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## EDUCATION OF HUMAN RIGHTS IN THE 21<sup>ST</sup> CENTURY

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### Abstract

Everyone has social, moral, political, cultural, educational, legal and economic rights. These rights are indispensable for the overall development of human beings. At a certain stage of human civilization, men and women organized themselves into a society and agreed to follow certain rules of conduct and obey a recognized authority. Therefore, human rights refer to human beings as having universal rights or status, regardless of legal jurisdiction and other localizing factors, such as ethnicity and nationality. For many, human rights are based on religious principles or otherwise directly related to them. Human rights are a generic term that embraces civil rights, civil liberties and social, economic and cultural rights. However, it can be said that the rights that all people have by their beings are human rights. The development of human rights has taken place since the world's oldest recorded charter of human rights was engraved on the famous Cyrus Cylinder, written and confirmed by the Persian emperor Cyrus the Great at around 538 BCE. One of the main reasons for the inclusion of the provisions concerning human rights in the United Nations Charter was the bitter experience mankind had undergone during the First and Second World Wars when large-scale human rights violations were made. That is why the preamble of the United Nations Charter expresses the determination "to save succeeding generations from the scourge of war," which twice in our lifetime has brought untold sorrow to mankind and to reaffirm faith in fundamental human rights, dignity and worth of the human person, in the equal rights of men and women.

**Keywords:** Human Rights, Education, United Nations.

### INTRODUCTION

#### EDUCATION OF HUMAN RIGHTS IN THE 21<sup>ST</sup> CENTURY

Human Rights are inherent rights which everyone possesses. These are inalienable rights that cannot be denied at any cost. God gives these rights to everyone without making any discrimination based on race, religion, caste, sex, colour, creed, age and nationality. So, the enjoyment of human rights should not be violated by others. Everyone has social, moral, political, cultural, educational, legal and economic rights. These rights are indispensable for the overall development of human beings. Man is a social animal; therefore, he cannot live in isolation. He has many needs, and in association with other men, he seeks to satisfy them. At a certain stage of human civilization, men and women organized themselves into a society and agreed to follow certain rules of conduct and obey a recognized authority. Therefore, human rights refer to human beings as having universal rights or status, regardless of legal jurisdiction and other localizing factors, such as ethnicity and nationality. For many, human rights are based on religious principles or otherwise directly related to them. However, because a formal concept of human rights has not been universally accepted, the term has some degree of variance between its use in different local jurisdictions-difference in both meaningful substances and protocols for and application styles.<sup>1</sup>

Notwithstanding a difference in its application, human rights are still necessary as they create an environment in which people can develop their full potential and lead productive and creative lives by their needs and appropriate conditions for people's material and moral uplift. Because of their immense significance to human beings, human rights are sometimes referred to as fundamental, basic, inherent, natural, and birthrights. Most scholars and philosophers agree that every human being is entitled to some basic rights. Thus, there is universal acceptance of human rights in principle `on the domestic and international plane. Human rights are a generic term that embraces civil rights, civil liberties and social, economic and cultural rights. However, it can be said that the rights that all people have by their beings are human rights. Chief Justice of India has rightly stated that 'human dignity is the quintessence of human rights. Therefore, all those rights essential for protecting and maintaining individuals' dignity and creating conditions in which every human being can develop his personality to the fullest extent may be termed human rights. Rights being immunities denote a guarantee that certain things cannot or ought not to be done to a person against his will. According to this concept, human beings should be protected against unjust and degrading treatment by their humanity. In other words, human rights are exemptions from the operation of arbitrary power.<sup>2</sup>

1 Talwar, Prakash, Human Rights, (2006), Isha Books, Delhi, p.1.



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The development of human rights has taken place since the world's oldest recorded charter of human rights was engraved on the famous Cyrus Cylinder, written and confirmed by the Persian emperor Cyrus the Great at around 538BCE. Cyrus Charter, adopted by the first Persian Empire, is thought to be very advanced for the age, even comparing favourably with modern human rights declarations, against which it is also contrasted as being much more spiritual. The best-known histories of the human rights movement tend to begin with ancient religions and societies and show the evolution of the concepts and institutions of human rights across civilizations. The roots of the notion of human rights can be drawn as far back as the ancients, but the idea of civil and political rights stems from liberal freedoms advocated by John Stuart Mill in *On Liberty*.<sup>3</sup>

The rationalism of human rights school is not of recent origin; it has a long tradition. Through the theory of natural law, the concept of human rights is rooted in antiquity. Stoics strongly believed in the original equality of men because of their fall; however, in the elaborate theology of Thomas Aquinas, the natural law of stoics re-emerged. The seventeenth and eighteenth centuries saw the development of the modern natural law theory. The current efforts were partly founded on the premise that moral principles have greater evidence than these teachings, even natural theology. Therefore, natural law or rights should be kept independent of theology and its controversies. Later, Rousseau put forth the same theme in a different form. His primitive man was a noble savage, and primitive age was that of innocence and complete harmony. But later, the fall began due to the development of the concept of private property; the law and rights replaced the natural state of things with violence. The way out of this chaos, suggested by Rousseau, was the 'Social Contract.' They agree for themselves and their families to conclude a social contract to obtain security. Each surrendered a part of his natural rights but gained the security of the remainder within a new social order.

Natural law theorists have interpreted the formation of the Social Contract in different ways. One group of thinkers like Grotius, Pufendorf and Hobbes used the Social Contract theory to justify royal absolutism. They gave absolute rights to the ruler. Once the contract was signed, people were not entitled to dissolve the contract and depose the ruler once it was signed. However, the second school of Social Contract rejected the concept of royal absolutism. The school comprised Althusius, Milton and John Locke in the seventeenth century, Rousseau, Christian Wolff and Thomas Paine in the eighteenth century. This school continuously developed that system of inborn, inalienable human rights which appeared as the proper core of the entire theory of natural law. As a representative of the second school, John Locke put forth his ideas on the innate right of the individual and the importance of a constitutional or limited government in his celebrated work 'Two Treatises on Government.' Locke communicated that protecting the people's rights is the government's main function.<sup>4</sup>

The teachings of the social contract writers not only strengthened and revitalized the concept of natural rights but provided it with dynamic content. As such, it exercised great influence upon the American and French revolutions. American Revolution originated in the colonial revolt of 1763. Americans made their claims for independence based on the inalienable rights of man, popular sovereignty and the right to revolution. Still, at the time of drafting the Constitution in 1787, they did not include a Bill of Rights. They did it in 1791 by adopting ten amendments to the constitution. The amendments are known as the Bill of Rights and form part of their constitution. The 13<sup>th</sup> amendments prohibit slavery and involuntary servitude; the 14<sup>th</sup> amendment widens the base of American citizenship by conferring citizenship on all persons born or naturalized in the United States. The French Revolution was based upon those principles which were set in motion by the English and American Revolutions. The National Assembly prepared the list of inalienable rights of free citizens, proclaimed as the "Declaration of the Rights of Man and the citizen." The document was of the rank of the English Magna Charta and the Bill of Rights in the constitution of the United States of America. The Prime Minister of Great Britain Mr Winston S. Churchill, and the President of the United States Mr. Franklin D. Roosevelt, met at sea and issued a Joint Declaration in August 1941. It is known as the Atlantic Charter. It was agreed, among other things, that they respect the right of all people to choose the form of government under which they will live, and they wish to see sovereign rights and self-government restored to those who have been forcibly deprived of them. At the Dumbarton Oaks conference first tentative draft of the United Nations Organisation was prepared. Finally, it was the San Francisco conference held from 25<sup>th</sup> April to 26<sup>th</sup> June 1945, at which the Charter of the United Nations emerged, incorporating numerous provisions providing for promoting and encouraging respect for human rights and fundamental freedoms for all without distinction as to race, sex, language or religion. The General Assembly has been assigned the duty of initiating studies and making recommendations to assist in the realization of human rights and fundamental freedoms. The Economic and Social Council is authorized to make recommendations to the General Assembly, the United Nations members, and the concerned specialized agencies to promote respect for and observance of human rights and fundamental freedoms.

<sup>2</sup> Aggarwal,H.O., *Human Rights*, (2010), Central Law Publications, Allahabad, pp. 2,3.

<sup>3</sup> Talwar, Prakash, *Human Rights*, (2006), Isha Books, Delhi, pp.19, 20.

<sup>4</sup> Bora, Neeta and Dube, M.P., *Perspectives on Human Rights*, (2000), Anamika Publishers & Distributors, New Delhi, pp. 37-39.



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Working in unison with the Economic and Social Council, the Universal Declaration of Human Rights was adopted by the General Assembly on December 10, 1948, which formed the basis for the preparation of other documents on human rights.<sup>5</sup>

**Rights are enumerated in the Universal Declaration of Human Rights.**

One of the main reasons for the inclusion of the provisions concerning human rights in the United Nations Charter was the bitter experience mankind had undergone during the First and Second World Wars when large-scale human rights violations were made. That is why the preamble of the United Nations Charter expresses the determination "to save succeeding generations from the scourge of war," which twice in our lifetime has brought untold sorrow to mankind and to reaffirm faith in fundamental human rights, dignity and worth of the human person, in the equal rights of men and women. Accordingly, the rights proclaimed in the Universal Declaration of Human Rights are classified into the following four categories:

- (i) General (Articles 1 and 2)
- (ii) Civil and Political (Article 3 to 21)
- (iii) Economic, Social and Cultural Rights (Articles 22 to 27)
- (iv) Concluding (Articles 28 to 30)

(i) General Article 1 of the Universal Declaration provides that 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 provides that everyone is entitled to all rights and freedoms outlined in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinions, national or social origin, property, birth or another status.<sup>6</sup>

(ii) Civil and Political Rights

Articles 3 to 21 deal with Civil and Political Rights, which are generally recognised worldwide. These are as follows<sup>7</sup>:

Everyone has the right to life, liberty and security of person.<sup>8</sup> No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all forms.<sup>9</sup>This declaration also provides that no one shall be subjected to torture or cruel, inhuman or degrading treatment or punishment.<sup>10</sup> Everyone has the right to recognition everywhere as a person before the law.<sup>11</sup> All are equal before the law and entitled to equal protection of the law.<sup>12</sup> If there is a violation of fundamental rights guaranteed to the country's people by the constitution, they can seek remedy from a competent national tribunal.<sup>13</sup> No person is subject to arbitrary arrest, detention or exile. Everyone is entitled to a full and impartial hearing of cases by a competent court.<sup>14</sup> Everyone charged with the penal offence shall be presumed innocent until proved guilty according to the law in a public trial at which he has had all the guarantees necessary for his defence. No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation.<sup>15</sup> Everyone has the right to reside anywhere within his own country and is entitled to leave any country. Everyone has the right to seek and enjoy other countries' asylum from prosecution.<sup>16</sup> No one shall be arbitrarily deprived of his nationality. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and find a family.<sup>17</sup> Everyone has the right to own property alone and in association with others.<sup>18</sup> Further, this declaration includes everyone has the right to freedom of thought, conscience and religion; this right includes the 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. Everyone has the right to freedom of opinion and expression and also has the right to freedom of peaceful assembly and association.<sup>19</sup> Everyone has the right to participate in his country's government, directly or through freely chosen representatives.<sup>20</sup>

<sup>5</sup> Chandra, U., Human Rights, (1999), Allahabad Law Agency Publications, Allahabad, pp. 4-12.  
<sup>6</sup> Kapoor, S.K., Human Rights under International Law and Indian law, (2001), Central Law Agency, pp. 24- 26.  
<sup>7</sup> Talwar, Prakash, Human Rights, (2006), Isha Books, Delhi, pp.35-38.  
<sup>8</sup> Article 3 of the Universal Declaration of Human Rights.  
<sup>9</sup> Article 4 of the Universal Declaration of Human Rights.  
<sup>10</sup> Article 5 of the Universal Declaration of Human Rights.  
<sup>11</sup> Article 6 of the Universal Declaration of Human Rights.  
<sup>12</sup> Article 7 of the Universal Declaration of Human Rights.  
<sup>13</sup> Article 8 of the Universal Declaration of Human Rights.  
<sup>14</sup> Articles 9,10 of the Universal Declaration of Human Rights.  
<sup>15</sup> Articles 11,12 of the Universal Declaration of Human Rights.  
<sup>16</sup> Articles 13,14 of the Universal Declaration of Human Rights.



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**Economic and Social Rights**

Articles 22 to 27 of the Declaration deal with economic and social rights, which are as follows<sup>21</sup>:

- (i) Right to social security.<sup>22</sup>
- (ii) Right to work and free choice of employment.<sup>23</sup>
- (iii) Right to rest and leisure.<sup>24</sup>
- (iv) Right to a standard of living adequate for the health of himself and his family.<sup>25</sup>
- (v) Right to education.<sup>26</sup>
- (vi) Right to participate in cultural life.<sup>27</sup>

**Concluding Rights<sup>28</sup>**

Articles 28 to 30 may be referred as concluding or miscellaneous Articles because they do not fit in any of the above three categories. These concluding rights include that everyone is entitled to social and international order in which the rights and freedoms outlined in this declaration can be fully realized.<sup>29</sup> Further, this declaration includes that everyone has duties to the community in which the free and full development of his personality is possible. While exercising these rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely to secure due recognition and respect for the rights and freedoms of others and to meet the just requirements of morality, public order and the general welfare in a democratic society.<sup>30</sup> The last Article of this declaration incorporates a rule of interpretation or a saving clause by providing that nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.<sup>31</sup>

**Human Rights and Laws in India**

The deliberations influenced the framers of the Indian Constitution for the Universal Declaration of Human Rights. They incorporated most of the rights enumerated in the Universal Declaration of Human Rights as "Fundamental Rights and "Directive Principles" in the Constitution. While the Fundamental Rights guarantee the rights and liberties of the individual against unreasonable and arbitrary action of the state, the Directive Principles provide for the attainment of certain economic and social goals, which would fulfil the basic needs of an individual. Thus, the status of human rights has been placed on a high pedestal in the Indian Constitution in almost all the aspects like civil, political, social, cultural and economic rights. India adopted the International Covenant on Civil and Political Rights, 1966 in the year 1979 and, to strive for promotion and observance of the rights recognized, has enacted the Protection of Human Rights Act, 1993, wherein the expression "human rights" is defined to 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.<sup>32</sup> In two cases, the State of Madya Pradesh v. Smt. Shantibai<sup>33</sup> and Brijendra Thakur v. State of M.P.<sup>34</sup> The state government was directed by the High Court to pay damages to the relatives of deceased victims, whose deaths occurred due to indiscriminate police firing to disperse an unruly mob, as the state government was held to have acted in violation of Article 21 of the Constitution.

Chief Justice Subba Rao in *Gloak Nath v. the State of Punjab*,<sup>35</sup> has rightly observed that Fundamental rights are the modern name for what has been traditionally known as natural rights. The rights enshrined in part III are the rights which are inherent in all individuals. In *People’s Union for Civil Liberties v. Union of India*<sup>36</sup> Commonly known as the Telephone Tapping case, the Supreme Court held that the right to life and personal liberty includes the right to privacy, and the right to privacy includes telephone conversation in the privacy at home or office. Thus, telephone tapping violates Article 21.

17 Articles 15,16 of the Universal Declaration of Human Rights.  
 18 Article 17 of the Universal Declaration of Human Rights.  
 19 Articles 18,19, 20of the Universal Declaration of Human Rights.  
 20 Article 21of Universal Declaration of Human Rights.  
 21 Aggarwal, H.O., Human Rights, (2010), Central Law Publications, Allahabad, p. 42.  
 22 Article 22 of the Universal Declaration of Human Rights.  
 23 Article 23 of Universal Declaration of Human Rights.  
 24 Article 24 of the Universal Declaration of Human Rights.  
 25 Article 25of Universal Declaration of Human Rights.  
 26 Article 26 of the Universal Declaration of Human Rights.  
 27 Article 27 of the Universal Declaration of Human Rights.  
 28 Kapoor, S.K., Human Rights under International Law and Indian law, (2001), Central Law Agency, p.28.



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In India Protection of Human rights Act Received the permission of the President on January 8, 1994. This Act provides for the constitution of a National Human rights Commission, State Human Rights Commissions in States and Human Rights Courts for better protection of human rights and matters connected addition to that or incidental in addition to that. Central Government shall constitute a body known as the National Human Rights Commission, which shall have eight members and will be headed by a chairperson who has been the former Chief Justice of the Supreme Court. The other members of the Commission shall be a sitting or retired Judge of the Supreme Court, a serving or a retired Chief Justice of the High Court, two prominent persons having knowledge or practical experience in the sphere of human rights and the chairpersons of the National Commission for Minorities, the Scheduled castes and Scheduled Tribes and women. The Commission shall perform functions under Section 12 of the Act. The Commission shall inquire suo motu or on a petition presented to it by a victim or any person on his behalf into complaints of violation of human rights. The Commission shall review the safeguards provided by or under the Constitution or any law for the time being in force to protect human rights and will recommend measures for their effective implementation. The Commission will undertake and promote research in the field of human rights. The Commission shall spread human rights literacy among various sections of society and promote awareness of the safeguards available for protecting these rights through publications, the media, seminars and other available means. The Commission shall encourage the efforts of non-governmental organizations and institutions working on human rights.<sup>37</sup>

Human Rights Education (HRE) should be understood as endless learning process by which people at different levels of development and in all levels of the society understand the dignity of others.17A group of people who are not having knowledge of their rights are attackable to having them blamed. They suffer a lot due to poor background of language and low level of conceptual framework which is ineffective advocacy for them. HRE can contribute to build-up of free, just, and peaceful societies. HRE is an effective mechanism which can prevent human rights abuses.<sup>38</sup>

### Various Methods to Impart Human Rights Education

Although various provisions are in existence regarding the protection of human rights still, a majority of people do not become aware of the protection of their rights. Education on human rights has become mandatory in this 21<sup>st</sup> century as it is considered a high-tech era. In this century, everyone uses new techniques, but due to misuse of techniques, human rights are being violated. People do not take action against these violations due to a lack of knowledge of the procedure for filing complaints. To impart human rights education, different techniques should be followed to enhance the levels of participation and assimilation and to reinforce the objectives of training. A training technique should promote active participation, provide motivation, and assist assimilation, enabling trainees to transfer training results to real-life situations, including desirable behaviour patterns and providing quick feedback. The conference is one of the methods to impart human rights education. It involves a group of people pooling their ideas, examining and sharing facts, experience and data to test various assumptions made and use those assumptions to draw viable conclusions. Seminars are also helpful in educating people regarding their human rights. A seminar is a meeting arranged to share the research outcomes of a particular project through talks, presentations of papers and reports. Seminars help to share knowledge, to focus on new concepts and ideas and to plan action strategies. Workshops organised to create awareness about human rights might have an effective impact on the minds of human beings. Workshops are meetings organized with the principal objective of promoting experimental learning and producing identifiable solutions to problems. Group discussions may also promote the protection and implementation of human rights.<sup>39</sup>

<sup>29</sup> Article 28 of the Universal Declaration of Human Rights.

<sup>30</sup> Article 29 of the Universal Declaration of Human Rights.

<sup>31</sup> Article 30 of Universal Declaration of Human Rights.

<sup>32</sup> Singh, Ajit, "Human Rights Law: Current Issues and Contribution of The Madhya Pradesh High Court to the Growth of Human Rights Jurisprudence," (2009), All India Reporter, Vol. 96, pp.7,8.

<sup>33</sup> AIR 2005 M.P. 66.

<sup>34</sup> AIR 2006 M.P. 28.

<sup>35</sup> AIR 1967 S.C. 1643.

<sup>36</sup> AIR 1997 S.C. 568.

<sup>37</sup> Aggarwal, H.O., Human Rights, (2010), Central Law Publications, Allahabad, pp. 318-321.

<sup>38</sup> Dr. Manash Das, "Priorities And Challenges To Human Rights Education In North-East India," 8 (Educational Resurgence Journal) Vol. 4 (January, 2022) available at <https://coed.dypvp.edu.in/educational-resurgence-journal/documents/january-2022/1.pdf> visited on July 3, 2022

<sup>39</sup> Subramanian, S., Human Rights Training, (2000), Manas Publications, New Delhi, pp. 49-55.

<sup>40</sup> Available at <https://www.ohchr.org/sites/default/files/Documents/Publications/HRTreaties2en.pdf> visited on July 3, 2022.



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Many States consider human rights education as an almost exclusive concern of the formal education system: human rights education is provided through the inclusion of human rights topics in the curricula and the revision of textbooks in schools, in the organization of university courses and conferences, and in other more participatory activities. Other creative approaches to human rights education include the promotion of community work and extracurricular activities for students.<sup>40</sup>

Education is one of the tools to impart knowledge regarding the existence and preservation of human rights. Due to ignorance and lack of knowledge about our human rights, everywhere its violation has been increased. Even literate people do not take action when their fundamental rights have been infringed by others. In every nation, Human Rights Commissions and several Non-Governmental Organizations are working to protect human rights. Still, due to a lack of awareness about the protection of human rights, people don't take the initiative to file complaints and seek help from these institutions. The government of every nation must take steps to organize awareness programmes to enlighten people regarding the existence and protection of their basic rights. In every school and college, it should be mandatory to impart human rights education to the children. In this modern era, most children below the age of fourteen years are uneducated and being exploited by the employers at their work place. They take advantage of their ignorance and pay less in return of services given by the children. Women and children are victims of the violation of their human rights. They are forcefully indulged in human trafficking and begging. Many social sites are being used by the people, but some evil-intended people misuse these sites and upload obscene pictures of women. This is a direct intrusion on the privacy of women. Nowadays, it has become easy to file online complaints against serious human rights violations to Human Rights Institutions. Women can also file complaints online or through cell phones on the women's helpline in every district.

The United Nations General Assembly adopted a resolution on December 10, 1948, known as the Universal Declaration of Human Rights. This declaration enumerates the list of human rights and also provides a mechanism for the protection of human rights. At an international level, human rights are being violated by the terrorists, as in Iraq, where the Islamic State of Iraq Syria is daily torturing women and children, killing many people by beheading them. The people of Iraq are living in a state of terror. No International Institution has come forward to take action against ISIS. At the national and international levels, there are various laws against human rights violations. An individual of a member state of the United Nations whose rights have been violated is entitled to file a complaint through the secretary-general of the United Nations to the United Nations Human rights Commission. The commission can conduct public investigations against the alleged state. State parties to the Economic Covenant have undertaken the obligation to submit reports on economic measures adopted by them and the progress made in achieving the general observance of the rights recognized therein. All reports are submitted to the Secretary-General of the United Nations. They shall submit the copies of the reports to the Economic, Social and Cultural Council for consideration following the covenant's provisions. Although, several international conventions and national laws are enacted to protect human rights, these are not being implemented by these institutions. Enacting laws against crime is easy, but implementation is the hardest part for every administrative machinery. People should also participate in the implementation of laws. No law can be enforced without the assistance of vigilant citizens of the countries.

### Conclusion

Everyone possesses human rights by birth. These are inalienable, inherent and indispensable rights without which survival as a human being is not possible. Without the existence and protection of these rights, there would be an animal existence. It is the duty of everyone that not to violate the rights of others. One should always keep in mind that it is our duty to respect the rights of others and what is my right that is others's duty. Reciprocate behave with each other develops the feeling respect and brotherhood among people. Governments, Non- Governmental Organizations, Human Rights Commissions and other Social Organisations must take effective steps to protect human rights. Media can also play a vital role in creating awareness about protecting human rights.

### Suggestions

1. There is a dire need to educate all sections of the society about human rights. The awareness can be spread by various means for the safeguard human rights like through publications, media, seminars, conferences, social media, documentaries etc.
2. It is also imperative to increase the number of human rights programmes in the research studies in higher education in all the institutions.
3. Various programmes or webinars should be conducted on protection of human rights and discussion must be based on conceptual, theoretical and contextual aspects of human rights.
4. Non-governmental institutions play a significant role for removal of discrimination on the basis of caste, color, sex, place etc and equally for protection of human rights.
5. The subject of human rights should be incorporated in curriculum of all disciplines.