्यावे लागते. गार्गी, मैत्रयी सारख्या एखाद दुसऱ्या स्त्रीचा दाखला देवून भारतीय संस्कृतीतील सहिष्णुता सिद्ध होत नाही .वास्तविकता उत्तर वैदिक कालखंडापासूनच महिलांच्या नैसर्गिक हक्कांचा संकोच मोठ्या प्रमाणात होताना दिसून येतो.पिढयानपिढया कुटुंबातील दुय्यम स्थान, कुटुंबातील गुलामाप्रमाणे असणारे अस्तित्व, शिक्षणापासूनची वंचितता, आर्थिक उत्पन्नात सहभागी होण्यास केलेली बंदी,सामाजिक आणि धार्मिक कार्यक्रमात सहभागावर केलेला मज्जाव, बालविवाह ,सतीप्रथा यासारख्या कितीतरी समस्यांमुळे तिचे मानवी हक्क हे कायम डावलले गेल्याचे दिसून येते.

मध्युगीन कालखंडात भारतीय स्त्रियांच्या परिस्थितीमध्ये व त्यांच्या हक्कांच्या उल्लंघनामध्ये वाढ होत गेली .प्राचीन कालखंडापासून आलेल्या समस्यांबरोबरच सती प्रथामध्ये वाढ होत गेली.मुलीच्या लग्नाच्या वयाचा प्रश्न हा पित्याच्या स्वर्ग- नरकाच्या स्थानाशी जोडला गेला.त्यातून वय वर्षे ८ त १० मध्ये मुलींचे विवाह होऊ लागले.बहुपत्नीत्वाची प्रथा पुरुषत्वाच्या प्रतिष्ठेशी जोडली गेली.विधवांच्या प्रश्नातही मोठ्या प्रमाणात वाढ होत गेली . बालविवाहातून बालविधवांची वेगळीच समस्या उत्पन्न झाली .विधवा विवाहावर घातलेल्या बंदीमुळे स्त्रियांच्या जीवंतपणीच्या नरकयातना वाढत गेल्या. देवदासी ही देखिल मध्ययुगीन कालखंडात तीव्रतेने आढळून येणारी स्त्री समस्या होय.देवाची सेवा करण्यासाठी आजन्म देवालयाला बहाल केलेल्या देवदासींचे शारीरिक शोषण मोठ्या प्रमाणात होत गेले. मुरळी आणि जोगतिन या देवाला बहाल केलेल्या स्त्रियांची आणखी काही उदाहरणे होय. सर्व होत असताना या सर्वांचा संबंध परंपरा धर्म यांच्याशी जोडला गेल्यामुळे या समस्या दिवसेंदिवस वाढतच गेल्या.

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स्त्रियांच्या अवहेलनांची ही स्थिती प्राचीन, मध्ययुगीन कालखंडाप्रमाणे आधुनिक भारतातही दिसून येते.काळानुसार स्त्री प्रश्नांचे स्वरूप जरी बदलत गेले असले तरी मूळ समस्या संपलेली नाही.भारतात ब्रिटिश कालखंडात शिक्षणाच्या प्रचार प्रसारामुळे प्रबोधनाचे पर्व सुरु झाले.इंग्रजांनी भारतामध्ये टप्प्याटप्प्याने शिक्षण व्यवस्था रुजवली.मात्र सुरुवातीच्या काळात भारतीय प्रथा परंपरांमुळे महिलांच्या शिक्षणात मोठया प्रमाणात अडथळे निर्माण होत गेले.त्याला पर्याय म्हणून ब्रिटीश मिशनऱ्यांनी 'जनाना' शिक्षण पद्धती राबवून सर्वप्रथम उच्च वर्गातील स्त्रियांना त्यांच्या आंतरमहालात गृहकृत्यांचे शिक्षण देण्याचे धोरण अवलंबिले.१८२४ मध्ये ब्रिटीश मिशनऱ्यांनी मुलींसाठी पहिली शाळा स्थापन करुन महिलांना शिक्षणाचा हक्कच एकप्रकारे मान्य केला.याच कालखंडात इंग्रजी शिक्षणव्यवस्थेतून उच्च शिक्षण घेतलेल्या मध्यमवर्गीयांना भारतातील स्त्री विषयक सुधारणांची गरज वाटली. भारतात वंचित घटक म्हणून राहिलेल्या स्त्रीला , बालविवाह ,भ्रूणहत्या, सतीप्रथा, विधवाविवाहावरील बंदी , समाजामधील दुय्यम स्थान, त्यांचा विविध कारणासाठी होत असलेला छळ पाहून भारतीय समाज रानटी, असंस्कृत, अमानवी असल्याची टिका ब्रिटीश अधिकाऱ्यांकडून आणि विचारवंतांकडून होत गेली. यातूनच हा भारतीय संस्कृती आणि पुरुषार्थावरील हल्ला समजून भारतीय विचारवंत आणि राष्ट्रवाद्यांकडून स्त्री सुधारणाविषयक पावले उचलली गेली.पुढे भारतीय समाजसुधारकांनी समाजसुधारणेच्या अग्रभागी महिलांच्या प्रश्नास ठेवले. यातून महिलांच्या शिक्षण विषयक हक्कासाठी महात्मा ज्योतिबा फुले , सावित्रीबाई फुले , महर्षी धोंडो केशव कर्वे ,महर्षी वि. रा.शिंदे यांनी अमूलाग्र कार्य केले.सन १८२९ मध्ये लॉर्ड बेंटिंगने सतीप्रथेविरुद्ध कायदा संमत केला . व विधवेच्या जिवितेच्या हक्काचे रक्षण केले. १९२९ च्या कायदानंतर भारतात सामाजिक सुधारणांच्या कायद्यास सुरुवात झाली.१९३७ मध्ये हिंदू स्त्रियांच्या मालमत्ता हक्क कायदा संमत झाला.या कायद्यामुळे अपत्यहीन विधवा स्त्रीला मृत पतीच्या संपत्तीचा वारसा मिळाला.यामुळे प्रथमच विधवेला कायद्याद्वारे हक्क मिळाला.

महिला प्रश्नाचे स्वरूप :-आधुनिक भारतामध्ये एकविसाव्या शतकाकडे वाटचाल करत असताना स्त्रियांच्या योगदानास विसरता येणार नाही. कोणताही समाज हा त्या देशातल्या स्त्रियांच्या विकासाशिवाय पुढे जावू शकणार नाही. भारत हा विकसनशीलतेकडून विकसित अवस्थेकडे जात असताना समाजाच्या लोकसंख्येपैकी जवळपास पन्नास टक्के असलेल्या महिलांच्या प्रगतीकडे लक्ष द्यावे लागेल. मात्र प्रत्यक्षात ज्या प्रमाणात महिलांचे सक्षमीकरण हवे होते ते झाले नाही .शहरी व ग्रामीण भागात अजूनही महिलांना कितीतरी समस्यांना सामोरेजावे लागत आहे. समाज व कुटुंबामध्ये आजही स्त्रियांचे स्थानदुय्यमच आहे. वर्तमानपत्रामध्ये सतत येणाऱ्या बलात्कार, छेडछाड ,कौटुंबिक छळ, हुंडयासाठी घेतला गेलेला बळी, यासारख्या बातम्या या महिलांच्या गंभिर स्थितीची माहिती देतात. महिला सबलिकरणात अडसर ठरणारे महिलांचे प्रमुख प्रश्न पुढीलप्रमाणे सांगता येईल .

१. स्त्री भ्रूण हत्या :-निसर्गतः प्रत्येक व्यक्तीस जगण्याचा हक्क आहे. मात्र समाजामध्ये स्त्री भ्रूण हत्येतून तिचा हा हक्कच हिरावून घेतला जात आहे. भारतात आधुनिक कालखंडात निर्माण झालेला हा घातक प्रश्न आहे. वंशाला दिवा पाहिजे म्हणून मुलाच्या अपेक्षेने त्याच बरोबर मुलगी ही परक्या घरची

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लक्ष्मी ,या मनोभूमिकेमुळे मुलीच्या जन्माबाबत समाजमनात फार मोठ्या प्रमाणात उदासिनता दिसून येते.कॅनडा आणि भारत स्थित लॅसेट या पत्रिकेने भारतात दरवर्षी जवळपास पाच लाख स्त्री भ्रूणांची लिंगनिदानानंतर हत्या केली जाते असे मत नोंदविले आहे. स्त्री- भ्रूण हत्येचा परिणाम लिंग गुणोत्तरावर झालेला दिसून येतो. सन२००१ ते २०११ या कालावधीमध्ये बाललिंगगुणोत्तर (वय वर्षे ० ते ६वयोगटातील)९१३ वरून ८९४ इतके खाली आले आहे. महाराष्ट्रामध्ये सर्वात कमी बीड या ठिकाणी लिंग गुणोत्तर प्रमाण आहे. पुण्यामध्ये २००१ च्या तुलनेत २०११ मध्ये ९०२ वरून ८८३इतके आले आहे. यावरून स्त्री भ्रूण हत्येचा परिणाम दिसून येतो.

२. हुंडा :- सामाजिक चालीरीतीशी आणि विवाह संस्थेशी संबंधित ही समस्या आजही मोठ्या प्रमाणात दिसून येते.हुंडाबंदी अधिनियम १९६१ नुसार हुंडा म्हणजे 'विवाहातील एका पक्षाने दुसऱ्या पक्षास किंवा विवाहातील कोणत्याही पक्षाच्या आई वडीलांनी अथवा अन्य कोणत्याही व्यक्तीने विवाहातील अन्य पक्षास अथवा व्यक्तीस विवाहाच्या वेळी किंवा तत्पूर्वी किंवा त्यानंतर कोणत्याही वेळी प्रत्यक्ष अथवा अप्रत्यक्षपणे दिलेली किंवा द्यावयाचे कबूल केलेली संपत्ती अथवा मूल्यवान रोखा होय'. हुंडा ही लग्न विधीशी जोडली गेलेली अनिष्ट सामाजिक प्रथा आहे. १९९३ च्या भारत सरकारच्या एका अहवालानुसार दर १०२ मिनीटाला एक हुंडयासंबंधी हत्या होत होती. २०१४ च्या सी.आय.डी च्या अहवालानुसार २०१४ मध्ये महाराष्ट्रात हुंडाबळीचे २७९ गुन्हे दाखल झाले आहेत. २०१३ मध्ये गुन्ह्यांची संख्या ३२० इतकी होती.सन १९६१ मध्ये हुंडा बंदी कायदा संमत झाला असूनही गुन्ह्याचे प्रमाण हे अधिक असलेले दिसून येते. कायद्यातील पळवाटा,समाजजागृतीचा अभाव, छळाच्या भितीमुळे तसेच प्रतिष्ठेस बाधा पोहचेल या भितीमुळे बहुतांश गुन्हे दाखल होत नाहीत.

३. स्त्री पुरुष असमानता :- UNDP या आंतरराष्ट्रीय संघटनेच्या मार्च २०१३ च्या मानव विकास अहवाल (HDR)नुसार लिंगभाव असमानतेबाबत अफगाणिस्थाननंतर भारताची सुमार अवस्था आहे. शिक्षण आरोग्य आणि उत्पन्न यांच्या आधारावर ठरविला जाणारा मानव विकास निर्देशांकामध्ये (HDI) १८६ देशामध्ये भारताचा १३६ वा क्रमांक आहे. या आकडेवारीवरून भारतातील स्त्री पुरुष असमानतेची समस्या किती गंभीर आहे याची कल्पना येते. २०११ च्या जनगणनेच्या अहवालानुसार भारतामध्ये कामामध्ये गुंतलेल्या लोकसंख्येपैकी पुरुषाचे प्रमाण ५३.३ टक्के तर स्त्रियांचे प्रमाण २५.५ टक्के आहे. अमर्त्य सेन यांनी स्त्री व पुरुषाबाबत सात प्रकारच्या असमानता सांगितल्या आहे. यामध्ये मृत्युदर असमानता ,जन्मविषयक असमानता, मूलभूत सुविधाबाबत असमानता, विशेष संधीची असमानता, व्यावसायिक असमानता, आणि कुटुंबातील असमानता याबाबीचा समावेश होतो.

भारतामध्ये विविध घटनांमधून जात आणि जमातवादी राजकारण , राष्ट्रीय राजकारणात केंद्रस्थानी येते. यात वरिष्ठ वर्गाचे हितसंबंध संरक्षिले जात असताना महिलांच्या हितसंबंधाकडे दुर्लक्ष होते.भारतातील आरक्षण धोरणाचा लाभही प्रामुख्याने पुरुषांनाच झालेला दिसून येतो. भारतीय कुटुंबव्यवस्थेतही अन्न वाटप , आरोग्य सुविधा व शिक्षणावरील खर्च , यामध्ये मुलामुलींमध्ये भेदभाव केला जातो. मुलीला वा स्त्रीला मुलाच्या वा पुरुषाच्या तुलनेमध्ये वैद्यकीय सेवा, शिक्षण, संपत्ती समान न्यायाने उपलब्ध होत नाही.

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४. **कौटुंबिक हिंसाचार :-** कौटुंबिक हिंसाचार म्हणजे व्यक्तीला शारिरीक , मानसिक ,आर्थिक किंवा लैंगिक असा कोणत्याही प्रकारे दिलेला अत्यंतिक त्रास ,स्त्रीच्या जीवितास धोका पोहोचेल अशी केलेली कोणतीही कृती. तिला असुरक्षित वाटेल असे केलेले वर्तन होय. भारतीय कुटुंबव्यवस्थेत हुंडयासाठी केला जाणारा आर्थिक आणि मानसिक छळ, महिलेला अपमानित करणे , शिविगाळ करणे अपत्य नसाल्यामुळे हिणवणे, धमकावणे, त्रास देणे यांसारख्या हिंसा सर्रास दिसून येतात. हिंसामुक्त जीवन हा स्त्रीचा मानवी हक्क आहे. म्हणूनच कौटुंबिक हिंसाचार हा निश्चितच तिच्या मानवी हक्कांच्या उल्लंघनाचाच भाग आहे. कुटुंबात स्त्रियांवर होणारे अत्याचार हे तिच्या सर्वांगिण विकासाला अडथळा निर्माण करणारा विषय आहे. कुटुंबामध्ये होणारी हिंसा ही प्रामुख्याने स्त्री कडे पाहण्याचा पारंपारीक दृष्टीकोण , हुंडा कींवा इतर आर्थिक कारणासाठी होणारी पिळवणूक , स्त्रीला नातेसंबंधामध्ये घालून दिलेल्या मर्यादा, पुरुषप्रधान संस्कृतीतील पुरुषी अहंभाव, या व अशा अनेक कारणांमुळे होतात.

२०१३ मध्ये राष्ट्रीय गुन्हे अभिलेख मंडळाने भारतातील महिलांवरील अत्याचाराची आकडेवारी प्रसिद्ध केली आहे.यामध्ये २०१३ मध्ये पती व त्याच्या नातेवाईकांकडून भारतात ११८८६६ गुन्हे दाखल झाले आहेत. सी.आय. डी च्या अहवालानुसार महाराष्ट्रात २०१४ मध्ये कौटुंबिक हिंसाचाराचे ७६९६ गुन्हे दाखल झाले आहेत. पुण्यामध्ये २०१४ मध्ये नातेवाईकांकडून होणाऱ्या छळांचे २७६ गुन्हे तर २०१५ मध्ये २६६ गुन्हे नोंदविले गेले आहेत.

५. **बालविवाह :-** बालविवाह ही भारतामध्ये सर्वत्र आढळून येणारी समस्या आहे. विवाहाच्या वेळी मुलाचे व मुलीचे वय कायद्याने निश्चित केले आहे. मात्र अजूनही काही प्रदेशामध्ये तसेच काही जमातीमध्ये मुलींचे कमी वयामध्ये विवाह केले जातात. मुलीला समाजामध्ये कुटुंबावर असलेला भार , परक्याचे धन , या भूमिकेतून पाहिले गेल्यामुळे बालविवाहाची प्रथा अधिक रुढ झाली. इंग्रजांनी १९२९मध्ये बालविवाहासंबंधी कायदा संमत केला. त्यानुसार मुलीचे वय १२ वर्षे तर मुलाचे १५ वर्षे इतके ठरविले गेले.स्वातंत्र्यानंतर १९७८ मध्ये या कायद्यात सुधारणा घडवून आणली गेली. त्यानुसार मुलाचे वय २१ व मुलीचे १८ वर्षे ग्राह्य धरण्यात आले.

६. **बलात्कार :-** महिलांवर होणाऱ्या अन्यायापैकी समाजामध्ये सध्या मोठया प्रमाणात घडणारा अन्याय म्हणजे बलात्कार होय. ज्या स्त्रीच्या बाबतीत हा गुन्हा घडतो तिची मात्र सामाजिक हत्याच होत असते. या घटनांनंतर कितीतरी स्त्रियांना सामाजिक जिवनातून उठावे लागले आहे. पिडीत व्यक्तीच्या शीलहननाशी गुन्हा संबंधित असाल्याने समाज पुन्हा स्विकारेल की नाही या भितीमुळे बऱ्याचदा तक्रारही केली जात नाही. तक्रार दाखल न करण्याच्या कारणामध्ये पिडीत स्त्री कडे पाहण्याचा समाजाचा दृष्टीकोण , नातेवाईकांमधील प्रतिष्ठेस हानी पोहचण्याची भिती, अविवाहित पिडीत मुलीचे लग्न न जमण्याची भिती, मुलीचे अल्पवयीनत्व व त्यामुळे जिविताची असलेली भिती, गुन्हा करणारा परिचित कींवा घरातीलच व्यक्ती असणे, न्यायालयामध्ये गुन्हा सिद्ध होण्याचे अत्यल्प प्रमाण ,न्यायालयात उलटतपासणीमध्ये चारित्र्यावर विचारले जाणारे प्रश्न, या कारणांचा समावेश होतो . दाखल न होणाऱ्या अशा गुन्हांची संख्या नोंद झालेल्या गुन्हांच्या तुलनेत कितीतरी अधिक असते.सी. आय. डी. च्या अहवालानुसार २०१४

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मध्ये महाराष्ट्रात ३४३८ बलात्काराच्या गुन्ह्यांची नोंद झाली. पुणे जिल्ह्यात २०१५ मध्ये २६४ बलात्काराच्या गुन्ह्यांची नोंद झाली . राष्ट्रीय गुन्हे अन्वेषण विभागाच्या २०१२ च्या आकडेवारीनुसार बलात्काराच्या ९८ टक्के प्रकरणात पालक, जवळचे नातेवाईक , शेजारी ,परिचित असे माहितीतील अपराधी होते.

७. छेडछाड :- छेडछाड हा महिलांच्या संदर्भातील लैंगिक अत्याचाराचाच एक भाग आहे. शहरी भागापासून ग्रामिण भागापर्यंत मोठ्या प्रमाणात छेडछाडीचे प्रकार घडून येताना दिसतात. कायद्याच्या दृष्टीने हा कीरकोळ स्वरूपाचा गुन्हा समजला जातो. त्यास एका दिवसाच्या कारावासाइतका दंड दिला जातो. त्यामुळे कायदा या गुन्ह्यास आळा घालण्यात असमर्थ ठरत आहे. प्रत्यक्षात मात्र ज्या मुलीच्या वा महिलेच्या बाबतीत अशाप्रकारचे गुन्हे होतात त्यामध्ये तिला कितीतरी मानसिक दडपणाला सामोरे जावे लागते. छेडछाडीतून आत्महत्या केल्याचे अनेक प्रकार समोर येत आहे. छेडछाड ही शारीरिक व मानसिक पातळीवर मोठ्या प्रमाणात परिणाम करणारी घटना आहे. २०१४ मध्ये महाराष्ट्रात १५७५ इतके छेडछाडीचे गुन्हे दाखल झालेले आहेत.

८. देहव्यापार / वेश्याव्यवसाय :- देशामध्ये अनैतिक देहव्यापार प्रतिबंध कायदा अस्तित्वात असूनही वेश्याव्यवसायामध्ये मोठ्या प्रमाणात वाढ झाल्याचे दिसून येत आहे. वेश्याव्यवसाय हा संघटीतरित्या चालविला जात असलेला गुन्हा आहे. ग्रामिण भागातील दारिद्र्य, बेरोजगारी , विविध प्रकारची आमिषे या बाबींतून मोठ्या प्रमाणात देहव्यापारास चालना मिळत आहे. यातून महिलांचे, लहान मुलींचे अपहरण या सारखे गुन्हे घडताना दिसून येतात. अशा गुन्ह्यांचा संबंध आंतरराष्ट्रीय स्तरावर आहे . मोठ्या प्रमाणात बाहेरच्या देशातून आयात तसेच निर्यातीचे व्यवहार होताना दिसून येतात . २०१३ मध्ये देहव्यापाराचे २५७९ गुन्हे नोंदविले गेले आहे

९. देवदासी जोगतिन आणि मुरळी प्रथा :- देव आणि देवालय यांची सेवा करण्यास सोडण्याच्या ज्या पारंपारिक समजुती आहेत त्यापैकी देवदासी, जोगतिन आणि मुरळी होय. नवस, घराण्याची प्रथा , किंवा निराधार असणे या बाबी महिलांना यामध्ये जाण्यास भाग पाडतात. प्रामुख्याने महाराष्ट्रामध्ये दिसणारे हे तिनही प्रश्न धर्माशी व धार्मिक परंपरांशी निगडित आहेत. देवाच्या सेवेच्या नावाखाली त्यांची शारीरिक पिळवणूक होते.

१०. प्रतिष्ठेसाठी हिंसा :- समाजाच्या उच्च वर्गामध्ये बऱ्याचवेळा या प्रकारचे गुन्हे दिसून येतात . घराण्याच्या कुळाच्या प्रतिष्ठेसाठी हत्या होण्याच्या प्रमाणामध्ये पुरुषांपेक्षा महिलांचे प्रमाण अधिक आहे. बहुतेक वेळा आंतरजातीय विवाह किंवा आंतरधर्मिय विवाह यामुळे प्रतिष्ठेस धक्का पोहचू नये यासाठी अशा प्रकारची हत्या होते. दक्षिण भारताच्या तुलनेत उत्तर भारतात प्रतिष्ठेसाठी होणाऱ्या हत्यांचे प्रमाण अधिक आहे.

११. नोकरी करणाऱ्या स्त्रियांच्या समस्या :- आधुनिक कालखंडात स्त्री ही पुरुषाच्या बरोबरीने नोकरी व्यवसायात सहभागी होत आहे. शिक्षणाच्या वाढत्या प्रसारामुळे स्वताच्या पायावर उभे राहण्याचे स्त्रियांचे प्रमाणही वाढलेले आहे. सरकारच्या धोरणामुळे विविध क्षेत्रात आरक्षणामुळे तिला हक्काच्या जागा मिळाल्या आहेत . मात्र त्याचबरोबर काही प्रश्नही पुढे उभे राहिले आहेत. दिवसभर पुरुषाच्या बरोबरीने काम करून कुटुंबामध्ये स्वयंपाक, साफ सफाई ,वडीलधाऱ्यांची सेवा बालसंगोपन या बाबी तिला पहाव्या लागतात. तिच्या या दुहेरी भूमिकेमुळे तिला शारीरिक, मानसिक त्रासास सामोरे जावे लागते. याबरोबरच कामास महत्व द्यायचे की पती आणि मुलांकडे लक्ष द्यायचे या दोन भूमिकांमध्येही संघर्ष दिसून येतो. या

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व्यतिरीक्त कामच्या ठिकाणी स्त्री म्हणून कनिष्ठतेची वागणूक मिळण्याची शक्यता असते. वरिष्ठांकडून शारीरिक व मानसिक पिळवणूक होण्याचे प्रमाणही अलीकडे मोठ्या प्रमाणात वाढलेले दिसून येते.

महिला हक्क आणि संविधान :-भारताला स्वातंत्र्य मिळाल्यानंतर २६ जाने. १९५० रोजी भारत लोकसत्ताक देश म्हणून घोषित केला गेला .भारतीय राज्यघटनाही याच दिवसापासून अंमलात आली.राज्यघटनेची सुरुवात ज्या सरनाम्याने झाली त्यातील पहिलेच वाक्य ‘आम्ही स्वतंत्र भारताचे नागरिक’ हे आहे.या शब्दामध्ये सर्व जातीचे, धर्माचे, वंशाचे स्त्रिया व पुरुष यांचा समावेश होतो.मूलभूत हक्क हे भारतीय राज्यघटनेचा आत्मा आहे.समाजातील दुर्बल घटक, स्त्रिया, अल्पसंख्यांक यांची जबाबदारी शासनावर टाकण्यात आली आहे. भारतीय राज्यघटनेमध्ये एकूण सहा प्रकारचे मूलभू अधिकार देण्यात आले आहेत. यामध्ये समतेचा अधिकार, स्वातंत्र्याचा हक्क, शोषणाविरुद्धचा हक्क, धार्मिक स्वातंत्र्याचा हक्क ,शैक्षणिक व सांस्कृतिक हक्क आणि घटनात्मक उपायांचा हक्क यांचा समावेश होतो.

भारतीय संविधानातील महिलाविषयक तरतुदी :-

१. कलम १४ नुसार राज्यघटना प्रत्येक नागरिकाला कायद्याची समानता व कायद्याचे समान संरक्षण देते. मात्र याठिकाणी समानता म्हणजे सारखेपणा नव्हे. असमान लोकांना समान वागणूक देणे म्हणजे समानता नव्हे.
२. कलम १५ (१) नुसार धर्म , वंश , जात , लिंग यावरून सार्वजनिक स्थान व जागा यांचा वापर करण्यास कुठल्याही भारतीय नागरिकास इतर भारतीय नागरिकाशी भेदभाव करता येणार नाही.
३. कलम १५ (३) नुसार राज्य महिला व बालकांसाठी विशेष तरतुदी करू शकते.
४. कलम १६(२) नुसार कोणत्याही नागरिकाला लिंगभावाच्या आधारे राज्यसेवेतील पदाकरीता भेदभाव केला जाणार नाही.वा अपात्र ठरविले जाणार नाही.
५. कलम २१ नुसार कायद्याने प्रस्थापित केलेल्या प्रक्रीये शिवाय व्यक्तीच्या जिवीत व स्वातंत्र्याच्या हक्काचा संकोच करता येणार नाही.
६. कलम २३ नुसार मानवाचा व्यापार अथवा वेठबिगारास प्रतिबंध करण्यात आला आहे.
७. कलम ३९ नुसार स्त्री व पुरुष या दोहोनाही समान कामासाठी समान वेतन देण्यात येईल.
८. कलम ३९ अ नुसार पुरुष आणि स्त्रियांना उपजिविकेची पुरेशी साधने मिळविण्याचा समान हक्क आहे.
९. कलम ३९ ई नुसार स्त्री व पुरुष कामगारांचे आरोग्य व ताकद आणि बालकांचे वय यांचा दुरुपयोग करणू घेण्यात येवू नये. आणि नागरिकांना आर्थिक गरजेपोटी त्यांचे वय वा ताकद यास न पेलणाऱ्या व्यवसायात शिरणे भाग पाडू नये.
१०. कलम ४२ नुसार राज्यसंस्था कामाबाबत न्याय आणि मानवोचित परिस्थिती उपलब्ध करण्यासाठी व प्रसुतीसहायासाठी तरतुद करेल .
११. कलम ५१ अ ई नुसार स्त्रियांच्या प्रतिष्ठेला दुय्यमत्व आणणाऱ्या प्रथांचा त्याग करणे हे प्रत्येक भारतीयाचे मूलभूत कर्तव्य असेल.
१२. कलम २४३ (ड) ३ नुसार प्रत्येक पंचायतीमध्ये प्रत्यक्ष निवडणूकीत भरल्या जाणाऱ्या एकूण जागापैकी एक तृतीयांश पदे महिलांसाठी राखीव असेल

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१३. कलम २४३ (ड) ४ नुसार प्रत्येक स्तरावरील पंचायतीमधील एकूण पदाधिकारी पदापैकी एक तृतीयांश पदे महिलांसाठी राखीव असेल .
१४. कलम २४३ ट ३ नुसार प्रत्येक नगरपालीकेतील थेट निवडणूकीद्वारे भरावयाच्या जागांच्या संख्येपैकी एक तृतीयांश जागा महिलांसाठी राखीव असेल.
१५. कलम २४३ ट ४ नुसार राज्य विधीमंडळ कायद्याद्वारे सुचित करेल त्याप्रमाणे नगरपालीकांमधील प्रमुखपद महिलांकरिता राखीव असेल .
- राज्यघटनेमध्ये महिलांच्या हक्कांसाठी अनेक उपाय योजलेले आहेत.हे हक्क डावलले गेल्यास व्यक्ती घटनात्मक उपायांच्या अधिकाराचा वापर करू शकते. भारतात राज्यघटनेने दिलेल्या मूलभूत हक्कांचे रक्षण न्यायसंस्था करते.

महिलांच्या हक्कांसाठी तयार केलेले विविध कायदे :- महिलांच्या हक्कांचे रक्षण करण्यासाठी आणि महिलांवरील अन्याय आणि अत्याचार यावर नियंत्रण प्रस्थापित करण्यासाठी विविध कायदे करण्यात आले आहेत.

- हिंदू विवाह कायदा (१९५५)
- विशेष विवाह कायदा (१९५४)
- कुटुंब न्यायालय कायदा (१९८४)
- कौटुंबिक हिंसाचारापासून संरक्षण कायदा (२००५)
- हुडाबंदी अधिनियम (१९६१) सुधारणा १९८६
- हिंदू उत्तराधिकार अधिनियम (१९५६)
- कामाच्या ठिकाणी महिलांची लैंगिक छळवणूक (प्रतिबंध मनाई व निराकरण)अधिनियम (२०१३)
- स्त्रियांचे अश्लील प्रदर्शन प्रतिबंध कायदा (१९८६)
- मातृत्व लाभ कायदा (१९६१)
- समान वेतन कायदा (१९७६)
- वैद्यकीय गर्भपातन कायदा (१९७१)

महिला मानवी हक्कातील शिक्षणाची भूमिका :-

भारतीय राज्यघटनेनुसार महिलांचे अधिकार आणि त्यानुसार सरकारने केलेले विविध कायदे , सरकारच्या महिला सक्षमीकरणासाठीच्या विविध योजना या समाजातील प्रत्येक घटकापर्यंत जाणे गरजेचे आहे . महिलांच्या हक्कांविषयी समाजामध्ये जाणीव जागृती होणे गरजेचे आहे. महिलांना त्यांचे हक्क आणि अधिकार समजण्यासाठी शिक्षणामध्ये विशेषता उच्च शिक्षणामध्ये महिला मानवी हक्काचे शिक्षण देणे आवश्यक आहे. महिला मानवी हक्कातील शिक्षणाची भूमिका पुढीलप्रमाणे सांगता येईल.

१. समाजामध्ये पिढ्यानपिढ्या कुटुंबात दुय्यम स्थान तथा दर्जा दिल्याने कुटुंबामध्ये अनेक प्रकारच्या समस्यांना अत्याचारांना तिला सामोरे जावे लागत आहे. कुटुंबात होणाऱ्या या अत्याचारापासून मुक्ततेसाठी स्त्रियांना त्यांच्या हक्कांशी माहिती होण्याच्या दृष्टीने शिक्षण महत्त्वाची भूमिका पार पाडते.
२. समाजामध्ये बलात्कार , लैंगिक छळ ,शारिरीक व मानसिक अत्याचारापासून संरक्षण मिळविण्यासाठी त्या विषयीच्या कायदेशीर तरतुदींची माहिती संक्रमित होऊन स्त्रियांच्या सबलीकरणास मदत मिळण्याच्या दृष्टीने विद्यार्थ्यांना महिला मानवी हक्काची जाणीव शिक्षणातून होते.

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३. सामाजिक रुढीमुळे उद्भवणाऱ्या स्त्री पुरुष भेदाभेद, समाजातील हुंडा प्रथा, बालविवाह या समस्यांना धोराने सामोरे जाऊन त्यांना विरोध करण्याची वृत्ती विद्यार्थिनींमध्ये निर्माण होण्यासाठी महिला मानवी हक्काचे शिक्षण महत्वाचे ठरते.
४. स्त्रियांच्या नैसर्गिक हक्कासाठी , समानतेसाठी आणि त्यांच्या सबलीकरणासाठी महाविद्यालयीन स्तरावर त्यांना योग्य ज्ञान व माहिती मिळून सक्षम समाज निर्मितीमध्ये त्यांचे योगदान मिळण्याच्या दृष्टीने उच्च शिक्षणातून विद्यार्थिनींना मानवी हक्कांचे शिक्षण मिळाल्यास त्यांचा फायदा होतो.
५. महिलांवर दिवसेंदिवस अत्याचारात होणाऱ्या वाढीमुळे त्यांच्या सुरक्षेचा प्रश्न निर्माण झाला आहे . या अत्याचाराविरोधी असणाऱ्या विविध कायदांची माहिती शिक्षणाच्या माध्यमातून संक्रमित होऊन महिलांच्या सक्षमीकरणास मदत होते.
६. महाविद्यालयीन जीवनांतर गृहस्थाश्रमात प्रवेश करणाऱ्या विद्यार्थिनींना महाविद्यालयीन स्तरावर महिलांच्या हक्काविषयी माहिती दिल्यास कुटुंबव्यवस्थेत महत्वाची भूमिका असणाऱ्या या घटकास हक्कांची जाणीव होऊन तींच्या कौटुंबिक दर्जात सुधारणा होण्यात मदत होते.
७. समाजजीवनामध्ये महिलेला गृहिणी, आई, बहिण तसेच विविध नातेसंबंधातून कुटुंबातील महत्वाची भूमिका पार पाडावी लागते. शिक्षणातून मानवी हक्कांची योग्य माहिती मिळाल्याने आणि त्यातून महिलांच्या मानवी हक्कांची जाणीव जागृती निर्माण झाल्यानेत्यांचा फायदा कुटुंबातील व्यक्तीबरोबरच भावी पिढीमध्ये संक्रमित होऊन महिलांच्या सन्मानाची आणि तिच्या हक्काची जपवणूक होण्यास मदत होते.

थोडक्यात , महिलांना त्यांच्या हक्कांची जाणीव होण्यासाठी आणि त्यातून त्यांचे सक्षमीकरण होण्यासाठी शिक्षण हा सर्वात प्रभावी मार्ग आहे . महाविद्यालयीन स्तरावर अशाप्रकारचे शिक्षण दिल्यास शिक्षणानंतर नोकरी व्यवसाय स्वयंरोजगार या विविध क्षेत्रात कार्यरत होताना त्यांना त्यांच्या हक्काची जाणीव झाल्याने तिच्या समोरील समस्यांची तीव्रता कमी होईल .आणि समाजव्यवस्थेच्या या महत्वाच्या घटकाकडून समाजपरिवर्तनास मदत होईल.

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38. FUNDAMENTAL HUMAN RIGHTS IN THE INDIAN CONSTITUTE

Prof. Narayan H. Mengal

Librarian, S.S.B.College of Education, Shrirampur, mengalnh@gmail.com

Abstract

The concept of equal rights has been a changing one. We have seen elsewhere that not everyone was treated equally all the time. Black people were traded as slaves, women were not given the right to property and so on. But today we would consider these as unjust and a violation of that person's rights. Rights also become significant in the context of democratic systems. Democratic systems strive to persevere equal ground for all. They allow people to express their opinion and make choices, including the choice of being represented by people they believe in. This choice is called a Vote. Democracy safeguards not just the majority but also the minorities. Democracies place all people whether majority or the minority on the same plane. The Indian Constitution ensures that each person's rights irrespective of caste, race, gender, religion, and creed is protected.

Keywords: Human Right , Fundamental Right, Constitute

Introduction: Rights that inhere in a human being by virtue of his birth as a human being are human rights. Human rights do not depend for their existence on the legal and moral practices of different communities. Human Rights are based on mankind's increasing demand for a civilized life in which the inherent dignity of each human being is well respected and protected. These rights are essential for the spiritual, physical and moral development of the individual. They are associated with the dignity of the individual and it is the enjoyment of these rights that makes a human being worthy of human dignity. In India ,We have come across various struggles of people to achieve equality with others. Yet even after independence, forms of discrimination have not completely vanished. The makers of the Indian Constitution were ware that it is not easy to wipe out all forms of discrimination and so developed a Constitution which would allow laws to emerge to meet the varying needs and goals of the society. The Constitution envisaged a society that is based on the certain principles listed in the Preamble. Any law which violates the Preamble will be struck down.

What are the Rights?

Rights are reasonable claims of persons. These claims are protected by law. All of us would like to live happily, without being made to feel inferior. Similarly we have the responsibility to allow others to enjoy their rights as well. Your rights come with the responsibility to protect and respect the rights of other persons as well. However there are some rights which are so fundamental to personhood that they have been given a sacred place in the Constitution. They are known as Fundamental Rights. These rights are so important that they are also expressed by many of the democratic nations.

Scope of Fundamental Human Rights: The Fundamental Rights provided in Constitution have been amended from time to time. Moreover, there has been new rights that have been included into, like Right to Education. Rights may be modified through the parliament. Or supreme Court could make judgments that would expand the meaning of a particular right. For instance, right to food has thus been expanded into the context of Right to Life.

Fundamental Human Rights in Indian Constitution: Fundamental Rights find a place in Part 3 of the Constitution of India. These rights give people a protection from oppressive governments and place a duty on the government to uphold them. They are so important that if they are violated by the government, any person has a right to approach the High Court or the Supreme Court directly without going to the lower courts for relief. Writ is an authority given to the court to issue directions to the government to protect and enforce any constitutional right. It is an inherent power given to the court. The court can take cognizance of a violation of a fundamental right.

A) Human Right to Equality: The Indian Constitution guarantees the Right to Equality. It includes most notably the following rights:

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1. **Social Equality:** Another feature of this right is Social Equality. The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, and place of birth or any of them. Further, on the basis of any of these grounds a citizen cannot be denied access to shops, public restaurants or the use of wells, tanks, roads and places of public resort maintained wholly or partly out of State funds or those which are dedicated to the use of the general public.
 2. **Equal Protection of Law:** The Constitution says that the government “shall not deny to any person equality before the law or equal protection of the laws.” This means that the laws apply in the same manner to all, regardless of a person’s income, status, background etc. This is called the rule of law. The Right to equality, guarantees that all citizens shall be equally protected by the laws of the country, whether she be an ordinary citizen, a minister, government official or a small farmer. Everyone is under the same law.
 3. **Equality of Opportunity:** The Constitution guarantees equality of opportunity for all citizens in matters relating to employment or appointment to any office under the state. No citizen shall on grounds only of religion, race, caste, sex, descent, place of birth, resident nor will any of them be ineligible for or discriminated against in any respect of any employment or office under the State.
 4. **Abolition of Untouchability:** The Constitution in no uncertain terms abolishes Untouchability - its practice in any form. Further the practice of untouchability is an offence and anyone doing so is punishable by law even attracting a jail term. The Protection of Civil Rights Act provides penalties for preventing a person from entering a place of worship or from taking water from a tank or well.
- B) Right to Freedom:** The Constitution of India also guarantees certain individual rights that were considered vital by the framers of the constitution. The Right to Freedom guarantees the following six freedoms:
1. **Freedom of speech and expression:** This enables an individual to participate in public activities. Citizens are free to express their views in many ways such as through meetings, publications, plays, paintings etc.
 2. **Freedom to assemble peacefully without arms:** On which the State can impose reasonable restrictions in the interest of public order and the sovereignty and integrity of India. People have the right to come together or assemble for many reasons such as to hold meetings about their rights, to discuss their problems or business, to exchange ideas and share views etc. Everyone also has the right to carry out peaceful demonstrations, public meetings and rallies.
 3. **Freedom to form associations or unions:** The State can impose reasonable restrictions on this freedom in the interest of public order, morality and the sovereignty and integrity of India. People are free to form many kinds of associations - cultural groups, business associations, trade unions.
 4. **Freedom to move freely:** Throughout the territory of India though reasonable restrictions can be imposed on this right in the interest of the general public. For example, restrictions may be imposed on movement and traveling, so as to control epidemics.
 5. **Freedom to reside and settle in any part of the territory of India:** Which is also subject to reasonable restrictions by the State in the interest of the general public or for the protection of the Scheduled Tribes. Certain safeguards as are envisaged here to protect indigenous and tribal people from exploitation and coercion.
 6. **Freedom to practice any profession , occupation, trade or business:** On which the State may impose reasonable restrictions in the interest of the general public. Thus, there is no right to carry on a business which is dangerous or immoral. Also, professional or technical qualifications may be prescribed for practicing any profession or carrying on any trade.

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C) Right to Life: The Indian Constitution also guarantees the Right to Life and Personal Liberty. This includes: Protection with respect to conviction for offenses is guaranteed in the right to life and personal liberty. No one can be awarded punishment which is more than what the law of the land prescribes at that time. No citizen can be denied his life and liberty except by law. **D) Right to Education:** In 2002, the right to primary education became a part of the right to life. Here the governments are responsible for providing free and compulsory education to all children up to the age of 6 to 14 years. This makes it necessary for the government to arrange for schools and for parents to see to it that their children attend schools regularly. This right has been added because people feel that all children should have the opportunity to study, learn about the world around them, acquire skills to express themselves and make creative contributions to society, and have more opportunities for their future.

E) Right against Exploitation: Under this Right all forms of “forced labour are prohibited”. You read in some of the history chapters that some people were forced to do beggar i.e. to work without any wages. If any landlord or contractor today forces a person to work without any wages or at very low wages, it would be a violation of the fundamental right against exploitation.

F) Right to Constitutional Remedies: As mentioned earlier these rights are so important that a violation of these rights by the State gives the people the Fundamental Right to approach the High Courts and Supreme Court. When such rights are violated, they can be restored by the courts by giving specific directions or orders. It is the responsibility of the government to protect the people against any violation of their Fundamental Rights.

Human Rights Commission: The United Nations has been working to protect the basic human rights of people and in this effort they have encouraged their member nations to do the same. In 1993, the Government of India passed an act of legislature to protect human rights. A commission for human rights was set up under this law called the National Human Rights Commission (NHRC). The commission has been given powers of a civil court extendable to the entire country. The Government has also established other institutions to monitor and inquire into situations in which rights are violated. Thus we have different institutions such as the National Commission for Women, National Commission for Protection of Child Rights, National Minority Commission and State Human Rights Commissions.

Conclusion: Human rights are those rights, which have inherent in a human person by virtue of his birth as a human being. These rights are highly essential to protect the dignity and worth of the human person and hence to be ensured by the State authorities. They are universal and therefore called Universal Human Rights. Human rights of women constitute the integral and indivisible part of Universal Human Rights. The principle of equality before law and prohibition of discrimination constitutes the essence of rule of law and fundamental freedoms.

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39. HUMAN RIGHT EDUCATION NEED OF AN HOUR IN INDIAN EDUCATION

Prof. Vivek M More & Dr.L.D.Bhor

Assistant Professor, C.D.Jain College of Commerce, Shrirampur, vikmmore@gmail.com

Princial, C.D.JaiN College of Commerce, Shrirampur, cdjcollege@yahoo.com

Introduction: Human Right is a universal concern today. The issue, themes, perspective and points of views have always been talked, discussed, deliberated and planned. Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, guaranteed by law, in the forms of international law, general principles and other sources of Role of Education in Promotion and Protection of Human Rights NibeditaMahapatra international law. International human rights law lays down obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals of groups. Most ancient cultures, like the Indian, have been founded on the concept of fusion of rights and duties, maintaining a priority of duty over right. The transformation of the ancient Indian culture into a composite culture over the millennia, assimilating into itself the best of the various religions, has only strengthened the perception of the interrelationship of rights and duties. After the Second World War international community began with recognition of primacy of rights. It is now increasingly drifting towards the Indian ethos of giving equal emphasis to both rights and duties and their inter-relationships. Therefore, education must pay due attention to teaching human rights and duties and not merely human rights. Educational Policies in India and UGC stated the importance of Human Right Education (HRE) in Indian Universities. Theses constituted bodies imparted and involved all universities for awareness of HRE among students and faculty members. University of Pune actively participated in HRE and the paper included in Credit System Pattern compulsory for all PG level students after 2013.

❖ **Objective of Human Right Education:** Education has always been and continues to be one of the most important needs of mankind. It helps man indoctrinate values and apply the technical know-how in real life situations. Of late, there has been an increasing trend towards awareness of Human Right. Human rights are highly inspirational and also highly practical, embodying the hopes and ideals of most human beings and also empowering people to achieve them. Human rights education shares those inspirational and practical aspects. It sets standards but also produces change. Effective human rights education can

- To promote human rights, particularly nonviolent resolution of conflict, and equality and justice.
- To impart in HRE's mission is to encourage personal growth and acceptance of others, and to foster cooperation and peace among individuals and countries.
- To achieve this, a wide variety of activities in schools and collaboration with teachers and students are essential.
- Produce changes in values and attitude
- Produce changes in behaviour.
- Produce empowerment for social justice.
- Develop attitudes of solidarity across issues, communities, and nations
- Develop knowledge and analytical skills
- Encourage participatory education.

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- ❖ **Active Citizenship:** Human rights education is essential to active citizenship in a democratic and pluralistic civil society. Citizens need to be able to think critically, make moral choices, take principled positions on issues, and devise democratic courses of action. Participation in the democratic process means, among other things, an understanding and conscious commitment to the fundamental values of human rights and democracy, such as equality and fairness, and being able to recognize problems such as racism, sexism, and other injustices as violations of those values.
- ❖ **Informed Activism :** Learning is also essential to human rights activism. Only people who understand human rights will work to secure and defend them for themselves and others. Peter Benenson, who first envisioned Amnesty International, believed that if people knew about "the forgotten prisoners," they would be moved to action and that publicity campaigns based on accurate evidence would serve as the most effective means of embarrassing repressive governments and thus protecting their citizens. This idea has proved one of the great mobilizing forces of the late twentieth century. Educating the public through reliable, objective, and timely information is a principal strategy of organizations like Amnesty International and Human Rights Watch.
- ❖ **Human Rights Education in Local Communities:** Once people grasp human rights concepts, they begin to look for their realization in their own lives, examining their communities, families, and personal experience through a human rights lens. In many cases people find these values affirmed, but human rights education can also lead to recognition of unrealized injustices and discriminations. This sensitization to human rights in everyday life underscores the importance of not only learning about human rights but also learning for human rights: people need to know how to bring human rights home, responding appropriately and effectively to violations in their own communities.
- ❖ **THE AUDIENCE FOR HUMAN RIGHTS EDUCATION :** The HRE is plays vital role to cultivate human values and principles among the society. The following are the audience for the HRE.
 - **Young children and their parents :** Educational research shows conclusively that attitudes about equality and human dignity are largely set before the age of ten. Human rights education cannot start too young. Indeed, some of the most creative and effective human rights educators are found in pre-school and primary classes.
 - **Teachers, principals, and educators :** No one should be licensed to enter the teaching profession without a fundamental grounding in human rights, especially the Convention on the Rights. Teachers do not work in isolation, however. To succeed, human rights education requires the endorsement and support of the whole educational system, including those who oversee continuing education, who license or certify teachers, who set curriculum standards and content, and who evaluate students, teachers, and schools. These officials are as unlikely as anyone else to have knowledge of human rights, and they too need to achieve "human rights literacy."
 - **Especially vulnerable populations :** Human rights education must not be limited to formal schooling. Many people never attend school. Many live far from administrative centres. Yet they, as well as refugees, minorities, migrant workers, indigenous peoples, the disabled, and the poor, are often among the most powerless and vulnerable to abuse. Such people have no less right to know their rights and far greater need.
 - **Activists and non-profit organizations :** Many human rights activists are not solidly grounded in the human rights framework and many human rights scholars know next to nothing about the strategies of advocacy. Few people working in nongovernmental organizations (NGOs) recognize

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that they may be engaged in human rights work, and even human rights advocates usually acquire their knowledge and skills by self-teaching and direct experience.

- **Public office holders, whether elected or appointed :** In a democracy no one can serve the interests of the people who does not understand and support human rights. People should require all candidates for election, from the head of state to the local council member, to make a public commitment to human rights. And human rights should be included in the orientation of all new office holders.
- **Power holders:** This group includes members of the business and banking community, landowners, traditional and religious leaders, and anyone whose decisions and policies affect many peoples' lives. As possessors of power, they are often highly resistant, regarding human rights as a threat to their position and often working directly or indirectly to impede human rights education. To reach those in power, human rights need to be presented as benefiting the community and themselves, offering long-term stability and furthering development.

Conclusion: Human Right Education is vital for overall development of mankind. The promotion of human right among all human being without any binderies cast, creed, colour, religion and gender are able through the educational policy. Human Right Education helps to build the new generation with an appropriate way to succeed in life without any obstacle or hindrance about their right and duties..

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40. राजनीति में समता, बंधुता एवं मानवधिकार की अवहेलना (कमलेश्वर के उपन्यासों के आधारपर)

प्रा. डॉ. अनुप सहदेव दळवी

रा.ब. नारायणराव बोरावजे महाविद्यालय, श्रीरामपुर, जि.अहमदनगर

आज राजनीति स्वार्थ एवं संकीर्णता के दलदल में फँसी हुई है। भ्रष्टाचार, भाई-भतीजावाद, तानाशाही, दल बदल, खोखले नारे, सत्तालोलुपता, शोषण वृत्ति एवं साम्प्रदायिकता की आड़ में शिकार करना, ये-न-जे-न प्रकारों से वोट संग्रह करना आदि प्रवृत्तियों ने समता, बंधुता और स्वतंत्रता की भावनाओं को सन्देह के कटघरे में खड़ा किया है। नेतागण राजनीति को समाज सेवा का क्षेत्र न मानकर केवल एक व्यवसाय मानता है। उससे व्यावसायिक दृष्टिकोण के कारण राजनीति मलिन हो गयी है। स्वाधीनता संग्राम के मूल में राजनीति का जो आदर्श रूप विद्यमान था, स्वतंत्रता के पश्चात् भारतीय संविधान के अनुसार समाजवादी समाज की स्थापना का सिद्धांत अपनाया गया, पंचवार्षिक योजनाएँ, औद्योगिक विकास को प्राथमिकता दी गयी। परंतु संवैधानिक सिद्धांत विमुख हो गये। पंचवार्षिक योजनाएँ सफल नहीं हुई, देश कर्ज में डूब गया। जनता का मोहभंग हुआ। बहुजन हिताय की कसम खाकर राजनेता स्वान्तसुखाय की भावना में डूब गये हैं। पंचशील, विश्वशान्ति, सहअस्तित्व एवं विश्वबंधुत्व की भावना लोफ हो गयी। देश में अखण्डता एवं एकता की स्थापना का उद्देश्य लोफ हो गया। राजनीति की परिवर्तित धारणा तथा अराजकता के प्रति गहरी चिन्ता व्यक्त करते हुए डॉ. सरिता शुक्ला ने कहा है- "प्रजा के हित रखकर बनायी गयी जिस अवस्था को प्रजातांत्रिक व्यवस्था का नाम दिया गया, उसमें जनसेवा की भावना निहित थी, लेकिन आज वह चुनाव गुटबंदी दल परिवर्तन, भ्रष्टाचार, चरित्रहीनता, व्यक्तिपुजा, राजनीतिक स्वार्थ, वैयक्तिक लिप्सा एवं अवसरवादिता तथा अधिकार की भावना के गहरे गर्त में डूबती जा रही है।"¹ साम्प्रदायिकता के कारण उत्पन्न संघर्षों ने लोगों का जीवन हराम कर दिया। 'रेगिस्तान' उपन्यास का पात्र बाकर मिस्त्री अपनी दयनीय जीवन की अभिव्यक्ति करता है- "वहीं तो बहुत दौड़-भाग की साली... जो चिड़िया को मिल सकता है वो भी हमें नहीं मिलता। हमने पुलिस को बोला, हमें समझाओं, हम हियां क्यों नहीं रूक सकते ... हमने कौनसा जुर्म किया-हमारे बाल-बच्चे हियां है। बस एक ही जवाब मिलता-तुम और नहीं रूक सकते। बाकी गिटपिट-गिटपिट कर लेते हैं, क्या करे कोई। वहाँ पाकिस्तान में भी साला यही हाल है, सीधे मुँह जोई बात नहीं करता। बस हुकुम चलाता है... जैसे हम जानवर होयें।"² राजनेताओं के द्वारा लगाई साम्प्रदायिक आग की लपटों ने समाज में धर्मान्ध संकुचित भावना निर्माण की। भारत पाक विभाजन के समय हुए दंगे-फसादों से समता-बंधुता की भावना खण्डित हुई। देश से धर्म की पहचान नहीं बल्कि धर्म से देश की पहचान होने लगी - "इस्लाम के नाम पर एक मुल्क पाकिस्तान बना था... यह दुनियाँ में कभी नहीं हुआ था... हमेशा मुल्कों नाम पर मजहबों ने अपनी पहचान हासिल की है... पाक नबी हज़रत मोहम्मद के आने ओर पाक कुरआन के नाजिल होने के बावजूद अरब-अरब ही रखा, ईराक-ईराक ही रहा, मिस्त्र-मिस्त्र ही रहा, ईरान-ईरान ही रहा लेकिन पाकिस्तान-भारत या हिन्दुस्तान नहीं रहा।"³ देश विभाजन एक ऐसी राजनीतिक घटना साबित हुई, जिसका भीषण परिणाम आम-आदमी को भुगतना पडा। हिन्दू और मुसलमान राजनेताओं के वायदें झूठे साबित हुए तथा लोर्जों जे सपने भंज हो गए। कमलेश्वर ने स्वार्थान्ध राजनेताओं के द्वारा होनेवाली समता, बंधुता और स्वतंत्रता की प्रताड़ना का उद्धृत कर व्यक्ति-व्यक्ति के बीच उत्पन्न भेदभाव, विषमता, धार्मिक विद्वेष का हृदय द्रावक चित्रण अपने उपन्यासों के माध्यम से प्रस्तुत किया है।

आजादी के बाद हमारे देश ने प्रजातंत्र व्यवस्था का स्वीकार करने से लगता था कि, अब सामान्य जनता की समस्याओं का हल होगा। परंतु प्रजातंत्र व्यवस्था हमारी राजनीति और अधिक सत्तालोलुप तथा स्वार्थान्ध हो गयी। प्रजातंत्रीय शासन व्यवस्था में अनाचार, अनैतिकता, भ्रष्टाचार, भाई-भतीजावाद, साम्प्रदायिकता, द्वेष, वैमनस्य जो दिन-ब-दिन बढ़ावा मिला। परिणामतः समाज का निम्न-मध्यवर्ग के अन्याय, अत्याचारों की समस्याएँ भी बढ़ती गयी है। वर्तमान राजनीति की दिशाहीनता के सम्बन्ध में श्यामाचरण दुबे का कथन सत्य प्रतीत होता है- "आज की राजनीति बहरों का संवाद बन गई है और अंधे हमें रास्ता दिखा रहे हैं।"⁴ प्रजातंत्रीय शासन

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व्यवस्था का मतलब प्रजा की शासन न होकर कुटनीतिज्ञ राजनेताओं का राज्य हो गया है। हमारी प्रजातंत्रीय व्यवस्था चरित्रवान राजनेताओं का निर्माण नहीं कर सकी। आजादी के पश्चात् राजनीति की परिवर्तित स्थिति को उजागर करते हुए प्रा.अर्जुन घरत ने लिखा है- "आजादी के बाद भारतीय राजनीति में शीघ्र परिवर्तन ही नहीं आया बल्कि उसका पतन हो गया है। राजनीतिक गुंडों का तमाशा बन गया। राजनीति का अर्थ स्वार्थनीति बन गया"⁴ वर्तमान राजनेता स्वार्थ के दल-दल में फँसने के कारण ही शासन व्यवस्था के प्रति समाज में असंतोष की भावना दृढ़ हो गयी हैं।

शासन व्यवस्था का देश में शान्ति और सुव्यवस्था की स्थापना करना महत्वपूर्ण उद्देश्य होता है। लेकिन वर्तमान स्थिति में शासन व्यवस्था द्वारा लोगों का अमानुष शोषण किया जाता है। कमलेश्वर जे 'समुद्र में जोया हुआ आदमी' उपन्यास के श्यामलाल को अपने पुत्र वीरेन्द्र का समुद्र में खो जाने की खबर से गहरा सदमा लगता है। उसका इकलौता पुत्र उनके जीवन का एकमात्र आधार था। निष्क्रिय शासन व्यवस्था द्वारा उनके पुत्र के खोज का बहाना करते हुए मृत घोषित किया जाता है। श्यामबाबू को उनके पुत्र वीरेन्द्र की जानकारी देते हुए पुलिस इंस्पेक्टर कहता है- "हमने रिपोर्ट भेज दी थी कि उसका कोई पता नहीं चला। वह भागकर यहाँ कहीं नहीं पहुँचा है। उसके दफ्तरवालों ने भी आसरा छोड़ दिया है अब सारा मामला यही दिल्ली में आ गयी है। सरकार सोचती है कि, वीरेन्द्रनाथ को अब मरा हुआ मान लेना चाहिए।"⁵ निर्ममता से इंस्पेक्टर द्वारा अपने इकलौते बेटे को मरा हुआ घोषित करने के निर्णय से श्यामबाबू के पैर तले की मिट्टी सरक जाती है। शासन व्यवस्था अपने देश की रक्षा करनेवाले अपने देश के सैनिकों के प्रति भी लापरवाह है। 'कितने पाकिस्तान' उपन्यास में कमलेश्वर कारगिल युद्ध के दौरान सरकार द्वारा घोषित १२८ सैनिकों की हायल होने की जबर दी गयी थी। हायलों की सख्या संदिग्ध होने पर भी दूरदर्शन पर खबर दी गयी थी। इसलिए तत्कालीन प्रधानमंत्री अटलबिहारी वाजपेयी के प्रति निर्देश करते हुए कमलेश्वर ने अपनी सन्तप्त संवेदना प्रकट करते हुए लिखा है- "आप लोगों के पैर में आई मोच तक का इलाज देश के खर्चे पर विदेशों में होता है। जो १२८ सैनिक घायल हुए हैं, उन्हें विदेश भेजना तो सम्भव नहीं होगा, पर देश में ही अच्छे अस्पतालों में उनके उपचार की व्यवस्था ज़ीजिए।"⁶ सैनिकों जे कारण ही हमारा देश सुरक्षित है। उन्हीं सैनिकों के प्रति लापरवाही का व्यवहार असंतोष पैदा करता है। आज भी देश का आम आदमी अपने ही देश में गुलामी से जीवन जीता है। इसीलिए 'रेगिस्तान उपन्यास की भूमिका में कमलेश्वर ने अपनी आजादी को ही प्रश्नांकित करते हुए लिखा है- "क्या सिर्फ देश का शासन और प्रशासन आजाद हो जाना ही सम्पूर्ण आजादी है? समग्र भारतीयता की मूलभूत पहचान और प्रवृत्तियों की आजादी आज भी सवालों के घेरे में है।"⁷ कमलेश्वर आजादी के बाद भी अपने देश में आम आदमी का जीवन अनेक समस्याओं से ग्रस्त पाते हैं।

समग्रतः कहा जा सकता है कि शासन व्यवस्था की भ्रष्टनीति के कारण ही देश की जनता में असंतोष की भावना दृढ़ है। सरकारी अफसर और पुलिस के अत्याचारों की निर्मम चक्की में आम-आदमी पीसा गया है। प्रजातंत्रीय शासन व्यवस्था ईमानदारी और न्याय के मार्ग से सुचारु रूप से चलने के बजाय शासनकर्ता विपरीत मार्ग से चलते देखकर मध्यवर्गीय संवदेनशील समाज में अपने शासन व्यवस्था के प्रति असंतोष फैला हुआ दिखाई देता है।

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41. GOVERNMENT'S LEGISLATION TO CONTEXT HUMAN RIGHT EDUCATION

Asst.Prof.Dr. S. G. Vaidya

R. B. Narayanrao Borawake College, Shrirampur, Dist. Ahmednagar, (sanjay.vaidya7@ gmail.com)

Introduction: Human Rights have become an established reality since the establishment of the United Nations in 1945, which has as its central concern reaffirmed its faith in fundamental human rights, in the dignity and worth the human person, in the equal rights of men and women and of nations large and small. In other words, human rights being eternal part of the nature of human beings are essential for individuals to develop their personality, their human qualities. Their intelligence, talent and conscience and to enable them to satisfy spiritual and other higher order needs. The purposes of securing human rights as such are to provide protection to these rights against the abuse of power committed by organs of state such; to promote institutions that promote the living conditions of human beings for the development of their personality and to provide effective remedial measures for obtaining redress in the event of these rights being violated. The history and development of human rights is very fascinating. The origin is traced, by some scholars, back to the times of ancient Greeks. The fact that human rights were recognized as natural rights of man is illustrated in a Greek play Antigone. In philosophy the development of the notion of natural rights of man was contributed by the stoic philosophers. They first developed natural law theory which states that every human being possessed rights by virtue of being human beings. However this concept of natural rights and natural law went progressively through various changes before the concept of Human Rights finds its mention in the Universal Declaration of Human Rights of 1948, is of course the revival of the eighteenth century concept of 'Rights of Man'.

OBJECTIVES OF STUDY:

Main Objective study is following

1. To study Why is it necessary for an individual to know the different human rights that are there.
2. Why is Education considered as an important tool for ensuring that human rights are safeguarded?
3. Discuss the various characteristics of human rights.

NATURE, MEANING AND CENCEPT OF HUMAN RIGHT AND HUMAN RIGHT

EDUCATION: Human rights are commonly understood as being those rights which are inherent to the human being. The concept of human rights acknowledges that every single human being is entitled to enjoy his or her human rights without distinction as to race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Human rights are legally guaranteed by human rights law, protecting individuals and groups against actions that interfere with fundamental freedoms and human dignity. They are expressed in treaties, customary international law, bodies of principles and other sources of law. Human rights law places an obligation on States to act in a particular way and prohibits States from engaging in specified activities. However, the law does not establish human rights. Human rights are inherent entitlements which come to every person as a consequence of being human. Treaties and other sources of law generally serve to protect formally the rights of individuals and groups against actions or abandonment of actions by Governments which interfere with the enjoyment of their human rights.

The following are some of the most important characteristics of human rights:

- Human rights are founded on respect for the dignity and worth of each person;

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- Human rights are universal, meaning that they are applied equally and without discrimination to all people;
- Human rights are inalienable, in that no one can have his or her human rights taken away; they can be limited in specific situations (for example, the right to liberty can be restricted if a person is found guilty of a crime by a court of law);
- Human rights are indivisible, interrelated and interdependent, for the reason that it is insufficient to respect some human rights and not others. In practice, the violation of one right will often affect respect for several other rights. All human rights should therefore be seen as having equal importance and of being equally essential to respect for the dignity and worth of every person.

HUMAN RIGHTS EDUCATION: Human rights education is an integral part of the right to education and is increasingly gaining recognition as a human right in itself. Knowledge of rights and freedoms is considered a fundamental tool to guarantee respect for the rights of all. UNESCO's work in human rights education is guided by the World Programme for Human Rights Education. Education should encompass values such as peace, nondiscrimination, equality, justice, non-violence, tolerance and respect for human dignity. Quality education based on a human rights approach means that rights are implemented throughout the whole education system and in all learning environments.

TYPES OF HUMAN RIGHTS

Article 1: All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2: Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it is independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3: Everyone has the right to life, liberty and security of person.

Article 4: No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5: No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6: Everyone has the right to recognition everywhere as a person before the law.

Article 7: All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8: Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9: No one shall be subjected to arbitrary arrest, detention or exile.

Article 10: Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11: 1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence. 2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was

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committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12: no one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, or to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13: 1. Everyone has the right to freedom of movement and residence within the borders of each State including his own, and to return to his country.

Article 14: 1. Everyone has the right to seek and to enjoy in other countries asylum from persecution. 2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15: 1. Everyone has the right to a nationality. 2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16: 1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution. 2. Marriage shall be entered into only with the free and full consent of the intending spouses. 3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17: 1. Everyone has the right to own property alone as well as in association with others. 2. No one shall be arbitrarily deprived of his property.

Article 18: 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 others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19: Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek receive and impart information and ideas through any media and regardless of frontiers.

Article 20: 1. Everyone has the right to freedom of peaceful assembly and association. 2. No one may be compelled to belong to an association.

Article 21: 1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives. 2. Everyone has the right of equal access to public service in his country. 3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22: Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international cooperation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23: 1. Everyone has the right to work, to free choice of employment, to just and favorable condition.

Human rights in India: It is the duty of every nation to create such laws and conditions that protect the basic Human rights of its citizens. India being a democratic country provides such rights to its citizens and allows them certain rights including the freedom of expression. These rights, which are called 'Fundamental Rights' form an important part of the Constitution of India.

These rights are fundamental in three different ways.

- **First**, these are basic human rights. As human beings we have the right to enjoy these rights.
- **Secondly**, our Constitution gives us these fundamental rights and guarantees. These rights are necessary for the citizens of our country to act properly and live in a democratic manner.

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- **Thirdly**, the procedure for the effective enforcement of these guaranteed Fundamental Rights has been mentioned in the constitution itself. Every citizen of India has the right to move to a court of law if he/she is denied these rights. The Constitution is there to safeguard her/his rights.

Fundamental rights in India: The Constitution guarantees to us six Fundamental Rights. The six Fundamental Rights as mentioned in our Constitution are:

1. Right to Equality
2. Right to freedom
3. Right against Exploitation
4. Right to Freedom of Religion
5. Cultural and Educational Rights
6. Right to Constitutional Remedies.

NEED TO ENSURE HUMAN RIGHTS EDUCATION: Needs-based development approaches to education have, to date, failed to achieve the Education for All goals. Because it is inclusive and provides a common language for partnership, a rights-based approach – although certainly not without tensions and challenges – has the potential to contribute to the attainment of the goals of governments, parents and children. Girls’ right to education, for example, can be achieved more effectively if measures are also implemented to address their rights to freedom from discrimination, protection from exploitative labour, physical violence and sexual abuse, and access to an adequate standard of living. Equally, the right to education is instrumental in the realization of other rights. Research indicates, for example, that one additional year of schooling for 1,000 women help prevent two maternal deaths.

- **It promotes social cohesion, integration and stability:** Human rights promote democracy and social progress. Even where children have access to school, a poor quality of education can contribute to disaffection. Basing education on human rights education, which emphasizes quality, can encourage the development of school environments in which children know their views are valued. It includes a focus on respect for families and the values of the society in which they are living. It can also promote understanding of other cultures and peoples, contributing to intercultural dialogue and respect for the richness of cultural and linguistic diversity, and the right to participate in cultural life. In this way, it can serve to strengthen social cohesion.
- **It builds respect for peace and non-violent conflict resolution:** Human Rights Education is founded on principles of peace and non-violent conflict resolution. In achieving this goal, schools and communities must create learning environments that eliminate all forms of physical, sexual or humiliating punishment by teachers and challenge all forms of bullying and aggression among students. In other words, they must promote and build a culture of non-violent conflict resolution. The lessons children learn from school-based experiences in this regard can have far reaching consequences for the wider society.
- **It contributes to positive social transformation:** Human rights education empowers children and other stakeholders and represents a major building block in efforts to achieve social transformation towards rights-respecting societies and social justice.
- **It is more cost-effective and sustainable:** Treating children with dignity and respect – and building inclusive, participatory and accountable education systems that respond directly to the expressed concerns of all stakeholders – will serve to improve educational outcomes. In too many schools, the failure to adapt to the needs of children, particularly working children, results in high levels of dropout and repeated grades. Children themselves cite violence and abuse, discriminatory attitudes, an irrelevant curriculum and poor teaching quality as major

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contributory factors in the inability to learn effectively and in subsequent dropout. In addition, health issues can diminish the ability of a child to commence and continue schooling, and for all children, especially girls, an inclusive education can reduce the risk of HIV infection. A rights-based approach is therefore not only cost-effective and economically beneficial but also more sustainable.

- **It produces better outcomes for economic development:** Human rights education can be entirely consistent with the broader agenda of governments to produce an economically viable workforce. Measures to promote universal access to education and overcome discrimination against girls, children with disabilities, working children, children in rural communities, and minority and indigenous children will serve to widen the economic base of society, thus strengthening a country's economic capability.
- **It builds capacity:** By focusing on capacity-building and empowerment, rights-based approach to education harnesses and develop the capacities of governments to fulfill their obligations and of individuals to claim their rights and entitlements.

Importance of human rights: The importance of the human rights movement is that it tells people that one cannot call a society a good and a just society until all its citizens enjoy these human rights. The human rights laws aim at eliminating unjust discrimination against any human being. The concept of Human rights is based on the principle of human solidarity, cooperation, and development and access of all to the common heritage of humankind. The impact and importance of human rights are so deep and strong that the constitutions of India, Indonesia, Costa Rica and other countries incorporated many of the provisions of rights codified in the said Declaration in their respective constitutions. This may be treated as landmark the history of progress of civilization. The Charter of human rights exerts tremendous pressure on all political authorities. Strong vigilance is noticed throughout world against the violation of human rights.

Women empowerment: The issue of Women empowerment and inequality have been taken up as a Human rights issue. Several institutions, organizations are working hard to create awareness among the masses. It is high time that every person within the society come forward in support women in her fight for justice. She should be treated at par with men all venues of social framework. Her position need to be elevated.

Limitations: However, the Declaration of Human Rights is not above limitations.

1. These rights do not enjoy legal sanction.
2. These are somewhat but extra-legal and non-justifiable rights.

However, it remains to be said that the human rights enlisted in the international for are a firm resolve. Hence, the moral principles expressed through these rights, have deeper, and more profound and more lasting influence than any legal instrument.

Conclusion: Even today, there are several instances of human rights violation at various places of the world. There can be no permanent and regular prosperity of human beings unless every colony education to be effective needs to be contextualized too. Thus it is not enough to teach abstract principles of human rights taken from United Nations' documents or our Constitutions. Our historical context as nation as well as local contexts needs to be reflected in human rights education. The contextualizing of human rights is essential for nurturing of peace. Creative reflections on local situations from a human rights perspective would help the schools greatly, to become the societies' most important peace makers. Some say that we Indians should have fewer rights than people living in Western countries. They say, the human rights concepts are Western. Only people who have all the rights could say this to people who have much less rights. We keep masses of humanity without rights and condemn the growing consciousness of rights as a Western one. This would mean that to be

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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. Try or nation creates such conditions in which human rights are enjoyed by its natives.

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42. मानवी हक्क आणि मराठी साहित्य प्रवाह

प्रा. सौ. उज्वला भोर

रा. व. नारायणराव बोरावके महाविद्यालय, श्रीरामपूर, जि. अहमदनगर.

❖ प्रास्ताविक :-

माणूस हा इतर प्राण्यांहून अधिक बुद्धिमान आणि प्रगतीशील प्राणी आहे. बुद्धिच्या जोरावर आपला विकास साधतानाच त्याने आपल्या स्वतंत्र अस्तित्वाची लढाई लढली आहे. त्याच्या या लढाईला बळ मिळाले ते मानव म्हणून त्याला होत गेलेल्या आपल्या हक्कांच्या जाणिवेने. या जाणिवेतून उभ्या राहिलेल्या लढ्यांतून जशा विविध चळवळी, कां त्या आकाराला आल्या तसेच विविध साहित्यप्रवाह निर्माण झाले. या साहित्य प्रवाहांतून निर्मित साहित्याने समाजमनात मानवी हक्काची जाणीव जागृत व विकसित करण्याचे काम केले.

❖ मानवी हक्काची संकल्पना :-

मनुष्य हा समाजशील प्राणी असल्याचे म्हटले जाते. अनेक व्यक्तींच्या एकत्रित / सामूहिक वास्तव्यातून समाजाची निर्मिती होते. अशा समाजाने व्यक्तींच्या सर्वांगीण विकासासाठी तिला उपलब्ध करून दिलेल्या संधी—सवलती म्हणजे 'हक्क' होत. यानुसार समाजातील प्रत्येक व्यक्तीला 'मानव' या नात्याने स्वाभाविकपणे प्राप्त होणारे हक्क म्हणजे 'मानवी हक्क' होत. जन्माला येणाऱ्या प्रत्येक व्यक्तीला मानवप्राणी या नात्याने काही गोष्टींचा लाभ निसर्गतःच झालेला असतो. 'मानवी हक्क म्हणजे अशाप्रकारे मानवाला जन्मापासून स्वाभाविकरित्या प्राप्त झालेल्या विशेष सवलती किंवा अधिकार होत.' मानवी हक्क मानवाच्या व्यक्तिमत्त्वाचा अविभाज्य भाग असतात. त्यामुळे मानवी हक्क नाकारण्याचा अधिकार कोणत्याही व्यक्तीला, घटकाला किंवा संघटनेला असू शकत नाही, असे मानवी हक्क पुरस्कर्त्यांना वाटते.

❖ मानवी हक्कांचे स्वरूप व इतिहास :-

सर्व व्यक्ती जन्मतःच समान असतात. मनुष्यप्राणी या नात्याने सर्वांना सारखीच प्रतिष्ठा लाभलेली असते. म्हणून व्यक्तीला जन्मतः प्राप्त होणाऱ्या हक्कांच्या बाबतीतही व्यक्ती—व्यक्तींमध्ये कोणत्याही प्रकारचा भेदभाव असू शकत नाही. याचाच अर्थ राज्यातील सर्व नागरिकांना समान हक्क लाभलेले असतात. हक्कांची अशी समानता नसल्यास ती निर्माण करणारी परिस्थिती राज्याने निर्माण केली पाहिजे, व्यक्तीच्या हक्कांना कायद्याचे संरक्षण मिळाले पाहिजे असे मानवी हक्क पुरस्कर्त्यांचे मत आहे.

मानवी हक्कांचे हे स्वरूप व सर्वांगीण विकासासाठीची आवश्यकता लक्षात घेऊनच भारतीय राज्यघटनेने पुढील हक्कांचा समावेश संविधानात केला आहे.

१. **नागरी हक्क :-** सामाजिक जीवनाच्या प्राथमिक बाबींची पूर्तता ज्या हक्कांद्वारे होते, त्यांना 'नागरी हक्क' म्हटले जाते. उदा. जीविताचा हक्क, व्यक्तिस्वातंत्र्याचा हक्क, धार्मिक स्वातंत्र्याचा हक्क, मालमत्तेचा हक्क, काम करण्याचा हक्क.
२. **राजकीय हक्क :-** ज्या हक्कांमुळे व्यक्तीला आपल्या राज्याच्या कारभारात प्रत्यक्ष / अप्रत्यक्ष सहभागी होण्याचा कायदेशीर अधिकार प्राप्त होतो, त्या हक्कांना 'राजकीय हक्क' म्हणतात. उदा. मतदानाचा हक्क, निवडणूक लढविण्याचा हक्क, सरकारवर टीका करण्याचा हक्क इ.
३. **मूलभूत हक्क :-** व्यक्तिविकासाच्या दृष्टीने अत्यंत महत्वाचे किंवा मूलभूत स्वरूपाचे असणारे हक्क म्हणजे 'मूलभूत हक्क' होय. उदा. शिक्षणाचा हक्क, सुरक्षिततेचा हक्क इ.

मानवी हक्क कल्पनेत व्यक्तिव्यक्तींमध्ये कोणत्याही प्रकारचा भेदभाव अभिप्रेत नाही. राज्यातील सर्व नागरिकांना हक्क समानतेने लाभलेले असतात, असे मानणारी ही संकल्पना आहे. म्हणूनच या हक्कांचा लाभ घेतांना प्रत्येक नागरिकाने याचे भान ठेवणे आवश्यक असते की, समाजात आपल्याप्रमाणेच इतर नागरिकांनादेखील हक्क प्राप्त झाले आहेत. तेव्हा आपल्याकडून इतरांच्या हक्कांवर अतिक्रमण होऊ न देणे हे आपले कर्तव्य आहे. थोडक्यात, हक्क व कर्तव्ये या एकाच नाण्याच्या दोन बाजू आहेत.

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❖ मानवी हक्क – इतिहास :-

गौतम बुद्धांनी स्वातंत्र्य, समता, बंधुता आणि न्याय या मूलतत्वांचा बौद्ध धर्मात समावेश केला आणि तिथून मानवी हक्काच्या जाणीवा प्रबळ होत गेल्या, असे बुद्धधर्मीयांचे मत आहे. तर युरोपात १७ व्या शतकात नैसर्गिक अधिकाराची कल्पना जॉन लॉक, रूसो या सामाजिक कराराच्या विचारवंतांनी उचलून धरली आणि यातूनच १७७६ चे अमेरिकन स्वातंत्र्ययुद्ध व १७८९ च्या फ्रेंच राज्यक्रांतीचा इतिहास घडला. फ्रेंच राज्यक्रांतीने स्वातंत्र्य, समता, बंधुता ही तत्वे जगाला दिली. संयुक्त राष्ट्र संघटनेने २१ जून १९४६ रोजी मानवी हक्क आयोगाची स्थापना केली. २० डिसेंबर १९४८ ला संयुक्त राष्ट्र संघटनेने 'मानव अधिकारांचा जाहीरनामा' घोषित केला.

मानवी हक्कांना लाभलेल्या या प्रदीर्घ इतिहासानंतर प्रत्येक देशाने मानवी हक्काचा मुद्दा उचलून धरला. आपापल्या देशात मानवी हक्कासंदर्भात विविध कायदे केले आणि आयोगही नेमले गेले. १५ मार्च २००६ ला मानवी हक्क आयोगाचे रूपांतर संयुक्त राष्ट्रांच्या मानवी हक्क परिषदेत झाले. सन १९६८ हे वर्ष आंतरराष्ट्रीय मानवी हक्क वर्ष म्हणून साजरे केले गेले. मानवी हक्कांच्या सार्वत्रिक जाहीरनाम्याद्वारे संयुक्त राष्ट्रांनी निश्चित केलेल्या मापदंडाचे प्रतिबिंब भारतीय राज्य घटनेतही उमटले.

❖ मानवी हक्काची जाणीव आणि मराठी साहित्य प्रवाह :-

माणूस, त्याचे जग, जीवन हे साहित्याचे मुख्य विषय होत. साहित्यातून मानवी जाणिव, इच्छा, आकांक्षा व्यक्त झालेल्या असतात. साहित्यातून लेखक एकूण मानवी आयुष्याला रूप देतो. त्यामुळे मानवी जीवनाविषयी वेळोवेळी उत्पन्न झालेल्या विचारसरणीचा साहित्यावर प्रत्यक्ष-अप्रत्यक्ष प्रभाव पडत असतो. भारतीय प्रजासत्ताक व संविधानाने दिलेले मानवी हक्क आणि शिक्षणाने जागृत होत गेलेली त्याविषयीची जाणीव याचाही असाच मराठी साहित्यावर प्रभाव पडलेला दिसतो. मानवी हक्कांच्या पायमल्लीने अस्वस्थ अशी पिढी म्हणूनच १९६० च्या दरम्यान हिंसा, शोषण, विषमता यांना नकार देत, प्रस्थापित व्यवस्थेचा धक्का करित एका नव्या निर्माणाची आस बाळगीत लिहू लागलेली दिसते. यातूनच आकाराला आलेले दिसतात ते नवे मराठी वाङ्मयीन प्रवाह.

भारत स्वतंत्र झाल्यानंतर भारतीय समाजाच्या मनात राजकीय आकांक्षा वाढल्या. शिक्षण आणि लोकशाहीचा विचार अनेक घटकांपर्यंत पोहोचला, निरनिराळ्या प्रदेशातील लोक, दलित, भटकें-विमुक्त आणि आदिवासी शिक्षणाच्या प्रसारामुळे जागे होऊ लागले. शेतकरी, स्त्रिया आणि कामगारवर्गातही शिक्षणाचं लोण पसरलं. 'एक माणूस, एक मूल्य' हा विचार सर्वत्र फैलावला. समता, स्वातंत्र्य, न्याय, बंधुता आणि स्वाभिमान या मानवी मूल्यांची जाण आल्यामुळे राष्ट्र, समाज आणि व्यक्ती ह्यांच्या जीवनात क्रांतिकारक बदल घडू लागला. मानवी हक्क विरोधी व्यवस्थेबद्दलच्या असमाधानाने वेदना विद्रोहाचे रूप घेतले. ते वाङ्मयीन रूप घेऊन विविध साहित्य प्रवाहांतून उमटू लागले.

अशा प्रवाहातील एक प्रवाह म्हणजे **मार्क्सवादी साहित्य प्रवाह**. नव्या, मुक्त मानवाचे स्वप्न साकारू इच्छणाऱ्या मार्क्सवादाचा १९१७ च्या रशियन समाजक्रांतीनंतर जगभर प्रसार झाला. मराठी साहित्यातही याचा प्रभाव पडून वि. स. खांडेकर, कुसुमाग्रज, शरदचंद्र मुक्तिबोध, अण्णाभाऊ साठे, नारायण सूर्वे इ. लेखक या जाणिवेने आपले साहित्य लिहू लागले.

उदा. 'रोटी प्यारी खरी, आणखी काही हवे आहे, याचसाठी माझे जग, राजमुद्रा घडवीत आहे.'^{१९}

नारायण सूर्वाच्या या कवितेतून प्रकटणाऱ्या समाजपरिवर्तनाच्या तळमळीमागे व आत्मविश्वासामागे ही मानवी हक्क जाणीवच आहे. या जाणिवेने युक्त सूर्वाबद्दल म्हणूनच **शरदचंद्र मुक्तिबोधांनी** म्हटले आहे, "सूर्वाचे काव्यगत व्यक्तित्व अहमनिरपेक्ष, मानवनिष्ठ व्यक्तित्व आहे. त्यांच्या काव्यामधून मराठीत पहिल्या प्रथम श्रमिक पीडित जनतेच्या जीवनाचे प्रभावी चित्र उभे झालेले आहे."^{२०}

डॉ. बाबासाहेब आंबेडकरांनी जागविलेले आत्मभान, दिलेला मानव्याचा विचार व त्यातून निर्मित **दलित साहित्याचा प्रवाह** हा असाच मानवी हक्कांच्या जाणीवांचे प्रखर दर्शन घडविणारा आहे. दया पवार, बाबुराव बागुल, नामदेव ढसाळ, केशव मेश्राम इ. या प्रवाहातील प्रमुख साहित्यिक म्हणून सांगता येतील. मानव म्हणून नाकारल्या गेलेल्या हक्कांविषयीची वेदना आणि शोषणाविरूद्धचा विद्रोह, पीडित मानवातील परिवर्तनाची, क्रांतीची जाणीव हे या

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साहित्यिकांच्या लेखनाचे सूत्र आहे. म्हणूनच “या देशात समता हे काय? इथल्या वर्गात समता हे काय? स्त्री-पुरुष समता हे काय?” असे प्रश्न उपस्थितीत करून नामदेव ढसाळांनी मानवी मूल्यविरहित लोकशाहीचाच उपहास केला आहे.

“..... मी विचारतो लोकशाहीचा अर्थ तिला कशाबरोबर खातात ते.”

हे त्यांचे उद्गार मानवी हक्क जाणीवेचे प्रखर दर्शन घडविणारेच आहेत.

मानव जातीच्या इतिहासाइतकाच स्त्री जातीवरील अत्याचार सनातन आहे. पण या अत्याचाराची जाणीव समाजसुधारकांचे कार्य, शिक्षणाची संधी व भारतीय राज्यघटनेने केलेले कायदे यांद्वारे स्त्रियांना होत गेली. यातूनच स्त्रीमुक्ती व स्त्रीवादाची चळवळ आणि स्त्रीवादी साहित्यप्रवाहाची निर्मिती झाली. मानव म्हणून आपल्यालाही असलेल्या हक्काच्या जाणिवेतूनच स्त्रिया लिहू लागल्या. व्यक्ती म्हणून असलेल्या आपल्या भावभावनांचा आविष्कार करू लागल्या. साहजिकच स्त्रीवर होणाऱ्या अन्यायाचा तीव्र निषेध करणारा सूर जसा त्यांच्या साहित्यातून उमटला तसाच पारंपरिक नात्यांना, भूमिकांना झुगारून देणारा बंडखोरपणाही प्रकटला.

उदा. “नाही मी हो नुसती नार,
पेजेसाठी जी लाचार,
शेजेसाठी आसुसणार,
नही मी नुसती मादी,
मी माणूस, माणूस आधी,
माणूस म्हणून मी जगणार.”

मल्लिका अमरशेख, अश्विनी धोंगडे, अनुराधा पाटील, गौरी देशपांडे, प्रज्ञा लोखंडे, आसावरी काकडे, प्रभा गणोरकर, हेमा लेले, कविता महाजन अशा अनेक स्त्री साहित्यिकांच्या लेखन प्रेरणेमागे ही मानवी हक्क जाणीव जागृत असल्याचे दिसून येते.

थोडक्यात, शिक्षण आणि समाजसुधारकांचे कार्य यांमुळे मानवी हक्कांविषयीची जाणीव व्यक्ति व समाजात जसजशी जागृत होत गेली, तसतशी ती नवनव्या साहित्यप्रवाहांना जन्म देणारी ठरून या साहित्यातून प्रकट होत गेली. पुन्हा या साहित्याने समाजमनावर प्रभाव टाकून व्यक्तीला ‘मानव’ म्हणून असलेल्या आपल्या हक्कांविषयीचे भान आणून देण्याचे काम केले. हे काम अप्रत्यक्षरित्या व अपेक्षेपेक्षा कमी प्रमाण असलेले असले तरी यामुळे मानवी हक्क जाणीव जागृतीतील साहित्याचे महत्व कमी होत नाही, हे लक्षात घ्यावे लागते. यातूनच अशा साहित्यलेखकांची वाढती जबाबदारी अधोरेखित होते.

❖ संदर्भ ग्रंथ :-

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43. OVERVIEW OF RIGHT TO EDUCATION IN INDIA

Dr. Chandrabhan Bhanudas Chaudhari

Asso. Prof. R.B. N. B. College, Shrirampur

INTRODUCTION: Education is a fundamental human right, essential for the empowerment and development of an individual and the society as a whole. The importance of learning in enabling the individual to put his potential to optimal use is self-evident. Without education, the training of the human minds is incomplete. UNESCO believes that education is an essential human right and achieving this for all children is one of the biggest moral challenges of our times. In addition, the right to education is enshrined in the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights and the Convention on the Rights of the Child.

OBJECTIVE: The main aim of this article is to introduce the concepts, history, provisions and advantages of Right to Education in India.

CONCEPTS OF RIGHT TO EDUCATION:

1. Right-Rights are the fundamental normative rules about what is allowed of people or owed to people, according to some legal system, social convention, or ethical theory. Rights are legal, social, or ethical principles of freedom or entitlement. They are often considered fundamental to civilization, being regarded as established pillars of society and culture.

2. Education- Education narrowly refers to formal institutional instructions. Generally, international instruments use the term in this sense and the right to education, as protected by international human rights instruments, refers primarily to education in a narrow sense. The 1960 UNESCO Convention against Discrimination in Education defines education in Article 1(2) as: "all types and levels of education, (including) access to education, the standard and quality of education, and the conditions under which it is given." In a wider sense education may describe "all activities by which a human group transmits to its descendants a body of knowledge and skills and a moral code which enable the group to subsist". In this sense education refers to the transmission to a subsequent generation of those skills needed to perform tasks of daily living, and further passing on the social, cultural, spiritual and philosophical values of the particular community.

3. Right to Education (RTE)-The right to education is a universal entitlement to education. This is recognized in the International Covenant on Economic, Social and Cultural Rights as a human right that includes the right to free, compulsory primary education for all, an obligation to develop secondary education accessible to all, in particular by the progressive introduction of free secondary education, as well as an obligation to develop equitable access to higher education, ideally by the progressive introduction of free higher education. The right to education also includes a responsibility to provide basic education for individuals who have not completed primary education. In addition to these access to education provisions, the right to education encompasses the obligation to rule out discrimination at all levels of the educational system, to set minimum standards and to improve the quality of education.

INTERNATIONAL LEGAL BASIS FOR RTE: There are a large number of human rights problems, which cannot be solved unless the right to education is addressed as the key to unlock other human rights. The right to education is clearly acknowledged in the United Nations Universal Declaration of Human Rights (UDHR), adopted in 1948, which states: "Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional 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 the human personality and to the strengthening of respect for

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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. Parents have a prior right to choose the kind of education that shall be given to their children." (Article 26) Apart from UDHR, right to education is affirmed, protected and promoted in numerous international human rights treaties, such as the following:

- Convention concerning Discrimination in Respect of Employment and Occupation (1958) - Article 3
- Convention against Discrimination in Education (1960)
- International Covenant on Economic, Social and Cultural Rights (1966) - Article 13
- Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) (1981) –Article 10
- The United Nations Convention on the Rights of the Child (1989) – Article 28 & 29

The right to education has therefore long been recognized by these international treaties as encompassing not only access to educational provision, but also the obligation to eliminate discrimination at all levels of the educational system, to set minimum standards and to improve quality. With respect to applicability of these treaties in India, it is worthwhile to mention that India is a State party to the ICESCR, the CERD Convention, the CEDAW Convention and the Convention on the Rights of the Child.

The prominent organizations around the world striving for promotion of Right to Education are:

1. United Nations Educational, Scientific and Cultural Organization (UNESCO)
2. United Nation Children's Fund (UNICEF)
3. World Bank
4. International Labour Organization (ILO)

RIGHT TO EDUCATION IN INDIA: 'The Right of Children to Free and Compulsory Education Act' or 'Right to Education Act also known as RTE', is an Act of the Parliament of India enacted on 4 August 2009, which describes the modalities of the importance of free and compulsory education for children between 6 and 14 in India under Article 21A of the Indian Constitution. India became one of 135 countries to make education a fundamental right of every child when the act came into force on 1 April 2010. The title of the RTE Act incorporates the words 'free and compulsory'. 'Free education' means that no child, other than a child who has been admitted by his or her parents to a school which is not supported by the appropriate Government, 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. 'Compulsory education' casts an obligation on the appropriate Government and local authorities to provide and ensure admission, attendance and completion of elementary education by all children in the 6-14 age group. With this, India has moved forward to a rights based framework that casts a legal obligation on the Central and State Governments to implement this fundamental child right as enshrined in the Article 21A of the Constitution, in accordance with the provisions of the RTE Act.

HISTORY OF INDIAN RTE: Present Act has its history in the drafting of the Indian constitution at the time of Independence but is more specifically to the Constitutional Amendment of 2002 that included the Article 21A in the Indian constitution making Education a fundamental Right. This amendment, however, specified the need for a legislation to describe the mode of implementation of the same which necessitated the drafting of a separate Education Bill. It is the 86th amendment in the Indian Constitution. A rough draft of the bill was prepared in year 2005. It caused considerable controversy due to its mandatory provision to provide 25% reservation for disadvantaged children in private schools. The sub-committee of the Central Advisory Board of Education which prepared the

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draft Bill held this provision as a significant prerequisite for creating a democratic and egalitarian society. Indian Law commission had initially proposed 50% reservation for disadvantaged students in private schools. On 7 May 2014, The Supreme Court of India ruled that Right to Education Act is not applicable to Minority institutions.

PASSAGE OF INDIAN RTE: The bill was approved by the cabinet on 2 July 2009. Rajya Sabha passed the bill on 20 July 2009 and the Lok Sabha on 4 August 2009. It received Presidential assent and was notified as law on 26 August 2009 as The Children's Right to Free and Compulsory Education Act. The law came into effect in the whole of India except the state of Jammu and Kashmir from 1 April 2010, the first time in the history of India a law was brought into force by a speech by the Prime Minister (Manmohan Singh).

MAJOR PROVISIONS IN RTE OF INDIA:

1. **Free and Compulsory Elementary Education:** The Act provides that children between the ages of 6 and 14 years have the right to free and compulsory education in a neighbourhood school. The government shall ensure that all children have this right. Children with disabilities including mental illness, mental retardation, blindness, and hearing loss, shall also have this right.
2. **Age Appropriate Class and Special Training:** A child above six years of age who is not enrolled in school or was unable to complete his education shall be enrolled in an age appropriate class. Furthermore, these children have a right to receive special training in order to reach their peer group level. Elementary education shall be free until completion, even if the child is older than 14 years.
3. **Control on Dropouts:** No child shall be held back, expelled, or required to pass a board examination until the completion of elementary education. A child who completes elementary education shall be awarded a certificate as prescribed.
4. **Disciplinary Actions:** No child shall be subject to physical punishment or mental harassment. Those officials that contravene this provision shall be liable for disciplinary action under the applicable service rules.
5. **Prohibitions:** The act provides for prohibition of (a) screening procedures for admission of children; (b) capitation fee; (c) private tuition by teachers and (d) running of schools without recognition,
6. **Curriculum and Recognition:** The appropriate government (central or state government) shall specify an academic authority to develop the curriculum and evaluation procedure for elementary education. The academic authority shall consider Constitutional values, child-centred and trauma-free learning, and instruction in the mother tongue when developing the curriculum.
7. **Pupil-Teacher Ratio:** The Act requires all schools to comply with pupil-teacher ratio norms. All private schools must also comply with infrastructure and teacher norms, failing which, they shall lose their recognition (and need to shut down).
8. **Establishment of school:** No school shall be established or recognised unless they satisfy these norms. Schools already established shall have three years to comply. Recognition shall be withdrawn only after schools have had the opportunity to represent their case. The penalty includes fines of up to Rs 1,00,000 or Rs 10,000 per day for continuous infractions.
9. **Responsibilities of Schools and Teachers:** The Act states that government schools shall provide free and compulsory education to all admitted children. Similarly, aided schools shall provide free and compulsory education proportionate to the funding received, subject to a minimum of 25%.
10. **Reservation:** Kendriya Vidyalayas, Navodaya Vidyalayas, Sainik Schools, and unaided schools shall admit at least 25% of the students from SCs, STs, low-income and other disadvantaged or

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weaker groups. Unaided schools shall be reimbursed for either their tuition charge or the per-student expenditure in government schools, whichever is lower.

11. **Teacher Duties:** The act requires teachers to attend regularly and punctually, complete curriculum instruction, assess learning abilities, hold regular parent-teacher meetings, and any other duties as prescribed. Teachers are prohibited from giving private tuitions and undertaking non-teaching duties except for census, disaster relief, and election work.
12. **School Management Committees:** Schools shall constitute School Management Committees (SMC) comprising local authority officials, parents and guardians, and teachers. The SMC shall monitor the school and utilization of government grants, prepare a school development plan, and perform any other functions as prescribed.
13. **Government Authorities and Committees:** The act demarcates functions of the central and appropriate governments and the local authority. The central government shall constitute a National Advisory Council of 15 members from the field of elementary education and child development. The Council shall advise the government on the implementation of the act.

ADVANTAGES OF RTE IN INDIA: Right to education is one of the best acts in India, our government has ever introduced. It provided an opportunity for the children who can't afford to study. Elementary education became necessary under this act. Its major advantages are-

1. To make every child literate.
2. It gave them elementary education, so that no one can make fool of them.
3. Provides us power on international level. As literacy rate is measure of country's manpower.
4. It is possible, but very hard to survive in this mean world but being literate.
5. It brought smile on the innocent face of the child, who was earlier unknown about this fascinating world of knowledge.

DISADVANTAGES OF RTE IN INDIA: I don't think that, there is any disadvantage of right to education except that after elementary school, students are forced to work at low wages. This is something which is bad about this act. So, act doesn't have disadvantage but it needs to be modified.

CONSLUSION: Education is a powerful tool by which economically and socially marginalized adults and children can lift themselves out of poverty and participate fully as citizens. Therefore, RTE in India is an essential step towards improving each child's accessibility to secondary and higher education. It is the first legislation in the world that puts the responsibility of ensuring enrolment, attendance and completion on the Government. Indian RTE Act contains specific provisions for disadvantaged groups, such as child labourers, migrant children, children with special needs, or those who have a disadvantage owing to social, cultural, economical, geographical, linguistic, gender or any such factor. With the implementation of this Act, it is also expected that issues of school dropout, out-of-school children, quality of education and availability of trained teachers would be addressed in the short to medium term plans.

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44. मानवी हक्क व महिला

प्रा. डॉ. सीमा रवींद्र चव्हाण

सहाय्यक प्राध्यापक, रा. ब. ना. बोरावके महाविद्यालय, श्रीरामपूर, जि. अहमदनगर,

प्रास्ताविक

मानव विकासासाठी मानव अधिकार आवश्यक आहेत. लोकशाहीत मानव अधिकार आधारभूत स्तंभ आहेत. मानवावर होत असलेले अन्याय, भेदभाव नष्ट करणे हे मानव अधिकारामुळे शक्य आहे. गेल्या शेकडो वर्षांपासून मानव आपल्या हक्कासाठी संघर्ष करीत आहे. खास करून लोकशाहीचा उदय झाल्यावर मानवाला मानवी हक्क मिळण्याची परिस्थिती निर्माण झाली. कोणत्याही व्यक्तीला आपण विकास घडवून आणण्याकरीता हक्क आवश्यक असतात. १९४५ साली संयुक्त राष्ट्रांची स्थापना झाली. त्यानंतर मानवी हक्कांचा विचार प्राधान्याने सुरू झाला. १० डिसेंबर १९४८ रोजी 'मानवी हक्काचा जाहीरनामा' प्रसिद्ध केला. सर्व माणसे जन्मतः स्वतंत्र असतात. सर्वांचा दर्जा समान असतो. धर्म, जात, वंश, भाषा, लिंग, शिक्षण जन्मस्थळ व आर्थिक स्थिती अशा अन्य कारणावरून व्यक्ती—व्यक्तीत कोणत्याही प्रकारचा भेदभाव न करता सर्वांना समान हक्क मिळावेत. प्रत्येकाला समान हक्क मिळाले पाहिजेत याला मानवी हक्काच्या जाहिरनाम्यात महत्त्व दिलेले असते. दहशतवादाचे जागतिकीकरण होण्यापूर्वी पासून आंतरराष्ट्रीय स्तरावर मानवी हक्क दिलेले दिसते. दहशतवादाचे जागतिकीकरण होण्यापूर्वी पासून आंतरराष्ट्रीय स्तरावर मानवी हक्क हा विषय चिंतेचा बनला. जगामध्ये अलीकडे दहशतवादाने थैमान घातले आहे. त्यामुळे राष्ट्रा—राष्ट्रातील संबंधामध्ये मानवी हक्कांना विशेष महत्त्व मिळत आहे.

माणूस जन्मतः स्वतंत्र असतो. निसर्गतः त्याला काही अधिकार मिळालेले असतात. जगातील सर्व माणसं समान आहेत. मनुष्यप्राणी या नात्याने पुरूषांइतक्याच स्त्रियाही महत्त्वाच्या ठरतात. वास्तविक पुरूष व स्त्री हे परस्परांना पुरक असलेले घटक आहेत. दोघांचेही जीवन एकमेकांवर अवलंबून असते. या दोन चाकांच्या माध्यमाने संसाररूपी रथ पुढे जात असतो. हे व्यवहारिक सत्य असतांना हे एकंदरीत सर्वच लोकशाहीवादी राष्ट्रात स्त्रियांना मानवी हक्क प्राप्तीसाठी संघर्ष करावा लागला. स्त्रियांचा हा लढा संपलाय हे कोणीच ठामपणे सांगू शकत नाही.

महिलांच्या विकासासाठी महिलांना हक्क देण्यासाठी भारतीय सामाजिक, आर्थिक, राजकीय सहभाग हा राष्ट्रीय महिला आयोगातूनच वाटत गेलेला आहे. स्त्रियांच्या प्रश्नासाठी मूलगामी सुधारणा करणे आवश्यक आहे. व त्यासाठी स्वतंत्र यंत्रणेची आवश्यकता आहे; याची जाणीव सरकारला झाली. याच पार्श्वभूमीवर भारत सरकारने ३० ऑगस्ट १९९० ला राष्ट्रीय महिला आयोगाची स्थापना केली.

◆ **संशोधनाची उद्दिष्टे**

१. 'मानवी हक्क' संकल्पना अभ्यासणे.
२. मानवी हक्काची स्त्रियांच्या शिक्षणातील भूमिका अभ्यासणे.
३. स्त्रियांचे शैक्षणिक क्षेत्रातील योगदान अभ्यासणे.
४. स्त्री शिक्षणासाठी जागृतीची माध्यमे अभ्यासणे.

◆ **मानवी हक्काचा अर्थ**

संयुक्त राष्ट्र परिषदेने स्वीकृत केलेल्या नागरिक, राजकीय, सामाजिक, आर्थिक, शैक्षणिक, सांस्कृतिक अधिकारांच्या आंतरराष्ट्रीय जाहिरनाम्यात व इतरही आंतरराष्ट्रीय जाहिरनाम्यातील भारतीय केंद्र सरकारने मान्य केलेले सर्व अधिकार, ज्यांना भारतीय संविधान व विविध कायद्यात

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मान्यता दिली गेली आहे. आणि ज्यांची अंमलबजावणी भारतीय न्यायालय करू शकतात असे सर्व अधिकार म्हणजे मानवी हक्क होय.

◆ संशोधन पद्धती

प्रस्तुत संशोधन पेपरमध्ये दुय्यम स्रोतांचा उपयोग करण्यात आलेला असून त्यामध्ये विविध मासिके, अहवाल, नियतकालिके, प्रकाशित, अप्रकाशित लिखाण, संदर्भग्रंथ, वृत्तपत्रे, इंटरनेट इ. साधनांचा वापर करण्यात आलेला आहे.

◆ शिक्षण आणि मानवाधिकार

मानव अधिकारांच्या आंतरराष्ट्रीय कायदयामध्ये अनेक करारांचा समावेश आहे. या कायदयाचा प्रभावी विकास झाला. अथवा त्यांची अंमलबजावणी झाली अथवा नाही. हा वादातील विषय आहे. पण एक बाब मात्र खरी की आंतरराष्ट्रीय मानव अधिकार कायदयाची सक्षम अंमलबजावणी होत नाही. कारण जगातील अनेक देशात मानवी हक्काच्या उल्लंघनाच्या घटना घडतांना दिसतात. त्यावर अतिक्रमण होतांना दिसते. अर्थात या कायदयाच्या प्रभावशाली अंमलबजावणीचे यश अनेक घटकांवर अवलंबून आहे. त्यातील एक घटक म्हणजे योग्य मापदंड आणि प्रभावी कार्यप्रणाली बाबतचे ज्ञान, जर जगातील प्रत्येकच समुदायाला, नागरिकांना याबाबतचे ज्ञान असेल तर यांचे योग्यरित्या पालन होण्यास मदत होईल. किंबहुना मानव अधिकारांच्या आंतरराष्ट्रीय जाहिरनाम्यामध्ये व्यक्तींच्या व्यक्तिमत्त्वाचा पूर्ण विकास साधणे, आणि मानव अधिकार आणि मूलभूत स्वातंत्र्य याबाबतचा आदर दृढ करणे हेच प्रमुख शिक्षणाचे उद्दिष्ट्य असेल, असे नमूद करण्यात आले आहे. थोडक्यात याबाबत सदस्य राष्ट्रांनी नागरिकांना शिक्षित करणे हे त्यांचे कर्तव्य मानले.

तसेच या कार्याला गती देण्यासाठी जागतिक पातळीवर अनेक संघटना व संस्था स्थापन करण्यात आल्या. मानव अधिकाराबाबतच्या शिक्षणाच्या दृष्टीने विचार करतांना मुख्यतः 'युनेस्को' या संस्थेचा उल्लेख करणे क्रमप्राप्त ठरेल या संस्थेची स्थापना मुलतः शिक्षणाचा प्रचार करणे, उन्नती करणे व जागतिक समुदायात सहकार्याने सामज्यस्थाने राहण्याचे शिक्षण देणे हे आहे. यादृष्टीनेच साक्षरता प्रचार शिक्षणविषयक समस्येचे निराकरण करण्याचे काम ही संस्था करते. तसेच शैक्षणिक सल्ला देण्यासाठी युनेस्कोचे सदस्य विविध देशात पाठविले जातात. सामाजिक शिक्षणावरही युनेस्कोचा भर आहे. युद्ध प्रवृत्ती विरुद्ध लढा देणे, हे मुख्य कार्य युनेस्कोचे आहे, विनामूल्य शिक्षण देणे, हे युनेस्कोचे ध्येय आहे. थोडक्यात आंतरराष्ट्रीय स्तरावर शैक्षणिक वातावरण निर्माण करून शिक्षणाचा प्रसार व प्रचार करून शिक्षणाचे महत्त्व पटवून देण्याचे महत्त्वाचे कार्यही संस्था करते.

◆ स्त्रीयांचे शैक्षणिक क्षेत्रातील योगदान

जगातील स्त्रीयांचे शिक्षणाचे प्रमाण अत्यल्प प्रमाणात आहे. काही देशात स्त्री शिक्षणाला बाधा निर्माण केली जात आहे. म्हणून सर्व जगातील लोकांनी एकत्रित येवून पुढाकार घ्यावा, कुटुंबातील एक स्त्री शिकली म्हणजे संपूर्ण कुटुंब शिकले असे सांगितले जाते. म्हणून कुटुंबाला फार महत्त्व आहे. देशात ज्या प्रमाणात महिलांनी उच्च शिक्षण घेऊन डॉक्टर, तंत्रज्ञ, इंजिनियर, शास्त्रज्ञ इत्यादी पदव्या संपादन केल्या असतील त्याप्रमाणे देशाच्या विकासामध्ये त्यांचा सहभाग उच्च दर्जाचा असतो. आज समाजशास्त्र शाखा, वाणिज्यशाखा, अभियंत्रिकी व तंत्रज्ञानशाखा तसेच विधी शाखेत शिक्षण घेणाऱ्या महिलांचे प्रमाण वाढत आहे. चीनमध्ये १९९५ साली बिर्जींग येथे झालेल्या आंतरराष्ट्रीय महिला परिषदेमध्ये समाजाचे आर्थिक, तसेच राजकीय प्रश्न सोडविण्यासाठी स्त्रियांचा सहभाग व स्त्रियांचे संपूर्ण सबलीकरण यावर भर देण्यात आले होते. आज भारतीय स्त्री

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शिकायला लागली असून ती वेगवेगळ्या ठिकाणी नोकरी व्यवसायाच्या कामात दिसून येत आहे. राष्ट्रपती, मुख्यमंत्री, मंत्री, सचिव, सनदी अधिकारी, कुलगुरू पासून ते संचालक व शिपायांपर्यंत महिलांचा सहभाग शिक्षणातील वेगवेगळ्या क्षेत्रात आहे.

जगातील मुलींच्या शिक्षणाबाबत “पॉप्युलेशन अॅक्शन इंटरनॅशनल” या वॉशिंग्टन या संशोधन संस्थेने १९६ देशातील मुलींच्या शिक्षणातील सहभागाचा तुलनात्मक अभ्यास १९९४ मध्ये “Closing the Gender Gap Educating Girls” नावाने प्रकाशित केलेल्या अहवालात मुलींची पटावरील नोंदणी माध्यमिक शाळांतील मुलींचे प्रमाणे, मुलांच्या नोंदणीशी मुलींचे प्रमाण, शालेय शिक्षणात प्रत्येक महिलेने घालविलेली सरासरी वर्ष महिला शिक्षण निर्देशांक याचा अभ्यास करण्यात आला आहे. जगातील सर्वाधिक महिला शिक्षण निर्देशांक ९९.७% एवढा असून भारताचा महिला शिक्षण निर्देशांक ५०.४% एवढा असून भारताचे महिला शिक्षणातील स्थान ८४ वे येते. भारतातील महिलांचे सरासरी शालेय शिक्षण वर्ष दरडोई १-२ वर्ष तर कॅनडा, फ्रान्स या देशातील सरासरी शालेय वर्ष अनुक्रमे ११.७ व ११.९ एवढी आहे. यावरून भारतातील महिलांना शालेय शिक्षणाची किती कमी संधी मिळते, हे स्पष्ट होते. भारतात प्राथमिक शाळेत शिक्षणाची किती कमी संधी मिळते हे स्पष्ट होते. भारतात प्राथमिक शाळेत जाणाऱ्या १०० मुलांच्या मागे ७१ मुली एवढे प्रमाण असून २९% मुली प्राथमिक शिक्षणापर्यंतही पोहोचू शकत नाही. माध्यमिक स्तरावर तर हे प्रमाण याहूनही अधिक आहे. माध्यमिक शाळेच्या स्तरावर १०० मुलांमागे मुलींचे प्रमाण ५५ एवढे आहे. त्याचबरोबर निरनिराळ्या पदावरील स्त्रियांचे प्रमाणही अतिशय कमी आहे. अशाप्रकारे समाजव्यवस्थेत स्त्री शिक्षणाचे प्रमाण अत्यल्प दिसून येते.

◆ स्त्री शिक्षण व जागृतीची माध्यमे

१. केंद्र व राज्य शासनाचे प्रयत्न

केंद्र शासनाने विविध कायद्यांद्वारे स्त्री हक्क प्रधान केले आहे. त्याच विशेष विवाह कायदा १९५४, हिंदू विवाह व घटस्पोट कायदा १९५६, स्त्रियांच्या अनैतिक व्यापारास बंदी कायदा १९५६, हुंडा बळी कायदा १९६१, समान वेतन कायदा १९७६ इत्यादी स्थानिक स्वराज्य, संस्थेत स्त्रियांना ५० टक्के आरक्षण तसेच स्त्रियांच्या शिक्षणासाठी केंद्रीय योजना व शिष्यवृत्ती याबाबतची व्यवस्था करण्यात आली आहे. विविध घटक राज्यात स्त्री शिक्षण व त्यांच्या हक्कांसाठी नेहमी प्रयत्न करण्यात आले. उदा. बिहार राज्य शासनाद्वारे चालविल्या जाणाऱ्या किशोरी बालीका योजना राजस्थान सरकारने २००१मध्ये शिक्षा आपके द्वारा योजना राबविली. महाराष्ट्र राज्य शासनाद्वारे कामधेनू योजना राबविली गेली तसेच इतर घटक राज्यातही वेगवेगळ्या योजनांद्वारे स्त्री शिक्षण व स्त्री हक्कावर भर देण्यात आला आहे.

२. प्रसार माध्यमे :-

प्रसार माध्यमाचा प्रभाव जनमाणसांवर लवकर होतो. त्यामुळे प्रसार माध्यमांनी नेहमी स्त्रियांना आपल्या हक्काची जाणीव करून देण्याचे व स्त्री शिक्षणाचे अमूल्य काम केले आहे. परंतु बऱ्याचवेळा या प्रसार माध्यमांद्वारे स्त्रियांना प्रदर्शनाची वस्तू म्हणून दाखविली जाते. तसे न होता. स्त्रियांचे शिक्षण व समाजाचे नैतिक जागृतीचे कार्य प्रसार माध्यमांनी प्रामाणिकपणे करणे गरजेचे आहे.

३. व्यावसायिक क्षेत्रात स्त्रियांसाठी प्रयत्न :-

कोणत्याही देशाच्या प्रगतीत स्त्रियांचा सहभाग आवश्यक असतो. तेव्हा देशाची प्रगती होत असते. म्हणून भारताच्या आर्थिक विकासात स्त्रियांचे फार मोठे योगदान आहे. यासाठी

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स्त्रियांना प्रशिक्षण देणे व शिक्षित करणे आवश्यक आहे. आज भारतात स्त्रियांना कुशलज्ञान व तंत्रज्ञान मिळत आहे. परंतु काम करणाऱ्या स्त्रियांकडे आदराने पाहिले जात नाही. ही फार मोठी समस्या आहे.

◆ स्त्री हक्क, शिक्षणाचे मूल्यमापन व मानवाधिकाराची भूमिका :-

भारतात स्त्रियांना शिक्षण व हक्काविषयी जागृत करण्याचा सर्व स्तरातून प्रयत्न करण्यात आला आहे. तरी देखील स्त्रियांच्या उन्नतीत बाधा निर्माण झाल्या आहेत. त्यामुळे भारतात स्त्रियांचे शिक्षणाचे प्रमाण चिंताजनक दिसून येते. २००१ च्या सेंसेक्स रिपोर्टनुसार देशाचे साक्षरता प्रमाण ६५.३८ टक्के असून त्यात स्त्रियांचे साक्षरता प्रमाण ५४.१६ टक्के एवढे आहे. १९९१ च्या रिपोर्टमध्ये ते ५२.२ टक्के होते. त्यात विशेष वाढ झालेली नाही. आशिया खंडात निम्नस्तराचे स्त्री शिक्षणाचे प्रमाण भारतात आहे. स्त्रियांना शिक्षित करणे, त्यांना आपल्या हक्काची जाणीव करून देणे आज काळाची गरज निर्माण झाली आहे. म्हणून स्त्रियांचे जीवन सुंदर बनविण्याचे महत्त्वाचे साधन म्हणजे शिक्षण होय. हे शिक्षण घेत असतांना महिलांना अनेक अडचणींना सामोरे जावे लागत असते. स्त्री शिक्षणात महिलांना आपल्या शिक्षणाच्या हक्काची जाणीव करून देण्यामध्ये मानवाधिकार अतिशय महत्त्वाची भूमिका पार पाडतांना दिसून येत आहे. आर्थिक परिस्थिती बिकट असल्यामुळे इच्छा असूनही मुलींना उच्च शिक्षण घेता येत नाही. संसारिक अडचणीमुळे शिक्षणामध्ये अडथळे निर्माण होत असतात. मुलीपेक्षा मुलांच्या शिक्षणाला घरातून प्राधान्य देता येते. यासारख्या अडचणींवर मात करण्यासाठी मानवाधिकाराच्या संरक्षणासाठी स्त्री शिक्षण हाच उपाय अतिशय महत्त्वाचा आहे. स्त्रियांना शिक्षण घेतांना ज्या अनेक अडचणींना तोंड द्यावे लागत असते. त्यामुळे स्त्रियांच्या मानवी अधिकाराचे हनन होतांना दिसून येत आहे. त्यासाठी स्त्रियांनी साक्षर होवून आपला विकास घडवून आणणे आवश्यक आहे.

◆ निष्कर्ष :-

जागतिक पातळीवर मानवी हक्काच्या माध्यमातून स्त्री-पुरुष समानतेवर आधारित व्यवस्था निर्माण केल्याने केवळ प्रश्न मार्गी लागणार नाहीत तर त्याची योग्य अंमलबजावणी आवश्यक आहे. स्त्रियांचे सामाजिक, सांस्कृतिक, राजकीय प्रश्न, त्याविषयीची जाण, त्याविषयीच्या समस्या जाणून घेवून त्यावर उपाय करणे गरजेचे आहे. तसेच राष्ट्रीय-आंतरराष्ट्रीय स्तरावरच नव्हे तर ग्रामीण स्तरावर देखील शैक्षणिक वातावरण निर्माण करून शिक्षणाचा प्रसार व प्रचार करून शिक्षणाचे महत्त्व पटवून देणे आवश्यक आहे.

१९ व्या शतकातील स्त्रीपेक्षा २० व्या शतकातील स्त्रियांमध्ये बरीच सुधारणा झालेली दिसून येते. याचे एकमेव कारण शिक्षण हेच देता येईल. समाजाने स्त्रियांकडे पाहण्याच्या दृष्टिकोनामध्ये बदल केला तर निश्चितच स्त्रियांना योग्य प्रकारे न्याय मिळेल व एक स्वाभिमानी स्त्री म्हणून या जगात वावरता येईल. स्त्री ही सुशिक्षित असेल तर कुटुंबाची पर्यायाने समाजाची व राष्ट्राची प्रगती होण्यास मदत होईल.

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रंजन कोळंबे — मानव संसाधन विकास आणि मानवाधिकार — भगिरथ प्रकाशन, पुणे.

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डॉ. डि. एस. निकुंभ, प्रा. शैलजा तायडे — स्त्रीशिक्षण व मानवाधिकार.

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45. HUMAN RIGHTS FOR SUSTAINABLE DEVELOPMENT

Assi. Prof. Nangare Nutan Krishnarao

Azad College of Education, Satara

Introduction: Human beings are at the centre of concerns for sustainable development. They are entitled to a healthy and productive life in harmony with nature. In order to achieve sustainable development, environmental protection shall constitute an integral part of the development process and cannot be considered in isolation from it. The right to sustainable development is a Human Right What is sustainable development – Integrating the socio cultural, economic and environmental components that are integral to a concept as encompassing as ‘Sustainable development’ is definitely not easy.

Sustainability –

- 1) Sustainable development is development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs.
- 2) Action taken in the present to improve the human condition and the Earth system in which we live need to be lasting and benefit future generations.

Actually at the historic UN Stockholm conference on Environment and development in 1972 that the notion of sustainable development was born and the interconnections between environment and development were brought together under one concept. Again in 1992, the Rio Earth Summit brought the international community together to address global sustainable development challenges including issues such as climate change, health and the environment, biodiversity protection and poverty alleviation. What are human rights- Human rights are the basic rights and freedoms that belong to every person in the world, from birth until death. They apply regardless of where you are from, what you believe or how you choose to live your life. They can never be taken away, although they can sometimes be restricted. This basic rights are based on values like dignity, fairness, equality, respect and independence. But human rights are not just abstract concept. They are defined and protected by law.

Rights based approach – In light of progress a new right based approach has been proposed. Rights are central to every aspect of development and a people centered approach may be more successful at addressing the vicious cycle of poverty, environmental degradation and conflict. Proponents of the rights based approach are supporting three main areas of focus upon which to base the movement towards increased sustainability :-

- 1) The right to clean and safe environment.
- 2) Access to information and public participation in decision making.
- 3) The right to promote and defend the protection of the environment and human rights.

Sustainable development goals related human rights-

1. No poverty- Right to an adequate standard of living. Right to a social security. Equal rights of women in economic life.
2. Zero hunger- Right to adequate food. International cooperation including ensuring equitable distribution of world food supplies.

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3. Good health and well being- Right to enjoy the benefits of scientific progress and its application
 4. Quality education- Right to education. Equal rights of women and girls in the field of education. Right to work, including technical and vocational training.
 5. Gender equality- Elimination of all forms of discrimination against women. Right to decide the number and spacing of child. Special protection for mothers and children. Elimination of violence against women and girls. Right to just and favourable conditions of work.
 6. Clean water and sanitation- Right to safe drinking water and sanitation. Right to health. Equal access to water and sanitation for rural women.
 7. Affordable and clean energy- Right to an adequate standard of living. Right to enjoy the benefits of scientific progress and its application.
 8. Decent work and economic growth- Right to work and to just and favourable conditions of work. Prohibition of slavery, forced labour and trafficking of person. Equal rights of women in relation to employment. Prohibition of child labour. Equal labour rights of migrant workers.
 9. Industry ,innovation and infrastructure- Right to enjoy the benefits of scientific progress and its application. Right to access to information. Right to adequate housing. Equal rights of women to financial credit and rural infrastructure.
 10. Reduced inequalities- Right to participate in public affairs. Right to social security. Promotion of conditions for international migration. Right of migrants to transfer their earnings and savings.
 11. Sustainable cities and communities- Right to adequate housing. Right to participate in cultural life. Accessibility of transportation, facilities and services. Protection from natural disasters.
 12. Responsible consumption and production- Right to health. Right to adequate food and the safe drinking water. Right of all peoples to freely dispose of their natural resources.
 13. Peace, justice and strong institutions- Right to life, liberty and security of the person. Protection of children from all forms of violence, abuse or exploitation. Right to access to justice and due process. Right to legal personality. Right to participate in public affairs.
 14. Partnerships for the goals- Right of all peoples to self determination. Right of all peoples to development and international cooperation. Right to privacy.
- 1) **The right to clean and safe environment-** An Example of this case is the walkerton water crisis. When 7 people died and 2300 people fell ill form a bacteria called E coli poisoning a town in Ontario. The event resulted from bacteria found in cow manure which washed into the towns main source of water a poorly maintained well. While this case intuitively seems to be a violation of rights to a safe and clean environment the continuing battle of blame. Which occurred between local & provincial officials, demonstrates the need for legislations and institutional changes that legitimates such rights and the ability to claim compensation.

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- 2) **The right to access information and participate in decision making** – Media become essential to citizens of all countries and particularly those that are being run by corrupt governments that do not always deliver basic needs and services to their people sustainability is challenged when corruption halts the ability of citizens to be informed of their rights, and to take actions to defend them.
- 3) **The right to promote and defend human rights and the environment-** In order for positive change and development to be sustainable, the public needs to be empowered with the ability to challenge decision makers if it is necessary and promote their alternative visions for society, However this right to promote and defend human rights and the environment is not always possible especially when the state has vested interest in maintaining the status quo.

The right based approach to sustainable development includes the following elements –

- Linkage to rights in all systems.
- Accountability of decision making bodies to those entitled to rights.
- Empowerment of the recipients of development programmes.
- Participation from all sectors of the public.
- Participation from all sectors of the public.
- Non discrimination and attention to vulnerable groups.

Sustainable development- creating opportunity and dignity, particularly for youth-is part of countering violent extremism. When human rights are denied and citizens have no opportunity to redress their grievances peacefully, it feeds terrorist propaganda that justifies violence. Sustainable development is an important tool in combating terrorism,yet it must be achieved while respecting human rights.

Summary- Sustainable development requires new approaches at every level.environmental human rights can provide the basic for such approaches. Such rights would provide a common base under international law for all future action on sustainable development.

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46. भारतीय संविधान आणि मानव अधिकार

प्रा. भुरके एन. एस.

लक्ष्मीबाई भाऊराव पाटील महिला, महाविद्यालय, सोलापूर

प्रस्तावना :-

विसाव्या शतकापासून मानव अधिकार (Human Right) ही संकल्पना जगात सर्वत्र चर्चेचा विषय बनली. कारण दुसऱ्या महायुद्धामुळे जगात अशांतता पसरली होती. जगात शांतता निर्माण करण्याचा मुख्य उद्देश समोर ठेऊन 24 ऑक्टोबर 1945 रोजी संयुक्त राष्ट्रांची स्थापना करण्यांत आली. या संघटनेने प्रामुख्याने शांतता आणि सुव्यवस्था निर्माण करण्या बरोबरच मानवी अधिकार आणि स्वातंत्र्य या तत्त्वावर पुरस्कार केला. मानवी अधिकाराच्या 1945 दरम्यान अमेरिकेतील "सुप्रॉमिस्सो" येथे एका परिषदेचे आयोजन करून एकूण 11 तरतुदी केल्या. याचा परिणाम भारतीय राज्य घटनेत ही पडला. मुलभूत हक्काच्या रुपाने मानव अधिकारांचा विशेष महत्त्व दिले. मुलभूत हक्काच्या आड येणार नाही याची खबरदारी घेतली मुलभूत हक्काच्या रक्षणासाठी न्यायालयात दाद मागण्याचे स्वातंत्र्य व्यक्तीस दिले.

◆ मानव अधिकाराचा अर्थ :-

मानव हा समाजशील प्राणी आहे, समाजात जीवन जगत असताना मानवास कांही अटी व कांही बंधनाचे पालन करावे लागते. आपल्या गरजाची पूर्तता करण्यासाठी निसर्गाने मानवास सामर्थ्य दिले असले, तरी आपल्या मर्जीप्रमाणे ते वर्तन करू शकत नाहीत. तसे वर्तन केल्यास समाजात आराजकता वाढेल म्हणून सामाजिक जीवन जगत असताना व्यक्तीच्या वर्तनावर निर्बंध घालणे आवश्यक होऊन बसते त्यास सामाजिक नियम म्हणतात. या नियमाचे पालन करणे व्यक्तीस बंधनकारक असते. अशा प्रकारच्या बंधनांमुळे व्यक्तीच्या विकासात अडचण येऊ नये किंवा या बंधनामुळे व्यक्तीच्या स्वातंत्र्याचा मोठ्या प्रमाणात संकोच होणार नाही यासाठी समाजाने व्यक्तीला काही संधी व सवलती देऊ केल्या आहेत. सामाजिक जीवनात व्यक्तीला प्राप्त झालेल्या अशा संधी किंवा सवलती म्हणजे "हक्क" किंवा "अधिकार" होय.

◆ मानव अधिकारांच्या व्याख्या :-

1. प्रा. एच. के. लास्की

"हक्क म्हणजे सामाजिक जिवनाची अशी परिस्थिती होय की ज्या शिवाय व्यक्तीला समान्यतः स्वतःचा सर्वांगीण विकास करून घेणे शक्य होत नाही."

2. प्र. बोझा

"आपण समाजाचे घटक असतो त्या समाजाच्या सर्वोच्च कल्याणाच्या दिशेने आपल्या जिवनाचा विकास घडवून आणण्यासाठी आवश्यक असणारी साधने म्हणजे हक्क होत."

◆ भारतीय संविधानातील मुलभूत अधिकार :-

भारतीय संविधानामध्ये भारतीयांना असे अधिकार प्रदान करण्यांत आले आहेत की, जर कोणीही कोणत्याही प्रकारचे नागरीकांचे शोषण, किंवा मुलभूत अधिकारांच्या आड येत असेल तर त्या विरोधात तो न्यायालयात दाद मागू शकेल. संविधानात सहा मुलभूत अधिकार आहेत ते पुढील प्रमाणे.

1) स्वातंत्र्याचा अधिकार :-

"संविधानातील अनुच्छेद 19 ते 22 पर्यंतच्या कलमामध्ये भारतीयांना स्वातंत्र्याचा अधिकार देण्यांत आला आहे. व्यक्ती स्वातंत्र्य हा लोकशाहीचा खरा आत्मा समजला जातो. म्हणून भारतीय राज्य घटनेने मुलभूत हक्कांच्या यादीत स्वातंत्र्याचा हक्कालाही स्थान दिले आहे. भारतीय नागरीकांनी पुढील सहा स्वातंत्र्याचे अधिकार प्रदान करण्यांत आले आहे.

1. भाषण स्वातंत्र्य व अभिव्यक्ती स्वातंत्र्य.

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2. संस्था किंवा संघटना स्थापन करण्याचे स्वातंत्र्य.
3. भारतीय प्रदेशात सर्वत्र मोकळेपणाने संचार करण्याचे स्वातंत्र्य.
4. शांतता पुर्वक व शस्त्र न बाळगता एकत्र जमण्याचे स्वातंत्र्य.
5. जेणताही व्यवसाय, रोजगार आणि व्यापार व उद्योग करण्याचे स्वातंत्र्य.

2) समतेचा अधिकार :-

संविधानातील कलम 14 ते 18 द्वारे प्रत्येक व्यक्तीला समतेचा अधिकार प्रदान करण्यात आला आहे. भारतीय राज्यघटनेत कायद्यापुढे समानता आणि कायद्याचे समान संरक्षण सर्व व्यक्तीला समान पातळीवर देण्यांत येईल. त्याच बरोबर जात, धर्म, वर्ण, वंश, संप्रदाय इत्यादी आधारावर कोणताही भेदभाव केला जाणार नाही.

समतेच्या अधिकाराद्वारा भारतीय राज्य घटनेत खालील कलमाचा उल्लेख करून समानता प्रस्थापीत करण्यांत आली आहे.

1. सामाजिक समानता संविधानात भाग 3 अनुच्छेद 15
2. पदव्या देण्यास बंदी (अनुच्छेद 18)
3. नोकरीत समान संधी (अनुच्छेद 16)
4. अस्पृश्यता पाळण्यास बंदी (अनुच्छेद 17)

3) धार्मिक स्वातंत्र्याचा अधिकार :-

संविधानातील अनुच्छेद 25 ते 28 पर्यंतच्या कलमामध्ये धार्मिक स्वातंत्र्याची चर्चा करण्यात आली आहे. राज्य घटनेने आपल्या सदसद्विवेक बुद्धीनुसार वागण्याचे व आपल्या धर्माचे पालन व प्रसार करण्याचे स्वातंत्र्य व्यक्तीला दिले आहे.

धार्मिक अधिकाराच्या स्वातंत्र्या विषयी अनुच्छेद 26 मध्ये पुढील प्रमाणे अधिकार व्यक्तीला बहाल करण्यांत आले आहेत.

1. चल व अचल संपत्ती प्राप्ती आणि मालकीचे अधिकार.
2. धर्मासंबंधी खाजगी स्वरूपात प्रबंध करण्याचे अधिकार.
3. धार्मिक आणि त्याचा प्रयोजनासाठी संस्थांची स्थापना व त्यांचे जतन करण्याचे स्वातंत्र्य.

4) संपत्तीचा अधिकार :-

भारतीय संविधानाच्या अनुच्छेद 31 नुसार संपत्तीच्या अधिकाराला मुलभूत अधिकाराच्या यादीत समावेश करण्यांत आले होते. हा हक्क वादग्रस्त ठरल्यामुळे सन 1978 मध्ये 44 व्या घटना दुरुस्ती नुसार संपत्तीचा अधिकार मुलभूत अधिकाराच्या यादीतून वगळण्यात आला आहे. आता संपत्तीचा अधिकार मुलभूत अधिकार न राहता फक्त कायदेशीर अधिकार बनून राहिला आहे.

भारतीय संविधानाने व्यक्तीला अधिकार मिळवून देण्यासाठी मुलभूत अधिकार देऊन व्यक्तीच्या व्यक्तीमत्त्व विकासाची महत्त्वपूर्ण पावले उचलली आहेत. या मुलभूत हक्का शिवाय राज्याच्या "धोरणाची मार्जदर्शक तत्त्वे" सांगून मानव अधिकारात आणखी भर घातली. मानव आणि अधिकारांचे रक्षण करण्याच्या दृष्टीने न्यायालयाला विशेष अधिकार दिले. यात "न्यायालयाच्या सक्रीयतेचा" नागरीकांच्या मुलभूत अधिकाराचे रक्षणासाठी खूप उपयोग झाला. अशा प्रकारे भारतीय संविधानाने आपल्या नागरीकांना मुलभूत अधिकार देऊन त्यांचा व्यक्तीमत्त्व विकास करण्यास व स्वातंत्र्य उपभोगण्याची पूर्ण संधी दिली आहे.

5) सांस्कृतिक आणि शिक्षणासंबंधी अधिकार :-

संविधानाच्या कलम 29 व 30 प्रमाणे संस्कृतिक आणि शिक्षणासंबंधीचे अधिकार व्यक्तीला प्रदान करण्यात आले आहेत. भारतीय प्रदेशात वास्तव्य करणाऱ्या कोणत्याही नागरीकास स्वतःची भाषा लिपी किंवा संस्कृती अबाधीत राखण्याचे अधिकार तसेच धार्मिक भाषीक अशा सर्व प्रकारच्या अल्पसंख्याकांना स्वतःच्या पसंतीच्या शिक्षण संस्था स्थापन करण्याचा व त्या चालविण्याचा हक्क राज्य घटनेने दिला आहे.

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6) शोषणाविरोधी अधिकार :-

संविधानातील अनुच्छेद 23 प्रमाणे कोणत्याही भारतीय व्यक्तीला जबरदस्तीने कामास लावणे व वेढबिगारीसाठी बंदी बनविता येणार नाही. तसेच चौदा वर्षाखालील मुलांना खाणी किंवा अन्य जोखमीच्या ठिकाणी कामावर ठेवण्यास मनाई आहे.

◆ भारतीय संविधान आणि मानव अधिकार :-

संयुक्त राष्ट्रसंघांनी स्विकारलेल्या मानवी हक्काच्या सर्वात्रीक जाहीरनाम्याचे प्रतिबिंब भारतीय राज्यघटनेतही पडले. घटनाकारांचा लोकशाही मुल्यावर पूर्ण विश्वास होता. म्हणून त्यांनी मानवी हक्कांना महत्त्व दिले आणि हक्कांना संरक्षण मिळवून देण्यासाठी घटनेत विशेष तरतुदी केल्या.

◆ निष्कर्ष :-

1. संयुक्त राष्ट्रांच्या स्थापनेपासून मानव अधिकाराला विशेष महत्त्व प्राप्त झाले. याचा प्रभाव भारतीय संविधानावर ही पडला आहे.
2. भारतीय संसदेने अनुच्छेद 12 ते 32 नुसार सर्व नागरीकांना मुलभूत अधिकार दिले आहेत.
3. भारतीय संविधानात राज्याची मार्गदर्शक तत्त्वे सांगून मानव अधिकार विषयी राज्याची नैतिक जबाबदारी सांगितली आहे.
4. भारतीय राज्यघटनेच्या सरनाम्यातच भारतीय नागरीकांना सामाजिक, आर्थिक, राजकी, न्यायाची तसेच स्वातंत्र्य, समता, बंधुता याची हमी दिली आहे.
5. या नियमाचे पालन करित असताना व्यक्तीच्या स्वातंत्र्यात मोठ्या प्रमाणात अडथळा येणार नाही. त्याकरीता समाजाने व्यक्तीला दिलेल्या संधी किंवा सवलती म्हणजे हक्क किंवा अधिकार होय.
6. न्यायालयाच्या सक्रीयतेमुळे मानवाच्या मुलभूत हक्काच्या संरक्षणासाठी खुप उपयोग झाला आहे.
7. अलीकडच्या काळात प्रसारमाध्यमे सर्वाजनीक जनहीत याचीका व्यक्तीच्या मुलभूत अधिकाराविषयी महत्त्वाची भूमिका बजावत आहेत.
8. मुलभूत अधिकाराच्या रक्षणासाठी न्यायालयाची महत्त्वाची भूमिका बजावली आहे.

◆ सारंश :-

संयुक्त राष्ट्र संघाच्या निर्मातीवर मानव अधिकाराचीच जगात चर्चा होऊ लागली. भारतीय राज्यघटनेनेही मुलभूत अधिकार, राज्याची मार्गदर्शक तत्त्वे, न्यायालयाची भूमिका याद्वारे मानव अधिकारांचे संरक्षण करण्याचे कर्तव्य चांगल्या प्रकारे बजाविले आहे.

◆ संदर्भ - ग्रंथ

मानवी हक्क	प्रा. व्ही. बी. पाटील, के सागर पब्लिकेशन्स, पुजे.
सामाजिक कल्याण आणि डॉ. कृष्णा शेंडे क्रिएटीव्ह पब्लिकेशन्स, नांदेड	
सामाजिक अधिनियम	
मानवी हक्क आणि	प्रा. पी.के. कुलकर्णी, डायमंड पब्लिकेशन्स, पुणे
सामाजिक न्याय	
भारतीय राज्यघटना	डॉ. बी. आर. आंबेडकर

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47. मानवी हक्क

क्षीरसागर कुंड लक व ल

M.A. Education (Student), स्वामी सहजानंद भारती कॉलेज ऑफ एज्यु. श्रीरामनगर

प्रस्तावना :

मानवी हक्क दोन प्रकारचे असतात. एक हक्क मूलभूत हक्क असतो व दूसरा सवधानिक स्वरूपाचा असतो. मूलभूत हक्क जन्मताच प्राप्त झालेले असतात. सवधानिक हक्क हे राज्यघटनेमध्ये नमूद केलेले असतात. १४ वर्षाखालील बालकाला ८ वी पर्यंत सक्तीने व मोफत शिक्षण हा सवधानिक अधिकार आहे. कोणतेही शासन आलेतरी हाहक्क हिसकावून घेवु शकत नाही. त्यापुढील शिक्षण हाआपला मुलभूत अधिकार आहे. तेमात्र आपण मोफत मागु शकत नाही. मानवी हक्क हे जागतिक असून सर्वांना समान असतात. प्रत्येक मनुष्याला काही अधिकार असतात हेआंतरराष्ट्रीय पातळवर मान्य झाले आहे. या हक्काना (अधिकाराना) मानव अधिकार असे म्हणतात. प्रत्येक देशाने मानवी अधिकार मान्य करावेत. त्याची हमी द्यावी वत्यासाठी संरक्षण यंत्रणा निर्माण करावी असे सर्व देशानी मान्य केले आहे.

मानवी हक्क:

१९४८ मध्ये सयुक्त राष्ट्रानी मानव अधिकाराचा वैश्विक जाहीरनामा स्वीकारला १० डिसेंबर १९४८ हा दिवस 'आंतरराष्ट्रीय मानवी अधिकार दिन' म्हणून पाळला जातो.१९६६ मध्ये सयुक्त राष्ट्राच्या आम सभेने आर्थिक, सामाजिक व सांस्कृतिक अधिकारांची आंतरराष्ट्रीय सनद स्वीकारली अनेक देशानी त्यावर समती दर्शक सह्या केल्या आंतरराष्ट्रीय मानवदंडाप्रमाणे भारतानेही १९९३ मध्ये राष्ट्रीय मानव अधिकार आयोग स्थापन केला.

मानवी अधिकाराच्या वैश्विक जाहिरनाम्यातअनेक महत्त्वाच्या अधिकारांचा समावेश आहे. भाषण स्वातंत्र्य संचार स्वातंत्र्य इ. व्यक्तिगत स्वातंत्र्ये, समानतेचा अधिकार, शिक्षणाचा अधिकार या सर्वांचा त्यामध्ये समावेश आहे. शवाय, कामाचा अधिकार, वश्रांतीचा आण फुरसतीचा अधिकार या सारख्या व्यापक अधिकाराचाही त्यात समावेश आहे. प्रत्येक व्यक्तीची समान समान प्रतिष्ठा व समतोल विकास हा या मागचा उद्देश आहे. ' आपल्या सर्वांसाठी प्रतिष्ठा आण न्याय' हेया जाहीरनाम्याचे घोष वाक्य आहे.

हा मानवी अधिकारांचा वैश्विक जाहीरनामा

ज्या अर्थी मानव कुटुंबातील सर्व व्यक्तींची प्रतिष्ठा व त्यांचे समान व आदरनीय अधिकार यांना मान्यता देणे, हा जगातील स्वातंत्र्य, न्याय, व शांतता यांच्या प्रस्थापनेचा पाया होय, ज्या अर्थी मानवी अधिकारांची अवहेलना व अप्रतिष्ठा झाल्याने अमानुषकृत्ये घडून आली आण त्यायोगे मानव जातीच्या सदसद्वेक बुद्धवर भयंकर आघात झाला आहे, आण म्हणून त्या अर्थी साधारण

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सभा हा मानवी अ धकारांचा वैश्विक जाहीरनामा सर्व लोकांच्या ध्येय सध्दिका एक समान आदर्श म्हणून उद्घो षत करते.

घोषणाप्रत्रातील मानवा धकार (हक्क):-

व शष्ट मानवा धकार म्हणून मान्यता मळालेली घोषणाप्रत्रातील कलमे -

- 1.सर्व मानवी व्यक्ती जन्मतः-स्वतंत्र आहेत व त्यांना समान प्रतिष्ठा वसमान आ धकार आहेत. त्यांना वचारशक्ती व सदसद् ववेकबुद्धी लाभलेली आहे वत्यांनी एकमेकांशी बंधुत्वाच्या भावनेने आचरण करावे.
- 2.या जाहीरनाम्यात नमूद केलेले सर्व अ धकार व सर्व प्रकारचे स्वातंत्र्यप्रत्येकास आहे व त्या बाबतीत वंश, वर्ण, स्त्री-पुरुषभेद, भाषा, धर्म, राजकीय कंवा इतर मतप्रणाली, राष्ट्रीय कंवा सामाजिक मूलस्थान, संपत्ती, जन्म कंवा इतर दर्जा यासारखा कोणताही भेदभाव केला जाता कामा नये. आणखी असेकी, एखादी व्यक्ती ज्या देशांची कंवा प्रदेशाची रहिवासी असेल त्यादेशाच्या कंवा प्रदेशाच्या, मग तो देश कंवा प्रदेश स्वतंत्र असो, स्वायत्त शासन नसलेला असो कंवा कोणत्याही प्रकारच्या सार्वभौमत्वाखालीअसो, राजकीय, क्षेत्रा धकारात्मक कंवा आंतरराष्ट्रीय दर्जाच्या कारणास्तवकोणताही भेदभाव करता कामा नये.
- ३.प्रत्येकास जगण्याचा, स्वातंत्र्य उपभोगण्याचा, सुर क्षत असण्याचा अ धकार आहे.
- ४.कोणालाही गुलाम गरीत कंवा दास्यात ठेवता कामा नये; सर्व प्रकारच्या गुलाम गरीस व गुलामांच्या व्यापारास मनाई करण्यात आली पाहिजे
- ५.कोणाचाही छळ करता कामा नये. कंवा त्यास क्रूर, अमानुष कंवा कमीपणा आणणारी वागणूक देता कामा नये.
- ६.प्रत्येकाला सर्वत्र कायद्याच्या दृष्टीने माणूस म्हणून मान्यता मळण्याचा अ धकार आहे.
- ७.सर्व लोक कायद्याच्या दृष्टीने समान आहेत व कोणताही भेदभाव न करताकायद्याचे समान संरक्षण मळण्याचा त्यांना हक्क आहे. या जाहीरनाम्याचेउल्लंघन करून कोणत्याही प्रकारचा भेदभाव झाल्याच्या बाबतीत व असा भेदभावकरण्यास चथावणी देण्यात आल्याच्या बाबतीत सर्वांना समान संरक्षण मळण्याचाहक्क आहे.
- ८.राज्यघटनेने कंवा कायद्याने दिलेल्या मूलभूत हक्कांचा भंग करणाऱ्याकृत्यांच्या बाबतीत सक्षम राष्ट्रीय अ धकरणामार्फत उपाययोजना करण्याचाप्रत्येकास अ धकार आहे.
- ९.कोणालाही स्वच्छंदतः अटक, स्थानबद्ध कंवा हद्दपार करता कामा नये.
- १०.प्रत्येकाला समान भू मकेवरून त्याचे अ धकार व जबाबदाऱ्या निश्चितकरण्याच्या संबंधात कंवा त्याच्यावरील कोणत्याही दंडनीय आरोपाचान्यायनिर्णय करण्याच्या संबंधात स्वतंत्र व निःपक्षपाती अ धकरणामार्फतन्याय्य व जाहीर सुनावणी केली जाण्याचा हक्क आहे.
- ११.दंडनीय अपराधाचा आरोप ज्यावर ठेवण्यात आला आहे अशा प्रत्येक इसमासजाहीर न्याय चौकशीत तो दोषी असल्याचे सद्द होईपर्यंत, तो निरपराध आहे असेगृहीत धरले जाण्याचा अ धकार आहे.

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अशा न्याय चौकशीत त्याच्या बचावासाठी आवश्यक असलेली सर्व प्रकारची हमी त्यास देण्यात आलेली असली पाहिजे.

१२.कोणाचेही खाजगी जीवन, त्याचे कुटुंब, घर अथवा त्याचा पत्रव्यवहारांच्या संबंधात स्वच्छंद ढवळाढवळ होता कामा नये; त्याचप्रमाणे त्याचीप्रतिष्ठा कंवा नावलौकिक यावर हल्ला होता कामा नये. अशी ढवळाढवळ कंवाहल्ला झाल्यास त्या वरुद्ध प्रत्येकास कायद्याने संरक्षण मळण्याचा अ धकारआहे.

१३.प्रत्येकास प्रत्येक राष्ट्राच्या हद्दीत संचार व वास्तव्य करण्याचे स्वातंत्र्य असण्याचा अ धकार आहे.

१४.प्रत्येकास छळापासून मुक्तता करून घेण्यासाठी इतर देशात आश्रय मळवण्याचा व तो उपभोगण्याचा अ धकार आहे.अराजकीय स्वरूपाच्या गुन्ह्यांच्या संबंधात अथवा संयुक्त राष्ट्रसंघटनेच्या उद्दिष्टांशी व तत्त्वांशी वरुद्ध असलेल्या कृत्यांच्यासंबंधात वस्तुतः उद्भवलेल्या खटल्यांच्या बाबतीत प्रस्तुत अ धकाराचा आश्रयघेता येणार नाही.

१५.प्रत्येकांस राष्ट्रीयत्व मळण्याचा अ धकार आहे.कोणाचेही राष्ट्रीयत्व स्वच्छंदतः हिरावून घेतले जाता कामा नये, तसेच कोणासही आपले राष्ट्रीयत्व बदलण्याचा अ धकार नाकारता कामा नये.

१६.वयात आलेल्या पुरुषांना व स्त्रियांना वंश, राष्ट्रीयत्व, अथवा धर्म्यांचे कोणतेही बंधन न ठेवता ववाह करण्याचा व कौटुंबिक जीवन जगण्याचाअ धकार आहे.

१७.प्रत्येकास एकट्याच्या नावावर तसेच इतरांबरोबर मालमत्ता धारण करण्याचा अ धकार आहे.कोणाचीही मालमत्ता स्वच्छंदतः हिरावून घेतली जाता कामा नये.

१८.प्रत्येकास वचारस्वातंत्र्य, आपल्या सदसद्वेकबुद्धीनुसार वागण्याचेस्वातंत्र्य, धर्म निवडण्याचे स्वातंत्र्य असण्याचा अ धकार आहे. याअ धकारांत स्वतःचा धर्म अथवा श्रद्धा बदलण्याच्या स्वातंत्र्याचा आ णएकट्याने वा इतरांसह सामुदायिकरीत्या आपला धर्म अथवा श्रद्धा, शकवणुकीत, व्यवहारात, उपासनेत व आचरणात जाहीर रितीने अथवा खाजगी रितीने व्यक्तकरण्याच्या स्वातंत्र्याचा समावेश होतो.

१९.प्रत्येकास मतस्वातंत्र्य व भाषणस्वातंत्र्य असण्याचा अ धकार आहे.

२०.प्रत्येकास शांततापूर्ण सभास्वातंत्र्य व संघटना असण्याचा अ धकार आहे.

२१.प्रत्येकास आपण स्वतः अथवा आपल्या इच्छेनुसार निवडलेल्या आपल्या प्रतिनिधीमार्फत आपल्या देशाच्या शासनात भाग घेण्याचा अ धकार आहे.प्रत्येकास आपल्या देशाच्या शासकीय सेवेत प्रवेश मळण्याचा समान अ धकार आहे.

२२.प्रत्येकास समाजाचा एक घटक या नात्याने सामाजिक सुर क्षतता प्राप्तकरून घेण्याचा अ धकार आहे आ ण राष्ट्रीय प्रयत्न व आंतरराष्ट्रीय सहकार्यांच्या द्वारे व प्रत्येक राष्ट्राच्या व्यवस्थेनुसार व साधनसंपत्तीनुसारआपल्या प्रतिष्ठेस व आपल्या व्यक्तीमत्वाच्या मुक्त वकासासाठी अनिवार्यअसलेले आ र्थक, सामाजिक व सांस्कृतिक अ धकार संपादन करण्याचा हक्क आहे.

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- २३.प्रत्येकास काम मळण्याचा, आपल्या इच्छेनुरूप काम निवडण्याचा, कामाच्यान्याय्य व अनुकूल शर्तीचा फायदा मळवण्याचा व बेकारीपासून संरक्षण मळण्याचा अ धकार आहे.कोणत्याही प्रकारे भेदभाव न करता प्रत्येकास समान कामाबद्दल समान वेतन मळण्याचा अ धकार आहे.
- २४.वाजवी मर्यादा असलेले कामाचे तास व ठरावीक मुदतीने पगारी सु या धरून प्रत्येकास वश्रांती व आराम मळण्याचा अ धकार आहे.
- २५.प्रत्येकास स्वतःचे व आपल्या कुटुंबीयांचे आरोग्य व स्वास्थ्य यांच्यादृष्टीने समु चत राहणीमान राखण्याचा अ धकार आहे.यामध्ये अन्न, वस्त्र, निवारा, वैद्यकीय मदत व आवश्यक सामाजिक सोई या गोष्टींचा अंतर्भाव होतो.त्याचप्रमाणे बेकारी, आजारपण, अपंगता, वैधव्य कंवा वार्धक्य यामुळे कंवात्याच्या आवाक्याबाहेरील परिस्थितीमुळे उदरनिर्वाहाचे दुसरे साधन उपलब्धनसल्यास सुर क्षतता मळण्याचा अ धकार आहे.
- २६.प्रत्येकास शक्षण मळण्याचा अ धकार आहे. निदान प्राथ मक वमूलावस्थेतील शक्षणमोफत असले पाहिजे, माध्य मक शक्षण सक्तीचे असलेपाहिजे. आपल्या पाल्यांना कोणत्या प्रकारचे शक्षण देण्यात यावे हे ठर वण्याचा अ धकार पालकांना आहे.
- २७.प्रत्येकास समाजातील सांस्कृतिक जीवनात मोकळेपणाने भाग घेण्याचा, कलांचा आनंद उपभोगण्याचा आ ण वैज्ञानिक प्रगती व तिच्यापासून मळणारे फायदेयांत सहभागी होण्याचा अ धकार आहे.
- २८.ह्या जाहीरनाम्यात ग्र थत केलेले अ धकार व स्वातंत्र्य पूर्णपणे साध्यकरता येतील अशा सामाजिक व आंतरराष्ट्रीय व्यवस्थेचा प्रत्येकास हक्क आहे.
- २९.समाजामध्येच आपल्या व्यक्तिमत्त्वाचा वकास पूर्णपणे व निर्वेधपणे करतायेत असल्यामुळे प्रत्येक व्यक्तीची समाजाप्रत काही कर्तव्ये असतात.संयुक्त राष्ट्रांचे उद्देश व तत्त्वे यांच्याशी वरोधी ठरेल अशारितीने ह्या अ धकारांचा व स्वातंत्र्याचा कोणत्याही स्थितीत वापर करता कामानये.
- ३०.ह्या जाहीरनाम्यात ग्र थत केलेल्या अ धकारांपकी कोणतेही अ धकार वस्वातंत्र्ये नष्ट करण्याच्या उद्देशाने कोणतीही हालचाल कंवा कोणतेहीकृत्य करण्याचा अ धकार कोणत्याही राष्ट्रास, गटास कंवा व्यक्तीस आहे असेध्वनित होईल अशा रितीने ह्या जाहीरनाम्यातील कोणत्याही मजकुराचा अर्थ लावताकामा नये.

सदर्भ

म.ब. कुंडले (२००८) शैक्ष णक तत्वज्ञान

राष्ट्रीय आभ्यासक्रम आराखडा २००५

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48. शिक्षणशास्त्र महाविद्यालय, अहमदनगर मानवी हक्क आणि शिक्षण
डॉ. जाधव रमाकांत श्रीहरी

प्रास्ताविक :

मानवी संस्कृतीच्या वेगवेगळ्या टप्प्यावर मानवास जगण्याकरीता आवश्यक असणा—या हक्कांसाठी निरनिराळ्या संज्ञा वापरल्या आहेत. उदा. नैसर्गिक, प्राथमिक हक्क, मुलभूत हक्क, माणसाचे हक्क, (Rights of Man), नैतिक हक्क, घटनात्मक हक्क आणि मानवी हक्क या अशा काही संज्ञा होत. 'मानवी हक्क' हे संबोधन जरी नवीन वाटत असेल, तरी याची पाळेमुळे नैसर्गिक हक्क या प्राचीन तत्वांमध्ये आढळतात. मानवी हक्क ही संज्ञा अचानक निर्माण झालेली नसून ती अनेक वर्षांत विकसित झालेली आहे. मानवी हक्क म्हणजे अनेक पिढ्यांचे योगदान, दुर्दैम्य इच्छा आणि अनुभव यांचा परीपाक होय. त्यामुळे मानवी हक्कांचा अर्थ व संकल्पना समजून घेणे आवश्यक आहे.

हक्क म्हणजे काय?

प्रसिध्द कायदेतज्ज्ञ सालमंड यांच्या मते, कर्तव्य म्हणजे असे कार्य जे एखाद्याने केलेच पाहिजे. जसे — नोकराने मालकाची सेवा करणे, मुलाने आई— वडीलांचे आज्ञा पाळणे, कनिष्ठ पदावरील कर्मचा—यांनी वरिष्ठ अधिका—यांचा आदेश पाळणे, इ. कर्तव्यात असे सर्व कार्यांचा समावेश होतो, जी एखाद्याने केली पाहिजे, तशीच अशी कार्य जी एखाद्याने करायला नको. आपण यांना सकारात्मक किंवा नकारात्मक म्हणू शकतो. वाहन चालवताना वाहतुकीचे नियम पाळजे पाहिजेत. हे सकारात्मक कर्तव्य आहे. तर एखाद्या मालकांच्या खाजगी जागेत प्रवेश करणे हे असे काम आहे. जे करायला नको, म्हणजेच ते नकारात्मक कर्तव्य होय. कर्तव्य दोन प्रकारचे असतात. पहिले नैतिक तर दुसरे कायदेशीर. कायद्याने बंधनकारक असणारे कर्तव्य म्हणजे कायदेशीर कर्तव्य म्हणजे, तर नैतिक कर्तव्य म्हणजे असे कर्तव्य जे आपल्या विवेकानुसार, सदसद्विवेक बुद्धी नुसार योग्य किंवा अयोग्य ठरवून आपण करतो ते उदा. अंध व्यक्ती रस्ता ओलडण्यास मदत करणे हे नैतिक कर्तव्य आहे. कायद्याने जेव्हा एखादी कृती कर्तव्य मानली जाते, कायदा तिच्या अंमलबजावणीवर भर देतो व त्याकडे दुर्लक्ष केल्यास शिक्षा करतो.

हक्क:

सालमंड यांच्या मते जेव्हा आपण 'अ' या व्यक्तीची 'ब' या व्यक्तीप्रति विशिष्ट कर्तव्ये आहेत असे म्हणतो, तेव्हा नैसर्गिकरित्या 'ब' या व्यक्तीलासुद्धा 'अ' च्या प्रति काही हक्क प्राप्त होतात. मालकाला त्याच्या नोकरीप्रति, वरिष्ठ अधिका—याला कनिष्ठ अधिका—याप्रति हक्क असतात. ते पुढे असे म्हणतात, की एखाद्या व्यक्तीला हक्क आहेत असे म्हणणे म्हणजेच ते मिळविण्याचा त्याला अधिकार आहे असे म्हणता येईल. योच विश्लेषण करताना असेही म्हणता येईल, याचे विश्लेषण करताना असेही म्हणता येईल, की इतरांनी त्या व्यक्तीला त्याचे हक्क पुरविले पाहिजेत अथवा ते मिळविण्यापासून त्याला रोखता कामा नये. हक्क हे नैतिक वा कायदेशीर असतात.

हक्क हा शब्द अनेक अर्थाने वापरला जातो. जेव्हा एखादा शिक्षक विद्यार्थ्यांनि लिहलेली उत्तरपत्रिका तपासून त्यावरील उत्तरे बरोबर असलेली खूण करतो, तेव्हाच विद्यार्थ्यांला त्याचे उत्तर बरोबर असल्याचे समजते. जेव्हा आपल्या घरातील वडीलधारी व्यक्ती आपल्याला काय चांगले आणि वाईट आहे हे सांगत असते, तेव्हा आपण त्यांच्या सल्ला योग्य मानून तसे वागण्याचा प्रयत्न करतो. हक्कामध्ये पुढील पाच घटकांचा समावेश होतो.

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- हक्क धारण करणारा (हक्कधारक) ज्याला हक्क आहेत असा
- कोणते हक्क (हक्कांचा विषय/हेतू)
- असे हक्क जे एखादी व्यक्ती मागू शकते, त्यासाठी दावा करू शकते, त्यांचा उपभोग घेऊ शकते किंवा अमलात आणते (हक्कांचा वापर)
- एखाद्या व्यक्ती अथवा समूहाच्या विरुद्ध हक्क असणे / वापरणे (व्यक्ती वा अनेक व्यक्ती ज्यांचे त्याप्रति सापेक्ष कर्तव्य असते)
- अशा हक्कांच्या दाव्यासाठी आधार (हक्कांचे समर्थन)
या ठिकाणी आपण वरीलपैकी पहिल्या दोनच घटकांची चर्चा करणार आहोत.

हक्क कोणासाठी असतात व कोणाविरुद्ध असतात?

व्यक्ती वा समूह यांना हक्क असतात. व्यक्तीला शिक्षणाचा हक्क असतो, तसाच हक्क व्यक्तींच्या समूहालादेखील असतो. महानगरपालिकेला योग्य कारणांसाठी नागरीकांवर कर लादण्याचा अधिकार असतो, विशिष्ट धर्मांचे पालन करण्याचा हक्क प्रत्येक कुटुंबाला असतो, एखाद्या राज्याचा वा राष्ट्राचा त्यांचा विशिष्ट भूभागावर हक्क असतो. सुरक्षिततेच्या कारणास्तव देशाला आपल्या शेजारील राष्ट्रांमध्ये काय घडते आहे हे जाणून घेण्याचा हक्क आणि कर्तव्य यांच्यातील परस्परसंबंध लक्षात घेता कायदा असे म्हणतो, की मनावाचे दुष्ट व स्वार्थी हेतू साध्य करण्यासाठी वाघ, हरीण, हत्ती वा अन्य कोणत्याही प्राण्यांची हत्या करू नये, कारण या सर्व प्राण्यांनाही मारले न जाण्याचा हक्क आहे. म्हणजेच हक्क हे व्यक्ती वा समूहासाठी असतानाच ते इतर व्यक्ती वा समूहांच्या हक्कांशी परस्पर संबंधित असतात.

हक्कांची गरज:

मनुष्य हा सामाजिक प्राणी आहे. मानव आणि समाज एकमेकांच्या गरजा भागवितात. अन्न, वस्त्र, निवारा या माणसाच्या प्राथमिक गरजा आहे, हे आपणास माहितच आहे. असे असले तरी या प्राथमिक गरजांना अनेक पदर आहेत. मानवाच्या सर्वांगीण विकासासाठी या तीन प्राथमिक गरजाव्यतिरिक्त इतर अनेक गरजांची पूर्तता समाजांकडून होणे आवश्यक होते.

या गरजांचे पुढील चार विभाग करता येतील.

- शारीरिक गरजा
- मानसिक गरजा
- सामाजिक गरजा
- आर्थिक गरजा

वास्तविक आपण या गरजांवर आधारित समाजात राहतो आणि या गरजांतूनच हक्काची निर्मिती होते. म्हणून मानवी हक्क आणि मानवी गरज यामधील संबंध आपण येथे तपासू या.

शारीरिक गरजा :

जगण्यासाठी माणसाच्या शारीरिक गरजा पूर्ण होणे महत्वाचे असते. या गरजांमध्ये प्रामुख्याने अन्न, वस्त्र, निवारा, पाणी, आणि वैद्यकीय सुविधा यांचा समावेश होतो. माणसाचा जगण्याचा हक्क सुरक्षित राहण्यासाठी या मूलभूत गरजा पुरविल्या गेल्या पाहिजेत. याशिवाय त्या पुरेशा प्रमाणात व गुणवत्तापूर्णही असायला हव्यात. सर्व माणसांना समतोल आहार, पिण्याचे शुध्द आणि प्रदुषणविरहित वातावरण आणि समाधानकारक घरगुती सोयीसुविधा या गोष्टी मिळाल्या पाहिजेत. ज्यामुळे त्यांना चांगले जीवन जगता येईल.

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मानसिक गरजा :

मानसिक गरजा माणसाच्या विचारप्रवृत्तीशी संबंधित असतात. एखाद्या व्यक्तीने काय मिळविले आहे. त्याचे मानसिक समाधान व निर्माण होणारी प्रतिष्ठेची भावना यातून मानसिक गरजा परिवर्तित होतात. माणसाचे मन भय, चिंता तसेच मानसिक ताणतणाव यांपासून मुक्त असायला हवे. ज्यामुळे ती व्यक्ती अधिक प्रभावीपणे काम करू शकेल. उदा. एखाद्या संगीतकाराला चांगले संगीत निर्माण केल्यावरच आनंद मिळतो आणि तेच त्याचे उदरनिर्वाहाचे साधन बनते. अशा वेळी त्याला चांगले संगीत निर्माण केल्यावरच आनंद मिळतो आणि तेच त्याचे उदरनिर्वाहाचे साधन बनते. अशा वेळी त्याला चांगले संगीत निर्माण करण्याजोगे वातावरण न मिळाल्यास ते तो करू शकणार नाही. जर सुखी समाधानी व्हायचे असेल तर चित्रकाराने चित्र काढले पाहिजे, कवीने कवीता केल्या पाहिजेत. त्याप्रमाणे प्रशासन चांगल्या प्रकारे राबविण्यासाठी व उत्तम अभिशासनाची हमी देण्यासाठी सरकारी अधिका—यांवर त्याचे कर्तव्य पार पाडताना कोणत्याही प्रकारचा राजकीय वा इतर दबाव नसला पाहिजे. माणसाला प्रतिष्ठेसह मानवी हक्क प्राप्त झाले पाहिजेत, जेणेकरून तो स्वतःचे ध्येय साधण्याची क्षमता विकसित करू शकेल. म्हणून कुटुंबात जेव्हा एखादी व्यक्ती दुस—या व्यक्तीवर दबाव आणत असेल, रागवत असेल, तेव्हा ती व्यक्ती दुस—या व्यक्तीच्या भावनेला व प्रतिष्ठेला धक्का पोहचवीत असते. अशा प्रकारात ती व्यक्ती दुस—या व्यक्तीच्या मानसिक गरजांना महत्त्व देत नसल्याने तिच्या सन्मानाने जगण्याच्या मानवी हक्कांचे उल्लंघन करते.

सामाजिक गरजा :

सामाजिक गरजा या पुरुष, स्त्रिया आणि मुले यांच्या सामूहिक परिस्थितीत परस्पर संवादाशी निगडित असतात. ज्याप्रमाणे लहान मुल धोक्यापासून संरक्षणासाठी आपल्या आईचा कुशीत लपते, त्याप्रमाणे मोठ्या माणसांनाही समाजाविरोधी घटकांपासून उदा. चोर, भुरटे, अतिरेकी, इत्यादीपासून संरक्षणाची गरज असते.

समाजाची अशी अपेक्षा असते, की प्रत्येकाने सतत परस्पर सहकार्य भावनेने काम करावे, जेणेकरून माणसे समाजाशी एकरूप होऊ शकतील व त्यातून त्यांच्यात समाजाबद्दल आपलेपणाची भावना निर्माण होईल. म्हणूनच प्रत्येक व्यक्तीला तिच्या देशाचा नागरीक असण्याचा हक्क असतो. हा मानवी हक्क त्या मूलभूत हक्कांपैकी आहे जो तिला देशाच्या कुठल्याही भागात राहण्याचा, तसेच वैयक्तिक, सामाजिक, राजकीय, आर्थिक आणि सांस्कृतिक स्वातंत्र्य उपभोगण्याचा अधिकार देतो. याबरोबरच आंतरराष्ट्रीय करारनामे आणि कायद्यांमुळे ती व्यक्ती जगाच्या कोणत्याही भागात संचार करू शकते आणि आपल्या मूलभूत हक्काचा लाभ घेऊ शकते.

आर्थिक गरजा :

आर्थिक गरजा या मानवास जीवन जगण्यासाठी आणि चांगल्या राहणीमाणासाठी अतिशय महत्वाच्या असतात. आधुनिक समाजात आपल्या बहुतांश गरजा पैशानेच भागतात. ऐवढेच नव्हे तर पैसेही माणसांची आज एक गरज मूलभूत गरज बनली आहे. पैशाच्या उपबलध्देशिवाय कोणतेही छोटे मोठे व्यवहार होऊ शकत नाही.

खरे तर पैशाला समाजात अनेक पैलू आहे. ते असे साधन आहे, की ज्याच्या मदतीने माणसाच्या सर्व आर्थिक गरजा भागविल्या जातात. कामाचा हक्क, समान कामासाठी समान वेतन हे हक्क माणसांच्या आर्थिक गरजामधून किंवा सुखाच्या शोधातून निर्माण झालेले आहेत.

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१.२.२ मानवी हक्काचा अर्थ :

मानवी हक्क म्हणजे काय? मानवी हक्काचा विचार करता ढोबळपणे आपल्या समोर राष्ट्रसंघाने जाहिर केलेले सैद्धांतिक व कायदेशीर हक्क येतात, तर काहींच्या मते जगाच्या कानाकोप—यात होणारे हक्कभंग आणि हक्कांची होणारी पायमल्ली या स्वरूपातही मानवी हक्कांच्या संकल्पना सामो—या येतात. काही झाले तरी मानवी हक्कांना आपण आपल्या पासून वेगळे करू शकत नाही. मानवी हक्कांमध्ये अंतर्भूत होणारे हक्क म्हणजे जगण्याचा हक्क, अन्न, वस्त्र निवारा, अभिव्यक्ती स्वातंत्र्य, हिंसेपासून मुक्तता, धार्मिक स्वातंत्र्य, इत्यादी होत. हे सर्व हक्क आपल्या जगण्याचा भाग आहेत. स्वतंत्रपणे किंवा समुदायासने जगण्यासंबंधीची चर्चा हे हक्क करतात. हे हक्क आपणा सर्वांना प्राप्त झालेले आहेत.

मानवी हक्क हे माणसांशी निगडित असतात. आपले जीवन किमान सुखाने व आनंदायीपणे जगण्याचा आपल्या नैतिक मागणीप्रति हे हक्क नैतिक हमी देण्याचे काम करतात. संकल्पनात्मक परिभाषेत 'मानवी हक्क' हे 'हक्क' या संकल्पनेतून निर्माण झाले आहेत. या घटकात आपण हक्क या संकल्पनेच्या तात्विक विवेचनावर देणार आहोत. मानवी हक्क ही संकल्पना कोणत्या विविध घटकांपासून तयार झाली आहे, हे स्पष्ट होण्यासाठी या विवेचनाची मदत होणार आहे.

नैतिक हक्कांना काटेकोरपणे हक्क म्हणता येणार नाही. परंतु त्याकडे नैतिक मागणी / दावा म्हणून पाहता येईल. जे कदाचित राष्ट्रीय किंवा आंतरराष्ट्रीय कायद्यामध्ये समाविष्ट होतीलच असे नाही. नैतिक हक्कांमुळे प्राप्त होणा—या व्यापकतेतून मानव हक्कांना नैतिक पाठबळ मिळते. तरीही नैतिक हक्कांना मानवी हक्क समजण्याची चूक करता येणार नाही. मानवी हक्कांना नैतिक पाठबळ मिळते. तरीही नैतिक हक्कांना मानवी हक्क समजण्याची चूक करता येणार नाही. मानवी हक्कांचे कायदेशीर अधिकार हे ते नैतिक हक्क असण्याच्या भूमिकेशी जोडलेले आहेत.

मानवी हक्कांची प्रत्यक्ष परीणामकारकता ही त्यांच्या कायदेशीर हक्कांमध्ये विकसित होण्यावर अवलंबून असते. अशा परिस्थितीत जेव्हा एखाद्या विशिष्ट मानवी हक्कास कायदेशीर मान्यता नसते. उदा. वर्णसंहार विरोध — तेव्हा नैतिक हक्कांना प्राधान्य देणे गरजेचे आहे. ज्यामुळे पुढील काळात या हक्कांना कायद्याचे संरक्षण देण्यासाठी आवश्यक पूर्वअट म्हणून पाहता येईल. मानवी हक्कांना नैतिक हक्क तसेच कायदेशीर हक्क असेही म्हणता येईल.

आपणाला हे माहितच आहे की, आपल्या राज्यघटनेने भारतीय नागरीकांना काही मूलभूत हक्क दिलेले आहेत. हे मूलभूत हक्क देण्यामागे प्रत्येकाला समान वागणूक आणि कायद्याचे समान संरक्षण मिळावे हा हेतू आहे. प्रगत आणि विकसनशील देशांमध्ये तेथील लोकांना मूलभूत हक्क मिळालेले आहेत, ज्या आधारे त्यांना सन्मानाने आयुष्य जगता येते. याचाच अर्थ असा होतो की, सन्मानाने जगण्यासाठी हक्क हे महत्वाचे असतात, हे मूलभूत तत्व आहे. असे असूनदेखील जगभरात कोटयावधी लोकांना त्याचे मूलभूत हक्क मिळत नाहीत, जो सर्व मनावी हक्कांचा मूलभूत पाया आहे.

मानवी हक्कांचे आकलन :

मानवी हक्कांबद्दल येथे आपण विस्तृत विचार करू या. मानवी हक्कांचा तीन पातळ्यांवर विचार करता येईल. या तिन्ही पातळ्या एकमेकांशी निगडित आहेत. तसेच त्या पुढीलप्रमाणे आहेत.

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मानवी मूल्य राजकारण कायदा

मानवी मूल्य :

आपल्या समाजव्यवस्थेत काही विशिष्ट मानवी मूल्यांचा समावेश आहे. जसे समता, स्वातंत्र्य, बंधुता, न्याय, राष्ट्रप्रेम, एकात्मता. ज्याच्या आधारे आपण या हक्कांचा आनंद घेऊ शकतो. आपल्या मूल्यव्यवस्थेची पातळी ही मानवी हक्कांच्या तत्वांच्या अंमलबजावणीशी थेट जोडलेली असते. आपल्या दैनंदिन व्यवहारात, सामाजिक संबंध, कामकाजाच्या ठिकाणचे संबंध, आपल्या धार्मिक समजुती आणि आपण आपल्या कुटुंबीयांना व स्वतःला काही प्रश्न विचारावे लागतील. आपण परस्परांच्या हक्कांचा आदर राखतो का? आपण एकमेकांचा सन्मानाने जगण्याचा हक्क मान्य करतो का? रोजच्या जीवनात समता, न्याय आणि शांतता या तत्वांना आपण चालना देतो का? आपल्या आयुष्यात आलेल्या माणसांना आदरपूर्वक वागविले पाहिजे. म्हणून प्रयत्नशील असतो का? या सर्व प्रश्नांची प्रामाणिक उत्तरे मिळाली तर त्यातून मूल्यव्यवस्था आणि मानवी हक्कांची प्रत्यक्ष स्थिती यामधील संबंध स्पष्ट होईल.

मानवी हक्कांची व्याख्या :

सर्व मानवांना नैसर्गिक हक्क असतात. त्यांचे हक्क स्वतःकडून, संबंधित राष्ट्राकडून संरक्षित केले गेले पाहिजेत. मानवी हक्क म्हणजे असे हक्क जे सर्व माणसांना असतात आणि जे त्यांच्यापासून वेगळे करता येत नाहीत. संयुक्त राष्ट्रसंघाने १९४८ साली मानवी हक्कांचा जागतिक जाहिरनामा प्रसूत केला आणि मानवतेच्या विविध प्रश्नावर करारनामे केले. या करारनाम्यांना सभासद राष्ट्रांनी मंजुरी देऊन या करारनाम्यांशी प्रतिबद्ध व्हावे यासाठी राष्ट्रसंघ प्रयत्नशील आहे. राष्ट्रसंघाच्या स्थापनेनंतर मानवी हक्कांना औपचारिक व वैश्विक स्वरूप प्राप्त झाले.

मानवी हक्क म्हणजे असे सर्व हक्क जे प्रत्येकास निसर्गतःच मिळालेले असतात. ज्यांच्याशिवाय आपण माणून म्हणून जगू शकत नाही. दुस-या शब्दात सांगायचे म्हणजे मानवी हक्क जन्मतः मिळालेले असे हक्क आहेत, जे माणसाच्या व्यक्तिमत्व विकासासाठी, मानवी मूल्यांचा जपवणूकीसाठी, संवर्धनासाठी, बौद्धिक, वैचारिक व सद्सद्द्विवेकबुद्धीच्या वाढीसाठी महत्वाचे आहेत. तसेच ते मानवाच्या आध्यात्मिक व इतर गरजा भागविण्याकरीता आवश्यक असतात.

प्रत्येक स्त्री— पुरुष हे समाजाचे घटक असतात. ते एकमेकांवर अवलंबून असतात. हक्क आणि प्रतिष्ठेच्या बाबतीत समान आहेत. सद्सद्द्विवेकबुद्धी आणि समाज यांनी ते प्रेरित झालेले असतात. त्यातूनच मानवी हक्कांची संकल्पना उदयास आली. समाज हा राजकीय तत्वप्रणालीने चालतो. ही तत्वप्रणाली समाजोच सदस्य, संस्था, संघटना यांच्या कृतीला औपचारिक व अनौपचारिक अशा दोन्ही त—हेने नियंत्रित करित असते. प्रत्येक शासनावर नागरीकांचे मानवी हक्क संरक्षित करण्याची व त्यांची हमी देण्याची जबाबदारी असते. जीवित्ताचा हक्क, स्वातंत्र्याचा हक्क आणि सुरक्षिततेचा हक्क हे मूलभूत हक्क आहेत. हे हक्क सर्व नागरिकांना मिळावेत याची काळजी शासनाने घेतली पाहिजे. त्यात धर्म, जात, वंश, वर्ण, लिंग आणि जन्मस्थान या आधारे कोणताही भेदभाव करता कामा नये. प्रत्येक माणसाला कायद्याच्या मदतीचा आणि संरक्षणाचा हक्क असतो. कायदेशीर प्रक्रियेशिवाय कोणालाही अटक अथवा शिक्षा करता येत नाही.

माणसे एकमेकांपासून भिन्न असतात, परंतु मानवी हक्कांच्या संकल्पनेनुसार मनुष्य कुठल्याही धर्म, जात, जमात, वर्ण, लिंग, भाषा, वंश व जन्मस्थळाचा असला तरी तो समान असतो. त्याला समानतेची वागणूक मिळायला हवी. मानवी व्यक्तिमत्त्वाचा सर्वांगीण विकास करण्याची हमी देणे हा सर्व समाजांचा आणि त्याच्या शासनाचा मूळ हेतू असतो. जगण्याचा हक्क

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हा नैसर्गिक हक्क आहे. मात्र सन्मानपूर्वक जीवन जगणे हा मूलभूत हक्क आहे. प्रत्येक व्यक्तीला सन्मानपूर्वक जीवन जगण्याचा हमी देण्याचा राष्ट्रीय व आंतरराष्ट्रीय संस्था संघटनांच्या उद्दिष्टांमधून मानवी हक्कांची संख्या व व्याप्ती यांत सातत्याने वाढ होत आहे. प्रत्येक बालकास जगण्याचा, स्वातंत्र्याचा व सुरक्षिततेचा हक्क आहेच, मात्र याबरोबरच शिक्षण, आरोग्य आणि इतर हक्क हे त्याला सन्मानपूर्वक जीवन जगण्यासाठी आवश्यक असतात.

प्रत्येकास शिक्षण घेण्याचा हक्क आहे. प्रत्येक बालकाला शाळेत जाण्याचा हक्क आहे, म्हणून प्राथमिक स्तरावरील शिक्षण मोफत असायला हवे. प्रत्येकास आरोग्याचा हक्क आहे. विशेषतः प्रत्येक बालकास बाढण्याचा, कुटुंबाकडून, सरकारकडूनच प्रेम, वात्सल्य आणि काळजी मिळविण्याचा हक्क आहे. कोणत्याही परिस्थितीत त्यांचे आरोग्य सुरक्षित राहिले पाहिजे व त्यांची काळजी घेतली पाहिजे.

समता व प्रतिष्ठा ही मानवी हक्काची मूलभूत तत्वे आहेत. सर्व मुलांना शिक्षणाचा व आरोग्य सेवेचा आणि तर हक्कांचा लाभ घेण्याची समान संधी मिळावी, म्हणून सर्वच शासन आणि समाज पटकांनी कर्तव्यदक्ष असले पाहिजे. याबरोबरच हे सर्व हक्क त्यांना त्यांच्या प्रतिष्ठेसह मिळायला हवेत, याचीही काळजी घ्यायला हवी. बालकांचे जगण्याचे, शिक्षणचे व आरोग्याचे प्रतिष्ठेसह असलेले हक्क हे अबाधित व अनिर्बंध आहेत. एकीकडे शासनाने घटनात्मक बंधने पाळजी पाहिजे असे आपण जेव्हा म्हणतो. तेव्हा समाजाचे जबाबदार घटक म्हणून आपण ही नैतिक दृष्ट्या समाजात शारीरिक मानसिक व सामाजिक सकारात्मक वातावरण निर्माण करण्यास बांधित असतो. आपल्या व इतरांच्या हक्काप्रती आदर निर्माण करण्याविषयी समज आणि जागरूकता निर्माण करण्याचे हे पहिले पाऊल ठरेल.

हक्क आणि कर्तव्य या एकाच नाण्याच्या दोन बाजू आहेत. कर्तव्याशिवाय हक्कांचा विचार करता येत नाही. आपल्या हक्काविषयी जागरूक असताना आपले दुस-या प्रति काही कर्तव्य आहेत हे आपण लक्षात ठेवले पाहिजे. जेणेकरून इतरांच्या मानवी हक्कांना धक्का पोहचणार नाही. आपल्या मानसिक शारीरिक, सामाजिक आणि आर्थिक गरजा असतात. मानवी हक्क ही एक समग्र संकल्पना असून ही वेगवेगळ्या पातळीवर समजून घेता येते. हक्क नैसर्गिक आणि जन्मतःच प्राप्त होणारे आहे. जे माणसापासून वेगळे करता येत नाही. जात, धर्म, लिंग, राष्ट्रीयत्व असलेल्या व्यक्तीस हे प्राप्त होतात. कोणत्याही धर्माला मानवी हक्कांची संकल्पना माहित नव्हती असे नाही. परंतू मानवी हक्कांच्या जागतिक जाहिरनाम्यांनंतर मान्यता मिळाली. १९६६ मध्ये संमत झालेल्या नागरी व राजकीय हक्कांचा करारनामा आणि आर्थिक, सामाजिक व सांस्कृतिक हक्कांचा आंतरराष्ट्रीय करारनामा या दोन करारनाम्यांनी मानवी हक्कांचे स्वरूप आणि व्याप्ती अधिक स्पष्ट केली.

मानवी हक्कांचे वरील दोन्हीही प्रकार महत्वाचे आहे व ते परस्परावलंबी आहेत.

संदर्भ :

फिट्झगेराल्ड पी.जे., सालमंड ऑन ज्युरिसप्रुडंस, विसावी आवृत्ती.

चंद्रा यु., ह्युमन राईट्स, अलाहाबाद लॉ एजन्सी पब्लिकेशन्स, २००५

अग्रवाल एच.ओ. इंटरनॅशनल लॉ ऑफ ह्युमन राईट्स, दुसरी आवृत्ती.

महाजन व्ही.डी., ज्युरिसप्रुडंस अँड लीगल थिअरी, पाचवी आवृत्ती.