A Study on the Awareness of Human Rights Among the Higher Secondary Students in Nagaland

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A STUDY ON THE AWARENESS OF HUMAN RIGHTS AMONG THE HIGHER SECONDARY STUDENTS IN NAGALAND

THESIS

Submitted for the Degree of Philosophy in Education under Nagaland University

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Declaration

I, T. SOUNDARA PANDIAN, do hereby declare that the thesis entitled "A STUDY ON THE AWARENESS OF HUMAN RIGHTS AMONG THE HIGHER SECONDARY STUDENTS IN NAGALAND" submitted for the award of the degree of DOCTOR OF PHILOSOPHY in EDUCATION is my original work and that it has not previously formed the basis for the award of any degree on the same title.

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This original and independent research work has not previously formed the basis for the

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1.0. Introduction

God, if not (for atheists) the Nature, has given us this beautiful planet, the earth, to have a peaceful co-existence in harmony with our fellow humans and beings – living and non living. Human is the master of universe with the supreme power of reasoning, the sixth sense, which is not endowed with by the other creatures which are known to human. This enabled him/her superior to others and made him/her the only developing animal on this earth, who, from the stone age has been mastering over the universe with his/her scientific and technological knowledge and wisdom, leaving all other creatures behind.

Human is not found in isolation. He/she needs his fellow being to have his existence either directly or indirectly. But the modern humans, with their greatest inventions and interventions, unconsciously and unintentionally, are going towards isolation and thereby towards destruction. Greed to expand territory, accumulate wealth and fear from aggression made him/her to make boundaries for material division and social hierarchy for social security and mobility. The egalitarian society is becoming an egocentric society. There comes the violation of someone's rights which are supposed to be respected and not to be interfered with.

These violations of human evolution brought forth revolutions, bloodshed, loss of life, property, peace, etc., and in total 'loss of life'. These effects brought forth a great fear of suffering and destruction to the whole world. Scientific discoveries and inventions like discovery of dynamite, ultrasound, LASER, air planes, atomic energy, chemicals... have mostly become the evil designs to massacre the human race.

The spark of evil designs spread and the 20th Century was faced with two great wars that shook the human hearts and brought destruction, fear and consequent realization of respecting human dignity and rights. Since time immemorial, great thinkers, statesmen, leaders, poets, social reformists, etc. around the globe have been trying to make the people realize the idea of 'universal brotherhood' or 'happiness to all' ('sarva bandhu sukhina' in Indian literature means 'let all the people be happy'')¹. The failure, to heed to such, resulted in the explosion of atom bombs which reverberated the earth and hearts of every being and spread the radiations and poison into the humanity till today.

William Wordsworth, in the first quarter of twentieth century, in his poem titled "Written in Early Spring" laments,

"If such be nature's holy plan,

Have I nor reason to lament

What man has made of man?"²

As this is a holy plan of nature to live in togetherness, humans can not desolate them from each other and live in isolation for long. Either directly or indirectly, he/she needs his fellow humans and beings — livings and non-livings for survival. Notwithstanding his personal liberty, he/she is shackled by a social chain of duties to let others exercise their rights.

Sunita William, the India born space scientist of America, in her recent visit in September 2007 to Gujarat, India, lamented that at an altitude 400 Km above earth the artificial boundaries on the earth could never be seen and the earth is seen an undivided unit. In her eyes, it looked like a single and undivided home contrary to the ground reality. A person, who elevates his/her thoughts beyond his/her 'self' without any personal prejudices may come to know that his/her 'self' is a part of the 'universal self' and he/she finds unity in spirit. For such an elevated person the world is a single family and an undivided unit. This was propounded by the visionaries and great people all over the world in different terms such as "Vasudhaiva Kutumbakam", "sarvodaya", 'Sarva Bhavanthu Sukhinah or 'Sarva mukti', 'Pansophic College' of Comenius, ...

Therefore, it is a felt need that every human is aware of his/her basic rights and also the rights of fellow beings. Everyone needs to exercise his rights as well as pave way to exercise others' rights. To realize this, the basic awareness of one's rights and duties is a must. Education is universally considered as one of the powerful instruments to inculcate the human rights values. Therefore, the United

Nations, in its "Universal Declaration of Human Rights" emphasized the importance of educating people about human rights

"... The General Assembly proclaims this Universal Declaration of Human Rights ... to the education that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms..." ³

Further it is hypothecated that Human Rights Education shall promote understanding and peace among all the human beings.

"Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding among all the nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace" 4

Therefore, the present study is directed towards measuring the present level of awareness about human rights among the higher secondary students in the State of Nagaland. This study also attempts to know the level of application of student's knowledge to their life situations which involve exercise and violations of human rights. In spite of inclusion in the curriculum, the sources through which the awareness is achieved and the answers related to the other issues of Human Rights are to be examined. This study also attempts to study teachers' and principals' awareness, opinion, their students' behaviour related to human rights and the institutional atmosphere.

1.1. Features of Nagaland

Nagaland, a vibrant state located in the extreme North Eastern end of India, bounded by Myanmar in the East, Assam in the West, Arunachal Pradesh and a part of Assam in the North with Manipur in the south, now a part of India, was under the control of British Government till the India's independence since 1826 except Tuensang area from 1826 to 1947. Though no written records are available to depict the history of Nagaland, some documents from the Ahoms of the neighbouring state Assam, show that when Assam was invaded by Myanmar in 1816, Nagaland was also brought under the control of Myanmar till the invasion of British government. In India's post independence, the so called Naga Hills and Tuensang district were made to represent a single unit under the Indian administration. On the 1st December 1963, Nagaland was finally declared as the separate state (16th state of India) which constitutes an important part in the history of Nagaland.

1.1.1. Demography

The present state of Nagaland is spread over 16,527 sq. km whereas the total area inhabited and claimed by the Naga nationalists is put to 100,000 sq. km⁵. The population of Nagaland is 1.99 million according to 2001 census and is scattered in 11 districts with 52 Blocks comprising of 1317 villages. The State has the density of 120 persons per sq. km. As against decadal growth rate of 21.54 % at the national level, the population of the State has highest grown in NE states by 64.53% over the period 1991-2001. The sex ratio of Nagaland at 900 females to

1000 males is lower than the national average of 933. Female literacy of the State rose to 61.92% from 54.75% in 1991⁶. The distinctive character and identity of each tribe in terms of tradition, language, custom and costumes is clearly discernible to the visitors.

1.1.2. Districts

The following are the 11 districts of Nagaland with the capital Kohima:

Kohima 2. Dimapur 3. Mokokchung 4. Longleng 5. Mon 6. Peren 7.
 Phek 8. Tuensang 9. Wokha 10. Zunheboto 11. Kiphire

1.1.3. Ethnicity

The Nagas are a heterogeneous mixture of a number of a number of tribes and sub-tribes inhabiting the state of Nagaland, the Naga Hills of Manipur, North Cachar and Mikir Hills as well as Lakhimpur, Sibsagar and Nowgong districts of Assam, north-eastern parts of Arunachal Pradesh, the Somra tracts and its contiguous areas of north-western Myanmar. The Nagas in Myanmar occupy an area from the Patkai range in the North to the Thaungthut State in the south, and from the Nagaland state border in the west to the Chindwin river (and beyond), in the east.

The Nagas belong to the Sino-Mongolian family who migrated to their present location through Myanmar, however, the root of migration is not definitely known. Linguistically, the Naga dialects fall under the Tibeto-Burman group with each tribe speaking a distinct dialect. The Nagas consist of a conglomeration of as many as 35 main Naga tribes (the exact number is not known). The major tribes are the Konyak, Chang, Ao, Phom, Sangtam, Khiamniumgan, Sumi, Lotha, Angami, Rengma, Zeliangrong (Zeme, Liangmai and Rongmei), Chakhesang (Chokri, Khezha and Sangtam), Pochury, Poumai, Yimchunger, Tangkhul, Mao, Maran, Thangal, Maring, Kom, Chirr, Chiru, Chothe, Anal, Moyong, Mongsong, Lamgang, Nocte, Tangsa, Wanchoo, Singpho, Khampti, Hemi, Htangram, Rangpan, Para, Kalyp and Kengyu. The Nagas belong to the Sino-Mongolian family who migrated to their present location through Myanmar; however, their origin is skeptical. Linguistically, the Naga languages fall under the Tibeto-Burman group with each tribe speaking a distinct language.

Table: 1.1. NAGALAND AT A GLANCE ⁷		
Sl. No.	Location	Approximately lies between 25°6' and 27°4' latitude, North of Equator and between the longitudinal lines 93°20'E and 95° 15'E.
02.	Capital	Kohima (1444.12mts above sea level)
03.	Official Language	English
04.	Tribes	Angami, Ao, Chakhesang, Chang, Khiamniungan, Kuki, Konyak, Lotha, Phom, Pochury, Rengma, Sumi, Sangtam, Yimchungru, Zeliang
05.	Area	16,527 Sq.Km
06.	Population	19,88,636 (82.26% Rural)
07.	Population Density	120 persons per Sq. Km
08.	Literacy	67.11%(all) 71.77%(Male) 61.92%(Female)
09.	Biggest Village	Kohima Village
10.	Average Rainfall	2500mm
11	Highest Peak	Mt.Saramati(3840metres)
12	Main Rivers	Dhansiri, Doyang, Dikhu
13	Railway Head	Dimapur
14	Air Port	Dimapur
15	Commercial Centre	Dimapur
16	District with Headquarters	1. Kohima 2. Dimapur 3. Mokokchung 4. Tuensang 5. Wokha 6. Zunheboto 7. Longleng 8. Peren 9. Phek 10. Mon 11, Kiphire
19	Educational Institutions Schools (2008)	2552
20	Students (2008)	479732
21	Teachers	10557
22	Trained Teachers	1162

Source: Nagaland Statistical Handbook

1.2.4. Life

Before the advent of the British, the Nagas lived in permanently established village-states, much like the Greek city states, perched high above the valleys. Historically, the tribes were separated from each other by the rough terrain and psychologically by internecine warfare and feuds. It was only under the aegis of the British administration that interaction of the Naga tribes and their assertion as an ethnic group of

people began.

1.1.5. 'Naga' – Etymology

The origin of the word 'Naga' has been a source of much debate among different scholars. The two largely accepted viewpoints are taken from the etymology of the word 'Naga' and its varying connotations in the Burmese and the Assamese languages. In Burma (Myanmar), the Naga tribes are called Na-Ka, which, in Burmese means, 'people or men or folk with pierced ear lobes'. Piercing of the ear lobes is a widespread practice among the Naga tribes. In fact, the piercing ceremony forms a very important initiation rite for young boys who are about to enter manhood.

Most of the Naga tribes migrated to India from Burma, therefore the name 'Naka' or the Anglicized word 'Naga' was given to them even before they settled in India. Moreover, it was from the Burmese that the British first came to know about the Nagas soon after their earliest wars with Burma during 1795-1826 and subsequent contact with the Nagas in 1829.

Another theory of the origin of the term 'Naga' is associated to the Assamese people, the immediate neighbours of the Nagas. In Assamese, the word, 'Naga' means "naked". Throughout Assamese literature and particularly historical records of Assam, called the Buranji, the 'Naga' is used for the primitive man living in his natural surroundings in an uncorrupted form. Thus originally the "Naga" was used for the naked people of the hills who often came in contact with the people of plains in Assam. Gradually, it became a generic name for many tribes and the term "Naga" came to signify the separate identity of the people.

1.1.6. Language

Despite different languages are spoken by the different tribes of Nagaland their common language of communication is Nagamese. The different Naga tribal languages fall in the Tibetan – Burmese group of languages and are classified into three divisions:

Eastern sub – group: the Konyaks and Chang languages fall within division

Central sub – group: the Lotha, Ao, Phom, etc fall under this category

Western sub- group: Sema, Angamis, Rengma and Chekhesang are some of the major languages of this division.

The tribes form the maximum chunk of Nagaland population and these tribal people speak Nagamese, which is a mixture of the basic Naga languages and Assamese. It is popular for its simplicity and there are no written scripts for the Nagamese language. English is the official language of the state and it is quite

popular among the educated mass of Nagaland. The national language - Hindi is also not uncommon among the mass and most of the people understand and speak Hindi.

1.2.0. Human Rights

12.1. Nature of Human Rights

In English language, the term 'right' has two meanings: one is moral and the other is political or legal. In the moral sense, right refers to what it is 'right' to do from a moral perspective. The second sense of the word refers to a relationship between right and duty or obligation in the context of the law. In this second sense, the meaning of right is stronger than in the former, in that a right holder can compel a duty bearer to honour that right by calling on the court to compel respect for the right.

Human rights may be explicable as rights that we have by virtue of our humanity, but this does not necessarily make them legally enforceable or fundamental. Unless a positive legal source states that they are fundamental, human rights fall short of legal claims and can perhaps be thought of as political claims about the desirability of a certain state of affairs. In this sense 'human rights' provide a moral standard of national political legitimacy⁸.

'The term 'human rights' indicates both their nature and their source: they are the rights that one has simply because one is human. They are held by all human beings, irrespective of any rights or duties individuals may (or may not)

have as citizens, members of families, workers or parts of any public or private organizations or association. They are universal rights.

If all human beings have them simply because they are human, human rights are held equally by all. And because being human cannot be renounced, lost or forfeited, human rights are inalienable. In practice, not all people enjoy all their human rights, let alone enjoy them equally. Nonetheless, all human beings have the same human rights and hold them equally and inalienably⁹.

i. Universal Nature of Human Rights

The UDHR is called 'the Universal Declaration of Human Rights' and the Vienna Conference re-asserted this universality. Therefore, it seems obvious that these human rights are asserted on behalf of all human beings simply by virtue of their humanity. However, merely asserting that rights are universal in scope and are to be applied in a 'fair and equal manner' is not necessarily the same having a developed underlying theory of universal human rights-the universalistic perspective seeks this broader account of the nature of human rights.

The universal nature of human rights was being reaffirmed by the Vienna Conference. Human rights are inalienable because they flow from and protect human existence, they cannot be taken away without endangering the value of that existence.

ii. Relative Nature of Human Rights

A significant section of thinkers argue that human rights are not universal but historically, socially and politically contextual and contingent. So called

'universal' human rights were just modern Western values in disguise and non-Western values, culture and community should be respected.

The joint labeling was partly justified in that these dissenting perspectives were supported by some nations – China, Singapore, Malaysia, Cuba and the former USSR. There is also a common skepticism (some would say cynicism) about the universal human rights project as an exercise in international law-making and whether it was merely another exercise of power by the West, always working to its advantage.

These critical accounts of rights argue that the concept of rights is far from being truly universal. Indeed, abstract and general assertions of 'human' rights are rooted in concrete situations typical of the West and thus are best understood as political interventions that explicitly or implicitly impose the cultural, economic and social specificity of Western traditions. This leads to the question whether it would be preferable to have more heterogeneous and culturally variable understandings of human rights – this is often labeled the 'relativist' position. We will examine these claims and look in detail at Asian Chinese, Islamic and critical accounts of human rights in order to assess the degree to which these alternative statements of rights are compatible with, or diverge from, the Universal Declaration of Human Rights(UDHR). In the conclusion we will argue that human rights, and the universalistic/relativist debate, are perhaps best understood as a concern with the articulations of political identity in a globalised world.

iii. Legal Nature of Human Rights

Law gives these rights positive existence, but the rights pre-exist positive law. Hence we can talk about law 'recognizing' human rights: the assumption is that the rights already exist and positive law (treaties, conventions, etc) merely gives them a specific form and make it easier to ensure that such rights are universally respected. From this perspective, international human rights law thus has a double validity: as positive law it comes from the appropriate sources of authority yet, at the same time, this positive law also rests on an independent foundation in humanity itself that is both descriptive and normative. Thus universalism in human rights often described as modern natural law or natural rights.

1.2.2. History of Human Rights

i. Ancient Period

Man, as a social animal by nature and necessity, can not live in isolation for his survival. He/She needs his fellow persons either directly or indirectly. In the primitive age, fear from other men, animals and nature's fury necessitated him/her to live in groups. His/her needs needed him to sacrifice some of his/her needs to pave way for the others' needs. This made him/her having a contract between him/her and his fellow persons. Therefore, Human rights must have started from the time humans started living in group. The group may be simple, like a family or complex. Therefore, it might be a social and biological evolution or a social

contract that made man to give some thing for social security and other social benefits.

ii. Medieval Period

The concept of human rights' which are now included in the Universal Declaration of Human Rights, can be traced through all the major religions of the world, cultures and philosophies, ancient Hindu (Manu Smriti), Confucianism, the Qur'an and the Ten Commandments. Human Rights is found to be ingrained in Indian civilization which adumbrated the concept of "Vasudaibha Kutumbakam" 10 (meaning thereby "the whole world is a family"). In Vedas, the four principles took the highest values viz., Dharma, Artha, Kama and Moksha. Dharma was considered as the right code of conduct which gives Mokhsa (salvation) to the soul. Dharma, Artha, Kama and Moksha ensure and promote a cluster of human rights like Right to Happiness, Right to Equality, Right to Religion, Right to Protection, Right to Education, Right to Social Security, Right to Human Treatment and Right to Justice, etc. Both in Oriental and Occidental literature the concepts of equality, fraternity, peace and harmony can be found. Especially, Rousseau, Ruskin, Plato and Socrates in the west and Manu, Vyasdeva, Narada Muni and others in India have enunciated with the principles of human rights in one form or another.

Some of the ancient sources of Human Rights are listed below:

The earliest known legal code, "Urukagina or Lagash' (c.2350 BC) must have addressed the concept of rights to some extent. But the actual text of the decrees has not been found.

The oldest legal codex extent today is the "Neo – Sumerian Code" of 'Ur-Nammu (Ca 2050 BC). The Vedas, the Bible, the Qur'an and the Analects of Confucius are also among the early written sources that address questions of people's duties, rights and responsibilities.

Many sets of laws issued in Mesopotamia including the 'Code of Hammurabi' (Babylonian law Ca. 1780 BC)

Cyrus Cylinder:

The Achaemenid Persian Empire of 'Ancient Iran established unprecedented principles of human rights in the 6th Century BC under the Cyrus, the Great. After his conquest of Babylon in 539 B.C., the king issued the 'Cyrus Cylinder', discovered in 1879 and recognized by all today as "the first human rights document"

Maurya Empire:

Maurya Empire of Ancient India established unprecedented principles of civil rights in the 3rd Century B.C under 'Ashoka the Great'. After his brutal conquest of 'Kalinga' in circ a 265 BC, he felt remorse for what he had done, and as a result adopted 'Buddhism'. He pursued an official policy of non-violence

(ahimsa) and the protection of human rights, as his chief concern was the happiness of his subjects. The unnecessary slaughter of animals was immediately abolished. Ashoka also showed mercy to those imprisoned allowing them outside one day each year, and offered common citizens free education at universities. He treated his subjects as equals regardless of their religion, politics or caste and constructed free hospitals for both humans and animals. Ashoka defined the main principles of non-violence, tolerance of all sects and opinions, obedience to parents, respect for teachers and priests, being liberal towards friends, humane treatment of servants and generosity towards all. These reforms were described in the Edicts of Ashoka.

Early Islamic Caliphate:

Many reforms in human rights took place under 'Islam' between 620 and 661, including the period of Muhammad's mission and the rule of their immediate successors who established the Rashidun Muhammad's mission and the rule of the four immediate successors who established the 'Rashidun Caliphate'. Historians generally agree that Muhammad preached against what he saw as the social evils of his day, and that Islamic social reform in areas such as social security, family structure, slavery and the rights of women and ethnic minorities improved on what was present in existing Arab society at the time. He condemned the practices of the pagan Arabs such as female infanticide, exploitation of the poor, usury (lending money with unreasonable interest), murder, false contracts and theft.

'Magna Carta' is an English Charter (Great Law – barons, pope, king) originally issued in 1215 – led to the rule of constitutional law of today—influenced the common law and many constitutional documents, such as the United States Constitution and Bill of Rights, and is considered the most important document in the history of democracy.

ii. Modern Period

The conquest of the Americans in the 16th century by the Spanish resulted in vigorous debate about human rights in Spain. The debate from 1660–61 between La Casas and Juan Gines de Sepulveda at Valladolid was probably the first on the topic of human rights in European history. Several 17th century Europeans philosophers most notably John Locke, developed the concept of natural rights, the notion that people are naturally free and equal. Though Locke believed natural rights were derived from divinity since humans were creations of God, his ideas were important in the development of the modern notion of human rights. Lockean natural rights did not rely on citizenship or any law of the state, nor were they necessarily limited to one particular ethnic, cultural or religious group.

The two major revolutions occurred in that century in the United States (1776) and in France (1789) The Virginia Declaration of Rights of 1776 sets up a number of fundamental rights and freedoms. The later United States Declaration of Independence includes concepts of natural rights and famously states that all

men are created equal, that they are endowed by their Creator with certain unalienable rights, which among these are life, liberty and the pursuit of happiness. Similarly, the French Declaration of the Rights of man and citizen define a set of individuals and collective rights of the people. These are, in the document, held to be universal – not only to French citizens but to all men without exception. Declaration of the Rights of Man and of the Religion was approved by the national Assembly of France, in August 26, 1789.

Philosophers such as Thomas Paine, John Stuart Mill and Hegel expanded on the theme of Universality during the 18th and 19th centuries. In 1831, William Lloyd Garrison wrote in a newspaper called 'The Liberator' that he was trying to enlist his readers in "the great cause of human rights", so the term 'Human Rights' probably came into use sometime between Paine's 'The Rights of Man and Garrison's publication. In 1849, a contemporary, Henry David Thoreau wrote about human rights in his treatise. On the Duty of Civil Disobedience which was later influential on human rights and civil rights thinkers. United States Supreme Court Justice David Davis, in his 1867 opinion for Ex-parte Millegan, wrote "By the protection of the law, human rights are secured, withdraw that protection and they are at the mercy of wicked rulers or the clamour of an excited people".

Many groups and movements have managed to achieve profound social changes over the course of 20th century in the name of human rights. In Western Europe and North America, labour unions brought laws granting workers the right to strike, establishing minimum work conditions and forbidding or regulating child

labour. The women's Rights Movements succeeded in gaining for many women the right to vote.

National Liberation Movements in many countries succeeded in driving out colonial powers. One of the most influential was Mahatma Gandhi's movement to free his native India from British Rule.

Movements by long – oppressed racial and religious minorities succeeded in many parts of the world among them the Civil Rights movements and more recent diverse identity politics movements on behalf of women and minorities in the United States. The foundation of the International Committee of the Red Cross, the 1864 Lieber Code and first of the Geneva 'Conventions in 1864 laid the foundations. International humanitarian law, to be further developed following the two world wars.

Declaration of human rights was spread all over the world in fragmentary form during the modern period. Realization to respect human dignity was made as Magna Carta in 1215 AD by King John of England at Runnymede and its subsequent charters like Bills of Rights of 1689 A.D. Habeas Corpus(1670), Hague Conventions(1899), Petition of Rights-1628, etc, were in the direction of preserving rights to personal property, besides other rights, abolition of slavery and the American Declaration of Independence by Abraham Lincoln in 1863, the French Declarations on the Rights of Man after French Revolution in 1789, the Bolshevik Revolution in Russia in 1917, 'Habeas Corpus, trial by jury, President Roosevelt's war time proclamation for freedoms(freedom of expression, freedom

of participation, freedom from fear and freedom from want). . . The abovementioned rights and movements had been not for the personal rights of all men but only for the privileged few. But gradually, the personal rights of particular persons or classes evolved in the direction of general rights of all persons and all classes.

iii. Contemporary Period

Right after the 'World War I', the potential causes for another war brought to the establishment of League of Nations. The international movement for human rights goes back to the treaties for the protection of minorities in East European states in the 1939 under the supervision of League of Nations. That was the first attempt in forming an international organization for peace and understanding among the world countries. But it became futile by the declaration of the World War II in 1939. During the same period the International Labour Organization promoted some convention to improve conditions of work and to protect the rights of trade unions.

The World War II brought a great fear and the awareness among the people of the world. The dismal failure of the League of Nations, prompted the contributors to form a forum named 'United Nations Organization'.

The Charter of UN was signed on 26th June 1945. It states that the main objective of the new organization is 'to save succeeding generations from the scourge of war' and 'to reaffirm faith in fundamental human rights' One of the aims of the United Nations is to achieve international cooperation in 'promoting and

encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion, 11.

A great event in the world history was made on the 10th December 1948, by declaring 'Human Rights' in the U.N. assembly. But the declaration alone could not be made as a legal binding therefore several covenants were framed.

iv. Human Rights in Indian Constitution

The Constitution of Republic India, which was drafted in 1949, came into force on 26th January, 1950 with 395 articles and nine schedules is one of the most elaborate fundamental laws ever adopted. Naturally, the Declaration of Human Rights had its impact in its drafting. The Constitution lays down the basic framework of independent India's goals and the direction of its development as a nation. The Preamble proclaims the resolve of the people to constitute India into a sovereign, socialist, secular, democratic republic. It ensures to all its citizens social, economic and political justice; liberty of thought, expression, belief, faith and worship; equality of status and opportunity; and fraternity, assuring the dignity of the individual and the unity and integrity of the nation. Part III deals with the Fundamental Rights and Part IV with the Directive Principles of State Policy. The human rights and fundamental freedoms laid down in the Universal Declaration of Human Rights are included in Parts III and IV and various other provisions of the Constitution. Part IV-A on Fundamental Duties, which was added to the Constitution in 1976, lays down as the duty of every citizen to abide by the Constitution and respect its ideas and institutions; to cherish and follow the noble

ideals which inspired our national struggle for freedom; to provide harmony and the spirit of common brotherhood amongst all the people of India, transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women; to value and preserve the rich heritage of our composite culture; to protect and improve the natural environment; to develop the scientific temper, humanism and the spirit of inquiry and reform; to safeguard public property; and to abjure violence. ¹²

The seven fundamental rights recognized by the constitution are ¹³

The right to equality

The right to freedom

The right to freedom from exploitation

The right to freedom of religion

Cultural and educational rights

The right to constitutional remedies

The right to property(Saving of certain Laws-44th Amendment made it a legal right and not a fundamental right)

(The right to education became the fundamental right recently with the passing of the Right to Education Bill in 2008)

1.3.0. Background of the Study

At the background of the present and past 'human rights' situation of Nagaland, where the social, cultural, economic and political rights of the people are in constant violation, that gives an impending threat to the future of this land, this study is being highlighted. Further details of the background of the study is hereunder:

1.3.1 Human Rights in Ancient Naga Villages

This study has been undertaken in the state of Nagaland. Ancient Naga villages were comparatively peaceful and to some extent 'democracy' prevailed. By nature, the people of this land observed many of the democratic principles which are enshrined now in the Universal Declaration of Human Rights. There was freedom and equality among them in reality. The king (or the Head of the village) and the laymen worked together. There was no distinction of classes either on the basis of economy, status, work or birth. The women were considered equal to men, working and participating together in all the day to day activities. The head of the village was elected and respected by the people. The old and physically deficient were given due care. Though in times the village was divided in conflicts they remain united in religious and cases of serious breaches of social code. The values like honesty, hospitality, and respect for elders, merry making, respect and submission to the customary laws were prevalent. The following citations authenticate democratic practices in the ancient Naga villages.

In the words of Captain Butler,

"Every man follows the dictates of his own will, a form of the purest democracy which it is very difficult to conceive of as existing even for a single day; and yet that it does exist here is an undeniable fact" ¹⁴

Sir. James Johnstone says,

"While the Kukis are monarchists, the Nagas are republicans, and their Peumahs, or chiefs, are elected, and though they often have great influence, they are in theory, only primus inter pares, and are liable at any time to be displaced. Practically they remain in office for years, and are greatly respected." ¹⁵

In Akang Ao's words,

"However, every Naga believes and live in classless society. In the administration of village, all the clans, 'khels' and other segments, if any, in the village are given due representation in one way or the other to enable them to participate in all activities. The real and true democratic system of administration and life are to be found in Naga Village" ¹⁶

"The women have their own role to play in building up a strong society of social network in the village. Be an unmarried girl or widow living separately in a house, she is bound to contribute eatables on the occasion of village community-works such as the path tracing and repairs to agricultural field and other exclusive works where women are concerned and party to it."....As such every Naga Village has the characteristic of a 'City State' of Greeks and Romans.¹⁸

In spite of so many good attributes, some of the socio, political, cultural and religious aspects of Nagas malign the above and give grave danger and threat to their appreciated democratic system of life. In contrast to their fortunate and blessed life, Nagas are the unfortunate people whose basic human rights, in social, political, religious and cultural arena, were in constant violation in the past and that continue in the present too. Life was in a constant and continuous threat and there was no security for life and property out of their village territory. Visiting the neighbouring village was at the risk of losing their heads as 'head hunting' was prevalent; Fetching of an enemy's or trespasser's head was a pride and privilege in the society and qualified to use some ceremonial or distinctive attire and attain status. Fetching the head of a women or child was considered a more honourable deed than fetching of a male head. Life for life was the law. In the words of McCabe', "Grouped in small communities of from 100 to 3000 persons, the Nagas have remained isolated on their hill tops, only deigning to visit their immediate neighbours when a longing for the possession of their heads has become too strong to be resisted." ²⁰

"It is agreed by all Angamis, as well as by other Nagas that head taking was essential to marriage in so far that a buck who had taken no head, and could not wear the warrior's dress at festivals, not only found it exceedingly difficult to get any girl with pretensions to good looks or to self-respect to marry him, but was held up to ridicule by all the girls of his clan."²¹

"No Angami could assume the "toga virile", in this case the kilt ornamented with cowries shells, already described, until he had slain an enemy, and in the more powerful villages no girl could marry a man unless he was so decorated..... To kill a baby in arms, or a woman, was accounted a greater feat than killing a man, as it implied having penetrated to the innermost recesses of an enemy's country, whereas a man might be killed anywhere by a successful ambush."²²

"Blood feuds were common among all the hill tribes, but the system was carried to excess among the Angamis. Life for life was the rule, and until each of the opposing parties had lost an equal number, peace was impossible..."²³

Though women were considered equal to men and given due respect in the society, in Naga political system and judiciary women were neither allowed to participate nor in the process of legislation. Naga society is patriarchal society. In spite of women working with men in all the agricultural and household works, she was not given the right of inheritance to the immovable properties of either ancestral land or parental land. Though she had no brothers, her parental property was inherited by the male descendants. A widow was not entitled to adoption. As mentioned earlier, she was not representing in the village council. The Village Council (VC) consists of only male members and is primarily a council of male elders. The Nagaland Code envisages the election of women representatives to the

Village Councils but it is barred by some Naga sub tribal customary law. Still a section of people have been objecting this.

There was discrimination in law regarding infidelity of a male and female. After the husband died if the widow remarries the husband's property was reverted to the relatives of her husband. The bride was bought therefore; there was bride price (not to be generalized), though it was unlike the other plain parts of India. Divorce could be easily obtained when there is an equal division of goods. Often a young man takes advantage of this, and marries a rich old widow, and soon divorces her, receiving half her property, when he is in a position to marry a nice young girl.

Adultery, said by Angamis, and which is recorded by Captain Butler, to have been punished with the death at any rate of the guilty wife, in the days of Angami independence, it is difficult to say. Adultery nowadays is punished by divorce, the woman being deprived of her usual one-third share of movable property. In the case of infidelity on the part of the husband, divorce may follow, which is treated as divorce by mutual consent, the wife taking one-third of the joint personal property.

Punishment for the wrongs committed was different among the different sub Naga tribes. Theft in some tribes was dealt with death penalty and in some other cases not the thief alone but the family of thief also put to death and was considered as an effective way of stopping hereditary tendencies to crime. Rape was punished by the beating of the rapist by the kindred of the woman and

by his expulsion from the village for three months. War prisoners were killed and their wives and children were enslaved. In some cases war prisoners were sold or cut into pieces and their flesh was distributed. The captives or slaves were tied to a tree and used as a target for spears.

Nagas believed themselves also to be subject to the influence of evil spirits, whom it is their constant endeavour to appease by sacrifices. Every misfortune is, as a rule, ascribed to evil spirits, and much money was spent on appeasing them, the usual way being to offer fowls, of which the head, feet, and entrails are offered to the demon, with many incantations. The other parts were eaten by the one who sacrificed. There is a very general superstition among the Angamis and Semas that to kill a human being and place a small portion of the flesh in the murderer's fields was a specific practice to ensure a good crop.

'The Kacha Nagas are related by Khonoma to kill children who are born with the 'placenta' adhering to the neck by pouring boiling water into their mouths.'²⁴

"There can be no doubt that all the tribes in this district consider that by killing a human being in certain cases they are doing the most effectual thing towards averting the displeasure of some particular evil sprit(terhoma)²⁵

The Nagas lived in permanently established village-states, much like the Greek city states, perched high above the valleys. Historically, the tribes were separated from each other by the rough terrain and psychologically by internecine

warfare and feuds. Before the advent of the British (before 1832), It was only under the aegis of the British administration that interaction of the Naga tribes and their assertion as an ethnic group of people began.

The above quotes and the limited records available show that in spite of democracy being practiced in antiquity, rampant violations of human rights were prevalent among Nagas. But after the invasion of the British, Nagas were unified as a single ethnic group. But, the Nagas were the worst sufferers in the wars and subjugation after wars.

1.3.2. Nagaland under Colonial Power

"British India drove out the Burmese from Ahom and Cachar. Under the Treaty of Yandabo, Burma relinquished all her claims over these kingdoms and withdrew to the Irrawady Plains. The first British action that affected the Naga people was the Treaty of Yandabo, in 1826, which, while, demarcating the boundary between India and Burma caused the vivisection of Naga country. Further division was caused by the boundary demarcation between the then Nowgong District of Assam and the kingdom of Manipur, Agas today are scattered in the Indian States of Manipur, Assam, Arunachal Pradesh, besides Nagaland, and the in the North-Western parts of Myanmar. Since the first encounter, in 1826, of the British with the Naga people attacked and being attacked by the colonial powers and underwent torture and inhuman treatment, arbitrary arrest and detention, molestation and rape, denial of freedom and nationality, execution in public, electric shocks, puncturing of eyes, hanging

people upside down, mutilating limbs and body, putting people in smoke-filled rooms, burning down of villages, granaries and crops, concentration camps and forced starvation and labour etc. ...

1.3.3. Nagaland under Post British Period

The Indian Constituent Assembly, through a process of mental acrobatics, arrived at the conclusion, that the Nine Points Agreement was merely 'district autonomy within the Indian Constitution' and began preparations to occupy 'Nagalim' by force. When this was brought to Gandhiji's attention on 19 July 1947, Gandhiji declared that the Nagas had every right to be independent of India if they choose to do so. Further, he declared that he would oppose with his life if India decides to take 'Nagalim' by force.' Nagalim' declared Independent: The Naga National Council (NNC) announced its decision to declare Nagalim "independent" on 14 August 1947and communicated it to UNO, Britain, the Interim Government of India, and the Commonwealth Relations Office. As the newly independent India adopted a belligerent attitude toward the declaration of independence by the Nagas, Britain decided to adopt a policy of "wait and see". In spite of their declaration of freedom, India and Burma chose to disregard the rights of the Naga people and occupied Nagalim. A part of Nagalim which was occupied by India was further divided the Nagas into four administrative units (states) such as Manipur, Arunachal Pradesh, Assam and "Nagaland State" by unifying some their land into them.

'The Armed Forces Special Power Act (1958)' which granted the Indian Army legal immunity as well as powers of arrest, search and seizure without warrant and entitlement to shoot to kill on mere suspicion, the people faced and have been facing till now untold miseries in the form of violation of their basic rights (though considerably less now) like, execution in public, mass raping, deforming sex organs, mutilating limbs and body, electric shocks, puncturing eyes, hanging people upside-down, putting people in smoke-filled rooms, burning down of villages, granaries and crops, concentration camps and forced starvation and labour etc. The Acts such as

The Assam Maintenance of Public Order, 1953

The Nagaland Security Regulation, 1962

The National Security Act

The Unlawful Activities Prevention Act, etc.

made the people to form self defense groups to liberate the people from all these miseries and gave birth to underground organizations. The violations of human rights all over the world are naturally committed by the organized governments of any system.

In Nagaland, the long felt need of the people to have a movement to voice their grievances was fulfilled on the 9th day of September 1978 by forming the Naga People's Movement for Human Rights (NPMHR) to provide organized response to continuous human rights violations. The NPMHR workers tour villages, hold public meetings and take up the violations of human rights to the

government. Nagaland State Women's Commission (NSWM) was formed recently and actively taking part in creating awareness among the people, protecting and promoting women's and children's rights. It tries to conduct research on the customary practices violating women's rights and thereby modifying and codifying women friendly customary law. But this will not suffice the need of the hour. Unless the people know the existence of their rights, remedies and machineries available to help them, the violation will be hidden in them and remedies could never be obtained. Therefore making people aware of human rights is very crucial through formal, informal and non formal mode of education.

1.4.0. Human Rights Education

"A citizen is one who knows how to rule and be ruled, and one who actively participates in the affairs of the state. It is the business of education to prepare a good ruler and an obedient subject" – Aristotle.

Though different agencies are available in bringing about awareness among the mass, education is considered the most powerful instrument of social change. There is a worldwide consensus about the unique role of education in the enhancement of international human rights standards. As a result, attention was drawn to the education systems of the countries of the world as the most rudimentary educational channel for this purpose.

Education plays an important role in making children aware of world issues such as human rights, and in developing a proper attitude toward such issues early in life.²⁶ Education is recognized by the International Commission on Education

for the 21st Century as a principal means to foster deeper and more harmonious human relations and, thereby, to reduce poverty, exclusion, ignorance, oppression, and war.²⁷

Mr Koïchiro Matsuura, Director-General of UNESCO, on the occasion of Human Rights Day - 10 December 2004, defines

"Human Rights Education is all about acquiring not only knowledge but also skills and the ability to apply them; it is about developing values, attitudes and behaviour that uphold human rights but also about taking action to defend and promote them. It involves about Human Rights through the practice of human rights" ²⁸

For the Inter American Institute of Human Rights (IIHR), human rights education means that all persons, regardless of gender, national or ethnic origin, or economic, social and cultural status, have the real possibility of receiving a systematic, broad and good-quality education that enables them to understand their human rights and respective responsibilities, and national and international human rights systems. They should also learn to respect and protect the human rights of others; respect differences and value diversity; understand the relationship between human rights, the rule of law, and democratic government; and demonstrate in their daily interaction values, attitudes and behavior consistent with human rights.²⁹

Over sixty years ago, when the UN adopted the Universal Declaration of Human Rights (1948), the United Nations General Assembly recommended that

the Governments of Member States "cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions". From the outset, therefore, the publicizing of the Declaration through educational processes was an integral part of its general dissemination for the purpose of consolidating world peace. It may be noted that, while the United Nations Secretary-General, the specialized agencies and non-governmental organizations also were called upon to disseminate the Declaration as widely as possible, the greatest responsibility was placed upon national governments.

There were early efforts to promote human rights through education in some Asian countries. However, promoting human rights education in Asian schools faces some problems:³⁰

- lack of opportunities for teachers to study and apply new ideas in teaching human rights;
- difficulty in convincing government bureaucrats of the importance of human rights education; and
- resistance from teachers who fear that human rights education will be an additional burden to their heavy teaching load.

As there could be not much done for about thirty years after the declaration of the UDHR in 1948, the World Conference on Human Rights held at Vienna, Austria, held from 14th till 25th June 1993, recommended that "Human Rights, Democracy, Rule of Law and development be included in the curriculum of all

educational institutions". "The World Conference resulted in the establishment of the Office of High Commissioner for Human Rights (OHCHR). Following that on the 1st January, 1995 the United Nations declared the UN Decade for Human Rights Education (1995-2004).

The Decade's Plan of Actions aims to accomplish the following:

- Access needs and formulate strategies to further human rights education at all school levels, in vocational training and formal as well as non-formal learning.
- Build and strengthen programs and capacities for human rights education at the international, regional, national, and local levels.
- Coordinate the development of human rights education materials.
- Strengthen the role and capacity of the mass media in the furtherance of human rights education.
- Globally disseminate the Declaration in the most number of languages possible and in other forms appropriate for various levels of literacy and for the disabled.

On account of such national action plans (including programs of national human rights institutions) on human rights/human rights education reveals 13 countries in the Asia –Pacific adopted them during the 1994-2005 periods." There are also countries implementing programs and projects related human rights

education, with support from international institutions, such as education on child rights, gender, and rights of people with disabilities.

1.4.1. Importance of Human Rights Education

The human rights situation today is far from satisfactory, and new and serious threats loom on the horizon. The authoritarian, anti-democratic exercise of power is no longer the chief danger. New, heteronymous factors, such as transnational crime and social violence, are undermining institutions, widening the economic gaps, and chipping away at social and democratic values. A special effort is needed to bring human rights education to the classroom, so that when citizens begin to play their part in public life they can help restore the values on which culture is based and practice them in their daily lives.

Secretary General of the United Nations Kofi Annan in his message for Human Rights Day 2000 concluded that:

"We still have a long way to go. Only a few countries have developed effective national strategies for human rights education. There is a big gap between the promises made under the Decade and the resources actually committed. ... Why is human rights education so important? Because, as it says in the constitution of the United Nations Educational, Scientific, and Cultural Organization (UNESCO), 'since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed.' The more people know their own rights, and the

more they respect those of others, the better the chance that they will live together in peace. Only when people are educated about human rights can we hope to prevent human rights violations, and thus prevent conflict, as well."

1.4.2. Human Rights Education in India

Some state governments see human rights education as part of existing education programmes. Under the integration approach, human rights are seen as most appropriate topic in the social science subjects and also in language/literature subjects. In the case of Philippines, most educators see human rights as appropriate for a learning area called Makabayan under which values education is part. In the case of Japan, the so-called synthetic/integrated subject is considered appropriate for human rights education. The Philippines and Japanese curriculums do not foreclose the teaching of human rights in other required learning areas.

In the same year of Declaration of UN Decade for Human Rights Education (1995), Asian Institute of Human Rights Education (AIHRE) was established at Bhopal, India. The AIHRE formulated curriculum and preparation of sample lessons with the collaboration and cooperation with SCERT, Madhya Pradesh and DIET, Bhopal. As our Constitution was being drafted when the Declaration of Human Rights (1948) was proclaimed and the Constituent Assembly incorporated many Human Rights in the form of Fundamental Rights of the citizen. These are included in the school curriculum from the elementary level along with the other

human values. The National Policy on Education -1986 visualized the National Curriculum Framework with a common core as a basis for building the National System of Education. The National Curriculum for Elementary and Secondary Education; A Framework '; 1988 was published as per the recommendations of NPE-1986. The NPE-1986 spells out equality with other core values like democracy, secularism, inculcation of scientific temper, equalization of opportunities, etc. The Curriculum Framework 2000 reiterated the importance of education to fight inequality. The core human rights values were integrated into the existing courses and not treated them as a separate area of study.

To promote, protect, strengthen and propagate human rights values, The National Human Rights Commission was constituted in October 1993 under the Human Rights Ordinance on 28th September 1993 which was soon after ended as the "Protection of Human Rights Act, 1993". The reports of various Education Commissions and statements of educational policy in India have articulated the importance of the Rights to Education and Education in Human Rights as a part of the effort for the reform and development of education in India.

1.4.3. Human Rights Education in Nagaland

The National Curriculum Framework 2000 recommends the integration of various curricular concerns that include environment education and human rights education. Nagaland Board of School Education is one of the forerunners that heeds the needs of students and introduced Human Rights Education under General Foundation Course for the higher secondary level education in the year

2000 and continued till 2009. Since 2010, Environment Education has replaced the human rights education and being accessed internally by the institutions concerned. . In the syllabus, the historical perspective, the draft Bill of Universal Declaration of Human Rights and human rights as a means of harmonious world order were included. And the performance of the students was being evaluated on a five point grade scale. The basic principles of Indian constitution, India's struggle of Independence, the great leaders of India, values related to integration, religion, humanity, French Revolution, the World War II, the American Independence . . . are incorporated in the school curriculum at the elementary and secondary level. Similarly, human rights is a part of law course (LLB), B.Ed., M.A. (Education)... Human Rights as a separate subject has been introduced in an autonomous college 'Patkai Christian College' at the degree level courses, since 2010. But, there is no Diploma, P.G. Diploma, degree level, Master's degree level human rights courses found in Nagaland University.

1.5. CURRENT STATUS & NEED

1.5.1. CURRENT STATUS

Gone are the days, Nagaland being a beautiful hill paradise and paramour of millions hearts, where the uncorrupted people and unpolluted nature existed. Modern Nagaland, being with highly literate and educated people became the place where the day breaks not by the rooster's crow but with the exchange of gun fire between the armed forces and underground factions and between underground factions or between the antisocial elements at work. At the dusk, the

shops are being shuttered; even the capital city Kohima became a 'dead city' by evening. There was fear and no security for a common man from the anti socials and bad elements. Unnatural deaths, injury of innocent civilians and children in between fire shots, rape, and extortion ... became the breaking news of the day. Nagaland became the abode of lack of health care facilities, threats to life, improper communication, extortion, corruption, smuggling, trafficking. exploitation, environmental pollution, drug abuse, killing, kidnapping, raping, HIV + and AIDS... Nagaland has been the place of blessing in her beauties and bounties but also a greatly suffering state among the north eastern states where the people have been exploited since the time immemorial socially, politically, economically and environmentally by intruders and also by themselves.

Ancient Nagaland though seems to have been a paradise, different documents show that life was fearful and there was no security. Women taking role in the legislative and judicial process were not found. Though democracy was prevalent and women had equal status, ironically women were subdued by social and cultural practices. The society was patriarchal type. Women had no right to inherit the ancestral or parental property. The customary practices in civil and criminal adjudication had its own flaws and found violating human rights. Those practices speculated to be suitable in those days have been carried out till today in the pretext of preserving tradition. Articles being published in the media show that the educated and visionary women are trying to enlighten the people about the discrimination and discrepancies practiced and trying to awaken the people

through their writings, awareness programmes, ... For instance a shocking rape case was settled by a local Naga Customary Court for Rs. 25, 000/- as a pecuniary punishment without any imprisonment. Recently formed organizations like Naga Women's Network, Nagaland State Women's Commission, and Child helpline try to create awareness among the women folk in the areas related to women's health, existing status, laws, demand of social change related to women, women trafficking and other matters and issues related to women. ³¹Dzuvichu, Rosemarv in her article 'Empowering Naga Women' expresses "Naga women had had a great fight for acquiring One third reservations of seats for women in all municipalities and town councils". There is very serious gender inequality in Naga society, particularly in all decision making bodies ... Women have been deprived of their rights and discriminated for generations, under the guise of customary practices and tradition, which are being debated in many tribes today, by activists and strong women organizations." As the Mizo women are awakened and cry for an amendment in their customary laws related to marriages and position of women and expecting a new law on "Mizo Christian Marriage Act³². There is a steady movement among Naga women who have lately realized the need of Gender Justice from Customary Practices.

Similar with women, rights of children are being violated. There are violations of child rights in the form of child labour, child trafficking, exploitation, child deprival of their rights. . .

Degradation of environment is one of most important factor that affects the life here. Excessive logging, fishing using chemicals, lack of drinking water supply (even in the capital), improper drainage system, unplanned city, hunting of endangered species... are the causes of environmental degradation. The new generation should be made aware of these and their consequences upon the future.

As UNESCO observes "effective advancement and defense of human rights are dependent upon a citizenry sensitive both to the rights to which they are entitled and to the rights of others. A person who is unaware of his or her rights- a person who is ignorant about existing national, regional or international procedures for enforcing human rights standards is generally unable to claim the rights to which every person is entitled. Likewise, a person who does not understand the basic dignity that is inherent in each man, woman and child is unlikely to protect when others suffer indignities of injustice." ³³Social awakening or awareness could little be done by the other agencies, such as Naga People's Movement for Human Rights (NPMHR), Nagaland State Women's Commission, etc. People should be made aware of their rights. Only then they can exercise their rights otherwise their rights may be exploited. If not allowed to exerciser their rights, they should express and approach the machineries and mechanisms available for remedies and redress. Therefore, human rights education in the formal and informal systems of education is needed for paving the way for inculcating the values and information related to human rights.

1.5.2. Need for Human Rights Education

In Nagaland, human rights has been integrated in the curriculum till the secondary level and at the higher secondary level, human rights was included as a separate topic under 'General Foundation Course' (GFC) which was being assessed internally by the schools unlike the other major subject papers are being evaluated by the NBSE. The GFC was made one of the core subjects for all the higher secondary students irrespective of the streams they are offered with. As such Human Rights Education was introduced at the higher secondary level since 2000 and followed by the revision of syllabus made in 2004. Since the academic session 2009, human rights education has been replaced with the inclusion of a specified aspect of human rights education, 'Environment Education'. But this is already a part of school curriculum at the secondary level in the subjects like Integrated Science and Social Sciences.

"Several years ago, the President of Michigan said the following in his commencement address: The most sophisticated crimes of this country are committed not by the illiterate but by those with academic degrees who were former students" ³⁴

Do our schools and colleges bring the basic awareness upon the students? Is replacing of human rights from the curriculum justified? Do the teachers know about human rights? Had they studied human rights during their school or higher level? If they had not, had they undergone any in service training, seminars, workshops? The knowledge is flooded with so many subjects and topics. There is

a need for researches what to include and not. In this heavy syllabus and subjects, introducing human rights in the existing curriculum or separately as a subject need to be studied. What is the attitude of the teachers about human rights education and their assimilation into the syllabus? What are the human rights violations found in the school, family, and workplace? Do the students, who have studied human rights, changed their attitude towards hill fellow beings or they have taken the knowledge for the sake of knowledge of for the sake of examinations? There are so many questions about human rights around to be answered.

Ironically, no research has been conducted on this topic or related to this. At the national level a very few researches have been undertaken and some are completed and some not. Therefore, the present study is a felt need of the hour and this should be followed by further researches on matters and topic related to human rights.

1.6. 0. Statement of the Problem

"A STUDY ON THE AWARENESS OF HUMAN RIGHTS AMONG THE HIGHER SECONDARY STUDENTS IN NAGALAND"

1.7.0. Objectives of the Study

The study attempts

1. To assess the students' awareness of the term 'human rights' and some other terms associated there with such as the United Nations, National Human Rights Commission, Naga People's Movement for Human Rights,

Universal Declaration of Human Rights, Convention on the Rights of the Child and Fundamental Rights, World Environment Day and Global Warming and make comparison of awareness across the variables 'gender' and 'nature of institution'.

- 2. To identify the most useful sources in bringing awareness about human rights and other terms such as the United Nations, National Human Rights Commission, Naga People's Movement for Human Rights, Universal Declaration of Human Rights, Convention on the Rights of the Child, the Fundamental Rights, World Environment Day and Global Warming upon the students and analyze the usefulness across the variables 'gender' and 'nature of the institution'.
- 3. To assess the students' knowledge and understanding of human rights concepts, principles, basic/fundamental rights and child rights.
- 4. To assess the students' knowledge and understanding of Naga Customary practices which violate human rights
- 5. To assess the students' knowledge and understanding of environmental issues/problems related to human rights.
- 6. To assess the status of teachers' and principals' awareness with regards to human rights.
- 7. To identify practices in school environment promoting/infringing the exercise of human rights.

- 8. To analyze the contents related to human rights in the social sciences, science and environmental education text books.
- 9. To make recommendation for creating greater awareness of Human Rights among the higher secondary students of Nagaland.

1.8.0. Definition of the Terms Used

1.8.1. Human Rights

Section 2(d) of the Protection of Human Rights Act, of Indian constitution, 1993 defines "human rights" as 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".

1.8.2. Awareness

³⁵In biological psychology 'awareness' comprises a human's or an animal's perception and cognitive reaction to a condition or event. Awareness does not necessarily imply understanding, just an ability to be conscious of, feel or perceive or conscious of. In this study it is used to mean to state knowing that something is important and that is crucial too.

1.8.3. Human rights awareness

"It is people's perception that they have rights and that they have them because they are human beings irrespective of any social or other distinction. It also means the people's ability to easily distinguish various aspects of human rights – to life, security, religion, expression, education, etc. – and that they understand the importance of these aspects in relation to human survival and dignity." ³⁶

1.8.4. Consciousness

"Consciousness is a term that refers to a variety of aspects of the relationship between the mind and the world with which it interacts." 37

1.8.5. Understanding

The American Heritage Dictionary of the English Language Fourth Edition defines understanding as "the ability to learn, judge, make decisions, etc.

1.8.6. Higher Secondary Students

The 'higher secondary students' under this study means the students, who are studying their higher secondary level of education (10+2) at the second level (Class:12) in schools and/or colleges situated within the State of Nagaland and registered under the Nagaland Board of School Education. The students include both the gender studying in either private or public institutions.

1.8.7. Human Rights Institutions

Human rights institutions are defined here as the institutions/machineries/defenders which/who are involved, either directly or indirectly, in the promotion and protection of human rights. The United Nations, the National Human Rights Commission and the Naga People's Movement for Human Rights are the institutions taken here for this study.

1.8.8. Human Rights Instruments

'Human Rights Instruments' referred to in this study are the documents where the human rights form a part such as 'the Universal Declaration of Human

Rights', the Convention on the Right of the Child' and the 'Fundamental Rights' embodied in the Indian Constitution.

1.9.0. Delimitation of the Study

This study is limited to the higher secondary students, both male and female, at Class 12 level studying in schools and colleges, either government or private situated in Nagaland which are registered under the Nagaland Board of School Education, Nagaland.

Human rights analyzed in this study are not exclusive as all the human rights are not taken for study and delimited to what are framed in the questionnaire.

Some rights are grouped in clusters and analyzed. All the human rights are independent and also interdependent. One right indicates the other and two or more rights overlap with one another. Therefore, this grouping is done according to the purpose indicated through the objectives for this study.

1.10.0. Scope of the Study

This study, attempted to primarily measure the students' awareness, has a limited scope of rights embodied in the Universal Declaration of Human Rights, institutions and instruments related to human rights.

This study covers different 'domains' or 'scope' that are grouped together by the investigator and grouped in other studies conducted/ available literatures:

i. Human rights awareness covers the individual and group rights in the following domains such as

- a. Civil & Political Rightsb. Socio, Economic and Cultural Rightsand c. Solidarity Rights
- ii. Under Civil & Political Rights, rights such as rights to life, liberty, personal security, equality before law, religious freedom and practice, due process of law, fair trial, speech and expression, participation, assembly and association have been analyzed.
- iii. Under Socio-economic Rights, rights to family, education, work, health and social security have been analyzed.
- iv. Under Cultural Rights, rights to customary practices of Nagas that violate human rights have been analyzed.
- v. Under Solidarity Rights, rights related to environmental factors have been analyzed.
- vi. This study covers the general concepts related to human rights that measure the meaning and understanding of concepts.
- vii. Human Rights Awareness includes specific rights related to women, children, environment and equality that are grouped by the investigator.

Human rights education can be incorporated into the school curriculum in several ways:

The formal curriculum: Schools may choose to examine their present curriculum and identify areas where themes and elements of human rights education already exist. Human rights education is considered the most important part of the core curriculum of good general education.

The informal curriculum: Human rights education can also be promoted through the extracurricular activities of the school.

The hidden curriculum: Human rights education should also address the far reaching hidden curriculum of the school to create a school atmosphere that truly reflects respect for human rights. Values, attitudes, knowledge, and patterns of behaviours should integrate into the students' personal experiences in order to help them view reality critically. ³⁸

To study the contents, extracurricular activities and the school/college environment that includes the teachers, their pre and in-service training, their awareness and understanding of human rights, their opinion regarding human rights education, extra-curricular activities and the school/college environment to exercise human rights.

viii. This study includes and measures the teachers' and administrators' awareness, understanding of human rights and their opinions, suggestion, expression about the present atmosphere of the school/college.

ix. This study covers the school atmosphere and activities suitable for the exercise of human rights.

1.11.0. Rationale of the Study

The reasons for carrying out this investigation are as follows:

Like all human being, students are entitled to all universal human rights. In reality, problematic and delinquent behaviour, directly or indirectly, pertains to violations of the human rights of students. For instance, by being truants, students deprive

themselves of the right to education and to employment later in their lives. Ignorance of human rights, especially those that are related directly or indirectly to problematic behavior, can be a contributory factor to behavioral problems and delinquency.

Students, who believe in the legitimacy of violence, are likely to display this form of behavior in their interaction with others. Information on students' knowledge of human rights, especially right to security and freedom from violence, will provide an indication of the likelihood of violence occurring in schools and later in their lives.

Students who are aware of human rights may be able to identify the cultural practices that violate human rights and will not be passive followers of blind customs. They may, in the present or future, bring reforms or accept reforms in this field.

The ethos of the school has a great influence on students' behavior. Beliefs and attitudes of teachers and principals have a determining effect on the school climate. Teachers and principals who believe that students are entitled to human dignity are likely to be caring. They will treat their students with respect by not demeaning their abilities or inabilities and socio-economic background. In addition, teachers and principals who believe in human dignity will not discriminate students on the ground of gender, race and religion. Teachers and principals' knowledge of human rights are essential to the well-being of students because the lack of this notion, especially of the rights of children contained in the

Convention on the Rights of the Child (CRC), can result in children being deprived of their rights.

The function of schools is not only to equip students with academic knowledge but also to prepare them for adulthood. One of the rights and responsibilities of citizens is to elect their government. School should therefore provide students with this training by allowing them to elect their leaders and let the students participate in their school life successfully.

Schools that uphold human dignity by practicing equality, justice and non-discrimination, caring for the well-being and development of their students, and promoting democracy, are likely to encounter less behavioral problems.

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CHAPTER 2

REVIEW OF LITERATURE

2.0. INTRODUCTION

The available literature on human rights education mainly consists of reports of studies, seminars, conferences, workshops conducted by international and national governmental and non-governmental organizations, scholarly articles presented to the journals and organizations. In India, post graduate courses on Human Rights Education, were only started during the international observance 'the Decade for Human Rights Education' (1995-2004) in Aligarh Muslim University, Cochin University and Andhra University as such the researches undertaken in this area is rare. In Nagaland too, so far no research has been undertaken in this field.

2.1. APPROACHES TO HUMAN RIGHTS RESEARCHES

There are three types of approaches to human rights education researches:

i. The most traditional approach (that is, the oldest and most widely used) to the investigation of issues in the field of human rights is the one focusing on violations. This approach privileges the identification of cases of violation, documents them, discusses the legal procedural aspects involved, attempts to establish who is responsible for them and, lastly, helps to denounce them and to pursue their perpetrators.

- ii. Another recurrent approach to investigation in this field is the analysis of human rights situations. This approach focuses attention primarily on the accumulated social effects of the behaviour of the public sector with regard to its duty to respect certain conditions and guarantees and to promote free access to fundamental rights, without any discrimination This type of investigation combines reflections on human rights standards with statistical data that describe or support analyses of general situations or expositions of widely held opinions.
- iii. Another possible approach, developed on the basis of the accumulation and comparison of results produced by situational investigations, aims at detecting the variations occurred over a period of time in certain fields of human rights. By association with the principle of progressiveness in the attainment of rights-especially economic and social rights-, we will call this progress approach.

The right to human rights education needs research and studies that can examine the philosophical and regulatory aspects of formal education systems, national policies in education, the subject matter and methodologies of educational programs, and the quality of the education that the agents themselves have received, amongst other factors that bear on the coverage, the equality and the quality of the instruction that is given to girls, boys and young people.

Though the current review of literature is not exhaustive, it tries to explore various perspectives of human rights education, This is organized around the major areas of human rights education – human rights awareness among students, teachers, teacher educators, administrators, the efficiency of the agencies like school and colleges, contents prescribed for human education, teacher's training on human rights, available materials, teaching methodology, gender biased materials, activities undertaken in the class rooms, the practicing of human rights by the students, teachers and administrators in their institutions, human rights awareness among the people, the level of skills to apply human rights in the real life situations, inclusion of human rights in the school, college and university level of education, the nature of inclusion of human rights – integration/fusion in the existing subjects or as a separate subject, the correlation between the knowledge of human rights and other psychological factors like attitude, behaviour, habits, feelings, beliefs, etc, human rights in specific areas related to women, children, environment, science and technology, customary practices... The literature further revolves around violations – domestic violence against women, women and child trafficking, misuse of science and technology, discrimination of people based on colour, creed, gender, disability, HIV/AIDS, etc., This also covers the government policies, plans, strategies and legislative mandates supporting the human rights practice in their countries. Human rights versus the economic condition of the people, existing cultural practices in the form of religion, customary practices, tradition, beliefs, social structure,.... and their contingent effects cover this literature review.

2.2. STUDIES CONDUCTED IN INDIA

The first 10 literatures are related to India; nine of them are exclusively related to India and the tenth study is a survey made on four Asian countries of which India is a part. The rest of the reports are from the other countries related to human rights.

¹Shahnawaj (1990), in his study on environmental awareness and attitude, found that

- 1. 95% teachers and 94% students possessed positive environment attitudes.
- 2. The environment trained teachers and untrained teachers did not differ in their attitudes.
- 3. Teachers had more awareness of the environment than students.
- 4. Trained and untrained teachers did not differ in environment awareness teachers did not differ on environment awareness.
- 5. Girls possessed significantly more awareness of environment than boys.

² Praharaj. B (1991), studied on environmental knowledge, attitude and perception among pre-service and in-service teachers and found that the level of environmental knowledge was found low among pre-service teachers although conceptual knowledge was moderate

1. Among the in service teachers, environmental knowledge was moderate and factual knowledge about the environment was low.

- 2. Both the groups differed significantly in their level of environment knowledge. They had a favourable attitude towards environment education although in service group had a higher level of attitude than that of the pre service group.
- 3. There was moderate correlation between environment knowledge and environment attitude
- 4. The teachers perceived that environment education could be a part of social science and general sciences and science subjects in secondary school as well as mass media have a potential role to play in imparting environment education.

³Vaidya D.S. (1991), studied the misconception that the moral development of students can take place through language teaching and not science subjects and found that it was found that after the experimentation the scores increased for all the moral values in the experimental group at a higher rate than in the control group

- 1. Science subject too helped in the moral development of students
- 2. The dramatization method of teaching was more effective in the development of values than the traditional method in teaching of physics.

⁴Sheela Barse, (2000) analyzed the language text books contents to identify devaluation and distortion of human rights and found the contents:

- 1. validate physical and mental punishment to the students 2. derogating the women folk 3. justify martyrdom and war 4. stereotype the image of the girls, and 5. violate the right to culture, dignity and correct information.. The writer has concluded:
 - i. Teaching of human rights is not merely a matter of narrating or learningby rote the provisions of various human rights instruments.
 - ii. The international codifications themselves should be studied with a questioning mind.

The process of introducing the study of human rights in school should begin with the educators. The textbooks should be meticulously examined for their flaws and rewritten.

⁵Nair P. S. (2002-03), conducted a study on trafficking in women and children in India and found the following:

Irrefutable is the fact that trafficking in children represents the ultimate violation of human rights and child rights. The innocence and ignorance of children have been trampled upon by adults, both male and female, for satisfying their greed and lust.

1. The high demand for male children to be used for labour and servitude is propelled by the fact that the rights of the children can be violated without any protest or accountability.

- 2. The trafficked girl children are victims not only of rights violations, but also gender discrimination and a host of related social problems and health problems, including high risk of contracting HIV/AIDS at a very early age.
- 3. It is further found that poverty and illiteracy are the main elements constituting the substratum for trafficking. This demand is fuelled by several other factors like the impunity with which the traffickers can operate, thanks to the distortions in law enforcement.
- 4. The response by the government agencies and even civil society has established that they have been able to address only the tip of the iceberg.

⁶Karim Ahmed. A, Ph.D. (2003) evaluated the human rights dimensions of significant environmental and public health issues and concluded in the following way:

It should be apparent that environmental and human rights are inextricably linked to talk about the one implies the other. As we increasingly recognize the serious impact of a degraded environment on human health and well being, we are better placed to adjust our policies and cultural practices to reflect our enhanced understanding of the close linkages between environmental protection, public health and human rights. As a result, we should be able to protect human rights and human dignity within its broader social, economic and cultural context by drawing from and contributing to those who are actively engaged in the environmental and public health arenas.

⁷Jefferson R. Plantilla (2005), in a HURIGHTS OSAKA project undertaken in India, Japan, the Philippines and Sri Lanka has given the following findings:

- 1. The survey shows that while education policies supporting human rights education are in place, there is generally weak implementation at the school level. Most schools rely on the already prescribed teaching of constitutional rights, and do not cover international human rights instruments. While students generally know or have heard of human rights, they do not seem to understand the principles involved such as the universality principle, or do not know how they apply.
- 2. Rural students tend to have higher awareness or interest in human rights. A possible explanation is the situation they are in. Rural students tend to witness or probably suffer from the conflicts, injustices and other problems in their daily lives and thus have sharper sense of what could be human rights violations.
- 3. The finding in the above survey about the gap between knowledge of human rights (however they are defined) and their practice confirms the findings of other human rights awareness surveys.

⁸Pandey, S.(2005) studied the basic awareness level of teachers and teacher educators working at different levels of school education about the Human Rights and found that

Teachers generally lack the awareness of even basic human rights concepts,
 which are integrated in various text books of the primary

- schools of the country, and also taught in the teacher education institutions
- 2. The integrated model of providing human rights education has not fully succeeded in equipping the teachers with awareness and pedagogical skills to identify the hidden agenda of the curriculum.

⁹Abdulrahim P. Vijapur, (2007) studied the Plight of Human Rights Education in Indian Schools and found:

- 1. The students from these communities have been facing discrimination of various kinds, despite the fact that such forms of discrimination are outlawed both in national law and the international law of human rights
- 2. The perpetrators of atrocities against Dalits and offences of Untouchability are rarely punished. There is a big gap in the registration of cases of crimes against Dalits in police stations and the rate of acquittals by the judiciary.

¹⁰Sadika Hameed, (2010) a graduate student team at Stanford University, prepared this report at the request of The Asia Foundation. Some of the findings are:

- The most prevalent sectors employing victims of TIP in India are commercial sex work, bonded labor (i.e. in both the industrial and agricultural sectors) domestic work, entertainment (circuses, camel jockeying) and begging.
- 2. The main cause of trafficking in India is poverty. Social practices and cultural factors such as patriarchal bias, low regard for women's rights,

low levels of girls education marginalization of women, and the dowry practice negatively influence trafficking almost as much as poverty.

- 3. Lesser but still important root causes for trafficking in India are conflicts/natural disasters.
- 4. Trafficking has social economic and health impacts

2.3. STUDIES CONDUCTED ABROAD

¹¹Campbell and Farrel 1985; Garcia, Powell and Sachez, 1990; King 1983; Merrick 1988; Rich 1990; Ruiz 1982; and Swadener 1986, 1988, Researchers found similar results for anti-bias education efforts. In order to effectively address bias and prejudice and promote inter-group harmony among students, researchers have found that certain dynamics must be in place. Anti-bias efforts are most beneficial: a. When all students are involved b. When in-depth, long term and infused into overall curriculum c. When students are introduced to multicultural activities as young an age as possible and d. when teachers have the attitudes, training, materials and support to deliver the activities and lessons.

¹² Leyla Gülcür, (1993-94), in a study on domestic violence and family in Ankara found:

- 1. Majority of household tasks were carried out by women (cooking 83.4%, washing 79.7% household cleaning 73.7%)
- 2. 37.3% of the women believed that their husbands had the right to use violence some of the time while 5.9% believed their husbands usually or always had the 'right'

- 89% of the respondents had been subject to one or more forms of Psychological vbiolence, while 39% had experienced physical violence took any counter measures
- 4. A very few of the women subjected to violence had recourse to municipal or other support agencies

¹³Pesus Chou and others, (1994) surveyed 24,912 students of age 12 to 19 years attending junior high school, high school vocation school or junior college in Taiwan and found that

- 1. There were no significant relationship found between parental respect and smoking and drinking except Younger Females(YF)
- 2. The relationship between respect between teachers and smoking and drinking was significant for Younger Males(YM), Older Males(OM) and Younger Females but insignificant for Younger Females(YF)
- 3. Trust was a significant factor for smoking in all groups but was a factor for drinking only for Older Males(OM) and Older Females(OF)
- 4. Esteem from the parents was a factor for smoking and drinking among Older Males(OM) and for drinking among Young Females(YF)
- 5. Those who were highly esteemed by friends and classmates were more likely to smoke or drink than those who were esteemed to less or average, but love esteem from parents was associated with smoking and drinking.

¹⁴Sunderland (1994b:55) identifies the most common six dimensions covered in the analysis of gender stereotyping in textbooks:

- 1. Invisibility. Females are fewer than males.
- 2. Occupational stereotyping in type and range of jobs. Women are not only fewer than men and have more menial jobs, but are also in roles that offer them a worse deal in the job market.
- 3. Relationship stereotyping. Women are seen more often in relation to men than men are to women, usually in a relationship of flaunted heterosexuality or a perpetually happy nuclear family, and associated strongly with the domestic sphere.
- 4. Personal characteristic stereotyping.
- 5. Disempowering discourse roles for female characters. Women and girls speak less than men and boys, initiate less in mixed-sex dialogues, and exemplify different and less assertive language functions.

¹⁵George M Jacobs and others, (1995), in a study to find the opinions and experiences from non nonnative-speaker English-language educators from Brunei Darussalam, Cambodia, China, Indonesia, Laos, Malaysia, the Philippines, Singapore, and Thailand, related to gender-inclusive English in Asia found

1. Slightly more than half of the participants had heard of gender-inclusive language before the course

- 2. More than 92% of the participants were taught gender-exclusive English when they were students
- 3. Majority (29 out of 35) reported that they would use gender-inclusive rather than gender exclusive English in their teaching materials writing in the future.
- 4. One of the reasons to use gender-inclusive English was that the participants felt it would be fairer to the female that is fitting the Whorfian Hypothesis(Whorf 1956)

¹⁶ Pinar lkkaracan (1996), on a study to collect empirical information on the family life of Turkish immigrant women living in Berlin, as well as on their experiences of domestic violence and their strategies against it found:

- 1. The study results show that despite relatively small differences in education and labor force participation of women in the sample and their spouses, women are at a much more disadvantageous position compared to their husbands in terms of income levels and the division of labor in the home
- 2. Even in the face of such inequality, most of the women perceive having at least equal say with their husbands, if not more, in decision-making about family life or family budget
- 3. One of the most interesting findings of the study is that a high percentage of women have tried several different ways to stop the

violence they were experiencing or to escape the context of violence despite a myriad of problems that faced them

- 4. This proves the fallacy of the widespread view of Turkish immigrant women in Germany who supposedly consider violence to be "natural", and are "passive and accepting" of it.
- 5. While women in Berlin choose equally between various options of applying to a legal institution, leaving home for a while or requesting help from family or friends, women in Ankara do not resort to any other solution but to leave home either temporarily or permanently, or to ask for help from family and friends

¹⁷Peter D. Hart Research Associates (1997) conducted a survey similar to the above as part of Human Rights USA project. The results of this study suggests that less 8% of the adults and 4% of the young people in the USA are aware of Human Rights and they can name the Universal Declaration of Human Rights". 24% of all adults, 18% of African Americans and 24% of Latinos had heard of UDHR. 39.7% of the women married by arranged marriage were not able to see their husbands before marriage and 28.6% of them were married against their will.

¹⁸Laksiri Fernando Colombo, (1998), in study conducted in Sri Lanka on 'Human Rights Education in Schools' found:

1. The Sri Lankan Foundation evaluation report stated " ... the analysis of results reveal that the students' knowledge on human rights are

- satisfactory, yet the questions designed were limited to measure cognitive abilities, paying more attention to recall."
- 2. Recent investigations and observations by the Sri Lanka Foundation further reveal that less attention is paid to learning for human rights and the atmosphere within which this learning processes take place
- 3. Human rights teaching was not introduced to primary schools and did not continue in upper secondary (year 12 and 13). It is believed that teaching for human rights, to be effective, should start from primary and pre-school level. This was the method adopted by the Australian Human Rights Commission when it introduced human rights teaching into schools in 1985. This was also the method prescribed by the UN Centre for Human Rights when it formulated guidelines for human rights teaching in 1989.
- 4. There were no courses available inside the country, in law schools or universities, to study human rights systematically. Until today, human rights is not a component in the teacher training curricular for primary or secondary school teachers
- 5. Human rights teaching was infused into the existing Social Studies and History curricula.
- 6. The weakest points in the present human rights teaching curricular in Sri Lanka are in relation to ethnic tolerance and gender awareness.

¹⁹Augustin Velloso (1998), under a title 'Peace and Human Rights Education in the Middle East Comparing Jewish and Palestinian Experiences' concludes that the Washington agreement of 1993 gave a new impetus to attempts by Palestine and Israeli leaders to find a peaceful solution to their differences. The author asks to what extent their process has been accompanied by peace/human rights education progress for Israeli and Palestinians. While such progress exists, they are very limited and have so far made little impact in reversing the long educational legacy or mutual distrust and hostility, which the article examines in detail. Furthermore, the continuing conflicts between the two communities make peace/human rights education difficult.

However despite the enormous obstacles, the author concludes that the efforts of peace/human rights educators are not wasted.

²⁰Dr. Lothar Müller (1998), in a study on human rights education in German schools found the following:

- The findings show that while the UNESCO schools are more actively engaged in human rights education, their students do not have more knowledge of human rights than those in regular schools.
- 2. The data also show that students who are emotionally involved and learned the subject and learn through emotion oriented methods are inclined to become active for human rights.

3. Moreover, human rights topics that can be approached from an effective angle are more likely to have an effect on students' behaviour and effective human rights education.

²¹NARANGEREL RINCHIN (1998), conducted a study to find out the extent of understanding of human rights among various social groups, especially teachers and students at the basic and tertiary levels. It was found: i. 77.8% said that human rights are discussed only very briefly and in a limited way. ii. 98.6% listed following violations in the class room: humiliation of students by teachers inside the classroom; superficial participation of students in school head councils; teachers' stereotyped view of students; breaches of relations between students and teachers; excessive subject load that limits deeper learning, widespread pressure on students; and reprisals against students by teachers. iii. There is evidence that students are physically punished for not doing their homework and teachers sometimes teach while drunk. iv. 46.1% of the respondents favour the development of new subjects on human rights; 32.6% want special rules on human rights to be enforced in secondary schools; 30.7% want human rights to be integrated in history and humanities subjects; 19.2% want special pedagogical activities in learning human rights; and 15.3% want human rights to be integrated in history and sociology subjects.

²³ Laksiri Fernando (1999), in Cambodia while analyzing the basic awareness about human rights human rights among the Cambodians, found that

- A critical mass of people has moved beyond a basic awareness and understanding of human rights; some interpret the results to mean that ordinary Cambodians have an inherent understanding of basic human rights.
- 2. 92% of the people reaffirmed that life is of paramount importance; among the grass root respondents 15% of them justified killing or maintained that "life on this earth is impermanent"
- 3. Only 84% recognized the right to education with the highest percentage (96%) from the teachers..
- 4. 32% of grass-roots respondents and 27% of monks held the traditional view of marriages arranged by parents and 87% of students and 89% teachers were in favour of marriages by the partners chosen by the spouses without the intervention of parents.
- 5. As Asians, Cambodians give as much as or more emphasis to responsibilities as to rights.

²⁴Osaka: HURIGHTS OSAKA (2000), study conducted to explore the extent of implementing human rights education in the schools in Nueva Ecija, surveyed and the level of awareness of both teachers and pupils about human rights found:

- 1. Of the 29 teachers-respondents, only 1 claimed to have attended a training workshop on human rights.
- 2. The number of teachers who claim to have much knowledge of human rights is around the same as those who do not.

- 3. All the teacher-respondents answered 'yes' to a question "Should human rights be taught in the school?"
- 4. Most pupils have little knowledge of human rights and they cited their teachers and parents as the source of knowledge. The mass media was found a significant source of knowledge in general.
- 5. Some teachers taught human rights based on the directives of superiors, but more taught human rights on their own initiative.

²⁵Chase, Anthony, (2000) Ph.D Fetcher School of Law & Diplomacy (Tufts University) in his study 'Islam V Human Rights, clashing normative orders?' concludes:

In the view of many people, Islam and Human Rightrs are often paired as starkly opposed normative orders. But the researcher, however, demonstrates that there is neither necessarily a clash nor a need for reconciliation between them – their interrelationship is more ambiguous and ultimately complementary. HRs do not attack Islam nor does Islam place a box around the political-legal possibilities which exist in Muslim societies.

²⁶ Dennis N. Banks, Ph. D.(2000), to determine the degree to which Human Rights Education has been integrated into statewide mandates, standards, and/or frameworks for K-12 instruction in the 50 states of the US, made a survey and found the following:

1. In response to the questions about mandates and/or standards, forty percent (20) of the states indicate that human rights education is within

- the state mandated curriculum Seventeen of these states indicate that human rights education is part of their state standards (called different things in several states); five states list legislative mandates or resolutions.
- 2. Of the 30 states indicating that they have no human rights mandate also indicate that there is no pattern of integration of human rights education in their schools. Twelve (40%) of these non-mandate states, however, indicate integration into the K-12 curriculum through the social studies.

²⁷Pinnar Ilkkaracan, (2001) in a A Research Report from Turkey under the title "Islam and Women's Sexuality" found:

- 97% of the women, age above 24 yrs. Were married or had been married;
 cent percent of the women who are over 34 yrs. Got married as marriage is
 compulsory for women
- 2. According to the civil law the women's age for marriage is 15 years but 16% of the women who had a religious marriage married within 15 years of age (Civil marriage is only a valid marriage and religious marriage before civil marriage is punishable by law)
- 78.9% of the women indicated that they were against paying pride price;
 56.3% responded by saying that "women are a commodity to be sold";
 21.4% of the respondents stated that the main reason they were against the bride price was that they considered the tradition to be "against Islam" or "a sin" (lack of awareness)

- 4. One out of ten respondents in eastern Turkey was living in a polygamous marriage; none of the respondents who has secondary or higher secondary qualification is living in polygamous marriage; there is inequality between the wives as only one of them, who has got civil marriage, has access to legally binding rights under the Civil Code, such as rights related to divorce, maintenance, inheritance or custody. (sufferer is the women, not the one who committed the crime, polygamy, that is against their civil law)
- 5. 66.6% of the women believed that, contrary to the law, even if they wanted to, they could not divorce a husband who committed adultery.
- 6. More than half of all married women living in the region stated that they were subjected to physical, emotional and verbal violence by their husbands (57.9 percent, 56.6 percent and 76.7 percent respectively).

²⁸APAP, (2001) with a main objective to critically assess the current level of knowledge and awareness of law enforcement bodies(prosecutors and the police), the judiciary, community leaders and administrators came with the following findings:

1. The findings show that all the participants of the focused group discussion gave much emphasis to the problem of access to social services. Although some raised the problem of transparency and accountability as a sideline issue, most of them failed to raise problems affecting civil and political rights in their respective community. This

clearly reflects the deep-rooted attitude of the general public which disregard the relevance of civil and political rights in their day to day life. It also shows the resigned attitude of the general public that accepted unquestioningly the problems of civil and political rights as' natural' that can't be tackled and done away with.

2. The other conclusion that can be drawn from the findings is that, participants' failure to establish the organic link existing between corruption and the infringements of human rights. Certainly nearly all the participants of the focused group discussions attributed mainly to nepotism, favoritism, and corruption as the main causes to the existing problems of access to social services provided by state agencies. Never the less, nearly all of them were unable to perceive the issue from the human rights perspective. They failed to see as to how the enumerated corrupt practices infringe fundamental rights and freedoms including equal rights before the law, equal opportunity to social services, the right to health, the right to education... etc. This further proves the existing low-level awareness of the public regarding the relationship between corruption and human rights in general and various human rights instruments in particular.

²⁹Nazan Ustundag (2001) analyzed the General Studies textbooks for grades 1-3, and the 1st grade Primary Reader published by the Turkish Ministry of National Education according to human rights and gender equality criteria. Analysis showed that:

- 1. Some of the material in these books encourages discrimination against people who have not received formal education.
- 2. None of the books refer to citizens of Turkey from different ethnic backgrounds, which implicitly suggest that they do not exist.
- 3. Some antagonistic words were found used in the texts which would invite hatred from a particular society
- 4. The characters in the book are almost blond with fair skin this violates the right to indiscrimination

³⁰Catherine Sokum Tang, (2001) conducted a survey on Peer Sexual Harassment in Local Tertiary Institutions in 2001 and came with the following findings:

- 1. According to the survey, out of the 2,495 respondents, a majority of students reported that sexual harassment occurred in their campuses and was popularly perceived to be a result of women's sexy apparel and appearances.
- 2. The survey found that out of the 706 who felt they were victims of peer sexual harassment, only 47.5% directly showed dissatisfaction to the harassers, and only 3.2% lodged complaints with the university or

representative student bodies. 53% of the victims, however, responded passively by ignoring the harassers. Some reported to have allowed unwanted incidents and harassers to alter the victims' daily routine, with 1% of the victims admitting to have tried to escape by skipping/dropping classes.

3. The survey also showed that victims of peer sexual harassment had low self-confidence/self image as well as feelings of depression, insecurity and poor sense of belonging to the institutions subsequent to their sexual harassment experiences. 5% of the victims reported that the experiences negatively affected their learning attitudes and academic performance.

³¹Yamasaki, Megumi, Ph.D, (2002) in his case study on 'Human Rights Education' came with the following findings:

- Human rights education can be used as a means to impact and change the overall ethos of an elementary school and to make it more human centered
- 2. That human rights education can be used as a means to impact and change the overall ethos of an elementary school and to make it more human centered That support from school administrators, is critical to the successful implementation of FIRE at the elementary level

^{32.}Ikuko Kato, (2002) analyzed English text books to find the gender inequality in books and found:

Out of 567 topics in the 48 textbooks, a substantial 75 (about 13%) may be said to promote gender equality

- 1. Women in adventure stories, in war and peace, with difficulty or disease later won challenges,... were introduced
- 2. Sexual discrimination though found in other subjects not found in English language text books
- 3. Contemporary issues such as the falling birth rate and aging society, a vision of a gender-equal society, violence against women, commercialization of sex, and women's human rights in Asia were suggested to be included.
- 4. Thoughtless illustrations depicting gender inequality were found
- ³³ Lolita H. Nava & others, (2003) surveyed a sample of secondary students in the Philippines to measure and analyze their human rights awareness and found that
 - 96% of the respondents in all variables have heard of human rights with the female urban and private school respondents have a higher average of 96.5% and most of them (84% in all variables) identified school as the source of knowledge;
 - 2. A very minimal percentage of respondents indicated that they absolutely do not hae any knowledge on human rights.

- 3. On the knowledge about the UDHR an average of 30% of the respondents have heard or known about it and 15% of them learned about UDHR through school.
- 4. There is a stark contrast found between 96% respondents awareness of Human Rights and 30% awareness on UDHR (or incongruence)
- 5. The students demonstrated high knowledge of Human Rights concepts relating to children and people in general.
- 6. Between public and private high schools, the later significantly performed better in the test than the former.

³⁴Osaka: HURIGHTS OSAKA, 2005 assessed the knowledge of Human Rights Practices in Malaysian Schools and found:

- 1. Among the students 73% had not heard of SUHAKAM until the day they participated in the survey. More urban (76.1%) than rural (69.69%) students were ignorant of SUHAKAM's existence.
- 2. The survey showed that 20.2% of teachers and only 7.7% of administrators had not heard of SUHAKAM .
- 3. 53.2% of the students know about the CRC but the reverse was for the teachers and administrators (1.5% and 1.4% respectively)
- 4. 70% of the students and more than 90% of the teachers know the right to primary school education.

- 5. Over 90% of the teachers, students and administrators expressed that children with disabilities should be placed in special schools and not in the main stream of education. (inclusive education)
- 6. 79.5% of the teachers and 71.8% of the administrators agree with the practice of caning persistent offenders. More boys (59.8%) than girls (45.6%) replied that caning is quite common.(The less percentage of girls being caned indicates the rules do not allow the girls to be caned)

³⁵UNESCO, 2005, in a literature review found that

- Civic education programs in South Africa, Poland and the Dominican Republic were most effective when: a. Sessions are frequent b. Methods are participatory and c. Teachers are knowledgeable and inspiring.
- 2. Researches on small groups has confirmed the importance of peer interaction for child development.

³⁶Katherine Teleki (2005), on a study analyzed Human Rights Training Programmes and addressed the following areas for improvement:

- Programmes need more consistently deliver the adult education methodologies that they all agree are essential to effective human rights training.
- 2. Programmes need to emphasize comprehensive mechanisms to follow-up with participants after the training programme is complete

3. The field as a whole lacks longitudinal evaluation of the long-term impact of the human rights trainings on participants. Therefore programmes should explore how they might support more comprehensive research and documentation of their work.

³⁷UNESCO, (2005) in a Literature Review on Outcomes of School –Based Programs Related to "Learning to Live Together" gives the salient features of the review:

- 1. The number of countries whose national education acts includes a provision related to HRE for teachers doubled during the period studied. In four countries, the provision is reinforced by a reference to it in the law regulating the teaching profession. However, one third of the 18 countries on which information was gathered still do not have specific legislation on this matter.
- 2. There was no legal provision to make training in human rights in this field requirement for working as a teacher, nor are in-service educators rewarded in any way. Similar numbers and types of references to HRE for teachers were found in other educational policy documents, such as national education plans and, where they exist, human rights education plans. The later increased five-fold between 1990 and 2003.
- 3. Some express references were found in legislation and administrative rules to the prevention and elimination of discrimination, indigenous education, care for patients with HIV/AIDS and people with disabilities. No references

were reported to specialized training for educators in recently enacted laws on equal opportunities, children's rights or the prevention of family violence.

- 4. During the period studied, there was at least a 100% increase in course content related directly to human rights and democracy, and to at least eleven related and collateral topics. But, in contrast, the amount of content is very small and its exists in very few countries for future educators.
- 5. Unlike in 1990s, some teachers training institutions now have specific human rights courses. Moreover, the human rights content was expanded from the field of civil and political rights to include economic, social and cultural rights.

³⁸Burgdorf, L.A., (2006) in this study explores the relationship between different facets of dispositional empathy and human rights commitment, with consideration given to the potential impact of socially desirable responding.

- 1. Results showed that empathic concern, a form of affective dispositional empathy, and fantasizing, a cognitive type of empathy, were positively correlated with human rights commitment and also appeared to play a part in predicting levels of commitment.
- Socially desirable responding, however, was not correlated, nor did it appear to impact the relationship between dispositional empathy and human rights commitment.
- 3. These findings suggest that both affective and cognitive dispositional empathy contribute to people's commitment to human rights and may help

shed light on what motivates individuals to support human rights foreign policy.

³⁹IBE, (2006) examined the number of times the term "human rights" was mentioned in official documents found

- 1. A mean of .70, .82 and .64 for countries within the regions of Sub-Saharan Africa, Eastern Europe and the former USSR, and Latin American and the Caribbean, respectively (Ramirez et al, 2006).
- 2. Interestingly enough, the lowest means were for Asia and Western Europe and North America at .11 (Ramirez et al, 2006), although the range of response rates across regions from 31% to 74% suggests that these results are approximate at best.
- 3. A review in 1996 showed that through the cooperative efforts of NGOs and educational authorities, human rights courses and topics had been introduced into the national curricula in Albania, Australia, Brazil, Canada, Denmark, Norway, the UK and Ukraine (Kati & Gjedia, 2003; Tibbitts, 1996).

⁴⁰Kevin Chin (2009), conducted an empirical study aimed at answer the following research questions: a. What educational beliefs about HRE guide the professional practices of facilitators in non-formal educational contexts? and b. Which of these beliefs are shared and which are idiosyncratic?

1. It is found that Learning happens best when people feel respected, when they feel they have a voice in the process, when they feel that it's relevant

- to them, that they learn best when they would make in practice their preferred means of learning and communication
- The results from this investigation have provided insight into some the psychological components that play a role in facilitators' professional practices.
- 3. This study has provided an empirical foundation for the design and development of training for current and future HRE facilitators. As educational beliefs can assist educators with interpreting and simplifying situations, identifying relevant goals, orienting to specific problem situations, conceptualizing tasks and learning from experiences, it seems reasonable to incorporate this psychological construct into facilitator training.

⁴¹UNICEF, (2009), launched a research project to develop and apply a combined macro-micro economic model to simulate the impact of the global economic crisis on children in three countries of West and Central Africa, namely Burkina Faso, Cameroon and Ghana.

1. The results of the simulations highlight that the impact of the global crisis followed different patterns and that the recovery processes are also expected to vary: while Cameroon's growth rate is predicted to return to pre crisis levels by 2010, recovery of the pre-crisis growth levels in Burkina Faso and Ghana are expected to be delayed until 2011.

- 2. Especially in the least developed countries, where social safety net programmes are lacking or weak, economic opportunities are restricted and public fiscal space is extremely limited, children are at great risk of experiencing a deterioration in living standards and nutrition, being withdrawn from school and put to work, and losing access to health services
- 3. The impact of the crisis on household resources and public expenditure may affect children's participation in school

⁴²Hilde Hauland & Colin Allen (2009), in a report on 'Human Rights Situation of Deaf People' came with the following salient features:

- 1. High illiteracy rates and heavy social prejudices cause violation of human rights for Deaf people and denigrate their status as equal citizens.
- 2. It seems that no country totally denies Deaf people the right to an education, but the education system and/or literacy levels of Deaf Children are not satisfactory in any respondent country.
- 3. Only 11 countries say Deaf people do not have access to government services, but the limited access to sign language interpreting indicates that there are almost no countries where Deaf people have real access to government services.
- 4. Fifty countries say Deaf people can access university education, but only 18 countries provide sign language interpreting at universities. In all other countries, Deaf people's access to higher education is very limited.

5. In most of the countries there is a need for HIV/AIDS awareness campaigns and/or information about HIV/AIDS directed at associations of the Deaf and individual Deaf people, as the current situation is precarious.

2.4. CONCLUSION

Summarizing the above related literature reveals that there is awareness among the students about human rights in all the related studies discussed above but mostly the awareness is limited to 'knowing' and 'having heard of 'human rights; and the students do not seem to understand the human rights principles neither know how to apply their human rights in real life situations. It further discloses that human rights education had had a great impact on the students. An author concludes in a study that despite the enormous obstacles the efforts of peace/human rights education are not wasted in bringing peaceful solution between Palestine and Israel. Similar with this, in Japan, human rights was found that it could be used as a means to impact and change the overall ethos of the elementary school and make it more human centered. Most schools rely on the already prescribed teaching of constitutional rights, and do not cover international human rights instruments. In Nagaland too, no studies has attempted to assess the level of human rights' awareness among the students, teachers and administrators neither the contents of the text books were analyzed in the view to find out the equity on gender, age, etc.

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CHAPTER 3

RESEARCH METHODOLOGY

3.0. Introduction

In solving a research problem, research method takes a vital role. It is of utmost importance in a research process. It describes the various steps of the plan of inquiry to be adopted in solving a research problem, such as the manner in which the problem is formulated, the definition of terms, the choice of subjects for investigation, the validation of data-gathering tools, the collection, analysis and interpretation of data, and the processes of inferences and generalizations.

3.1. Nature of the Study

The present study follows the 'Descriptive Method'. It is a method of research that provides a process of investigation to study, describe and interpret what exists at present. Descriptive method of research is designed to obtain pertinent and precise information, concerning the current status of phenomenon and, whenever possible, to draw valid general conclusions from the facts discovered. Many descriptive studies go beyond the scope of collection of data and involve measurement, classification, analysis, comparison, and interpretation. Under Descriptive Method, the present study is categorized as 'Survey Studies' because it is confined to gather all three types of information, such as-

- i. Data concerning existing level of awareness
- ii. Comparing the status with existing status
- iii. Means of improving the existing status.

3.2. Population

Population refers to any collection of specified group of human beings or of non-human entities such as objects, educational institutions, time units, and geographical areas, prices of things or salaries drawn by individuals.

The present study involves a population of students studying at their higher secondary level of education at the + 2 level, either in colleges or schools in the state of Nagaland and registered with the Nagaland Board of School Education. The students, include both the gender, studying in schools and/or colleges managed by government and private agencies. The students include only the regular students and therefore, exclude the students who are studying their higher secondary course at the +2 level privately or without attending formal schools or colleges.

The 11 districts of Nagaland have a total of 111 institutions offering higher secondary level of education. The students are under different streams such as Science, Arts and Commerce. Out of these 111 institutions there are 53 private schools, 20 private colleges, 16 public schools and 12 public colleges. The public schools are maintained by the government and private schools are managed by single proprietors, family, village, religious institutions and other private bodies. The 111 institutions consist of 79 schools and 32 colleges. More detailed figures are given in Table: 3.1 and Table: 3.2.

Table: 3.1 Institutions offering Higher Secondary Level Courses in Nagaland Under NBSE-2009 (Schools vs. Colleges)

	¹ Govt HSS	² Private HSS	³ Govt Colleges.	⁴ Private Colleges.	Grand Total
Dimapur	3	30*	1	9	43
Kohima	2	13*	2	8	25
Peren	1	2	1	0	4
Kiphire	0	1	1	0	2
Longleng	0		1	0	1
Mokokchung	2	11	1	1	15
Mon	1		1	0	2
Phek	2	1	2	0	5
Tuensang	2		1	1	4
Wokha	2	2	1	1	6
Zunheboto	1	3	0	0	4
Total	16	63	12	20	111

Source: NBSE List of Registered Schools-2009

^{*} The number of higher secondary institutions listed in NBSE Registered Schools List as 5 higher secondary institutions (2 from Dimapur and 3 from Kohima) have only +1 and not +2 level.

¹ Government Higher Secondary Schools; ² Private Higher Secondary Schools; ³ Government Colleges having higher secondary level education; ⁴ Private Colleges having higher secondary level education.

Table: 3.2 Institutions offering Higher Secondary Level Courses in Nagaland Under NBSE-2011 (Government vs. Private)

	Govt HSS	Govt. Colleges	Private HSS	Private Colleges	Grand Total
		_		_	
Dimapur	3	1	*30	9	43
Kohima	2	2	*13	8	25
Peren	1	1	2	0	4
Kiphire	0	1	1	0	2
Longleng	0	1		0	1
Mokokchung	2	1	11	1	15
Mon	1	1		0	2
Phek	2	2	1	0	5
Tuensang	2	1		1	4
Wokha	2	1	2	1	6
Zunheboto	1	0	3	0	4
Total	16	12	63	20	111

Source : NBSE List of Registered Schools-2009

^{*} The number of higher secondary institutions listed in NBSE Registered Schools List as 5 higher secondary institutions(2 from Dimapur and 3 from Kohima) have only +1 and not +2 level.

In total there are 83 private institutions and 28 public institutions. 83 private institutions constitute 72 institutions from the three Urban districts of Nagaland, such as Kohima, the capital, Mokokchung and Dimapur; and 11 private institutions come under the other 8 rural districts. Similarly, the 28 public institutions or Government institutions include 11 institutions from the urban and 17 from the rural districts. There are 63 private schools, 20 private colleges, 16 government schools and 12 government colleges from the total of 111 institutions offering higher secondary level of courses under different streams registered under the Nagaland Board of School Education. Out of 111 institutions, there are 105 institutions having 'arts' stream, 35 'science' stream and 29 institutions with commerce stream at higher secondary level.

3.3. Sampling and Sample

The population of the present study is so large, it would be impracticable, if not impossible, to test, to interview or observe each unit of the population under controlled conditions in order to arrive at principles having universal validity. Therefore, the whole population has undergone 'sampling'.

Sampling is the process by which a relatively small number of individuals or measure of individuals, objects, or events is selected and analyzed in order to find out something about the entire population from which it was selected. Sampling procedures provide generalizations on the basis of a relatively small proportion of the population. The representative proportion of the population is

called a sample. The data, from the students, teachers and principals were collected directly as primary data.

3.4. Selection of Sample

A good sample is considered to be a representative of the entire population and possibly and ideally it provides the whole information about the population. The logic of the theory of sampling is the logic of induction, that is, it proceeds from particular to general and all the results are expressed in terms of probability. The following are the samples in this study:

- a. Students studying their Class: 12 level studies in schools/ colleges
- b. Teachers/Lecturers teaching at Class: 12 levels
- c. School administrators either Principals/Vice Principals

3.5. Sampling Method

In this survey, 'stratified random sampling' was used for students and teachers and for the heads of institutions and stakeholders 'purposive sampling' was used. Interview schedule was used for interviewing the stakeholders.

3.6. Research Tools

The research tools are designed to measure the objectives in quantitative terms. As per the need of the study different tools are used for data collection.

The following are the tools used for data collection:

- i. 'Human Rights Awareness Questionnaire for Students (HRAQS)
- ii. 'Human Rights Awareness Questionnaire for Teachers and Principals (HRAQTP)

iii. 'Interview Schedule'

iv. Inspection of Contents from the text books

The tools used to measure the human rights awareness from the students and teachers/ lecturers & principals were named as 'Human Rights Awareness Questionnaire for Students' (HRAQS) and the another as 'Human Rights Awareness Questionnaire for Teachers/Principals'.(HRAQTP) respectively.

3.6.1. Human Rights Awareness Questionnaire for Students (HRAQS)

The 'Human Rights Awareness Questionnaire' (HRAQS), designed to measure, the level of awareness about human rights for the higher secondary students at their Class: 12 level, consists a set of 58 statements. These are of objective type statements chosen from the different areas and issues related to human rights. It consists of a request, seeking the cooperation of the respondents and assurance of confidentiality, the personal data of the respondents and 58 statements.

The tool was scrutinized by peers and experts and followed by the supervisor's recommended corrections. The questionnaires were printed with colour codes for easy identification: white for students and yellow for principals and teachers/lecturers

3.6.1.1. Structure Based Classification of the 'HRAQS'

Structurally, the 'HRAQS' is framed with 58 questions that could be further divided in to two categories; viz., the First Part consisting of 22 questionnaire statements (Item Nos.1-22) and the Second Part of 36 questionnaire

statements. (Item Nos.23 to 58); 9 statements out of 22 from the First Part need the students to tick in either of the boxes provided beside 'Yes' or 'No' as per his/her knowledge. For 13 more questions from the First Part of the statements the students need to choose the right answer from a group of three answers with two distracters and give tick marks in the appropriate box provided as per his/her choice of response. For the 36 questions from the Second Part the students need to give a tick mark in the boxes provided there for as per the choice of her / his agreement or disagreement to the statements.

3.6.1.2 Content Based Classification of 'HRAQS'

As the different human rights could not be completely separated, dichotomized and compartmentalized one from another, as one right implies the others and two or more rights overlap with each other, this classification is done on the basis of the objectives framed for this study only. And similar kind of classification is also found in some other studies conducted. The questions were grouped on the basis of contents in the following way. (Table: 3.10):

1. Questionnaire statements designed to assess the basic consciousness about Human Rights, Human Rights Institutions such as United Nations, National Human Rights Commission and Naga Peoples' Movement for Human Rights, Human Rights documents such as Universal Declaration of Human Rights, Convention on the Right of Child and Fundamental Rights embodied in the Indian Constitution. (Item Nos. 1, 3, 5, 7, 10, 19, 21).

- 2. Statements designed to measure the students' basic consciousness about the term 'Environment' and 'Global Warming' (Item Nos. 13 & 16)
- 3. Questionnaire statements designed to know the sources through which the students have heard of the different terms such as Human Rights, UN, NHRC, NPMHR, UDHR, CRC and Fundamental Rights. (Item Nos. 2, 4, 6, 8, 11, 14, 18, 20, 22).
- 4. Questionnaire statements framed to derive the extent to which the students have known and understood the concept of human rights (Item Nos. 9, 12, 23, 26, 27, 29,30,32,36 and 47).
- 5. Questionnaire statements framed to derive the level of understanding of child rights from the students (Item Nos.28, 31, 37,40,42,44, 48, 49, and 56).
- 6. Questionnaire statements framed to find the understanding level of students on the matters related to environment (Item Nos. 15, 17, 33, and 58).
- 7. Questionnaire statements framed to find the students' understanding about the Equality Principle based on wealth, gender, profession... (I.Nos. 24, 38, 43 and 50).
- 8. Questionnaire statements fall under the scope of Naga Customary Practices/law placed under a category to derive the understanding power of the students about the Naga customary rights which violate human rights. (Item Nos. 51, 52, 53, 54, 55, 57).
- 9. Questionnaire statements drawn to know the knowledge and understanding level of basic/fundamental rights related to life, security, religion, free expression and thought, war...(

9. Questionnaire statements drawn to know the knowledge and understanding level of basic / fundamental rights related to life, security, religion, free expression and thought, war ... (Item Nos. 25, 39, 45, 41, 46, 34, 35).

Table	: 3.3. Summary of Students' Questionnaire	
Sl.No	Type of Information Solicited	Number of Items / Item Numbers
1.	Students' consciousness about the term 'Human Rights', HR instruments & institutions	7 items (1,3,5,7,10,19 &21)
2.	Students' consciousness about the environment	2 items (13 & 16)
3.	Sources through which the consciousness on the 3 items listed above achieved	9 items (2,4,6,8,11,14,18,20 & 22)
4.	Students' Knowledge & Understanding about the Concept of the terms related to human rights	10 items (9,12,23,26,27,29,30,32,36 & 47)
5.	Students' Knowledge & Understanding about the Child Rights	9 items (28,31,37,40,42,44,48,49 & 56)
6.	Students' Knowledge & Understanding about the rights related to Environment	4 items (15,17,33 & 58)
7.	Students' Knowledge & Understanding about Equality Principles	4 items (24,38,43&50)
8.	Students' Reasoning Understanding about Naga Customary Practices violating human rights	6 items (51,52,53,54,55 & 57)
9.	Students' Knowledge & Understanding about the Basic & Fundamental Rights	7 items (25,39,45,41,46,34 & 35)
	Total	58 items

3.6.2. Human Rights Awareness Questionnaire for Teachers/Principals HRAQTP)

Table: 3.4 HR Awareness Questionnaire Teachers/Lecturers/Principals				
Sl.No	Areas of Measurement	Item No.		
1.	School Environment			
	a. Right to form Associations b. Equality in Participation	1		
	c. Effective Participation	2		
	d. Freedom of Expression	3		
	e. Human Relationship	4		
	f. Co-curricular HR Activities (HR Day Celebration)	8		
2.	Teachers/Principals			
	a. Awareness of Human Rights	5		
	b. Awareness of NHRC	15		
	c. Awareness –HRE & Environment	9		
	c. Feeling towards HRE	7		
	d. Pre-service HR Exposure	11		
	e. In-Service HR Exposure	12		
	f. HR Violations Understanding	13		
3.	Effectiveness of HRE			
	Awareness of HRE in Curriculum	6		
	Fused Curriculum	10		

The HRAQTP consists of only fifteen items, out of which 13 items initially ask a question for which the respondents need to give 'Yes' or 'No' answer. 8 questions further extend beyond the answer 'Yes'. If 'yes' is given the respondent is asked further to give some additional description about the matters related to the subject mentioned in that particular item. Two more questions attempt to derive descriptions from the respondents. Many questions initially try to know the basic awareness of the teachers and further attempt to derive more beyond the basic awareness and try to measure their further knowledge, understanding, suggestions, opinions, feelings, information related to the present status, conditions, etc.

3.6.3.Interview Schedule

This study consists of statements related to some of the Naga customary practices violating human rights therefore to supplement the students' understanding and reaction to those customary practices, expected reaction of the elders from different community was about to be studied. For this, responses were elicited by 'interview schedule' from 10 persons from different walks of life with different levels of education; locality, gender and community. The interviewees include, a government servant from the department of education, School/college administrator, NGOs related to human rights, Village heads, priest, advocate, journalist, academicians, victim or his/her family member, an elderly married layperson. The responses to the questions posed at the interview schedule are to supplement the findings arrived at from the students' responses on the matters related to gender inequality in matters related to inheritance, political participation

and capability of women and customary adjudication. This is an unstructured interview based on the above three matters concerned.

3.6.4. Textbook Contents Analysis

The text books of the selected Core Subjects from Class: 8 – 12 levels were chosen to find the presence of the relevant human rights contents. For which the Social sciences and Integrated Science of Class: 8-10 level and Environment Education prescribed for Class: 11 & 12 were chosen to analyze the human rights related contents present in the text books. Here, the Environmental Science prescribed for Class: 9 and 10 levels were not chosen as it is an optional subject and all the students don't opt for this subject. Similarly, human rights could be found in Political Science, History, Sociology etc. at the higher secondary level text books but those were not chosen for this study as generalization could not be done. Here, General Foundation Course prescribed for Class: 11 & 12 till 2009 in which Human Rights and Peace Education are parts is chosen for analyzing the contents.

3.6.4.1. Rationale for Content Analysis

The relevant contents related to the students' questionnaire statements are analyzed from the text books to know the effect of the contents, thereby the effect of school, on the awareness level of students. Otherwise, to know primarily, what impact the school gave on students' awareness level when the contents are found in the text books and also tried to the relation between the students'

knowledge and understanding on some aspects of human rights and the presence of related contents in the text books.

3.6.5. Validity and Reliability of the Questionnaire

The draft survey questionnaires were pilot tested on a sampling of respondents with varying levels of education and different professional backgrounds. The pilot testing helped to ensure that the concepts presented and the terminology used in the questionnaire could have understood by all respondents. Through simplification of the language and concepts used and reducing of the number of questions, the average time required for respondents to complete the test was reduced to a reasonable length of approximately 40 to 60 minutes.

To know the maximum duration to complete the questionnaire answered by the respondents, the questionnaires were pre tested by administering to a micro group of students. Basing on their difficulties and understanding of the questionnaire, the structure was modified and approximate time for completing the questionnaire was understood. To avoid the participants' passive involvement some statements (in HRAQS) were used in affirmative and some in negative way by letting the students reason the statement or questionnaire. The marking of the responses and the result shows that students have actively participated in filling up the questionnaire.

In similar and suitable ways according to the nature, the HRAQTP were also scrutinized, validated and administered. The data were interpreted in the form of statistical units.

The following assumptions were made:

- i. The questionnaire covers different areas of human rights education that could be understood by the students in their language and content and answered.
- ii. The students, being motivated, after preliminary instructions, actively involved in filling up the questionnaire.
- iii. The questions related to some areas are not exclusive, as it tries to measure the awareness of the rights they have studied in their lower classes. iv. The rights related to Naga customary rights are not exclusive, as Nagas are the different tribal people classified into different tribes and sub tribes, custom of one Naga need not be the custom of another. But care was taken to ameliorate the similar customary from majority of the tribes.
- v. As human rights are interrelated and overlap with each other, exclusive compartmentalization and making hierarchy of rights could not be done But it is assumed for this research study the amelioration is found valid.
- vi. The research tool would be found useful for the people associated with teaching, researching, planning, policy making, administrating...

3.7. Administration and Data Collection

3.7.1. Procedure

After selecting the schools through stratified random sampling based on established criteria, the research proposal and a covering letter seeking permission from the head of the institution for data collection was sought. The schools were

contacted for their consent and to provide them with information such as the number of classes required and the amount of time needed for the students to respond to the questionnaire. They were also asked to state the most appropriate time for the research to be carried out in their school.

In some cases, due to temporary change of schedule, a lecturer/teacher or the principal himself or herself gave the briefing to the students and administered the questionnaires in their respective class rooms.

The researcher himself personally requested the teacher/lecturer and students of different schools to participate in the data collection. Similarly, for the principals the questionnaires were administered personally by the researcher himself.

Table: 3.5. Number of Student Respondents				
(Under the variables 'Gender' and 'Nature of				
Institution)				
Male	Female	Total		
469	481			
Private	Government	950		
429	521			

The period for data collection was scheduled for the month of July 2010. However, owing to summer holidays and unexpected programmes, the data collection was going for about three months starting from June, July and August 2010.

3.7.2. Summary and Observation

Before the questionnaires were administered to the students, they were motivated, by stating the importance of the research, the worth of their contribution and instructions regarding the procedure for filling up the questionnaires. To make the respondents more comfortable, in giving their free and fearless responding, they were also informed that the particulars given would be kept confidential and in no case revealed to others and that will be used only for the research works and their identity would never be revealed. Followed by the introduction of the investigator, the questionnaires were administered either by the investigator (in case of being allowed to perform the task of administering the questionnaire) or in some cases this was personally taken care of by the Principal or Vice Principal of the institutions. In some institutions, the students completed their questionnaires on the day of administration itself and in some other cases the questionnaires were collected back after one or few days. Though there was no time limit given, at the maximum, the students were taking an hour to complete the task.

Generally, the respondents took 30 minutes to complete the questionnaire because it is short and the responses require them merely to tick the appropriate answer. But very few students took longer, another 10-20 minutes.

3.7.3. Problems Encountered

Except for the rescheduling in a few schools, the researcher had not problem with the data collection. The principals and lecturers/teachers gave their

full cooperation. Only some lecturers were reluctant to give descriptions of some responses as they expressed that they felt lazy. Some said they made references of some books for giving the responses as they had poor knowledge about human rights. Surprisingly, none of the participants declined to participate in this process. In some cases, due to summer holidays, some principals personally took the responsibility of the data collection done in their respective institutions but misplaced the questionnaires and the researcher had to go personally for another time to accomplish the works.

3.8. Treatment of Data

The qualitative data obtained from the students are in raw form. In the first phase, the respondents' responses for the 9 questions that require the students need to tick 'Yes' or 'No' letter marks were assigned. 'a' for 'Yes'; 'b' for 'No' and 'c' for 'No Response' and tabulated in Form Numbered 1. Similarly, for 9 questions and statements from the First Part of the Questionnaire for which the students need to choose one answer from the three alternatives with two distracters, 'a' for the first; 'b' for the second; 'c' for the third alternative and 'd' for 'No Response'. Similarly, for the other 4 questions/statements 'a' for the 'right answer'; 'b' for the 'wrong answer' and 'c' for 'No Response' was assigned and listed in the Form numbered 1. For the remaining 36 statements for which the students need to agree or disagree, 'a' for the students' agreement; 'b' for their disagreement and 'c' for 'No Response' was assigned and listed. This list was prepared in different columns for different genders.

In the Second Phase, in every class the total number of similar answers or responses was enumerated and recorded in the Form numbered 2 separately for each gender. This phase was followed by the third and fourth phase enumerating all the responses in three different groups in three different forms numbered 2,3 and 4 under the variable 'gender', 'locality' and in all. After this five phases processing of data, the data were quantified and tabulated. This aggregate tabling was followed by quantifying the tables on the basis of 'gender' and 'locality'.

References

- 1. Ref. Notification No. 7 /2010 "List of Institutions Registered with NBSE 2010"
- 2. Result Gazette of the HSSLC Examination 2010
- 3. Result Gazette of the HSSLC Examination 2009

CHAPTER 4

DATA ANALYSIS AND INTERPRETATION

4.0. Introduction

Under this section, the responses collected from the students, teachers/lecturers, principals, interviewees and contents from the text books are analyzed and interpreted in different sections.

4.1. Analysis of Students' Responses

The present study is being analyzed under different heads:

4.1.1. Awareness of the term 'Human Rights'

a. On to a questionnaire

Statement (No.1) 'Have you Awareness all variable

heard about human Rights?" a

very encouraging result has been found with 943 respondents out N=950

Table : 4.1-1Percentage of Respondents'					
Awareness about the	term	'Huma	n Righ	its' in	
all variables					
Awareness					
HRs awareness	(all variables)				
in all variables		N	N = 950		
		Yes	No	NA	
No. of students	N	943	3	4	
N=950	%	99.26	.32	0.42	

950 that makes 99.26% in all variables (male, female, private, government school students) having heard of human rights, 3 respondents(0.32%) have not heard of and 4 of them (0.42%) have not responded to the question. This shows 99.26% of the responded students in Nagaland under all variables had heard about the term

'human rights' before this study was undertaken. (Table: 4.1-1).

b. Using the variable 'Nature of the Institution', the analysis shows that 99.07% (425 out of 429) government school respondents had heard of human rights, 0.47% of

Table: 4.1- 2 Percentage of Respondents'							
Awareness about the	term '	Human	Right	s'			
(under variable 'Nature of the Institution'							
Awareness							
		(all va	ariable	s)			
Variable		N = 950					
		Yes	No	NA			
Government School	N	425	2	2			
Students (429)	%	99.07	0.47	0.47			
Private School	N	518	1	2			
Students (521)	%	99.42	0.19	0.38			
Total=950	N	943	3	4			
Average	%	99.26	0.32	0.42			

them had never heard of and 0.47% of them had not responded to the particular question. Similarly, 99.42% (518/521)

private school/college students had heard of the term 'human rights' whereas, 0.19% hadn't heard of and the

remaining(0.38%) did not respond. (Table: 4.1-2).

c. While analyzing the data through the variable 'gender' it was found that The male respondents were showing a little better percentage with 99.57%

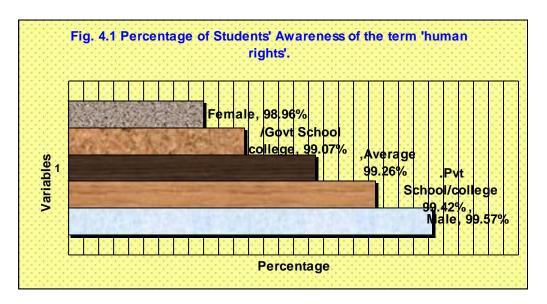
Awareness about the term 'Human Rights'							
(under variable 'Ger	ider'')						
	Awareness						
	(all variables)						
Variable	N= 950						
		Yes	No	NA			
Female	N	476	2	3			
N=481	%	98.96	0.42	0.62			
Male	N	467	1	1			
N = 469	%	99.57	0.21	0.21			
Total =950	N	943	3	4			
Average	%	99.2	0.32	0.42			

6

Table: 4.1-3 Percentage of Respondents'

(467 out of 469) than their female counterparts(98.96%) in their awareness about the term 'human rights'. . 0.21% of the male respondents had not heard about

human rights and 0.21% had not responded to the question. Similarly, 0.42% of the female had not heard about and 0.62% did not respond to this question. (Table: 4.1-3; Fig: 4.1)



FINDINGS

- 1. An overwhelmingly high percentage of students (99.26%) had heard of the term 'human rights' before this study was undertaken.
- 2. Male students (99.57%) were found more aware of the term 'human rights' than the female students (98.96%). But the difference between their awareness was found insignificant.
- 3. Private school students (99.42%) were slightly more aware of the term 'human rights' than the government school students (99.07%).
- 4. There is less significant difference found at the level of awareness while analyzing across different variables and together in all variables.

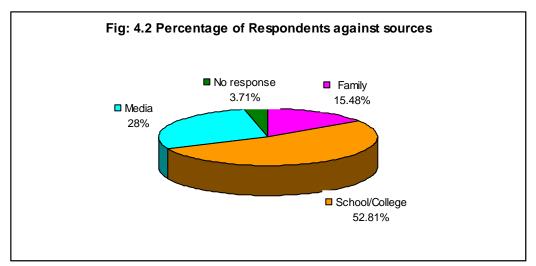
4.1.2. Awareness of Most Useful Sources

a. Across all Variables

On to a question (No.2), "What is the most useful source in understanding human rights?" in all variables from those responded to

Table : 4.1-	4 Percentag	e of the						
Respondents' Most Useful Sources								
Hearing About Human Rights								
Sources	Number	Percentage						
	of students							
Family	146	15.48						
School/College	498	52.81						
Media	264	28						
Not Responded	35	3.71						

the first questionnaire statement (private, government, female and male) 52.81% (498 out of 943) of the respondents found School/ College, 28% (264 out of 943)



respondents) found 'Media' (T.V., Radio, Newspaper) and 15.48% (146 / 943 of the respondents) found 'Family' as the most useful source in understanding human rights. 3.71% of the respondents (35 of them) in all variables have not responded to this question. (Table: 4.1-4; Fig. 4.2)

b. Gender

On to the same question regarding the source, using the variable 'gender' the analysis shows that 'School/College' was found as the most useful source for 54.60% male respondents(255 out of 467) and 51.05% female respondents(243 out of 476); the Media(TV., Radio, Newspaper) was found the most suitable source in understanding human rights for 29.12% male(136 out of 467) and 26.89% female respondents(128 out of 476); the family was found the most suitable source for 13.49% male(63/467) and 17.44% female(83/467) respondents and 2.78% male(13/467) and 4.62% female(22/476) had not responded to the question. (Table: 4.1-5; Fig: 4.3)

Table: 4. 1-5 Percentage of the Respondents' Most Useful Sources in Hearing About Human Rights Under the Variable 'Gender'							
Awareness							
	(all variables)						
Variable	N= 950						
		FML	SCH	MDA	NA		
Male	N	63	255	136	13		
N=467/469	%	13.49	54.60	29.12	2.78		
Female	N	83	243	128	22		
476/481	%	17.44 51.05 26.89 4.62					
Total = $943/950$	N	146	498	264	35		
	%	15.48	52.81	28	3.71		

(FML-Family; SCH-School/College; MDA-Media; NA- Not Answered)

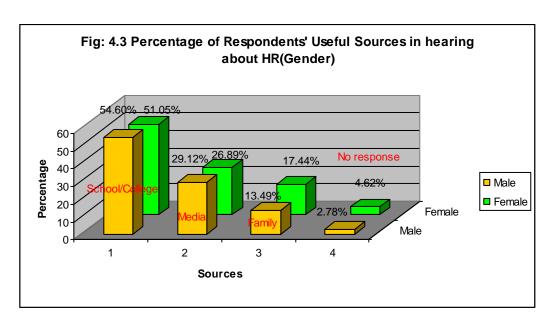
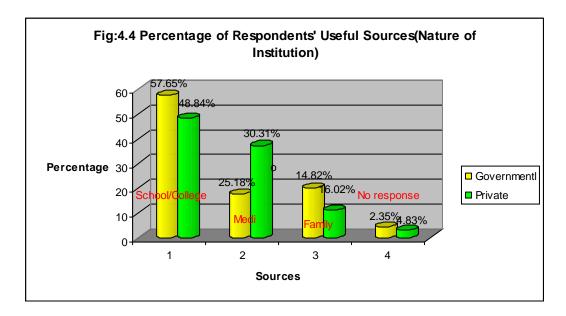


Table: 4. 1-6 Percentage of the Respondents' Most Useful Sources in Hearing About Human Rights Under the Variable 'Nature of School/College' Awareness (all variables) Variable N = 950**FML SCH MDA** NA Government School N 63 245 107 10 Students 14.82 57.65 25.18 2.35 % Private School 83 253 157 25 N Students 30.31 % 16.02 48.84 4.83 35 Total = 943/950N 146 498 264 3.71 % 15.48 52.81 28

(FML-Family; SCH-School/College; MDA-Media; NA- Not Answered)

c. Nature of School/College

Using the variable 'Nature of school/college' analyzing the responses to the above question it is found that 57.65% government school students (245 out of 425) and 48.84% private school students (253 out of 518) found the School/College as the most useful source in understanding human rights; 25.18% of government school students (107 out of 425) and 30.31% the private school students (157 out of 518) found media



(TV., Radio, Newspaper) as the most useful source and 14.82% government school students (63/425) and 16.02% (83/518) private school students found family as the most useful source in understanding human rights. To this question 2.35% government (10/425) and 4.83% (25/518) private school students had not responded. (Table: 4.1-6; Fig. 4.4)

Findings

- 1. In general (in all variables), little more than half of the students, who had heard of the term 'human rights' (52.81%) have found 'school' as the most useful source in hearing about human rights followed by media (28%) and 'family' (14.48%) as the most useful source. This order was found true while analyzing under the variable 'gender' and 'nature of the institution.
- 2. The percentage of male students (54.60%) who found 'school' as the most useful source is more than the percentage of female students (51.05%).
- 3. The percentage of male students (29.12%) who found 'media' as the most useful source is more than the percentage of female students (26.89%).
- 4. But the above is not held true for the family as the most useful source for which the percentage of female students (17.44%), who found family as the most useful source, is higher than the percentage (13.49%) of male students.
- 5. More percentage of private school/college students (30.31%) found 'media' as the most useful than the government school/college students (25.18%) in knowing about the term 'human rights'.
- 6. Contradictory to the above, more number of government school students(57.65%) found 'school' as the most useful source in hearing about 'human rights' than the private school students(48.84%).

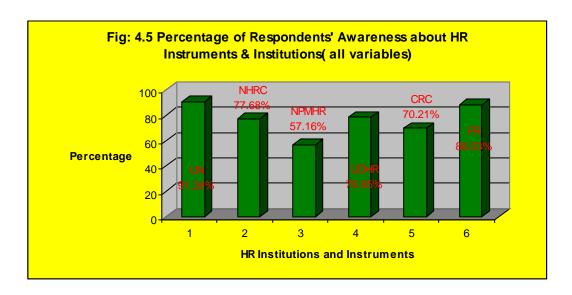
4.1.3. Awareness of Human Rights Institutions and Instruments

Under this section, the percentage of respondents' awareness about the most important and basic human rights institutions in the international, national and local level such as the United Nations(UN), the National Human Rights Commission(NHRC) and a local NGO, the 'Naga Peoples' Movement for Human Rights' (NPMHR) and the most important instruments related to human rights such as Universal Declaration of Human Rights(UDHR), Convention on the Right of Child(CRC) and the Fundamental Rights(FR) enshrined in Indian Constitution.

a. In All Variables

On to a question "Have you heard about the United Nations?" and similar other questions on the other human rights institutions and instruments mentioned in the previous paragraph, in all variables 91.26% respondents(867 out of 950) had heard about the UN, 77.68% of them(738 out of 950)

Tabl	Table: 4.1-7 Percentage of Human Rights							
	reness (Insti		_		_			
all v	all variables							
Qn.	HR		Awa	reness				
No.	Institutions		(all va	riables)			
	&		N	= 950				
	Instruments		Yes	No	NA			
3	UN	N	867	65	18			
		%	91.26	6.84	1.89			
10	NHRC	N	738	135	77			
		%	77.68	14.21	8.11			
	NPMHR	N	543	316	91			
21		%	57.16	33.26	9.58			
	UDHR	N	750	126	74			
7		%	78.95	13.26	7.79			
_	CRC	N	667	216	67			
5		%	70.21	22.74	7.05			
10	FR	N	841	83	26			
19		%	88.53	8.74	2.74			
To	tal = 5700		4406	941	353			
			77.30	16.51	6.19			

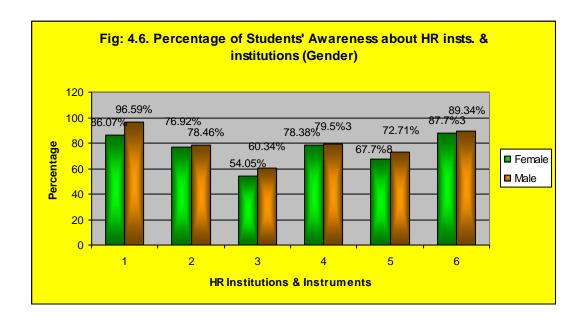


had heard of National Human Rights Commission, 57.16% (543 out of 950) heard of Naga Peoples' Movement for Human Rights, 78.95% (750 out of 950) heard of Universal Declaration of Human Rights, 70.21%(667/950) heard of Convent ion of the Rights of Child and 88.53% (841 out of 950) heard about Fundamental Rights. (Table: 4.1.7; Fig. 4.5)

b. Gender

Analyzing the above using the variable 'gender' it is found that the female percentage of awareness is found less in all individual items comparing their male counterparts. Such as the awareness percentage about the United Nations for female is 86.07% and 96.59% for male; 76.92% female and 78.46% male have heard of National Human Rights Commission; 54.05% of female and 60.34% of male have heard of about Naga Peoples' Movement for Human Rights; 78.38% of female and 79.53% of male have heard about Universal Declaration of Human

Rights; 67.78% of female and 72.71% of male have heard of Convention on the Rights of Child and 87.73% female and 89.34% of male have heard of Fundamental Rights. (Table: 4.1-8; Fig. 4.6)



Item	HR		Awareness (Female)				ess(Male	e)
No.	Institutio		N=481				169	
	ns/		Yes	No	NA	Yes	No	NA
	Instrume							
	nts							
3	UN	N	414	54	13	453	11	5
		%	86.07	11.23	2.70	96.59	2.35	1.07
10	NHRC	N	370	71	40	368	64	37
		%	76.92	14.76	8.32	78.46	13.65	7.89
21	NPMHR	N	260	179	42	283	137	49
		%	54.05	37.21	8.73	60.34	29.21	10.45
7	UDHR	N	377	65	39	373	61	35
		%	78.38	13.51	8.11	79.53	13.01	7.46
	CRC	N	326	118	37	341	98	30
5		%	67.78	24.53	7.69	72.71	20.90	6.40
10	FR	N	422	39	20	419	44	6
19		%	87.73	8.11	4.16	89.34	9.38	1.28
Total	Total: 5700		2169	526	191	2237	415	162
			75.16	18.23	6.62	79.50	14.75	5.76

b. Nature of School/college

Using the variable 'Nature of School/college', the analysis shows that 86.71% of the government school students and 95.01% of the private school students had heard of the United Nations; 81.59% government and 74.47% private school respondents have heard of the National Human Rights Commission; 59.44% government and 55.28% private school respondents have heard of Naga Peoples' Movement for Human Rights; 82.52% rural and 76.01% private school

respondents had heard of the Universal Declaration of Human Rights; 71.10% government and 69.48% private school respondents had heard of the Convention

Table: 4.1-9 Percentage of HRs Awareness(Institutions & Instruments)												
through the variable Nature of the Institution												
Item	HR		Awarene	ess (Gov	Awareness (Pvt.)							
No.	Institutions/	N=429				N=521						
	Instruments		Yes	No	NA	Yes	No	NA				
3	UN	N	372	50	7	495	15	11				
10		%	86.71	11.66	1.63	95.01	2.88	2.11				
	NHRC	N	350	57	22	388	78	55				
		%	81.59	13.29	5.13	74.47	14.97	10.56				
	NPMHR	N	255	135	39	288	181	52				
21		%	59.44	31.47	9.09	55.28	34.74	9.98				
7	UDHR	N	354	47	28	396	79	46				
		%	82.52	10.96	6.53	76.01	15.16	8.83				
5	CRC	N	305	95	29	362	121	38				
		%	71.10	22.14	6.76	69.48	23.22	7.29				
19	FR	N	401	22	6	440	61	20				
		%	93.47	5.13	1.40	84.45	11.71	3.84				
Total:		N	2037	406	131	2369	535	222				
2574+3126=5700		%	79.14	15.77	5.09	75.78	17.11	7.10				

on the Rights of the child and 93.47% government and 84.45% private school respondents had heard of the Fundamental Rights. (Table: 4.1-9; Fig.4.7)

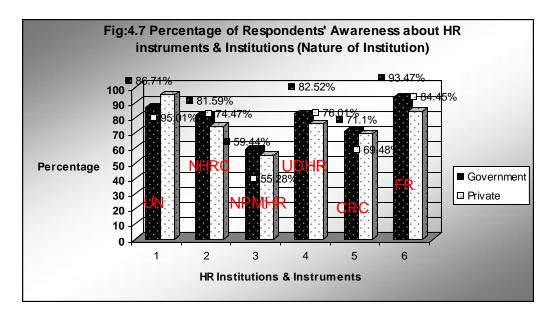
Findings

The percentage of students who had heard about the term UN is the highest with 91.26% under this section and followed by the Fundamental Rights (88.53%).

The least percentage of the students (57.16%) had heard about the NPMHR, which is a local NGO related to Naga political human rights issues, under this section.

An average of 77.30% students had heard about the human rights instruments and institutions mentioned under this section.

The result shows that the male students are higher in their awareness than their female counterparts about the human rights institutions and instruments stated under this section.



The average private school/college students' awareness (75.78%) is found less than that of the government school/college students (79.14%) about the human rights institutions and instruments stated under this section. This was found true for every individual item under this section with an exception to the UN.

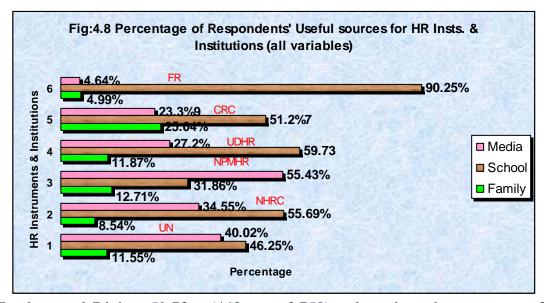
NPMHR was heard by a less number of students than the other institutions not only under this section but the least of all the terms under this study.

4.1.4. Impact of Variables on the Sources of Awareness

(i) . In All Variables

a. School as a Source

Using all the variables together, analyzing the sources through which the respondents got aware of the United Nations, the National Human Rights Commission, the Naga Peoples' Movement for Human Rights, the Universal Declaration of Human Rights, the Convention on the Right of the Child and the Fundamental Rights, the study shows that through the source School/College, 90.25% of the total students (i.e., 759 out of 841) have been made aware of the



Fundamental Rights, 59.73% (448 out of 750)students have been aware of the Universal Declaration of Human Rights; 55.69% (411 out of 738) have been aware of the National Human Rights Commission; 46.25% (401 out of 867) have been aware of the United Nations; 51.27% (342 out of 667)got aware of the Convention

on the Right of the Child; and 31.86%(173 out of 543) got aware of the Naga People's Movement for Human Rights. (Table: 4.1-10; Fig. 4.8)

Table: 4.1-10 Percentage of the most useful source in												
understanding HR Instruments in all variables												
Item	HR		Useful sources									
No.	Institutions		N= 950									
	&		FML	SCH	MDA	NA						
	Instruments											
4	UN	N	101	401	347	18						
		%	11.65	46.25	40.02	2.08						
11	NHRC	N	63	411	255	9						
		%	8.54	55.69	34.55	1.22						
22	NPMHR	N	69	173	301							
		%	12.71	31.86	55.43							
8	UDHR	N	89	448	204	9						
		%	11.87	59.73	27.20	1.20						
6	CRC	N	167	342	156	2						
		%	25.04	51.27	23.39	0.30						
20	FR	N	42	759	39	1						
		%	4.99	90.25	4.64	0.12						
Tota	al: 4406	N	531	2534	1302	39						
		%	12.05	57.51	29.55	0.89						

(FML-Family; SCH-School/College; MDA-Media; NA- Not Answered)

b. Media as a Source

It is further found that the Media (TV., Radio, Newspaper) are found as the most useful source for 55.43%(301/543) in hearing about Naga Peoples Movement for Human Rights, followed by 40.02% students (347out of 867) in hearing about the United Nations, 34.55% (255/738)about the National Human Rights Commission, 27.20%(204/750) about the Universal Declaration of Human Rights, 23.39% (156/667) about the Convention on the Right of the Child and the least percentage

of respondents, i.e., 4.64%(39/841) have heard of Fundamental Rights through 'Media'.(Table. 4.1-10; Fig. 4.8)

c. Family as a Source

The study further shows that the family is found to be the source through which 25.04% (167/667) of the students have heard about the Convention on the Rights of Child and with the least 4.99% (42/841) of the students have heard of Fundamental Rights through their families. 11.55% (101/867) have heard of the UN; 8.54% (63/738) of the NHRC; 12.71% (69/543) of the NPMHR and 11.87%(89/750) have heard of the UDHR from their families. (Table: 4.1- 10; Fig. 4.8)

Findings

- 1. Out of the six institutions and instruments listed under this section, the highest number of students (90.25%) found school as the most useful source in gaining awareness of the term the United Nations and the least for the Naga People's Movement for Human Rights (31.86%).
- 2. School/college was found the most useful source for more number of students for every items under this section with only an exception to the NPMHR for which the media was found the most useful source for the most number of students.

- 3. The percentage of students who had heard of 'CRC' is found second lowest (70.21%) and the family had influenced the percentage with 25.04%. Family was found the most useful source for the more percentages of students (25.04%) in hearing about the CRC than the other listed items under this section; viz., the UN (11.65%), the NHRC (8.54%), the NPMHR (12.71%), UDHR (11.87%) and the Fundamental Rights (4.99%).
- 4. An average of 29.55% students had been found media as the most useful source under this section. Therefore, media's contribution to the students' awareness level is found very significant.
- 4.1.5. Impact of 'Nature of Institution" on the Sources of Awareness
- i. Comparison of Sources Under 'Nature of Institution'

Comparing the government and private respondents in all the six items listed, it is found that in all the items together 59.79% government and 55.55% of private respondents had heard of the human rights institutions and instruments, mentioned above, through their school/ college; 28.77% of the government and 30.22% of the private school respondents found media as the useful source and 10.70% of the government and 13.21% of the private respondents found family as the useful source. To all the listed items, 0.74% of the government and 1.01% of the private school students did not respond. (Table: 4.1-11; Fig. 4.9, 4.10 & 4.11)

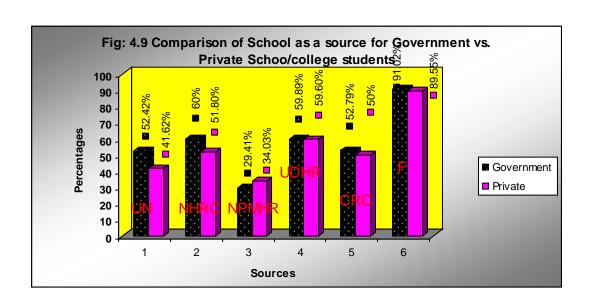


Table: 4.1-11 Percentage of the Respondents' Useful Sources in understanding HR **Institutions & Instruments** HR Item Sources (Government) Sources(Private) Institutions/ No. Instruments **FML** SCH **MDA** NA **FML SCH** MDA NA 4 35 5 UN N=195 137 66 206 210 13 9.41 1.34 13.33 41.62 42.42 % 52.42 36.83 2.63 11 **NHRC** N=26 210 107 7 37 201 148 7.43 30.57 2 9.54 51.80 | 38.14 % 0.52 60 22 **NPMHR** N=38 75 142 31 98 159 34.03 | 55.21 14.90 29.41 55.69 10.76 % 8 **UDHR** N=30 212 111 1 59 236 93 8 59.60 23.48 8.47 59.89 31.36 0.28 14.90 2.02 % 6 **CRC** N=69 161 74 1 98 181 82 22.62 52.79 0.33 | 27.07 50.00 | 22.65 % 24.26 0.28 20 FR N=20 365 15 1 22 394 24 0 % 4.99 91.02 3.74 0.25 5.00 89.55 5.45 Total:2037&2369 218 1218 586 15 313 1316 716 24 13.21 55.55 4406 10.70 0.74 1.01 59.79 28.77 30.22

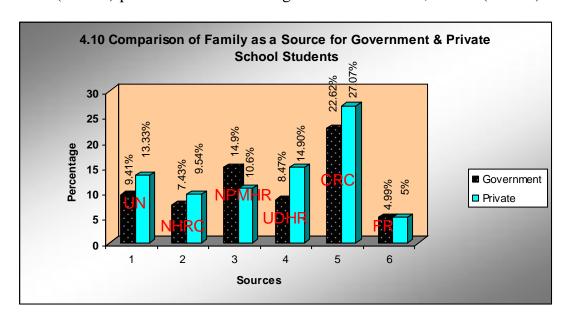
(FML-Family; SCH-School/College; MDA-Media; NA- Not Answered)

(i). a. School as a Source

Using school as the source, 52.42%(195 out of 372) government and 41.62% (206 out of 495) private school students got aware of the UN, 60%(210/350) government and 51.80%(201/388) private school students got aware of the NHRC; 29.41% (75/255)government and 34.03%(98/288) private students got aware of the NPMHR, 59.89%(212/354) government and 59.60% (236/396) private school students got aware of the UDHR, 52.79%(161/305) of government and 50% (181/362)private school students got aware of the CRC and 91.02% (365/401) government school students and 89.55%(394/440) private school students got aware of the Fundamental Rights. (Table: 4.1-11; Fig. 4.9)

(i). b. Family as a Source

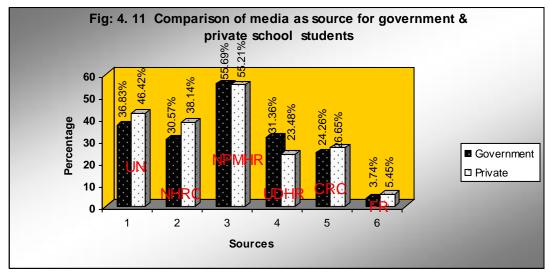
Using family as the source, 9.41%(35/372) government school students and 13.33% (66/495) private school students got aware of the UN, 7.43% (26/350)



government school students and 9.54%(37/388) private school students got aware of the NHRC; 14.90% (38/255/) government and 10.76%(31/288) private school students got aware of the NPMHR, 8.47% (30/354) government and 14.90% (59/396) private school students got aware of the UDHR, 22.62% (69/305) government and 27.07% (98/362) private school students got aware of the CRC and 4.99% (20/401) government and 5%(22/440) private school students got aware of the Fundamental Rights. (Tab.4.1-11 Fig.4.10)

(i) c. Media as a Source

Using Media as the source of knowledge, 36.83% government school students (137/372) and 42.42% private school students (210/495) got aware of the United Nations; 30.57% government (107 /350) and 38.14% private school students (148/388) got aware of the NHRC; 55.69% government (142/255) and



55.21% (159/288) private school respondents got aware of the NPMHR; 31.36% government (111/354) and 23.48% (93/396) private school respondents got aware

of the UDHR, 24.26% government (74/305) and 22.65% (82 /362) private school respondents got aware of the Convention on the Right of Child and finally 3.74% government (15/401) and 5.45% private school students (24/440) got aware of the Fundamental Rights. (Tab.4.1-11 Fig.4.11)

Findings

Analyzing the result under all the six items listed in the above table, it was found that:

While analyzing together under this section the order of most usefulness of sources, the order school>media>family held true for government and private school/college students too.

In general school has been found the most useful source for more number of government school students (59.79%) than the private school students (55.55%)

But contradictory to the above, more number of the private school students (30.22%) found media as the most useful source than the government school students (28.77%).

Similar is the result for family, for which too the private school students (13.21%) were found more benefited than the government school students (10.70%).\

4.1.5. (ii). Comparison of Different Sources Under the Variable 'Gender'

Comparing the male and female respondents in all the variables it is found that 11.02% of the female respondents gained awareness from family and their male counterparts are of 13.05%; 61.50.% of the female found school/College as the source in gaining knowledge about all the human rights instruments and documents but the male of only 53.64% and the Media is used by less female

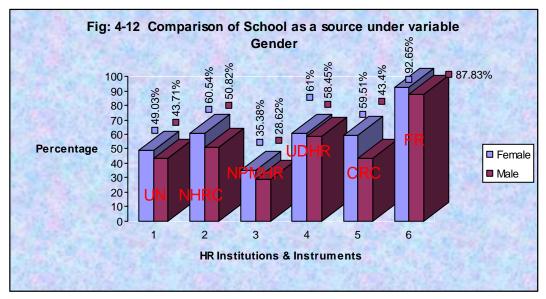
Table:	4.1-12 Pe	rcentag	ge of the	Respond	ents' U	seful S	ources in	n underst	tanding	HR
Institut	tions & Ins	trumer	nts Under	variable	Gend	er'				
Item	HR		Se	ources (F	Female)		Sources(Male)			
No.	Institution	ns/		N=48	31		N=4	169		
	Instrume	ents	FML	SCH	MDA	NA	FML	SCH	MDA	NA
4	UN	N=	52	203	149	10	49	198	198	8
		%	12.56	49.03	35.99	2.42	10.82	43.71	43.71	1.77
11	NHRC	N=	31	224	106	9	32	187	149	
		%	8.38	60.54	28.65	2.43	8.70	50.82	40.49	
22	NPMHR	N=	29	92	139		40	81	162	
		%	11.15	35.38	53.46		14.13	28.62	57.24	
8	UDHR	N=	47	230	96	4	42	218	108	5
		%	12.47	61	25.46		11.26	58.45	28.95	1.34
6	CRC	N=	64	194	67	1	103	148	89	1
		%	19.63	59.51	20.55	0.31	30.21	43.40	26.1	0.29
20	FR	N=	16	391	15		26	368	24	1
		%	3.79	92.65	3.55		6.21	87.83	5.73	0.24
Total 21	Total 2169/2237 N=		239	1334	572	24	292	1200	730	15
		%	11.02	61.50	26.37	1.11	13.05	53.64	32.63	0.67

(FML-Family; SCH-School/College; MDA-Media; NA- Not Answered)

(26.37%) than the male (32.63%). An average percentage of 1.11% female and 0.67% male have not responded to the items listed in this table. (Table: 4.1-12)

(ii) a. SCHOOL AS A SOURCE

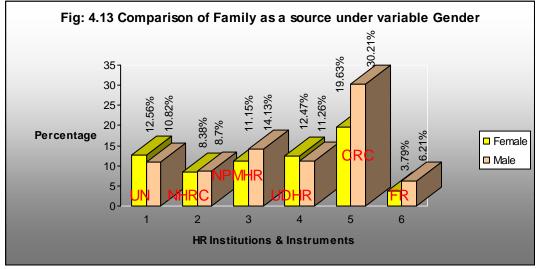
Using school as the source of understanding human rights institutions and instruments, 49.03%(203/414) female and 43.71%(198/453) male respondents have heard of the UN; 60.54%(224/370) female and 50.82%(187/368) male –the NHRC; 35.38% (92/260)female and 28.62%(81/283)- the NPMHR; 61%(230/377) female and 58.45% male(218/373) – the UDHR; 59.51% (194/326)female and 43.40%(148/341) male – the CRC and 92.65% (391/422)



female and 87.83% (368/419)male respondents have heard of the Fundamental Rights enshrined in our constitution. (Table: 4.12; Fig: 4.12)

(ii) b. FAMILY AS A SOURCE

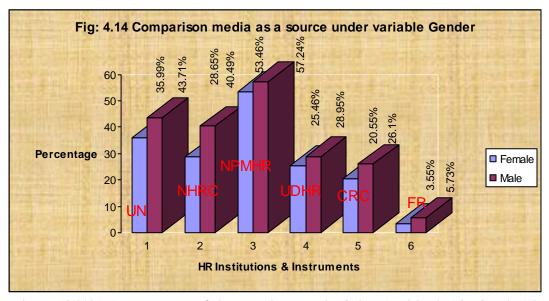
Using family as the source of understanding human rights institutions and instruments, 12.56% (52/414) female and 10.82% (49 out of 453) male respondents got aware of the UN; 8.38% female (31/370) and 8.70% male (32/377) got aware of the NHRC through their family; 11.15%(29/260) female and 14.13% (40/293) male respondents got aware of the NPMHR; 12.47% female (47/377) and 11.26%(42/373) respondents got aware of the UDHR; 19.63% (64/326) female and 30.21%(103/345) male got aware of the CRC and 3.79%



female (16/422) and 6.21% (26 out of 419) got aware of the Fundamental Rights. (Table: 4.1-12; Fig: 4.13)

(ii) c. Media as a Source (Female vs. Male)

Using Media as the source of knowledge, 35.99% female (149 /414) and 43.71%% male (198/453) respondents got aware of the United Nations; 28.65% female (106/370) and 40.49% male (149/368) respondents got aware of the National Human Rights Commission; 53.46% female (139/260) and 57.24% (162/283)male respondents got aware of the Naga Peoples' Movement for Human Rights; 25.46% female respondents (96/377) and 28.95% male respondents(108/373) got aware of the Universal Declaration of Human Rights; 20.55% female (67/326) and 26.1% male respondents (89/341) got aware of the Convention on the Right of Child; and 3.55% female (15/422) and 5.73% male



respondents (24/419) got aware of the Fundamental Rights.(Table.4. 12 Fig. 4. 14)

Findings

- 1. Analyzing together, in all the HR instruments and institutions listed; while comparing the usefulness of the three sources under the variable 'Gender' it is found that more number of the female students (61.50%) have found the school/college as the most useful source than their male counterparts (53.64%).
- 2. In general, the percentage of male students (32.63%) is more than the female students (26.37%) who found media as the most useful source in hearing about all the human rights instruments and institution listed under this section.
- 3. Greater percentage of male students (13.05%) than the female students found family as the most useful source in knowing about the human rights instruments and institutions.

4.1.6. Students' Knowledge About Environment

a. In All Variables

On to a question (No.13), whether the students have heard of 'World Environment Day,' 91.37% (868/950) respondents in all variables have heard

Table	: 4.1-13 Percei	ntage	of Respo	ondents	s heard of				
	WED & 0	GW i	n all vari	ables					
Item		Awareness							
No.		(all variables)							
		N= 950							
			Yes	No	NA				
13	WE Day	N	868	40	42				
		%	91.37	4.21	4.42				
16	G. Warming	N	871	44	35				
		%	91.68	4.63	3.68				
	Total: 1900	N	1739	84	77				
		%	91.53	4.42	4.05				

of World Environment Day and 4.21%(40/950) have not heard of. Similarly,

responses show that 91.68% (871/950) students have heard of the term 'Global Warming', 4.63 % (44/950) have not heard of and 35 students (3.68%) have not responded to this questionnaire statement. (Table: 4.1-13)

b. Gender

Similarly, analysis through the variable 'gender' shows that 91. 06% (438/481) of the female students and 91.68% (430/469)of the male students had heard of the

Tal	ole: 4. 14. Percentage of	of Re	spondent	s heard	of WED	& GW	througl	h the	
		va	riable 'ge	nder'.					
			Awai	reness		Aware	eness		
No	Questionnaire	Fen	nale Stud	ents(48	31)	Male S	Male Students(469)		
	Statements		Yes	No	NA	Yes	No	NA	
13	12 WED		438	18	25	430	22	17	
13	WE Day	%	91.06	3.74	5.20	91.68	4.69	3.62	
16	C Warmin a	N	447	22	12	424	22	23	
10	16 G. Warming		92.93	4.57	2.49	90.41	4.69	4.90	
Total: =962+938 = 2100 N 885 40 37 854 44 40							40		
	% 92 4.16 3.85 91.04 4.59 4.17								

term 'world environment day' and 92.93%(447/481) of the female students and

90.41% (424/469) male students had heard of the term 'global warming'. (Table: 4.14)

c. Nature of the Institution

Analyzing the above under the variable 'nature of the institution' it is found that 92.54% (397/429) government school/college students and 90.40%(471/521) private school/college students had heard of the term 'world environment day' and 94.41%(405/429) of the government and 89.44%(466/521) of the private

Table :	4. 15. Percentage of R	espo	ndents l	heard	of WE	D & GW	/ throu	gh the		
variabl	variable 'gender'.									
	Awareness of					Awareness of				
Item	Questionnaire	Go	vt. Scho	ol		Pvt. School				
No	Statements	Stu	dents			Students				
			Yes	No	NA	Yes	No	NA		
13	WE Day		397	17	15	471	23	27		
13	WE Day	%	92.54	3.96	3.50	90.40	4.41	5.18		
16	C Wamina	N	405	11	13	466	33	22		
16 G. Warming		%	94.41	2.56	3.03	89.44	6.33	4.22		
Total: $858 + 1042 = 1900$			802	28	28	937	56	49		
		%	93.47	3.26	3.26	89.92	5.37	4.66		

school/college students had heard of the term 'global warming' before this study was conducted. (Table: 4.15)

Findings

- 1. High percentages of students have heard of World Environment Day (91.37%) and Global warming (91.68%).
- 2. The average awareness level of government school students (93.47%), in the items related to environment listed in the above table, is found higher than that of the private school/college students (89.92%).
- 3. While analyzing the average awareness level of the two terms related to environment it is found that the female students' awareness (92%) is slightly more than that of the male students (91.04%).

4.1.7. Most Useful Sources in Achieving Awareness on Environment

i. In All Variables

This study shows that 'school' had contributed more than the other two sources, viz. 'media' and 'family'. This holds true for the terms 'world environment day' and 'global warming'. From those 868 students who heard of 'World Environment Day, 575 students (66.24%) found School/College as the most useful source in hearing about World Environment Day, 217 students (25%) found Media (T.V., Radio, Newspaper) and 73 students (8.41%) family as the most useful source.

Table	: 4.1-16. Perce	ntage of	Respoi	ndents' S	Sources	helpful			
	in unders	tanding a	about V	VED & C	3W				
Item	HR		Useful sources						
No	Institutions			N=	950				
	&	FML SCH MDA NA							
	Instruments								
14	WE Day	N=868	73	575	217	3			
		%	8.41	66.24	25	0.35			
18	G.Warming	N=871	61	469	330	11			
		%	7	53.85	37.89	1.26			
	Total: 1739 N=1739 134 1044 547								
		%	7.71	60.03	31.45	0.81			

(FML-Family; SCH-School/College; MDA-Media; NA- Not Answered)

From the 871 students who have heard of Global Warming, 53.85% (469/871) found the school, 37.89%(330/871) the media and 7%(61/871) found the family as the most useful source.

Similarly, related to the sources through which they have heard of 'World Environment Day' and 'Global Warming' 0.35% and 1.26% have not responded respectively. (Table: 4.1-16).

Tabl	e: 4.1-17 Perc	entage c	of Resp	ondents'	Source	s helpf	ul in und	lerstand	ding al	out	
				WED &	GW						
Item	HR		Sources (Female)				Sources(Male)				
No.	Institutions/										
Instruments		FML	SCH	MDA	NA	FML	SCH	MDA	NA		
14	WE Day	N=	20	320	96	2	53	255	121	1	
		%	4.57	73.06	21.92	0.46	12.33	59.30	28.14	0.23	
18	G.Warming	N=	17	256	167	7	44	213	163	4	
		%	3.80	57.27	37.36	1.57	10.38	50.23	88.44	0.94	
Total 8	Total 885/854 N=			576	263	9	97	468	284	5	
		%	4.18	65.08	29.72	1.02	11.36	54.80	33.2	0.59	

(FML-Family; SCH-School/College; MDA-Media; NA- Not Answered)

Gender:

Analyzing the above data under the variable 'gender' it is found that the percentage of female students (73.06%; 320/438)) is much higher than that of male students(59.30%; 255/430) in finding school as the most useful source in hearing about the term 'environment day'; the percentage of male students (28.14%; 121/430) is more than the female students(21.92%; 96/438)) who have found the media as the most useful source. Similarly, the percentage of male students (12.33%; 53/430) is much higher than the female students (4.57%; 20/438) who have found the family as the most useful source. (Table: 4.1. 17; Fig: 4.15 & 4.16)

Similar with the World Environment Day, the school is found the most useful source in hearing about global warming for more percentage of female students (57.27%; 256/447) than the male students (50.24%; 213/424) in hearing about Global Warming. Similarly the male (10.38%; 44/424) has found the family the most useful source than the female (3.80%; 17/447)) in hearing about Global Warming. In contrast to this, 37.36% female students could find the media as the most useful source in hearing about the term global warming that is less than that of the percentage of male students (38.44%; 44/424).

iii. Nature of Institutions

Table	e: 4.1-18 Perce	Table: 4.1-18 Percentage of Respondents' Sources helpful in understanding about WED & GW											
Item	HR			wed & arces (Go		ent)	Sources(Private)						
No.	Institutions/			`		,			,				
	Instruments		FML	SCH	MDA	NA	FML	SCH	MDA	NA			
14	WE Day	N=	28	262	105	2	45	313	112	1			
		%	7.05	66	26.44	0.50	9.55	56.45	23.78	0.21			
18	G.Warming	N=	21	221	159	4	40	248	171	7			
		%	5.19	54.57	39.26	0.99	8.58	53.22	36.70	1.50			
Total 8	02/937	N=	49	483	264	6	85	561	283	8			
		%	6.11	60.22	32.92	0.75	9.07	59.87	30.20	0.85			

(FML-Family; SCH-School/College; MDA-Media; NA- Not Answered)

Analyzing the data under the variable 'nature of institution' it is found that school is found the most useful source 66% (/395) (of the government school students and 66.45% of the private school students found school as the most useful source. media is found the most useful source for 29.44% (136/462) of the urban

students and 19.95% (81/406) of rural students in hearing about World Environment Day. (Table: 4.1.18)

Findings

- 1. Under this section while analyzing in all variables, like the previous sections, the school/college (60.03%) was found the most useful source for the most number of students followed by media (31.45%) and family (7.71%). This holds true while analyzing the data under the variable 'gender' and 'nature of the institutions' too.
- 2. The school was found the most useful source for more percentages of female students than the male students in hearing about the WED (73.06% > 59.30%) and GW(57.27% > 50.24%).
- 3. Media have been found the most useful source for more percentage of male students than the female students in hearing about the World Environment Day (28.14%>21.92%) and Global Warming (38.44%>37.36%)
- 4. Media was found to be the most useful source in hearing more about Global Warming (37.89%) than the World Environment Day(25%).
- 5. Only under this section, media was found a better source for the government school students (32.92%) than the private school students (30.20%) in

hearing about the two terms related to environment under this study such as World Environment Day and Global Warming.

4.1.7. Students' Knowledge about Basic Human Rights Concepts

On to different statements related to human rights concepts, the respondents

	Table: 4.1-19. Percentage of Respondents' Knowledge & Understanding About HR Concepts								
Item No.	Questionnaire Statements		(all v	areness ariables) V= 950					
			Yes	No	NA				
27	Human Rights means 'absolute	N	434	477	39				
	freedom'	%	45.68	50.21	1.11				
36	Human Rights should be the	N	860	74	16				
	concern of all	%	90.53	7.79	1.68				
23	By virtue of human beings we	N	690	134	126				
	have inherent rights	%	72.63	14.11	13.26				
29	Mutual respect of rights of each	N	872	69	9				
	other	%	91.79	7.26	0.95				
26	The government gives our	N	311	582	57				
	basic/Fundamental Rights	%	32.74	61.26	5.00				
30	Only the State or Govt. can	N	614	293	43				
	protect our rights	%	64.63	30.84	4.53				
32	It is the responsibility of the govt.	N	791	148	11				
	to give employment	%	83.26	15.58	1.16				
9	Who should enjoy human	N	752	161	37				
	Rights contained in UUDHR?	%	79.16	16.94	3.89				
12	Day of observation of Intl. H.R.	N	616	213	121				
	Day	%	64.84	22.42	2.74				
47	War between nations is	N	581	341	28				
	unavoidable			35.89	2.95				
Total =	= 9500	N	6521	492	487				
Averag	ge	%	68.64	6.23	5.13				

in all variables showed either their agreement or disagreement according to their

understanding. 'Yes' in the table shows the students' understanding and 'No' their lack of understanding. (Table: 4.1-19; Fig.4.17):

a. To a statement(No. 27) "Human Rights' means 'absolute freedom" 45.68% (434/950) respondents in all variables showed their disagreement that shows the right understanding of the concept and 50.21% (477/950) of the respondents agreed with the statement and thereby showing their lack of understanding the concept. Here, 4.11 % (39/950) of the respondents did not respond.

b. To a statement(No. 36) "Human Rights should be the concern of all" 90.53% (860/950) of the respondents understood the concept; 7.79% (74/950) of the respondents did not agree and 1.68% of them not responded.

c. To a statement (No. 23) "By virtue of being human we have inherent rights" 72.63 %(690/950) showed their agreement, 14.11% (134/950) disagreed and 13.26 %(126/950) not responded.

d. 91.79% (872/50) of the respondents agreed with the statement "If you want your rights respected, you must respect the rights of others" (No. 29); 7.26%(69/950) did not agree and 0.95%(9/950) not responded.

e. To a statement(No.26) "The government gives our basic rights" only 32.74%(311/950) of the respondents did not agree with the statement that shows

their understanding of the concept; 61.26%(582/950) agreed and 6%(57/950) not responded to the statement.

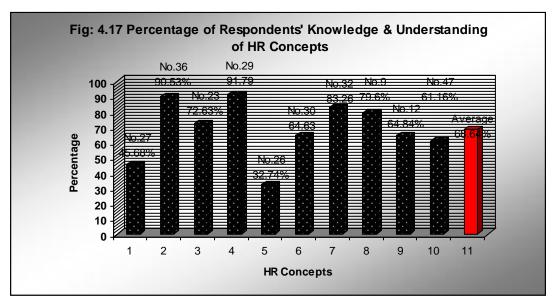
f. 64.63% (614/950) of the respondents disagreed with the statement(No.30) "Only the state or government can protect our rights"; by agreeing the statement 30.84% (293/950) of the respondents showed their poor understanding of the concept and 4.53% (43/950) not responded.

g. To a statement (No.32) "It is the responsibility of the government to provide employment" 83.26% (791/950) of the respondents by showing their agreement proved their understanding; 15.58% (148/950) have responded on the other way and 1.16% (11/950) of them have not responded.

h. To a question (No.9), "Who should enjoy the human rights contained in the UDHR?" 79.16% (752 out of 950) respondents in all variables chose the right answer, 16.94% (161/950) respondents have been wrong in their choice and 3.89% (37/950) have not responded to this question.

i. To a question(No.12) "On What day is International Human Rights Day observed?" 64.84% (616/950) respondents have given the right answer, 22.42% (213/950) have not come with the right answer and 12.74% (121/950) have not responded.

j. To a statement (No.17), "War between nations is unavoidable" 61.16% respondents have shown their disagreement and therefore not understood, 35.89% have disagreed



and understood that war could be avoided and 2.95% have not responded.

k From the general average of the percentage from the above statements, the study shows that the total percentage of the respondents' understanding about the basic human rights concepts is 68.84% and a total average of 5.13% respondents have not responded to the items listed in the (Table.4.1-19; Fig: 4.17)

Findings

1. In spite of 99.26% of the students had heard about 'human rights', only less than half of them (45.68%) understood the meaning.

- 2. The general average understanding of students about the human rights concepts under this section is 68.64%. Though the understanding level seems to be encouraging, while analyzing every items individually, this study shows that less half the number of students could not understand the concepts clearly where they had required the technical knowledge about human rights but a very high number of students understood some concepts which do not require any technical knowledge from the human rights instruments or institutions rather based on their personal judgment or social value systems. This shows that in spite of many students heard about the term 'human rights' the concept is not clearly understood by less than half of them.
- 3. A considerable number of students (35.89%) believe that war between nations is unavoidable.
- 4. Nearly, two third of the students (64.84%) were able to identify the right day on which World Environment Day is celebrated. Therefore, World Environment Day celebration in the schools might have given the impact on the students' understanding.
- 5. The understanding level of female students (67.63%) about the human rights concepts is found less than that of the male students (69.98%). Similarly, the understanding level of government school students (70.42%) is found higher than that of the private school students (67.78%). (Tables: 4.1-19.a &b. in appendix)

4.1.8. Understanding of Basic/Fundamental Rights

Under this section, the study analyzes seven basic/fundamental rights related to 'Right to Marriage', 'Right to Religion', 'Right to Free Expression', 'Right of the Prisoner' Right to Life', Right to Security and Right to Change Religion'(Table: 4.1-20, Fig. 4. 27) and finds:

	4.1-20 Percentage of Resp standing about Basic & Fund			_	ķ
Item No.	Issues/ Rights	iame	Awaı (all va	reness riables)	
			Yes N:	= 950 No	NA
25	Right to marry and	N	713	168	69
	choose a partner	%	75.05	17.68	7.26
39	Right to Practice religion	N	730	202	18
		%	76.84	21.26	1.89
45	Right to Change religion	N	727	207	16
		%	76.53	21.79	1 .68
46	Right to Free Expression	N	503	435	12
		%	52.95	45.79	1.26
41	Right to have reasonable	N	766	149	35
	facilities in prison	%	80.63	15.68	3.68
34.	Right to Security	N	830	96	24
		%	87.37	10.11	2.53
35.	Right to life	N	516	401	33
		%	54.32	42.21	3.47
Total:	6650	N	4785	1658	207
		%	71.95	24.93	3.11

a. The general percentage of awareness in all the variables related to the above seven rights is 71.95%. 24.93% respondents show lack of awareness and 3.11% have not responded.

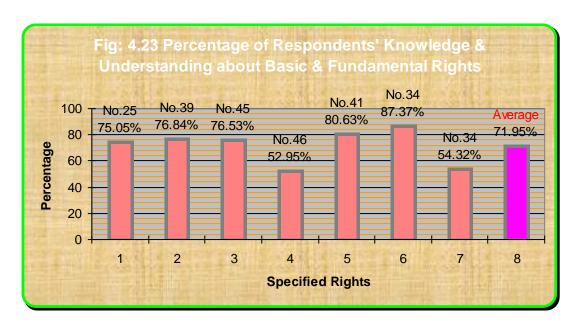
b. Analyzing the percentage individually towards each rights mentioned under this section, it is found:

a.75.05% (713/950) respondents have not agreed to their parents' interference in choosing their partners for marriage without their will (the concerned party to the marriage); 17.68% (168/950) have agreed with their parents' choice though it is not with the consent of the concerned parties to the marriage. 7.26% respondents have not responded to this statement.

Analyzing the above data under the variable 'gender' it is found that 77.40% male respondents objected stronger to the interference of their parents in choosing their marriage partners without the consent of them than the female respondents' objection percentage (72.77%). Similarly the analysis under 'Locality' reveals that the percentage of urban students (79.84%) is stronger in raising objection to their parental interference without their consent than their rural counterparts (69.82%)

b. To a statement "We can not practice our religion in every part of our country" 730 respondents that makes a 76.84% have disagreed to the statement, that establishes their right to practice religion in any or every part of our country. 21.26% (202/950) have agreed to the above statement and 18 of them (1.89%) have not responded to this statement.

- c. To another similar statement (No.45) similar to the above related to religion, 'One should be allowed to change their religion' 76.53% respondents (727/950) have shown their agreement and 21.79% have disagreed to this. To this statement a least percentage (.68%) has not responded.
- d. To a statement (No. 46) under the 'Right to Free Expression and Thought' 52.95% have shown their awareness, 45.7% have not been aware of as per their disagreement to the statement and 1.26% have not responded to this statement.
- e. To a statement(No.41) 'Prison should have reasonable facilities' 80.63% respondents have shown their agreement and 15.68% have disagreed with the statement thereby showing their lack of awareness. 3.68% have not responded to this



f. To a statement(No. 34) "The law must protect everyone's life but also mutual killings" whether due to political struggles or private conflicts,.... Killing must effectively prohibited" 87.37% have shown their agreement, 10.11% have not and 2.3% have not responded to this question.

g. To a statement (No.35), "Life on this earth is impermanent" and "therefore, there is nothing much one can do about killing" 54.32% have shown their disagreement and thereby showing their awareness about this right. 42.21% respondents are not aware of and 3.47% have not responded to this statement. (Table: 4.1-20; Fig. 18)

Findings

Despite, the average awareness percentage of students who understood the basic human rights concepts is 71.95% the following points need to have consideration:

- 1. There is an urge from 87.37% of the students to prohibit 'killing' that was very rampant in this land (political, social and criminal) which was prevalent among the ancient and modern Nagaland. This shows their positive attitude towards peace.
- 2. Contrary to the above 42.21% of the students show their fatalistic attitude about killing that could not be controlled by us. (N0.35)

- 3. In spite of inclusion of Fundamental Rights in the secondary school curriculum, the right to free expression and thought is not understood by 45.7% students (No.46). (Though the students understood fundamental rights their responses could have reflected the ground situation where there is fear)
- 4. In general, the understanding level is higher in areas reflecting the existing social practices and in areas that reflect the urge of the people against the prevailing socio cultural environment.
- 5. More number of male students (72.50%) exhibited understanding of Basic & Fundamental Rights indicated under this section than the female students (70.72%). (Table: 4.1-20.a. in appendix)
- 6. Across the variable 'nature of institution' the private school students (72.50%) exhibited higher awareness than the government school/college students(71.30%). (Table: 4.1-20.b. in appendix)

iv. Child Rights

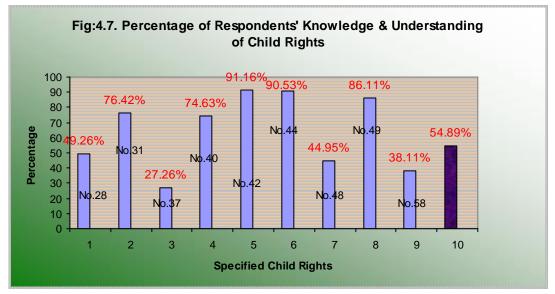
Under this section, analyzing the general percentage of students' knowledge and understanding about human rights related to children in all variables, it was found low with the percentage of 64.27%. 33.40% showed lack of awareness and 2.33% did not respond. Further analyzing the listed rights individually the study has found the following result:

1. The percentage of respondents' awareness is shown by an agreement to a statement (No.44 "All children whether born in or out of wedlock, should enjoy the same social protection") with 90.53% (860 out of 950) and 86.11% for a statement (No.49) "HIV Positive children should be given a separate seat in the class room" and the highest awareness was shown for a statement (No.42) "We should protect child labour" with 91.16%. Similarly 76.42% awareness was

exhibited	for	the	it	em
numbered 3	1: '	"Frien	ds a	and
neighbours	S	hould		do
something	if	they	th	ink
parents ar	e	beatin	ıg	or
hurting th	eir	chile	dren	ı'";
74.63% for	a sta	atemei	nt (I	No.
40) " It is	the	duty	of	the
government	1	to	prot	tect
children	fron	n a	abus	se";
49.26% for	a sta	atemei	nt (1	No.
28) "Childr	en	worki	ng	for
their surviva	al is	the r	ight	of
the child";	44.	.95%	for	a
statement (1	No.	48) "	Ev	ery

Item	Child Rights		Awai	eness			
No.	Cima ragins			riables)		
110.		N=950					
			Yes	No	NA		
28	Concept	N	468	437	45		
		%	49.26	46.00	4.74		
31	Responsibility	N	726	210	14		
		%	76.42	22.11	1.47		
37	Education	N	259	669	22		
		%	27.26	70.42	2.32		
40	Responsibility	N	709	218	23		
		%	74.63	22.95	2.42		
42	Child labour	N	64	866	20		
		%	91.16	6.74	2.11		
44.	Social	N	860	75	15		
	Protection	%	90.53	7.89	1.58		
48	Corporeal	N	427	510	13		
	Punishment	%	44.95	53.68	1.37		
49	HIV+ Children	N	818	128	۷		
		%	86.11	13.47	0.42		
56	Domestic	N	362	545	43		
	servants	%	38.11	57.37	4.53		
	Total		4693	3658	199		
	Average		64.27	33.40	2.33		

teacher has the right to beat his student who is always quarrelsome"; 38.11% for a statement related to child labour (No. 56) and 27.26% for a statement (No.37)



related to Basic and Compulsory Education. (Table.4.1-8; Fig. 4.7)

Findings

- 1. The students' level of 'knowledge and understanding' about the Rights of Children was found low with 64.27%. This is less than the understanding level of students measured under different sections, such as women's rights, basic/fundamental rights, concepts, principles and environmental rights, in this study.
- 2. The children's rights related to equal treatment (equality) stated in two questionnaire statements (No.44 & No.49) were well understood by 90.53% and

- 86.11% of students respectively. But miserably the concept of child labour is not understood by 49.26% students.
- 3. Students showed a very high responsibility towards the protection of Child labour as 91.16% students agreed to a statement related to child labour (No.42): "We should protect child labour"; (here, child labour to be understood as child workers and not the works)
- 4. Right of child in the light of children working in different fields was poorly understood by the students as 49.26% agreed to "Children working for their survival is the right of the child" and 57.37% showed their lack of awareness related to child labour situation in Nagaland.
- 5. The right to education was understood by the least number of students (27.26%), under this section and every other section in this study too.
- 4.1.10. Knowledge about Naga Customary Practices Violating Human Rights
 Under this section, while analyzing the position of Naga women with respect to some of
 their basic human rights listed here, it is found that

75% of the respondents in general disagree with the violation of human rights in the pretext of customs. Only 21.72% of the respondents in general valued customary values superior to human rights values and of the total 3.28% of them did not respond to these questionnaire statements.

To a statement (No. 51) "Naga women were not represented in the decision making process in ancient tribal political system because they are capable of being politics" 85.68% (814/950) of the respondents in all variables disagreed and upholding the value of equality. 10.42% (99/950)

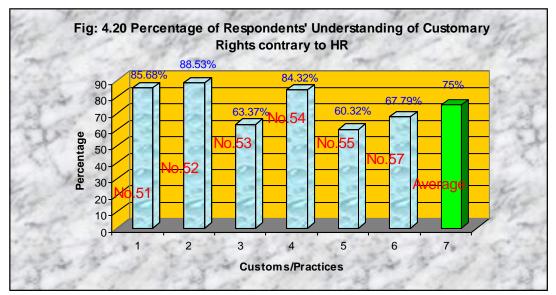
Table :4.1-22 Percentage of Respondents'
Acceptance Of Customary Rights Contrary to
Human Rights

	HR		A	wareness	3		
Item	Institutions		(all	variables	s)		
No.	&			N = 950	= 950		
	Instruments		Yes	No	NA		
51	Political	N	814	99	37		
31	Fontical	%	85.68	10.42	3.89		
52	Political	N	841	97	12		
32	Political	%	88.53	10.21	1.26		
53	Indiaiomy	N	602	308	40		
33	Judiciary	%	63.37	32.42	4.21		
54	Adoption	N	801	119	30		
34	Adoption	%	84.32	12.53	3.16		
55	Duonanty	N	573	349	28		
55	Property	%	60.32	36.74	2.96		
57	Daganyation	N	644	266	40		
57	Reservation	%	67.79	28.00	4.21		
	Total		4275	1238	187		
	Average		75	21.72	3.28		

of the respondents agreed to the statement and 3.89% (37/950) of them did not respond.

To another statement (No.52) "Ancient Naga women did not represent the Chief in Council and no woman was village chief. Therefore, Naga women should not enter into the Naga political system" the highest percentage of respondents (88.53%=841/950) showed their disagreement and 10.21% (97/950)of them agreed with the above statement. 46 students (1.26%) did not respond to this statement.

The percentage falls down with 63.37 %(602/950) of the respondents showing disagreement to a statement (No. 53 "A rape case in Nagaland was settled for Rs.25, 000/- in a Customary Court. This kind of customary adjudication should be appreciated". But this was agreed by 32.42% (308/950) and no response from 4.21% (40/950). 84.32%(801/950) of the respondents have disagreed with the statement (No.54) "A Naga



widow should not adopt any child /children as she has no such customary right" and 12.53%(119/950) have shown their agreement. To this statement too 3.16% (30/950) did not respond. To a statement (No.55) "A Naga women, after the death of her husband, marries again. She should return her husband's property to the closest male kin" 60.32% (573/950) of the respondents have shown their disagreement and 36.74% (349/950) have agreed with 2.96% (40/950). Under this section 33% reservation policy for men in Municipal and Town councils has been supported and agreed by 67.79%(644/950), not agreed with by 28.00%(266/950) of the respondents and 4.21%(40/950) not responded(No. 57). (Table: 4.1-22. Fig 20)

Findings

- 1. In total, from all the statements under this section, 75% students understood that some of the customary practices or beliefs of the people mentioned under this section are violating women's human rights.
- 2. The average understanding of customary rights violating human rights especially women's rights was understood by more number of female students (76.37%) than the male students(73.60%). (Table: 4.1-22.a. in appendix)
- 3. The average understanding of customary rights violating human rights especially women's rights was understood by more number of private school/college students(75.62%) than the government school/college students (74.24%). (Table: 4.1-22.b. in appendix)
- 4. It is found that 32.42% agreed with the customary judiciary that gives only pecuniary punishment for a rape convict. This shows that certain group of students unquestionably accepts the customs without making valuable judgment.

4.1.11. Understanding of World Environment Day and Global Warming

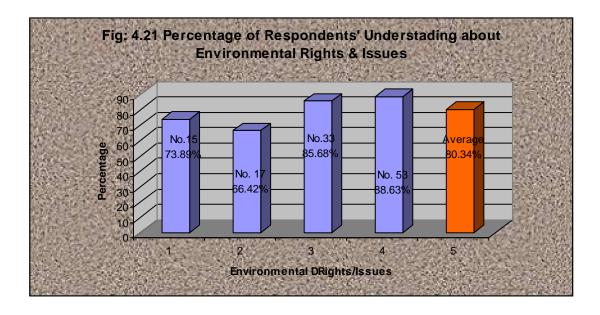
On to a question (No.15) about the day on which World Environment Day celebrated, 73.89%

(702/950)	respondents						
could choo	se the	right					
answer	from	the					
alternatives	given	and					
17.90%(170/950)							
couldn't.	8	.21%					
(78/950) did not respond							
to this	stateı	ment.					
Similarly	to an	other					

Т	Table :4.1-23 Respondents' Understanding About Environment Issues/Rights						
Qn. No.		Awareness(all variables) N= 950					
			Yes	No	NA		
1.5	Day of WED	N	702	170	78		
15	celebration	%	73.89	17.90	8.21		
17	Effect of Global	N	631	297	22		
	Warming	%	66.42	31.26	2.32		
33	Fundamental	N	878	61	11		
	Environmental Right	%	92.42	6.42	1.16		
58	Effect of Degrading	N	842	83	25		
	Environment	%	88.63	8.74	2.63		
Total: 3800		N	3053	611	136		
10	10tal. 3000		80.34	16.08	3.58		

question (No.17) "Who are affected by 'Global Warming'? 66.42 %(631/950) respondents could choose the right answer and 31.26%(297/950) not. Further, 92.42%(878/950) respondents have agreed and 6.42%(61/950) have not, with the statement (No.33) "All human beings have the fundamental right to an environment adequate for their life and well being" and for another statement "Degrading our environment by deforestation, green house farming, polluting air, water and land, using of pesticides and other chemicals, harmful radiations,.... Has an adverse effect on the climate and threatens the right of humans. Therefore, protecting environment is also a human right". 88.63 %(842/950) respondents

have given their agreement and 8.74 %(83/950) have not. 3.58% students did not respond to the statements listed in (Table: 4.1-23; Fig: 4.21)



Findings

- 1. An average of 80.34% of the students have understood about the environmental related matters that is found higher than the percentages given under other sections related to understanding.
- 2. The day on which World Environment Day celebrated, though known by nearly three fourth of the students, should have known by more percentage of students as it is made mandatory for every school to celebrate World Environment Day and this needs to be implemented in the colleges too.

3. There is no significant difference found on the level of understanding of environment related issues across different variables such as 'gender' and 'nature of institution'. (Table: 4.1-24a & 4.1-24b in appendix)

4.1.12. Knowledge about Human Rights Principles- 'Right to Equality'

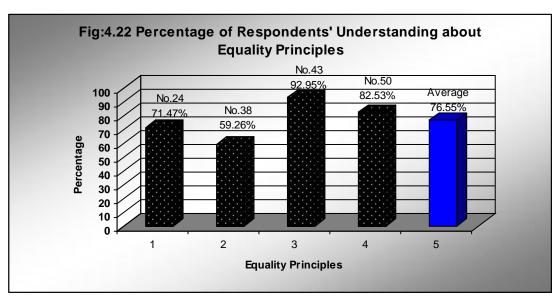
Under this section one of the basic principles of human rights "Right to Equality" is analyzed in all

variables (Table: 4.1-24; Fig.22). In all the listed items under this section, 76.55% of the respondents have agreed to the statements related equality. 71.47% (679/950) of the respondents have shown disagreement to their statement (No.24) "Rich people have more rights than the poor"

Table :4.1- 24 Percentage of Respondents'							
Knowledge About Equality Principle							
	T	1					
Qn.	HR	Awareness					
No.	Institutions	(all variables)					
	&	N= 950					
	Instruments		Yes	No	NA		
24	Wealth	N	679	231	40		
		%	71.47	24.32	4.21		
38	Women	N	563	324	63		
		%	59.26	34.11	6.63		
43	Law	N	883	58	9		
		%	92.95	6.11	0.95		
50	Profession	N	784	134	32		
		%	82.53	14.11	3.37		
	Total		2903	747	144		
			76.55	19.66	3.79		

and 24.32% (231/950) have shown their agreement.

To another statement (No. 38) "Women are subordinate to men" 59.26% (563/950) have shown their disagreement and 34.11 % (324/950) have shown their agreement. 92.95% (883/950), the highest percent of the respondents under this section, have agreed with the statement (No.43) "Every one is equal before law" and a little of 6.11% (58/950) have disagreed. Finally, under this section, 82.53% (784/950) of the respondents have disagreed with the statement (No.50) "Women should not be allowed in armed forces" and upheld the dignity, capability and equality of women.



Findings

1. In spite of 76.55% of students' understanding of equality principle, in all the items listed under this section, only 59.26%(563/950) have understood that men and women are equal and 24.32%(231) of them feel that 'Rich people have more rights than the poor' it implies the poor understanding of equality related to gender

and economy. 34.11% (324/950) of students have a feeling that women are subordinate to men (No.38).

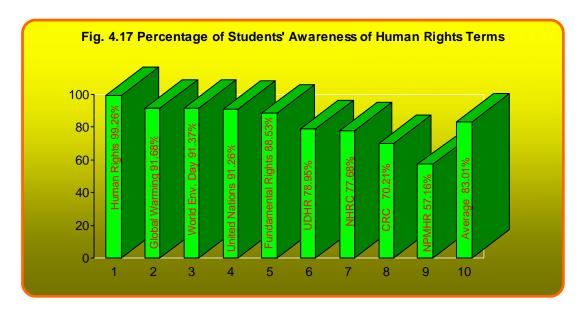
- 2. More percentages of female students (58.21%) than the male students (60.34%) felt that women are subordinate to men.
- 3. More percentages of female students (77.29%) than the male students(75.80%) exhibited understanding about environment related issues or rights. Similarly, government school/college students (78.26%) exhibited more understanding than the private school/college students (75.14%) about the equality principles.

4.1.13. COLLECTIVE FINDINGS UNDER THIS SECTION 'AWARENESS'

Under this section, an attempt is made to collectively analyze the percentage of students who took cognizance of different terms such as human rights, UN, NHRC, NPMHR, UDHR, CRC, FR, World Environment Day and Global Warming.

Table: 4.1-25 Comparison of the Percentages of Awareness on Different Areas Related to Human Rights Awaren ess Awareness on Govt Pvt Fem Male (all variables 99.26% Human Rights Term(Table:1) 99.07 99.42 98.96 99.57 91.68% 89.44 92.93 Global Warming 94.41 90.41 91.37% World Environment Day 92.54 90.40 91.06 91.68 91.26% United Nations 86.71 95.01 96.59 86.07 88.53% 87.73 89.34 93.47 84.45 Fundamental Rights 78.95% Universal Declaration of Human Rights 82.52 76.01 78.38 79.53 77.68% National Human Rights Commission 81.59 74.47 76.92 78.46 70.21% Convention on the Rights of Child 71.10 69.48 67.78 72.71 57.16% Naga People Movement for Human Rights 59.44 55.28 54.05 60.34 Average Percentage of HR Awareness 84.54 81.55 81.54 84.29 82.98%

1. Under this study, among the different terms analyzed, the highest percentage of the students had been aware of the term 'human rights' than the other terms and the least percentage (57.16%) had heard of a local NGO, the Naga People's Movement for Human Rights formed for the protection and promotion of human rights. (Customization of books as per the local context need to be done., SCERT books are not being used by many schools......)



- 2. Together in all the different terms related to human rights, the male students (84.29%) outnumbered the female students (81.54%) in having awareness.
- c. Similarly, in general, more number of government school/college students (84.54%) were found aware of different terms under this study than the private

school students (81.55%). But while analyzing every term individually, there found fluctuation as in some items the government school students and in other cases private school students exhibited more number.

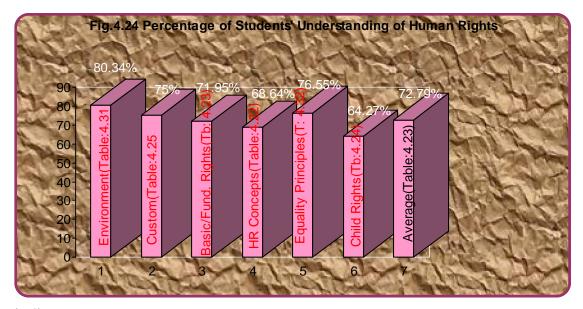
- 3. In general, school was found the most useful source for more students than the media and family under different sections. But while analyzing individually, this was found true for all the individual terms with only an exception to the NPMHR for which the media was found the most useful source for more number of students than the school.
- 4. Analyzing the sources as per their usefulness, more number of female students, in general, found the school as the most useful source than the male students. But while analyzing the school as the most useful source for every individual terms, the same was found true with an only exception to the term 'human rights' for which the school was found the most useful source for more number of male students than the female students.
- 5. Analyzing the sources in general as well individually under the variable gender, as per their usefulness, more number of male students found the media as the most useful source than the female students. Therefore, undoubtedly more number of male students had found media as the most useful source.

6. Similarly, family was found the most useful source for the private school students in general and in particular but with an only exception to the NPMHR for which the government school/college students found more in number.

4.1.14. Understanding of Human Rights under Different Categories

The average percentage of the students who have understood the human rights concepts, principles, child rights, customary rights violating women's rights and Basic/ Fundamental Rights, is found to be 77.60%.(Table: 4.23). The least percentage of students (64.27%) has understood child rights and the most percentage (80.34%) of students have understood human rights related to

Table: 4.1-26 The Percentage of Students' Understanding about Human Rights							
% of students' Understanding	Female	Male	Govt.	Private	Awareness (all variables		
Environment (Table:4. 1.23)	80.15	80.54	80.94	79.85	80.34%		
Customary Rights (Table:4.1-22)	76.37	73.60	74.24	75.62	75%		
Basic/Fundamental Rights((Table:4.1-20)	70.72	73.23	71.30	72.50	71.95%		
Human Rights Concepts (Table:4.1-19)	67.63	69.68	70.42	67.78	68.64%		
Equality Principles(Table:4.1-24)	77.29	75.80	78.26	75.14	76.55%		
Child Rights (Table:4.1.21)	54.65	55.12	55.24	54.60	54.89%		
Average % of Understanding	70.22	74.57	75.04	74.18	74.50%		



Findings

- 1. The least percentage of students (57.16%) has heard of a local NGO Naga Peoples' Movement for Human Rights involved in human rights.
- 2. The highest percentage (80.34%) of the students has understanding about environment related matters and the least percentage (64.27%) of the students have understanding about child rights

4. 2. ANALYSIS OF TEACHERS' / LECTURERS' RESPONSES

4.2.1. Students' Associations

Responses to the Questionnaire Statement No.1 reveal 57.4% institutions have one one or more associations of students and 42.6% do not. Out of these 57.4% institutions, 40.43% institutions have the unions in general nature mostly named after their colleges or schools. 10.64% unions are formed on different tribal lines.

2.13% institution is of spiritual in nature.

Item	Table: 4.2-1		
No.	Students'	Yes	No.
1	Associations	57.4%(27/47)	42.6%(20/47)

2.13% institutions have unions formed by the non-indigenous students apart from the other tribal unions. (As some are overlapping, the percentage may not tally)

Out of these 57.4% institutions, 10.64% institutions have NCC/NSS/Bharat Scouts and Guides, 8.51% institutions have some groups or houses to look after the morning assembly, 6.4% institutions have Peace

Table: 4.2-1a	
Types of	Percentage
Associations	
found	
General	40.43%
Tribal based	10.64%
Religious	2.13%
Non-indigenous	2.13%
found General Tribal based Religious	10.64% 2.13%

Channel, 6.4% institutions have Eco Club and 2.13% institutions have Red Ribbon Club. A teacher's response to the above question (No.1) is "We don't encourage formation of any students' union." (Table: 4.2-1 & 1a)

Findings

1. 42.6% of the institutions, as per the responses received from the lecturers / teachers; do not have any students' associations or unions. This shows 42.6% of

the institutions do not create an atmosphere where the students could freely and collectively participate in exercising their rights and address the violation of those rights.

- 2. 40.43% of the institutions have the associations/ named after their colleges/schools which are not represented by different groups of students.
- 3. 16.97% of the students' unions or associations are formed on tribal basis and named after their tribes.
- 4. A very few (2.13%) institutions have unions or association formed by non-indigenous or minority groups.

4.2.2. Roles and Functions of Students' Unions/Organizations

From all the 57.4% institutions, mentioned in the earlier section, having students' unions/associations,

Item	Table: 4.2- 2a		
No.	Participation	Yes	No.
2	of Students' Associations	53.2% (25/47)	4.2% (2/47)

53.2% teachers responded to a question positively by saying 'Yes' (No.2) related to students involvement in maintaining order and discipline. From these 53.2% institutions, 6.4% of the unions are

found taking the role of uniform maintenance, 6.4% about punctuality, 17.02% about conducting/managing events, 6.4% of conducting (Table:

Ite	Table: $4.2 - 2b$		
m	Roles &	Disciplin	Others
No.	Functions of	e	
	Students'		
2	Associations	42.6%	10.6%
		(20/47)	(5/47)

4.2-2a & 4.2-2b) extracurricular activities and 25.5% of maintaining general discipline .

(Some of their roles and functions are overlapping therefore, percentage not tallying).

Only students' associations from the 42.6% of the institutions involve in maintaining discipline and order, 10.6% involve in other trivial matters.

Findings

Only 53.2% of institutions have students' unions or associations actively involved and functioning in maintaining order and discipline; 4.2% institutions in spite of having associations do not function well as the teachers' responses do not give any specified functions/roles of those institutions

4.2.3. Students' Free Expression

their problems with them

students from the above (85.1%)

but the remaining 14.9% in negative. 48.9% of the

come to share their problems related to academic

Item	Table: 4.2	2 – 5
No.	Academic	Personal
	Problems	Problems
	sharing	sharing
3	48.9%	36.2%
	(23/47)	(17/47)

(40/47)

(7/47)

matters to their teachers and the remaining 36.2% of them share their personal, family, health, financial, home and study environment,...

Findings

This analysis reveals that there was free expression (85.1%) from the students to the teachers. The teachers' responses reveal that 85.1% of their students shared their problems freely. Among them 48.9% of the students shared problems related to academic matters and 36.2% shared their personal problems too. (Percentage not tallying as one overlaps the other in some cases)

4.2.4. Human Relationship

Item	Table : 4 .2- 6a			
No.	Teachers – Students	Cordial	Negative	No
	Relationship			Response
4		89.4%	4.3%	6.4%
		(41/47)	(2/47)	(3/47)

When we talk about International Human Rights the first concern is about the human environment in the institution where there is no violation of human rights and mutual respect and well being (in micro societies like home, school, community, and

so on.). Here the

respect

mutual

Item	Table : 4 .2- 6b				_
No.	Teachers	_	Cordial	Satisfactory	No
	Principal				Response
4	Relationship		83%	10.6%	6.4%
			(39/47)	(5/47)	(3/47)

between the members of the school community is analyzed.

89.4% teachers expressed that the students – teacher's relationship in their institution was cordial, 4.3% of them in negative and 6.4% of them did not respond to the question.

83% of the teachers had expressed that the relation between the teachers and the school authority was cordial in contrary to 10.6% of their counterpart who came with a satisfactory relationship between them and their principals. 6.4% had not responded to this question. (Table: 4.2-6a & 4.2-6b)

Findings

- 1. This shows that the students, teachers and authority experienced a suitable atmosphere to exercise, if approached with proper strategies.
- 2. 89.4% principals expressed a cordial relation between teachers and students and 83% expressed a cordial relation between teachers and school/college authority. The human relationship was found quite warm and this finding is further strengthened by the finding arrived at from the questionnaire statement numbered 3 and placed under Table: 4.2-4

4.2.5. Awareness of Human Rights

87.2% teachers are aware of human rights. 12.8% though they are aware

of, could not state even

single a human right; This

shows that they had heard

Table : $4.2 - 7$			
Human Rights	Yes	No	No
Awareness			response
	87.2%	10.6%	2.1%
	(41/47)	(5/47)	(1/47)
	Human Rights	Human Rights Yes Awareness 87.2%	Human Rights Yes No Awareness 87.2% 10.6%

of the term 'human rights'

the matter rested there and they had never crossed the line of basic consciousness.

2.1% of the teachers/ lecturers had not responded and 10.6% of the teachers/lecturers that they had no awareness of the term.

Out of 87.2% teachers who listed the human rights, 10.6% listed only one

human right and 63.83% of them could list many of the human rights. As many as 42.56% teachers listed life

Item	Table: 4.2–8			
No.	Not listed	any	Listed	Listed
	human rights		one	many
			human	human
			right	rights
5	12.8%		10.6%	63.83%
	(6/41)		(5/41)	(30/41)

and life related human rights in their listing. They gave a wide range of rights, of that some of them gave in general ways like, civil and political rights and socio, economic and cultural rights. Some of the rights mentioned are: right to life, property, security, religion, education, women education, free from threat, exploitation, participation(association and assembly), torture, equality, information, child, environment, expression, etc. One teacher replied that he could not list any as he did not have that subject in his studies. (Table: 4.2-7 & 4.2-8)

This analysis shows that despite 87.2% teachers' awareness of the term 'human rights' only 74.43% could list one or many human rights. It shows that they were conscious of the term 'human rights' but could not go beyond that. As 63.83% could list more than two human rights, they had gone beyond the consciousness level and entered to the understanding level.

4.2.6. Human Rights in the Curriculum

Only 38.3%% respondents knew that Human Rights was a part of school curriculum till 2009 for the higher secondary level students; 51.1% did not know that human rights was a part of curriculum and 10.6% have not responded to this

question. (Table: 4.2-9)

Item	Table: 4.2–9				
No.	Awareness of	Yes	No	No	
	human rights in			response	
6	the curriculum	38.3%	51.1%	10.6%	
		(18/47)	(24/47)	(5/47)	

Findings

The percentage of teachers/lecturers (38.3%) aware of human rights' presence in the higher secondary curriculum till 2009 was found to be low. This shows that the teachers showed concern about their subject matter and only that and nothing beyond that or there was no time. There is also an apprehension that as the human rights that had been placed and internally assessed under GFC was not taken seriously,

4.2.7. Attitude towards Human Rights Education

Human rights education was a part of higher secondary syllabus till 2009 and since 2011 environment education has replaced human rights education. This section has endeavored in understanding teachers' feeling towards human rights placement in curriculum. (Table: 4.2-10)

Item Table: 4.2 – 10

180

There were 59.6% teachers,						
who	came	with	their			

	Need for Human	Yes	No	No
	Rights Education			response
7		59.6%	17%	23.4%
		(28/47)	(8/47	(11/47)
)	

support including human rights in the syllabus for class: 12; 17% of them didn't support inclusion of human rights in the syllabus and 23.4% of them did not respond to this question.

POINTS SUPPORTING NON-INCLUSION

The following reasons were given by the teachers who support non-inclusion of human rights in the syllabus:

- 1. As the human rights are universal, students need not learn from school.
- 2. Human rights are studied in one or other form of political science, so removal is justified. (The other students who are not taking political science who are from the other streams. Human rights are not important for them to learn)
- 3. As the syllabus is vast, subjects are packed; it can be had as a minor subject) (It was a minor subject only and also assessed internally)
- 4. Studying science and technology is only beneficial for our life. So exclusion is justified.
- 5. Students at this stage have no such mental caliber as their level of understanding is minimal. (Suggestion is made to introduce from the primary level of schooling; Sri Lanka has already done it; but Sri Lanka is one of the countries where there is gross violation of human rights.)

- 6. NHRC spends enough time in promoting human rights, therefore, the school need not do include.
- 7. If students know it may bring negative impact, punishing to mould them is not possible. Students are immature and cannot understand (This is a widespread attitude or misconception towards human rights education which was found in other studies.)

POINTS SUPPORTING INCLUSION

North Eastern states are disturbed states; AFPSA to be removed, unless the students know can not fight when the rights are violated. The students should be made aware to let them not violate human rights in future and at present. To let the younger generation know how create a peaceful environment by their words and deeds It is our birth right, irrespective caste, creed, religion, gender...

Findings

59.6% of the teachers showed positive attitude towards human rights education. The teachers (17%), who felt that human rights education is not necessary, came with the reasons which are not justified. The non supporting reasons show that the teachers had misconception about human rights education and this was also found in other researches conducted in other countries.

4.2.8. Human Rights Day Celebration

Majority of the institutions 87.2% were found not celebrating International Human Rights Day. 4.3% of the institutions only celebrate, International Human Rights Day; 8.5% did not respond to this question. (Table: 4.2-11)

Item	Table: 4.2 – 11					
No.	Human Rights Yes No No					
	Day Celebration			response		
8		4.3%		8.5%		
		(2/47)	87.2%	(4/47)		
			(41/47)			

REASONS FOR NOT CELEBRATING:

The following reasons were given for not celebrating International Human Rights

Day which are not justified as higher secondary classes are on till the second week

of December:

1. It falls during winter vacation of schools 2. Officially there is no celebration but we remain aware of human rights and remind the students about the day.

FINDINGS

Many institutions expressed their inability to observe human rights day as it falls during winter vacation. But, this could be not justified and a lame excuse as though the primary and secondary schools don't have classes from the second week of December, higher secondary classes are held during the second week of December. The little percentage (4.3%) of the institutions who celebrate is not

found celebrating but only in the morning assembly or in the class deliver a few about the day. Therefore, human rights day is neither observed nor taken seriously.

4.2.9. Environment and Human Rights Relationship

72.3% of the Item Table: 4.2 - 12No. about Awareness Yes No respondents environment – human No response 9 rights link 72.3% 4.3% 23.4% that agreed

environmental issues are related to human rights and they are interdependent; 4.3% said negative and 23.4% of the respondents did not respond to this.Only 42.6% of the respondents

points to explain the link

No. Link given Irrelevant Lin	k not
well link giv	en
9 42.6% 10.6% 19	2%

between

these two issues.; 10.6% respondents linked these two issues in an irrelevant way and 19.2% did not show how these two issues are related.

FINDINGS

Though 72.3% of the respondents agreed that environmental issues are related to human rights only 42.6% could well explain how they link with each other. So, only 42.6% of the respondents understood and went beyond the basic consciousness level to the understanding level.

4.2.10. Fused Curriculum

59.6% of the respondents said, "they talk about human rights in the classes though they are not teaching human rights as a subject.; 27.7% said 'No' and 12.8% (6) did not respond to this question. (Table: 4.2-14)

Item	Table: 4.2 – 14			
No.	Fusion of Human	Yes	No	No
	Rights in class			response
10	room teaching	59.6%	27.7%	12.8%
		(28/47)	(13/47)	(6/47)

Findings

59.6% of the teachers had been fusing human rights in their teaching despite they did not teach human rights as a subject or an unit. This shows that teachers' knowledge, skills, philosophy, many a times unconsciously were interwoven in their instructional programmes.

4.2.11. Pre-Service Exposure to Human Rights

53.2% of the respondents

had studied human rights as a subject in the school or college level; 42.6%

Item	Table: 4.2 – 15			
No.	Pre Service	Yes	No	No
	Exposure to			response
11	Human Rights	53.2%	42.6%	4.3%
		(25/47)	(20/47)	(2/47)

of them had not and 4.3% did not respond to this question.

FINDINGS

Little less than half of the teachers (42.6%) had not studied human rights in their school, college or university period therefore they had no pre-service exposure to human rights education. (Table: 4.2-15)

4.2.12. In-Service Exposure to Human Rights

Only 14.9% from the 53.2% (mentioned under Table: 4.2-15) respondents had

undertaken some training

or participated in any

workshop or seminar

Item	Table: 4.2 – 16			
No.	In-Service Yes No No			
	Exposure to			response
12	Human Rights	14.9%	83%	2.1%
		(7/47)	(39/47)	(1/47)

related to human rights; 83% had no such exposure and 2.1% did not respond to this question. (Table: 4.2-16)

FINDINGS

The in-service training given to the teachers or the teachers participating in inservice programmes were found to be too less (14.9%). Those who (14.9%) attended the in-service programmes related human rights were from those who had had earlier pre-service access to human rights so who had no earlier exposure to human rights till remain the same and no efforts made to improve/update them.

4.2.13. HUMAN RIGHTS VIOLATIONS AROUND

72.3% of the respondents said that there were human rights violations around them and 63.8% of the 72.3% mentioned a wide variety of human rights violations.

That include, violation by armed

Item	Table: 4.2 – 17a				
No.	Awareness	of	Yes	No	No
	Human	Rights			response
13	Violations		72.3%	14.9%	12.8%
			(34/47)	(7/47)	(6/47)

forces of both over

ground government or underground government; domestic violations between spouses especially

on women, exploitation, Table: 4.2-3 Item Under No. Human Children, not allowing rural

Table: 4.2-17b				
Item	Understanding of	No		
No.	Human Rights violations	Understanding		
13	63.8%(30/47)	8.5%(4/47)		

women to attend school, kidnap, molestation, restriction to movement, unauthorized deduction from pay, army operation, bribery, nepotism, AFPSA, killing, insurgency, child labour, unavailability of mid – day, not maintaining of juvenile home at Pheriema, unfair practices by the customary courts. (Table: 4.2-17a & 17b)

Findings

Only 72.3% said that there are violations, therefore the remaining percentages of the teachers did not understand what human rights violations are and what are not.

4.2.15. Awareness of National Human Rights Commission

76.6% of the respondents

had heard about the

National Human Rights

Item	Table: 4.2 – 18a			
No	Awareness of	Yes	No	No
	National Human			response
15	Rights Commission	76.6%	8.5%	14.9%
		(36/47)	(4/47)	(7/47)

Commission; 8.5% of

them had not heard of and 14.9% of them did not respond to this question.

Table: 4.2 – 18b				
Item	Understanding of	Not well	No response	
No.	NHRC's Roles &	understood	not listed at	
	Functions		all	
15	53.2% (25/47)	8.5%(4/47)	14.9%(7/47)	

Out of the 76.6% respondents who had heard of National Human Rights Commission 53.2% of them could list the roles and functions of NHRC and 8.5%

of them could not list relevant functions and 14.9% of the respondents did not respond to this though they responded 'yes' to the above question.

These 53.2% teachers had known the NHRC and their level of awareness was not limited to the hearing of the term but also the functions and duties of NHRC. (Table: 4.2-18a& 18b)

Findings

In spite of 76.6% being expressed their hearing about NHRC, only 53.2% could list the functions of NHRC it shows that 23.4% of their understanding of NHRC seems to be low.

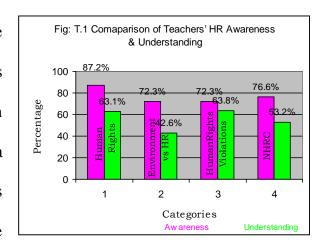
4.2.16. Human Rights Awareness and Understanding

	Table: 4.2-19 Comparison of Teachers' HR Awareness & Understanding				
No	Awareness/Understand	Awarenes	Understan		
	ing of	S	ding		
		%	%		
5	Human Rights	87.2%	63.1%		
9	Environment vs	72.3%	42.6%		
	Human Right				
13	Human Rights	72.3%	63.8%		
	Violations around				
15	National Human	76.6%	53.2%		
	Rights Commission				
	Average	77.1%	55.7%		
	-				

human rights linked to environmental issues; of human rights violations and of National Human Rights Commission. The average awareness of the four listed categories above is 77.1% and the average understanding is 55.7%.

Findings

The basic consciousness or awareness of the terms listed under Questionnaire Statements numbered 5,9,13 and 15 is 77.1% but the understanding level in these items is much lower with a percentage of 55.7%. Many teachers may have heard or read and therefore



recognize the terms mentioned here but knowledge above the basic consciousness is found less. Therefore, the teachers too need some exposure to human rights education. (Table: 4.2-19: Fig: 4F-1)

4.2.17. Collective Analysis of Teachers'/Lecturers' Responses

Tab	Table: 4.2-20 Collective and Comparative Analysis of Teachers' & Principals' Data				
1.	SCHOOL / COLLEGE ENVIRONMENT	SCHOOL / COLLEGE ENVIRONMENT			
a.	Right to form association & participation: 57.4 % institutions have students' unions or associations.	Right to form association & participation: 60 % institutions have students' unions or associations.			
	53.2% institutions are actively participating in different activities.	53.2% institutions are actively participating in different activities.			
b.	Right to Free Expression.	Right to Free Expression.			
	85.1% teachers expressed that their students share their problems that include 48.9% academic problems and 36.2% non-academic problems.	86.7% principals expressed that their students share their problems that include 13.3% academic problems and 73.3% non-academic problems.			
	Human Relations:	Human Relations:			
c.	89.4% expressed that there is cordial relationship between teachers and students	93.3% expressed that there is cordial relationship between teachers and students			
	83% teachers expressed that there is cordial relationship and 10.6% expressed satisfactory relationship between teachers and administrators.	93.3% teachers expressed that there is cordial relationship between teachers and administrators.			
d.	Extra – Curricular Activities:	Extra-Curricular Activities :			
	Only 4.3% teachers stated that their institutions celebrate International Human Rights Day.	Only 6.7% principals stated that their institutions celebrate International Human Rights Day.			
	Even a single reason given for not celebrating human rights day is not justified.	Even a single reason given for not celebrating human rights day is not justified.			
2.	TEACHERS' AWARENESS:	PRINCIPALS' AWARENESS :			
a.	87.2% teachers are aware of the term 'human rights'	100% principals are aware of the term 'human rights'			
b.	72.3% teachers are aware that human rights and environment are related to each other.	86.7% principals are aware that human rights and environment are related to each other.			
c.	72.3% teachers are aware that there are human	73.3% principals are aware that there are human			

	rights violations in our society around us.	rights violations in our society around us.
	Tigate violations in our coerce, around as	argune violantone in our society around us.
d.	76.6% have heard of the institutions National	86.7% have heard of the institutions National
	Human Rights Commission.	Human Rights Commission.
3.	TEACHERS' UNDERSTANDING OF HR:	PRINCIPALS' UNDERSTANDING OF HR:
a.	63.83% teachers could list three or more than three rights and 10.6% could list only one human right.	63.83% principals could list three or more than three rights and 10.6% could list only one human right.
b.	Only 42.6% could explain how environmental issues are related to human rights issues.	60% principals could explain how environmental issues are related to human rights issues.
c.	63.8% teachers could well list out some of the human rights violations around us.	73.3% principals could well list out some of the human rights violations around us.
d.	53.2% of the teachers could list out the roles and functions of the National Human Rights Commission.	40% of the principals could list out the roles and functions of the National Human Rights Commission.
4.	TEACHERS' EXPOSURE TO HR:	PRINCIPALS' EXPOSURE TO HR:
a.	53.2% teachers have studied human rights during their pre service period.	53.3% principals have studied human rights during their pre service period.
b.	14.9% of the teachers from the above 53.2% have in service exposure to human rights.	6.7% of the principals from the above 53.3% have in service exposure to human rights.
5.	EFFECTIVENESS OF HRE	EFFECTIVENESS OF HRE
a.	Only 38.3% teachers/ lecturers know that human	Only 46.7% principals know that human rights
b.	rights was a part of higher secondary curriculum 59.6% teachers expressed that they talk about human rights in their teaching process though they are not teaching human rights (HR not in syllabus)	was a part of higher secondary curriculum 80% principals expressed that they talk about human rights in their teaching process though they are not teaching human rights (HR not in syllabus)
6.	TEACHERS' OPINION – NEED OF HRE:	PRINCIPALS' OPINION – NEED OF HRE :
a.	59.6% teachers opined that human rights should be a part of higher secondary curriculum.	73.3% principals opined that human rights should be a part of higher secondary curriculum.
b.	17% teachers who opined non-inclusion gave	6.7% principals who opined non-inclusion gave

	reasons to support their opinion but they are not justified.	reasons to support their opinion but they are not justified.
c.	23.6% teachers couldn't make judgement regarding the need of HRE and this reflects their less understanding as 'valuing' comes under	20% principals couldn't make judgement regarding the need of HRE and this reflects their less understanding as 'valuing' comes under
	understanding.	understanding.

4.2.18. Collective Analysis of Teachers'/Lecturers' Responses

a. School/College Environment

There are contents related to one or the other human rights but those human rights should be in action (Awareness, Attitude, Action), the third 'A' of human rights. The result shows that still there were many institutions without students' unions or associations (about 42%). Right to association itself is a human right and that basic right was not implemented in many schools/colleges. The teachers/lecturers should give their best guidance and advice to the students in the formation of students' associations. But the responses of quite many teachers showed that they understood human rights equivalent to activism and allowing the formation of students' associations were expected to bring lack of teachers' control over the students. In case of students' not showing interest it becomes the duty of the teacher to guide the students' to form associations. Existence of unions itself is not sufficient but there should be equal representation of students from different communities. educational and economic status but 40.43% schools/colleges were found with associations which were not represented by different sections of students. Similarly, active participation of the students' union

in bringing a proper human friendly atmosphere in the schools/colleges but many institutions were found without any active participation and animation. Students should be free to express their problems or grievances in a democratic type of school atmosphere, in this study the students were found free to express their problems to the teachers and there existed good relations between teachers and students and teachers and the administrators. But the schools/colleges had not tried to sensitize the school/college community on human rights by celebrating International Human Rights Day(Table: 4.2.20).

Finding

The schools/colleges under this study had high observation of human rights; there existed cordial relationship between the students and teachers and the teachers and the administrators; the students were able to express their problems to the teachers and school authorities; but still many institutions were found without students' associations and those existing institutions did not have proper representation from different sections of students. Some existing institutions were found with no active participation The conducting of co-curricular activities to promote human rights awareness was found very low.

b. Teachers' Awareness

Our country's education at the maximum relies upon the teachers. Do our teachers have human rights awareness? About three fourth of our teachers/lecturers had heard of the terms 'human rights', the National Human Rights Commission', and about the interrelation between human rights and environment and they could

perceive violations around them in the society. But the percentage of teachers dropped down in their further knowledge about human rights. Further the teachers' knowledge about human rights and National Human Rights Commission was found considerably less than that of the students. In spite of a high majority of teachers/lecturers were aware of the term 'human rights' only two third of the total teachers/lecturers could list a few human rights. Similar is the case with the listing of roles and functions of the NHRC, human rights violations around and the link between human rights and environment. Therefore, in general the teachers who are expected to have high knowledge were found contradictory to the expectation. (Table: 4.2.20)

Findings

Similar with the students, majority of the teachers had heard of different terms associated with human rights and at the surface level they showed conscious of human rights but the percentage dropped down in their level of further knowledge and understanding of human rights and other related areas. The teachers' awareness was found comparatively less than that of students'. Only about 50% of the teachers/lecturers showed better knowledge and understanding of human rights.

c. Reasons for Less Knowledge

Human Rights is a new concept as many experienced teachers had had less opportunities to having been studied during their pre-service period. This study

shows that nearly half of the participating teachers had studied human rights in their pre-service period and about 15% of them had an opportunity to attend some in-service exposure to human rights learning in the form of training, workshop or symposiums, etc. but it is pertinent to note that for this in-service exposure was given to only the teachers/lecturers who had undergone human rights education during their pre-service period. Therefore, those who had not had any human rights education earlier to their service period neither was given human rights training nor they sensitized suo motu (Table: 4.2.20).

Finding

Nearly half of the total participating teachers had not studied human rights during their pre service period and the in-service programs to create awareness were inadequate.

d. Need of Human Rights Education

Since 2000, Human rights education was a part of higher secondary curriculum as a core subject assessed internally by the institutions. But it was replaced in the year of 2009 and Environmental Education has been placed. Less than two third of the teachers/lecturers expressed that the human rights education at the higher secondary level was the need of the hour. But less than 20% expressed that HRE was not required and nearly one third of them could not respond. Here the percentage of non responding teachers' number was high. This indicates that the teachers could not make the right judgment regarding the need of

Human Rights Education. This further shows that those who recommended non-inclusion gave reasons to support their recommendation but those reasons were not justified. But the teachers who supported inclusions gave supporting reasons which were well founded on reasoning (Table: 4.2.20).

Finding

Nearly 60% of the teachers expressed that human rights education should be a part of higher secondary curriculum and their supporting reasons for inclusion were very relevant but this is converse in the case of who supported non-inclusion. The knowledge and understanding level of the teachers/lecturers are correlated with their attitude towards HRE, their fusion in class room teaching and their pre service learning.

4.3. ANALYSIS OF PRINCIPALS' RESPONSES

4.3.1. Students' Associations

Students need to exercise their rights individually and collectively and ventilate their grievances. For that properly constituted and functioning students' unions or

associations worthwhile. are 60% of the principals expressed

Item	Table: 4.3-1		
No.	Students'	Yes	No.
1	Associations	60% (9/15)	40% (6/15)

that their schools/colleges have

students' unions / associations and 40% said in negative .(Table : 4.3-1)

Findings

As per the percentage of principals' report, many institutions (40%) were found without students' unions.

4.3.2. Roles and Functions of Students' Unions/Associations

Out of the above 60% institutions students' associations having unions, 53.2% of them participated in Associations

Item	Table: 4.3-2a		
No.	Participation	Yes	No.
2	of Students' Associations	53.2%	46.8%

maintaining discipline order among them but 6.7% of them were not so. The roles and functions of these associations include:

Organizing different activities such as: Fresher social; parting social, social work, discipline, cleanliness and order of the classroom, maintaining decorum in uniform, help in maintaining discipline during morning assembly, conducting of programmes like farewell, teacher's day, children's day, punctuality, and attendance in the class, social work and college functions; class room discipline, maintenance of college environment, involvement in social awareness programme, Though the responses to the questionnaire statement numbered 2 reveals that 53.2% students involved in maintaining discipline/order, while listing the roles and functions of the students only 42.6% talked about the students maintaining discipline but along with discipline students' involvement was found to be in matters related to conduct of morning assembly and other college functions and celebrations. 33.3% said that they had eco club. 20% expressed that the students involved in maintaining college environment by planting trees on especially environment day...Eco-club takes the role of cleaning the surrounding and organizing cultural programs. Organizing socio-cultural activities, planting trees on environment day, coordinating in various activities... (Table: 4.3.2a)??

Findings

Little more than half (53.2%) of the institutions had students' unions which actively involved in different roles and the rest (6.8%) were found to exist without any animation.

4.3.3. Students' Free Expression

The data shows that 86.67% of the principals were approachable

to students for sharing their problems and 13.3% principals were not so or the

students felt not comfortable

to approach. It is encouraging

Item	Table: 4.3 – 3a			
No.	Students'	Free	Yes	No
3	Expression		86.7%	13.3%
			(13/15)	(2/15)

to know that the relationship between the students and the principal was quite warm, as many principals (20%) said that the students shared not only the academic problems but also their personal problems too. Students were found free to express their inconveniences or discomforts experienced in the class rooms like lack of furniture, crowded bus, teachers' irregularity and insincerity, lack of library facilities, lack of discipline among the students in the class room, guidance

regarding the courses,
problems related to
adolescence, parental

Item	Table: 4.3 – 3b					
No.	Students' Non Personal Academic					
	Free academic					
3	Expression	73.3%	20%	13.3%		
	(11/15) $(3/15)$ $*(2/15)$					

separation, financial problems, and so on. This shows that the students felt free, confident in the system, no fear or hesitation...

73.3% of the principals expressed that the students shared problems which were neither academic nor personal but problems related to seating. congested class room, indiscipline in classroom, lack of library, overcrowded classroom, insincere teachers, complaints related to school/college activities, etc... 20% of the principals expressed that their students share their personal problems that include their family problems and 13.3% academic problems that include counseling, subject difficulties, teachers irregularity/ insincerity, etc (some points are overlapping). 6.7% did not specify any particular problem shared by the students though they admitted that the students approached them to share their problems.

(Table: 4.3-3a & 4.3-3b)

Findings

86.67% of the principals under this study were easily approachable to the students to hear students' problems. The students shared academic as well as personal problems to the principals. 13.3% of the principals stated that their student approached them for academic related doubts and guidance.

4.3.4. Teacher-Students and Principal – Teacher Relations

93.3% of the principals expressed that the there was cordial relation between the teachers and students and the

Item	Table : 4 .3- 4a				
No.	Teachers – Students Cordial Not so				
	Relationship				
4		93.3%	6.7%%		
		(14/15)	(1/15)		

remaining 6.7% though expressed cordial relation

between the students and

Item	Table : 4 .3- 4b				
No.	Teachers – Cordial Not				
	Principal		so		
4	Relationship	93.3%	6.7%		
		(14/15)	(1/15)		

teachers, they felt disappointed and found dissatisfaction among them due to lack of understanding of students about the principals. This is similar with the case of teachers and principals too. 93.3% expressed their satisfaction with the teachers and 6.7% found to some extent dissatisfaction. (Table : 4.3-4a and 4.3-4b)

FINDINGS

From the Principals' responses it is found that there is was cordial relation between principals and students (93.3%) and the teachers and principals (93.3%)

4.3.5. PRINCIPAL'S AWARENESS ABOUT HUMAN RIGHTS

All the principals under this study stated they were of human rights. This shows cent percent of the principals had

Item	Table: $4.3 - 5a$		
No.	Human Rights	Yes	No
5	Awareness	100%	Nil
		(15/15)	

either heard or known about human rights. 93.3% of the principals

could list so many human rights at ease and therefore, crossed the line of basic

Item	Table	: 4.3–5	b		
No.		listed	any	Listed	many
	huma	n rights		human rig	ghts
5	6.7%	(1/15)		93.3% (14	4/15)

consciousness and the remaining 6.7% in spite of stating some rights, could not understand the concept clearly. Unlike teachers, all the principals could list out one or more rights. (Table: 4.3-5a and 5b)

Findings

Cent percent of the principals were aware of human rights and 93.3% had gone beyond the basic consciousness level.

4.3.6. Awareness about Human Rights in Higher Secondary Curriculum

To a question related to their awareness about human rights placement in the curriculum of +2 since 2000 till 2009, 53.3% expressed their unawareness and only 46.7% expressed their awareness about the presence of human rights in the curriculum. (Table: 4.3-6)

Findings

As 53.3% of the principals expressed that they were

Item	Table: 4.3–6			
No.	Awareness	of	Yes	No
	human rights	in		
6	the curriculum		46.7%	53.3%
			(7/15)	(8/15)

unaware of the presence of human rights in the higher secondary curriculum, it gives an apprehension that human rights education was not being taken seriously as it was supposed to be assessed internally.

4.3.7. Attitude Towards Human Rights Education

Human rights whether

need to be a part of +2 curriculum or not necessarily to be included. The opinion of

Item	Table: 4.3 – 7					
No.	Need	for	Yes	No	No	
	Human	Rights			respons	
	Educatio	n			e	
7			73.3%	.7%	20%	
			(11/15)	(1/15)	(3/15)	

the principals goes in the following way: That, 73.3% of the principals supported the inclusion; 6.7%% of them expressed their view by saying that human rights need not be a part of higher secondary syllabus and 20% of them did not respond to this question.. (Table: 4.3-7)

FINDING

73.3% expressed their positive attitude towards HRE, but 6.7% didn't support inclusion. Their non-response percentage was quite high to this statement. (20%) This shows that they are in dilemma about the need of HRE and failed to make value judgment. This shows further that they need more understanding about human rights.

4.3. 8. Celebration of Human Rights Day

6.7% of the principals

stated that their institutions celebrated

Item	Table: 4.3 – 8			
No.	Human Rights	Yes	No	No
	Day Celebration			response
8		6.7%	86.7%	6.7%
		(1/15)	(13/15)	(1/15)

International Human Rights Day and 6.7% did not give any response and 86.7% expressed that their institutions didn't celebrate human rights day in their schools/college. (Table: 4.3-8)

The mode of celebration of the 6.7% mentioned above was nothing but a short speech about the human rights day either in the assembly or in the class room.

The reason for not celebrating was given by one of the principals as: "We don't celebrate as it is not a part of the list of celebration in the academic calendar of either the Board or University" Another reply goes as this: No celebration, but on that day the teachers explain the importance of human rights".

Reasons for not celebrating

From the responses of the principals the following reasons for not celebrating World Environment Day have been noted:

- 1. It falls during winter vacation of schools
- 2. Officially there is no celebration but we remain aware of human rights and remind the students about the day.

FINDING

The percentage of institutions celebrating International Human Rights Day was very less (6.7%) and reasons given for non-celebration was not justified.

4.3.9 Awareness about the Relation Between Environment and Human Rights In spite of 86.7%

respondents'
showing awareness
that environmental

Item	Table: 4.3 – 9a			
No.	Awareness about	Yes		No
	environment – human		No	response
9	rights link	86.7%	6.73%	6.7%
		(13/15)	(1/15)	(1/15)

issues are related to human rights, only 60% of them could brief well how these two are linked; 6.7% of the respondents said that these two are not linked and 6.7% did not respond to this question. (Table: 4.3-9a)

Findings

86.7% of the principals were aware that environment issues are related to human rights but as only 60% could link these

two well, they had understood how these two are related but the remaining 26.7% could not cross the awareness level and

Item	Table: 4.2-9b			
No.	Link given	Didn't brief		
	well	well		
9	60%	26.7%		
	(9/15)	(4/15)		

reach the understanding level.

4.3.10. Fusing of Human Rights in Classroom Teaching

It is understood that teachers' attitude, interest, knowledge, feelings and skills are

fused in the curriculum unconsciously in

Item	Table: 4.3 – 10					
No.	Fusion of Human	Yes	No	No		
	Rights in class			response		
10	room teaching	80%	13.3%	6.7%		
		(12/15)	(2/15)	(1/15)		

the daily teaching process. 80% of the principals stated that they would talk about human rights when they teach; 13.3% said 'no' and 6.7% of the respondents did not respond to this question. (Table: 4.3-10)

Finding

The principals' response shows that 80% of them fused human rights in their teaching programmes irrespective of their teaching human rights. This further shows that unconsciously the teachers fused their attitude, interest, knowledge, feelings and skills in the curriculum.

4.3.11. Human Rights in the Curriculum

As 'human rights' is a new area in the course of studies, the principals were asked

whether they studied human rights in their school/college/universit

Item	Table: 4.3–11			
No.	Pre Service	Yes	No	No
	Exposure to			response
11	Human Rights	53.3%	40%	6.7%
		(8/15)	(6/15)	(1/15)

y studies. 40% of the principals had not studied human rights during their studentship. 53.3% had studied human rights during their studentship. 6.7% of them did not respond to this question.(Table : 4.3-11)

Finding

Less than half of the principals (40%) had not had any pre-service exposure to human rights education.

4.3.12. In-service Exposure to Human Rights Education

Item Table: 4.3 - 12Only 6.7% of the No. In-Service Yes No No Exposure response respondents had to **Human Rights** 12 6.7% 86.7% 6.7% (1/15)participated in (13/15)(1/15)

training/seminar/workshop on human rights and 86.7% had not had an opportunity to participate. Here, 6.7% of the respondents did not answer. (Table: 4.3-12) Findings

The percentage of principals underwent in-service exposure to human rights is very less (6.7%) and 87% did not undergo any in-service programmes related to human rights.

4.3.13. Awareness of Human Rights Violence Around

Table : 4.3 - 13aItem 73.3% of the No. Awareness of Yes No No Human Rights response respondents admitted, 13 **Violations** 72.3% 13.3% 13.3%

"There are human rights violations in Nagaland"; 13.3% of the respondents said that there were no such violations and 13.3% did not respond to this question.

They listed out some violations such as discrimination women in the local body

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elections, AFPSA, harassment of poor on the basis of caste, creed, money, etc., rape, looting, killing, excesses committed by army, paramilitary forces,

Table : $4.3 - 13b$				
Qn.	Listed	Not		
		listed		
13	73.3%	Nil		

policemen,

"A reply of the principal in his/her words goes as this: "There are no incidents of human rights violations to my knowledge in Nagaland". (Table: 4.3-13a & 13b)

FINDINGS

Nearly three quarter of the principals (73.3%) expressed that there were human rights violations in Nagaland. And all of them could list so many human rights violations around them.

4.3.14. Awareness about National Human Rights Commission

By responding to the question about National Human Rights Commission,

86.7% of the principals stated that they had heard of National Human

Rights Commission. 6.7% of

the had not heard of and 6.7% of them did not

Item	Table: 4.3 – 14a						
No	Awareness of	Yes	No	No			
	National Human			response			
15	Rights Commission	86.7%	6.7%	6.7%			
		(13/15)	(1/15)	(1/15)			

respond. 40% of the respondents had

better known about the commission as they could well list out the functions; but 20% of them could not list out well as they didn't understand the functions well.

26.7% of them could not list

	Table: 4.3 – 14b				
any of the functions of	Item	Understanding of	Not well	No response	
,		NHRC's Roles &	understood	not listed at	
National Human Rights		Functions		all	
	15	40%	20%	26.7%	
Commission. (Table: 4.3-		(615)	(3/15)	(4/15)	

14a & 14b)

Findings

Many principals (86.7%) were aware of the National Human Rights Commission but only 33.3% of them had better understood the roles and functions of the National Human Rights Commission.

4.3.15. Human Rights Awareness and Understanding

Under this section, the four questionnaire statements numbered 5,9,13 and 15 are analyzed together to know the percentage of teachers' awareness and

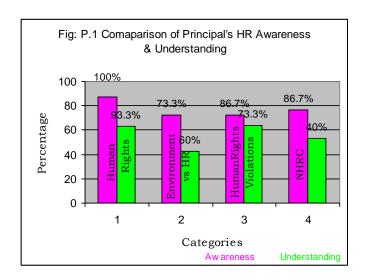
Tabl	Table: 4.3-15 Comparison of Principals' HR						
Awa	areness & Understanding						
No	Awareness/Understand Awarenes Understandi						
	ing of	S	ng				
		%	%				
5	Human Rights	100%	93.3%				
9	Environment vs	86.7%	60%				
	Human Right						
13	Human Rights	73.3%	73.3%				
	Violations around						
15	National Human	86.7%	40%				
	Rights Commission						
	Average	86.7%	66.7%				
	-						

understanding about the term 'Human Rights', relation between human rights environment, human rights violations and National Human Rights Commission.

The average awareness of the four above listed categories is 86.7%% and the average understanding is 66.7%. (Table:4.3-15; Fig P-1)

Findings

Generally analyzing the statements related to human rights awareness and understanding, the average awareness of the principals was found to be 86.7% but the understanding level was much lower (66.7%)



4.3.16. Collective Analysis of Principals' Awareness

The findings here are almost similar with the findings arrived at from the teachers' data with little variance in some areas (Table: 4.2.20).

.

T	Table: 4.3.16 Comparison of Teachers' vs. Principals' HR						
	Awareness & Understanding						
No	Awareness/	Awarei	Awareness% Under				
	Understanding of	Teacher	Princip	Teach	Princip		
			al	er	al		
5	Human Rights	87.2%	100%	63.1%	93.3%		
9	Environment vs.	72.3%	86.7%	42.6%	60%		
	Human Right						
13	Human Rights	72.3%	73.3%	63.8%	73.3%		
	Violations around						
15	National Human	76.6%	86.7%	53.2%	40%		
	Rights Commission						
	Average	77.1%	86.7%	55.7%	66.7%		

School /College Environment

The principals' responses show that 60% of the institutions have students' associations and the same percentage as expressed by the teachers/lecturers, i.e., 53.2% was found active participation. Majority of the principals expressed that their students freely approached them for discussion and sharing of problems. It shows that the principals were freely approachable to students and also the students could express freely their problems. But the difference between the teachers and the principals is that more academic related problems were expressed to the teachers rather than the principals. Here too, the relation between the students and the principals and the teachers/lecturers and principals is very was

cordial. Extra curricular activities to promote human rights were not actively done and it was found very poor. (Table: 4.3.-16)

Finding

Still many institutions were found without students associations but the students were able to freely approach the principals and express their problems. Here their expression of problems was less with academic matters. Human relationship was found quite warm. Extra curricular activities to promote human rights were very poorly conducted.

Principals' Awareness

The awareness level of principals was found to be better than the teachers/lecturers. The term 'human rights' had been heard by all the principals participated in this study. About three quarter was aware of human rights violations around in the society. Little above 85% principals were aware of the National Human Rights Commission and the relative nature of human rights and environment.

Findings

Cent per cent of the principals had heard of the term 'human rights' before participating in this study but for about the National Human Rights Commission the percentage is about 85% and similar percentage of principals were aware of the relation between human rights and environment. A three quarter of the principals stated that there were human rights violations around.

4.3.17. Principals' Knowledge and Understanding

The percentage of principals who could list out one or few rights is congruent with that of the teachers/lecturers(about three fourth). But about the roles and functions of the NHRC the principals were found with poor knowledge. 60% principals could explain well how environment is related to human rights. More than 70% principals, which is higher than the teachers, could list out few human rights violations in the society around.

Findings

In spite of cent per cent principals being aware of the term 'human rights' only three fourth could list out one or more rights. Principals' knowledge about the NHRC is very low. 60% of them could explain how environment is related to human rights. A three fourth of the principals could list out as many human rights violations around.

a. Exposure to Human Rights Education

This study shows that less than half of the participant principals which is less than the teachers/lecturers had studied human rights in their pre-service period and about 7% of them had an opportunity to attend some in-service exposure to human rights learning

Finding

Less than half of the principals had not studied human rights during their pre service period and only about 7% participated in in-service programmes related to human rights.

b. Attitude towards Human Rights Education

Unlike teachers/lecturers about three fourth of the principals expressed that human rights education should be there as a part in higher secondary curriculum and gave valid reasons to support. But a very minimal percentage (about 7%) expressed opinion of non inclusion.

Finding

About three quarter of the principals expressed that human rights should be a part of higher secondary curriculum and gave valid reasons to support

4.4. TEXT BOOK CONTENT ANALYSIS

The contents of classes 8,9 and 10 social sciences and science books were analyzed to find out the presence of contents related to human rights that includes environment related issues and rights. The contents, related to human rights, are tabulated and findings were given thereafter.

4.4.1. Findings from Classes 8,9 and 10 Social Sciences Text Books

- 1. Fundamental Rights are found at all the levels such as elementary, secondary and higher secondary level social sciences text books either directly or in the form of individual rights and also in the Environmental Education text book.
- 2. The Convention on the Rights of the Child though found at the higher secondary level Environment Education text book. The contents were not adequate and a brief account on child marriage, child labour, Universalization of Primary Education, HIV/AIDS inequality and mentioning of The Child Labour (Abolition & Rehabilitation)Act, 1986.were found. A very short briefing about Right to Education Act at class:8 level Social Sciences text book. At class:9 level social science text book a portrait depicting child labour is found but not the related contents.

- 3. Contents related to Environment are found at all the levels in both Social Sciences and Integrated Science text books. In addition to this there is an optional subject at the secondary level on Environment Science and at the higher secondary level Environment Education as a core subject assessed internally. Adequate contents like Conservation of biodiversity, wild life, natural resources, pollution, Environmental degradation,, etc. were found in the text books.
- 4. Contents related to environment were overlapping at the same level in different text books for example, at class: 10 level text books similar contents related to Energy Resources were found. At different levels some contents are repeated in the core subjects. Generally there is no much orientation and co-ordination found while framing the text book contents. By reviewing the text books without increasing the contents from the text books some areas related to human rights could be added in the text books through proper review of text books.
- 5. Causes and consequences of war, conflicts, revolts, exploitation, etc are pervasively found at all the levels Social Sciences text books.
- 6. Neither Right of the Children nor related topics anywhere in the text books of classes 8,9 and 10 except the short briefing about RTEA in two sentences and a picture depicting child labour in class:9 social sciences text book. But this was included in the syllabus in many other countries at the secondary level. But contents on Rights of the Child, Child labour, The Child Labour (Abolition &

Rehabilitation)Act, 1986, HIV/AIDS inequality and child marriage are found in the Environment Education prescribed for Class:11 and 12.

- 7. Fundamental Rights implies Right to Education also from 2010 as it has been made as Fundamental Rights. RTEA has been found at the class:8 Social Sciences book in brief highlighted and placed in a column to draw the readers' attention.
- 8. Democratic principles were found in all the three levels. Freedom, Fraternity and Equality are found at all levels. Untouchability, marginalized groups, interests of minorities... are found. Rule of Law has been incorporated.
- 9. Fundamental rights and duties are found at all the three levels. The judicial remedies for the violation of Fundamental Rights are also incorporated.
- 10. Status and position of women during pre independence day were given at the class: 8 level and 'Gender and Politics' at class 10 level. Under this section women education, dowry, position of women in family, veiled women, Sati, inheritance, polygamy, easy divorce among Muslims,... were incorporated.
- 11 Child marriage and female infanticide, which were practiced during pre independence period, were given at class: 8 level and a picture depicting child labour is given at class: 9 text book but there is not content about Child labour found there. (These are interwoven in the pre-independent period and not contemporary)

Indian reformers and their reforms were found but not a single women reformer or renowned women in the field of arts are included.

- 12. Indian National Movement, Naga National Movement and Tribal Revolts are incorporated into the syllabus. (The Naga National Movement should be included in the syllabus at the central level)
- 13. Man made disasters atom and hydrogen bombs, biological and chemical warfare, consequences of atomic bomb explosions in Hiroshima and Nagasaki during Second World War...
- 14. Inequalities in the form of gender, caste, economy... in pre and post independent periods have been incorporated
- 15. Environmental related issues such as conservation of biodiversity, conservation of natural resources, pollution and its effects, adverse effects of construction of dams, exhaustion of natural resources, sustainable development...
- 4.4.2. Findings from Science Text Books of Classes 8,9 and 10
- 1. Global warming and acid rain were parts of syllabus under class: 8 level text books prescribed by the Government of Nagaland.
- 2. Renewable sources of energy and non renewable energy and the impact of energy consumption on the environment were found at class: 8, 9 and 10 level

science books. At class: 10 level advantages and hazards of nuclear energy is being incorporated.

- 3. Conservation of forests- afforestation and deforestation, wild life, pollution water, air, soil, importance of bio-diversity, Adverse effects of hunting, logging, fishing with chemicals, water harvesting and sustainability of natural resources were part of syllabus.
- 4. There is a unit separately given at class: 10 level titled 'Environment and Environmental Problems' and also at class: 9 level a unit titled 'Our Environment'

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CHAPTER 5

MAJOR FINDINGS

5.1. Major Findings from Students' Data

5.1.1. Students' Awareness

- 1. An overwhelmingly high number of students (99.26%) were aware of the term 'human rights'.
- 2. Though relatively higher percentage of male students showed awareness of human rights than the female students the difference in awareness was insignificant. Therefore, the variable 'gender' did not give much impact on the level of awareness. This was also found true for the variable 'nature/type of institution, as this too had no much impact on the level of awareness.
- 3. An average of 77.30% students had heard about all the six human rights instruments and institutions listed in this study with the highest percentage of 91.26% students heard about the United Nations followed by the Fundamental Rights((88.53%) and the least students(57.16%) heard about the local NGO, the Naga People's Movement for Human Rights.
- 4. The average percentage of female students' awareness was found less than that of male students' awareness and this was also held true for every individual institutions and instruments listed under this section. Similarly, across the variable 'Nature of the Institution' the average awareness of

'government school/college' students was greater than that of the private school/college students and this held true for all the individual items with an exception to the United Nations for which the 'private school/college students' awareness was higher.

- 5. A high number of students (91.53%) was familiar with environment related terms such as 'World Environment Day' and 'Global Warming'.
- 6. The female students had a higher awareness of the terms related to environment than the male students and similarly, the government school/college students had a higher awareness than that of the private school/college students.
- 7. While generalizing the above findings (1-6) the following conclusions arrived at:
 - i. The highest percentage of students was aware of the term 'human rights'and the least percentage of the students were aware of the term 'NagaPeople's Movement for Human Rights'.
 - ii. In general, the average awareness of the term human rights and the other terms associated with it was higher for the male students than the female students.
 - iii. The average of awareness of the term human rights and the other terms associated with it was found higher for the government school/college students than the private school/college students.

5.1.2. Students' Most Useful Sources

- 1. 'School' was found a better source in hearing about the different terms followed by 'media' and 'family'.
- 2. School was found to be the most useful source for the highest number of students in bringing awareness of the 'Fundamental Rights' than any other terms under this study and similarly the least number of students had gained awareness through school in hearing about the Naga People's Movement for Human Rights.
- 3. School was, in general, found the most useful source for more number of female students than the male students. Similarly, an average of higher number of 'government school/college students' found school as the most useful source than the 'private school/college students'.
- 4. In general, Media was found a more prerogative source for male students than the female students as the result indicates that more number of male students found media as the most useful source than the female students.

5.1.3. Students' Understanding of Basic Rights and Child Rights

1. In spite of the highest number of students (99.26%) having heard of the term 'human rights' the meaning was understood by less than half of them (45.48%). An average student understanding of the concept of human rights

- was found much less than that of the number of students heard of the term 'human rights'.
- 2. Nearly three quarter of the student s had understood the inherent nature of human rights but contrary to this majority of them expressed that the basic/fundamental rights were given by the government.
- 3. Though the study shows 68.64% students understood the human rights concepts, while analyzing the different responses individually it was found that the concept was not understood where it required the technical knowledge of human rights from the human rights instruments or institutions from the international or national documents.
- 4. The human rights concept was understood by more male than the female and more government school students than the private school/college students.
- 5. It is found that the students' knowledge about International Human Rights
 Day was less than that of the World Environment Day. This could have
 resulted from the observation of World Environment Day in many
 institutions registered with Nagaland Board of School Education.
- 6. Nearly three quarter of the students (71.95%) showed 'Knowledge and Understanding' about 'Basic & Fundamental Rights'. But only a little more than half of them (52.95%) only could understand the Right to Free Expression and similar was the case with Right to Life. This may be due to the fearing situation

- 7. It is found that the nearly 90% students showed an urge to stop killing but their response to another statement indicates that 42.21% had a negative attitude that we could not stop killing. This could be further strengthened by the similar response showing negative attitude about war that the students felt unavoidable. The present and the previous statements indicate the ground situation where there is fear of expression and killing that is day to day affairs.
- 8. Male students while comparing with the female students had shown more resistance to their parental interference in matters related to 'Right to Choose Partner and Marry' without their consent. Similarly, the rural students showed less objection to their parental interference in this regard. This indicates the female students' submissiveness to some practices which violate their rights.
- 9. In general, the students' knowledge and understanding level of 'child rights' was found less than their knowledge and understanding of concepts, principles, environment rights, etc.
- 10. In all the items listed under 'Right of Children' though 64.27% students showed understanding but there were fluctuations in their understanding. In issues related to equality of children, the responsibility of all and the government towards children's rights, the awareness was high but the concept of child labour was understood only by about half of the total

- students (49.26%) and similar result was found in rights related to 'Free and Compulsory Education'.
- 11. Under child rights, the students showed less awareness in some areas such as domestic child labour and corporal punishment by teachers.
- 5.1.4. Students' Knowledge about Customary Practices Violating Human Rights
- In general, three fourth of the respondents understood that some of the
 customary practices or beliefs are in violation of women's human rights.
 More percentage of female students understood the violation of women's
 human rights than the male students and similarly more number of private
 school/college students than government school/college students.
- 5.1.5. Students' Knowledge about Rights Related to Environment
- Students' understanding of environment rights was higher while analyzing
 their understanding under different sections such as human rights concepts,
 principles, child rights, customary rights violating human rights, etc. The
 variables gender and nature of institution had no significant impact under
 this section.

5.2. MAJOR FINDINGS FROM TEACHERS/PRINCIPALS' RESPONSES

a. Teachers'/Lecturers' and Principals' Awareness

Majority of the teachers and all the respondent principals had heard of 'human rights' and other related terms related to 'human rights'. But, similar with the students, their knowledge and understanding of human

rights was found much less than that of their recognition of different terms. Here, the teachers showed much less knowledge than the principals. It was also found that nearly half of the total participating teachers had not studied human rights during their pre service period and the in-service programs were inadequate and not reaching those who had no previous human rights education. A reason found for their lack of awareness was the least pre service and in service exposure to human rights. Near about half of the teacher respondents (51.1%) and the principals (53.3%) were not aware of 'human rights' contents had been placed in the curriculum. This indicates their less seriousness about the subject that was assessed internally.

b. School/College Environment Promoting Human Rights

The schools/colleges under this study practiced high observation of human rights; there existed cordial relationship among the students, teachers and principals There found freedom for the students to express freely to the teachers and principals. But, still many institutions were found without students' associations and the institutions were found lacking in extracurricular activities promoting human rights. Here, there were many teachers who showed negative attitude towards forming students' associations. Their lack of understanding was associated with their negative attitude towards inclusion of human rights in the curriculum. Majority of the institutions (87%) were found not celebrating International Human Rights Day that is considered and recommended as one of the finest way to

create awareness among the students, teachers... The reasons given for non celebration was not founded on reasons. Therefore, it was found the knowledge and understanding level of the teachers/lecturers were correlated with their attitude towards HRE, their fusion in class room teaching and their pre service learning.

5.3. Findings from Text Book Contents

- 1. Fundamental Rights (includes now RTE at class:8 level) and duties, democratic principles were found at all the levels such as elementary, secondary and higher secondary level social sciences text books either directly or in the form of individual rights and also in the Environmental Education text book and judiciary remedies found at the elementary level.
- 2. Inequalities in the form of gender, caste, economy... in pre and post independent periods have been incorporated at all levels from 8- 12 (Social Sciences & Environmental Education text books). Indian reformers and their reforms were found but not a single women reformer or renowned women in the field of arts were included.
- 3. The Convention on the Rights of the Child though found at the higher secondary level Environment Education text book and nothing related to child rights was found at the lower levels. The contents were not adequate and only a brief account on child marriage, child labour, Universalization of Primary Education, HIV/AIDS inequality and mentioning of The Child Labour (Abolition & Rehabilitation)Act, 1986.were found.

- 4. Contents related to Environment are found at all the levels in both Social Sciences and Integrated Science text books but found overlapping. In addition to this there is an optional subject at the secondary level on Environment Science and at the higher secondary level Environment Education as a core subject assessed internally. Adequate contents like conservation of biodiversity, wild life, natural resources, pollution, environmental degradation, global warming etc, were found in the text books.
- 5. Status and position of women during pre independence day were given at the class: 8 level and 'Gender and Politics' at class 10 level. Under this section women education, dowry, position of women in family, veiled women, Sati, inheritance, polygamy, easy divorce among Muslims,... were incorporated. Gender inequality was also found in higher secondary Environment Education text book
- Causes and consequences of war, conflicts, revolts, exploitation, etc are
 pervasively found at all the levels Social Sciences text books and also in
 Environment Education.
- 7. Man made disasters atom and hydrogen bombs, biological and chemical warfare, consequences of atomic bomb explosions in Hiroshima and Nagasaki during Second World War...were found in the elementary level text books.

- 8. Conservation of forests- aforestation and deforestation, wild life, pollution
 water, air, soil, importance of bio-diversity, Adverse effects of hunting, logging, fishing with chemicals. Water harvesting, sustainability of natural resources found at all the three level core subjects.
- 9. There is a unit separately given at class: 10 level titled 'Environment and Environmental Problems' and also at class: 9 level a unit titled 'Our Environment'

5.4. Findings from Interview Schedule

- 1. Inheritance to Immovable Property: Every interviewee appreciated and admired their customary practices which allow the immovable ancestral property to be only inherited by only the male descendents with justifications suitable for the ancient days. But, though some of them expressed that now is the time for transition none of the male interviewees was intending to divest their properties to the female siblings nor the female respondents received ancestral immovable properties from their parents.
- 2. Inheritance of Title/Surname: The children of all the interviewees were found using the title of the father. Many said it was the custom and we followed it unconsciously. Some raised objection with the reason of paternity of the child and some others had said there were no objection from them in following matrilineal system.
- 3. Customary Practices: Eighty per cent of them were aware that some customary rights jeopardizing women's rights. In total customary

- adjudication was not underestimated but it was opined to have modification, codification and proper training of personnel involved in customary adjudication process.
- 4. Naga Women's Capability: The interview revealed that the interviewees were positive on Naga women's capability and competency and they too encouraged the women's participation in various fields. But majority of the men respondents were not favour of 33.3% seat reservation for women in the election, nevertheless, they stated there were too positive towards women contesting in the election.
- 5. Nagaland Women's Commission: The Nagaland State Women's Commission is actively involved in creating awareness on women's rights. They try to reach even the remote villages for conducting awareness programmes. It was stated that the men folk together with the Village Chairman, Gaum Bura (village head), etc. gave support and cooperation. But it was agreed that there were political interference with regards to some matters related to women's participation.
- 6. Rural Girls Education: This interview reveals that the schools are not available at the immediate reach of all the villages that hampers the girls attending school in remote area. Teachers are unwilling to serve in remote places and substitute unqualified and untrained people as teachers. But they too expressed that these types of practices are being minimized due to communitization of Education.

CHAPTER 6

DISCUSSION AND CONCLUSIONS

6.1. DISCUSSION

The students' awareness of different terms is discussed under three different areas:

- i. As the study primarily focuses on 'human rights', the awareness of the term 'human rights' is discussed initially.
- ii. Secondarily, the discussion on awareness widens to the students' further knowledge about the other human rights related terms- such as the Universal Declaration of Human Rights, Convention on the Rights of the Child, Fundamental Rights, United Nations, National Human Rights Commission and the Naga People's Movement for Human Rights. The first three fall under the category 'Human Rights Instruments' and the following three under 'Human Rights Institutions'.
- iii. Environment related rights are being considered as human rights recently; therefore, finally awareness of environment, in spite of being discussed under a separate section, is also discussed under this section.

iv. Finally, the relationship between the students awareness and the other factors are discussed.

6.1.1. Students' Awareness

a. Human Rights

The higher secondary students in Nagaland had shown an overwhelming awareness of the term 'human rights' which is much closer to cent percent (99.26%) and that is comparably higher than the level of awareness of human rights under any other studies conducted and mentioned here. Here, the students' awareness level was surpassing the teachers' awareness level but insignificantly less than that of the principals' as 100% principals had heard of the term (Students' sample is too large as compared to the principals as principals' sample are of purposive in nature). A similar study conducted in the ¹Philippines, among the secondary students reveals that 96% students had heard the term 'human rights'. Several studies were conducted in the ¹Philippines, ²Malaysia, ³Cambodia... to assess the impact of human rights education after the introduction of Human Rights Education in schools or to test the effect of vigorous campaigns for the promotion of human rights and the level of awareness of students was found less than the present study. But it is remarkable here to note that the students had high percentage of awareness of the term 'human rights' in spite of human rights not included in the curriculum either directly or in terms of Universal Declaration of Human Rights or in any other form of international human rights documents or instruments except that human rights enshrined in Indian Constitution were part of school syllabus. Congruent result was found in a four country survey ⁴ inclusive of India and the finding was stated as this: "In spite of awareness programmes or campaign on human rights hardly being conducted till the collection of the data, the students had a very high awareness level that is overwhelming."

b. Human Rights Instruments and Institutions

In this study the students were found much more aware of the term human rights than the human rights instruments and institutions, such as the Universal Declaration of Human Rights, Convention on the Rights of the Child, Fundamental Rights, United Nations, National Human Rights Commission and Nagaland People's Movement for Human Rights. In spite of Fundamental Rights found in the text books prescribed for the elementary level till the higher secondary level, the awareness of Fundamental Rights was found less than that of human rights.

Similar to the term 'human rights', the students were found highly familiar with the other related terms such as, the 'United Nations'(UN), 'Fundamental Rights' and 'Universal Declaration of Human Rights'(UDHR). The term 'Convention on the Rights of Child' (CRC) was less familiar to the students and

the least of 'Naga People's Movement for Human Rights' (NPMHR) in this study. The Convention on the Rights of Child' was a part of secondary school curriculum in many countries but the term 'Convention on the Rights of Child' was no where found in the core subject text books of class: 8-12 even though rights of children were mentioned briefly at the higher secondary level Environmental Education text book. In the present study students' awareness of the term 'Convention on the Rights of the Child' (CRC) was less than that of 'Universal Declaration of Human Rights' but in a ¹Philippines' study 'CRC' was heard by more number of students than 'UDHR' as CRC was given priority in the curriculum at the secondary level in the Philippines. In spite of CRC's presence in the curriculum the students heard about the term CRC in the Philippines is much more less than the percentage of the students under this study.

In a ²Malaysian study too the percentage of students' awareness of CRC was found less and that less awareness was achieved after many awareness campaigns on child rights like 'Say Yes for Children' and the children's participation in the United Nations Special Assembly for children and so on. Therefore, the students under this study had acquired greater awareness even though they had less or no information from the text book contents than the other students and also without much sensitizing programmes.

The similar result was found while comparing the students' awareness about the term 'National Human Rights Commission' of India like that of

Malaysia. Under this study, 77.68% students were aware of the NHRC which is higher than that of awareness level of Malaysian students about Malaysian Human Rights Commission (73%). But, the Malaysian students achieved this awareness in spite of the logo, essay and art competitions organized and the numerous news reports about or press statements by SUHAKAM in the print and electronic media.

c. Environment

Students exhibited a very high awareness about the two terms listed under this study such as World Environment Day (91.37%) and Global Warming (91.68%). This could be explained due to the presence of text books contents at all the three levels (elementary, secondary and higher secondary) and rampant awareness programmes conducted and this further would be explained under another section. The students showed more knowledge about World Environment Day and Global Warming than the other terms discussed above under the caption 'Human Rights Instruments & Institutions'.

Therefore, it could be concluded that in this study the higher secondary students' awareness of the term human rights was found much higher than that of teachers but less than that of the principals though the difference is negligible. In spite of human rights contents not being found in curriculum in terms of international human rights instruments and awareness programmes or campaign on human rights hardly being conducted, the very high percentage students' human

rights awareness exhibited in this study is overwhelming. Similar to the term 'human rights' the students exhibited high awareness of different terms such as the World Environment Day, Global Warming, Universal Declaration of Human Rights, Fundamental Rights, United Nations, National Human Rights Commission, and the Convention on the Rights of the Child but comparatively less awareness on the local NGO, an apex body involved in the promotion and protection of human rights, the Naga People's Movement for Human Rights.

e. Awareness Across the Variables 'Gender' and Nature of Institution'

The number of female students (481) participated in this study is little higher than that of the male students (469). In a similar study conducted in the ¹Philippines, along the variable the female students (98%) had shown better awareness than the male students (96%) but the present study shows a contrary finding in which the male students (99.57%) showed higher awareness of human rights than the female students (98.96%). Similarly, male students exhibited higher awareness of the different human rights instruments and institutions, such as the United Nations, National Human Rights Commission, Naga People's Movement for Human Rights, Universal Declaration of Human Rights, Convention on the Rights of the Child and the Fundamental Rights than the female students.

There was no much significant difference found between the awareness level of male and female students on the World Environment Day (though the

level of awareness of male was slightly higher than the female) but female showed higher awareness in only one term that was 'Global Warming'.

Where there are more human rights violations there the awareness is found less similar is the case here that there are so many rights related to women are violated in Nagaland in social, cultural and political arena and more the women become aware the more they could avoid any discriminations and violations. It is a new trend that realization and silent resistance to violations of women rights is felt by the creamy layer of women and awareness programmes are already on the move yet slow. Therefore, students need to be sensitized more. That needs to be kick-started from the school and inclusion of International Instruments on human rights is very crucial.

In general, it could be concluded that the male students showed higher awareness than the female students in the different terms such as human rights, Universal Declaration of Human Rights, Convention on the Rights of the Child, Fundamental Rights, United Nations, National Human Rights Commission, Naga People's Movement for Human Rights and World Environment Day with only an exception to the term 'Global Warming' for which the female students showed more awareness than the male students. But generally speaking, the male students' awareness was found higher than the female similarly, the government school/college students' awareness was higher than that of their private school/college counterparts.

6.1.2. Students' Knowledge and Understanding

a. Human Rights Concepts and Principles

Despite a very high percentage of students had heard of human rights, the concept was not well understood as they had not understood the meaning and nature of human rights. Despite there were fluctuation regarding understanding of human rights concepts and principles, students did not show much disparity on gender, age, economic status, disability due to sickness, etc., irrespective of a fact that many of them understood women were subordinate to men. But in other areas of women's status, capacity, capability, etc. the women were not put at stake as equality of women was well upheld by a very high number students. Women were felt subordinate not only by male students but equal number of female students also expressed in this way. This could have been resulted from the social, religious and cultural stereotyping of women. The stereotyping was found in the text books too and that requires correction. Similarly, though equality principle was upheld by many students still one fourth of them felt that richness would fetch more rights. There were high fluctuations in their level of understanding the concept. This indicates that the students understood some areas clearly well for which the expertise or technical knowledge had not been required but some areas, which require priori knowledge of international/national human rights documents, were poorly understood. Moreover, unconscious imposition of conventional stereotyping of women had been silently and unquestionably accepted by women. This mindset should be changed that requires the change in entire arena of education such as curriculum, text books, co curricular activities, teacher awareness, teacher preparation including in service teacher preparation, school ethos, etc. As there were no human rights instruments found in the text book contents the students were lacking the conceptual clarity. Further, the nature of human rights was not understood as nearly one third of them thought that human rights were given by the government. This gap of knowledge must be due the absence of human rights documents..

b. Basic /Fundamental Rights

In general the students showed a good understanding (71.95%) about basic/fundamental rights like other sections here too there were conflicting responses found. This could be collated with the other responses of the students too. On one side the students had a strong understanding that 'wars and killing should effectively be stopped' but on the other side they showed a fatalistic attitude that these are natural and our interference in these matters would never bring any change. Similar result was found in a ⁶Cambodian study where 15% showed fatalistic attitude towards killing. Again in matters regarding to Right to Free Expression and Thought students showed poor understanding. The above findings related to life, war and free expression reflects the ground situation where killing

had been a normal occurrence and common man had no security for life. There were fears from organized and unorganized armed groups directly and in some cases common people were victimized in between the group conflicts. There was fear to express one's ideas and thoughts. This must have been reflected in the studies. Violation to 'Right to Marry' and find a partner was objected by majority of the students and here the objection was found stronger for the male than the female. Therefore, this shows that though the students understood 'what were human rights violations?' and strongly desired that 'there should be no such violations' they were sandwiched with the 'fatalistic and pessimistic attitude' that these are common and human interference would not bring any effect. This requires a change from the fatalistic attitude to optimistic attitude.

c. Child Rights

Children working as domestic servants are found very common in Nagaland. Nearly two third of the students (54.89%), under this study, were found with proper 'Knowledge and Understanding' about child rights but here too there were fluctuations. The concept of child labour was not well understood by the students. This is further supported by the students' value judgments on child labour where the awareness level was found comparatively much lower. The judgment of students is assumed to be on the social outlook about child labour. The social value about child labour in Nagaland is nothing negative as it is being practiced in many homes and even by well educated people. Therefore, the

students must have been put in a conflict between macro (societal) value and micro (personal) value system and some social happenings were unquestionably and unconsciously accepted and internalized as right. It is felt people hold their ancient values till now.

The above mentioned conflict between values, gave reluctance to accept the Universal Declaration of Human Rights by all the nations and that gave birth to ICESCR (International Convention on Economic, Social and Cultural Rights) and ICCPR (International Convention on Civil and Political Rights). Here, it could be argued that there was a conflict between moral and legal values. Children living in homes, where there is no proper food, shelter, security, etc., are given food, shelter, clothes and in many cases education. In spite spree incidents of harassment, the child laborers are well treated by their masters. It has been also found as one of the inherent social values from ancient days in Naga society (slaves). Many employers of these domestic child servants treated the employees as children and much better than their biological parents. By law it is unlawful to have domestic child workers but comparing hungry children, the conditions of these children are found better in the area where study was conducted (It is a common observation). As Marlow propounds his theory on needs, children without fulfilling their biological and basic needs could not go up to the higher needs. Many policies like The Right to Education Act, Mid-day Meal Schemes, Child trafficking laws ... are there in force but still effective implementation is not

found and for countries like India it would be difficult to implement unless alternative arrangements made for the welfare of those children. The knowledge about Free and Compulsory education was found less even though at class: 8 level there was a briefing about RTEA and Universalization of Primary Education at the higher secondary level. As elsewhere mentioned, CRC was a part of school curriculum in many countries though the related Convention on the Right of Child had been ratified by our country the level of awareness of CRC was found to be second to the least in this study. Therefore, child related rights with an introduction to related International Instruments should be included in the curriculum from the secondary level. With regards to corporal punishment the students showed less awareness. The result shows that less than half of the total students were aware of corporal punishment as a violation of children's rights. But here too there is crisis between moral and legal rights. 'Even in advanced societies there are sanctions; school is a micro society and therefore sanctions are unavoidable' a principal's reply goes as mentioned. The investigator also put him in dilemma in making moral and legal judgment about the justification of corporal punishment. Regarding corporal punishment more than half of the students made it justified and this is congruent with Malaysian report giving the attitude of teachers and educators: "many educators defend it as a way to stem rising violence in schools'; 7"Teachers who are fed up with the rising cases of indiscipline in schools say caning is justified" Therefore, the students' awareness is justified in spite of them having moderate legal awareness.

Conclusion

Under this section it could be concluded that more than 65% students were (and it could have been higher, if moral judgment is valued more than legal judgment) able to understand child rights in general but the awareness related to Child education, domestic child labour and corporal punishment were found less. It is notable here that their legal awareness as per the data about domestic child workers, compulsory education and corporal punishment in schools was found less or the moral awareness supersedes the legal awareness. There are so many laws related to child labour, abuse, right to education, child trafficking, etc. but researches confirm that implementation had been found weak.

6.1.3. Naga Customary Rights Practices Violating Women's Rights

In spite of ancient Naga political system left no place for women in the village administration nor in judiciary, did the students not put women's capability or participation in prejudices and jeopardy. But comparing many other parts of India, Naga women don't suffer much from social stigmas and taboos. Discrimination or social stigma on the basis of caste, gender, economic conditions, widowhood, remarriage, barren women, living as spinster, etc. was not much found in Nagaland while comparing the other parts of India. Women were neither under estimated on the basis of equal rights, capability and capacity nor were many

restrictions on women and not many visible inequalities found but still about one third of the students (59.26%) under section 4.1.12 thought that the women were subordinate to men and this concept was found more among the male students, howsoever insignificant, and more among the rural students with a significantly high difference. This kind of understanding/feeling/mindset was found under different sections in this study.

In matters related to customary adjudication violating women's human rights there found the least difference between male and female. Regarding property rights the awareness was found less and this was further confirmed by the interview conducted to some local populace. All interviewees in spite of being accepted that the Naga customs were biased in law related to inheritance, delineation of ancestral property to the male descendents was highly valued with proper supporting reasons to justify. Similar is the case about customary practices related to adjudication as many of the customary practices related to adjudication were found good and adopting a foreign law was not much encouraged. But where there are flaws modifications sought. Nagaland State Women's Commission at present is engaged in the modification of customary practices violating women and children's rights and codification of customary laws are expected to be enacted in future. (In general, reactions to customary violation of women rights were found reacted by more female students). In general, it was found that the female students were found more submissive to customary and current practices or conventions that violate human rights especially women's rights.

Quite a good number of male students' equivalent to female students objected and showed their awareness about violation of women's human rights in the form of customs and current practices. In a study on Domestic violence against in ⁸Ankara, Turkey, it was found that educated women took recourse to the legal measures for remedies which was not done by poorly educated women, here too it is expected that through human rights teaching more educated women should be able to take recourse of the law for the protection, prevention of women's human rights and redress for violations.

6.1.4. Students' Knowledge & Understanding of Environment Issues/Problems

The students' knowledge on the two terms, such as World Environment Day and Global Warming was found higher than their knowledge about the six human rights institutions and instruments discussed in the previous section but less than that of the term 'human rights'. But their knowledge and understanding level of environment was much higher (80.34%) than every other area of analysis clustered in this study such as human rights concepts, principles, basic/fundamental rights, child rights, customary practices, etc. In every other section, students exhibited knowledge but the understanding level was comparatively found less than that of the knowledge level. Under this section,

students showed a higher understanding of environment too. This high knowledge and understanding must have been achieved due to the presence of adequate contents in the text books as well as co curricular activities being held in the schools and colleges. The role of media also had given due impact on the level of awareness about World Environment Day and Global Warming. The contents were found at the same level of schooling in different subjects with a special emphasis by offering environment education as an optional/ sixth subject too. In some cases, the different subject text books had similar and overlapping contents at the same level and in some cases at different levels of schooling. This shows lack of coordination among the different boards that needs to be corrected. Therefore, adequate contents had given an impact on the awareness level of students.

6.1.5. Most Useful Sources

a. School

In spite of not being placed in the curriculum and being found less awareness programmes, the students under this study showed high awareness of human rights, NHRC, CRC and UDHR and which was more than the awareness level found in some other studies reviewed here. In spite of the related contents being absent in the text books more than half the number of students found school as the most useful source and the school had made a good impact on the awareness

level of students. Irrespective of so many flaws of Indian education system, still school education is found more effective in Nagaland as many other National studies' findings suggest about Indian Education System. School was found the most useful source for more number of students than the other two sources for every item listed in this study except for the Naga People's Movement for Human Rights for which media was found the most useful source for more number of students. This reiterates the NCTE (1998)'s remark on the importance of teachers in 'Quality Concerns in Secondary Teacher Education', "The teacher is the most important element in any educational programme. It is the teacher who is mainly responsible for implementation of the educational process at any stage"

b. Media

Media's contribution to the knowledge transformation to the students is pertinent. After the school as the most useful source, media comes to the next level in creating awareness. Advancing technologies with satellite television, cell phones and internet have become a great boon for the people in giving information and entertainment. Here too, a considerable number of students found media as the most useful source in gaining awareness of different terms and related information. Media was found the most useful source for more number of male students than the female students in hearing about each and every term related to human rights. There may be several reasons associated with poor access to media for female students:

Less access to media might be due to inadequate time as the female students, contrary to the contemporary female students, mostly engaged in conventional roles such as domestic works, taking care of younger siblings and elders... Passive stereotyping in the text books and in communities could suppress the women from getting wide access to media for gaining information. This was found in an Indian study (9Sheela Barse) where there were stereotyping of women in the text books. This along with the society's conscious and unconscious imposition of conventional roles on women might have not changed the attitude of the female students.

The students' knowledge about World Environment Day (73.89%) was found higher than that of Human Rights Day (64.84%). As the environment related contents are widely found at different levels of school education and the World Environment Day celebration is made mandatory for the schools to celebrate, the former's awareness must have been higher. But without such vigorous programs in the school/college level (% of teachers and principals about celebrating HRD) on Human Rights Day, the awareness level was found better though less than that of World Environment Day. This could have been gained through a wide publicity by NHRC on cell phones and other electronic media during the period of this study. Therefore, media, the new electric gadgets like cell phones, televisions and computers had given an impact on the students' awareness.

6.1.6. School/College Environment

i. Human Relationship

Human rights education is "all learning that develops the knowledge, skills and values of human rights". Placing of human rights or its presence in the curriculum is not sufficient but there should be human rights practices in the institutions. The schools/colleges should provide mechanisms to let the students exercise their rights. Here, many institutions under this study were found not with students' associations. It is the responsibility of the teachers and administrators to guide and advise the students to form the associations to exercise their collective and individual rights and duties.' There were different kinds of students' association found in one institution on different sub-tribal line. Instead of having students' unions formed after every tribe, they could be of general nature and equal participation shall be ensured. The attitude of some teachers towards formation of students' associations was negative that needs to be changed. About 50% of the institutions were found with active participating students' associations therefore, there should be animation of associations with their active participation. The institutional set up should be made in such a way that the atmosphere is so congenial for the students to exercise their rights freely without infringing others rights. The relation between the teachers and students; the students and principals and teachers and principals were found very cordial. This shows a warm human relationship among the school/college personnel and not an authoritarian atmosphere. The students were able to approach the principals and teachers freely and express their problems and grievances. But only difference, in sharing the students' problems between teachers and principal, was that students shared more academic related problems to the teachers rather than the principals. Extracurricular activities such as observation and celebration of international days were done by an average of only 5% institutions and which activities are considered as one of the finest ways to create awareness among the members of schools/colleges. These programs need to be listed in the calendar of events as done in the World Environment Day in the NBSE school yearly calendar and there should be some checks and measures to monitor the school/college about the observation.

ii. Effectiveness of Human Rights Education

Effective implementation of human rights practices depend on the school administrators and the teachers. 'Human rights' had been in the higher secondary curriculum for about 10 years (2000-2009) and the assessment of students' performance was done internally by the schools. A great responsibility was placed on the schools/colleges for the effective implementation of internally assessed areas. The misery is that less than an average of 50% of the teachers and principals were aware of human rights' presence in the curriculum in the recent past 10 years

and some extracurricular activities were also expected to be undertaken as a part of co-curricular activity. This could be explained that as human rights education was to be assessed internally by the institutions and less seriousness in taking the subject must have been shown as the human rights education was not effectively implemented in many institutions if not so, the presence of human rights in the curriculum should have been known to the teachers and the principals. Had it been true that the subject seriously taken then that had been taken for imparting the knowledge and not for further skills of learning? If the schools had desired to implement human rights education, they should have created the proper atmosphere, like forming of associations, observation of International Days, etc. but many schools lack this. And the text books provided had a bare draft (Plain Draft) of the Universal Declaration of Human Rights and a teacher without expertise knowledge would not have been able to explain well. But unlike the previous text book, the present environmental text book contains relevant and comprehensive information given in a beautiful way and the instructions given by the NBSE to have two project reports added special effects on the probable effective implementation of Environmental Education. In spite of being the text book being titled Environmental Education it goes beyond that and that could be called as Education for Sustainable Development (ESD). But there were some checks and measures needed to the proper implementation. It is believed that the effectiveness of implementation might give more desirable effects. This gives a speculation as found in a four country survey that includes India, ¹⁰"While policies

supporting human rights education are in place, there is generally weak implementation at the school level". It is very difficult for the NBSE alone to find measures to check the effective implementation of internally assessed subjects in the school due to limited number of staff as well as the geographical location of the state therefore, the DIS, SIS and other concerned officers of the Department of School Education should be given the responsibilities for effective implementation. Interschool assessment could be suggested also one of the ways for effective implementation of the areas which could not be effectively checked by the NBSE. Teachers' and principals' indifferent attitude towards new arenas' of education needs a change and they should be the flowing water of knowledge where many who could quench their thirsting souls in acquiring all the skills of learning and bring a desirable change.

6.1.7. Status of Teachers

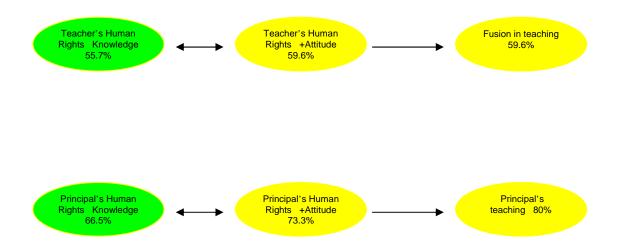
a. Teacher's/Principal's Awareness

Teachers working for children and adolescents have an opportunity to shape the future of democracy and plant seeds in the minds of their students, who, in a few years, will have the right to vote and be members of political parties, civil servants, activists of civil society organizations, active citizens and decision makers. To provide them with a comprehensive education, we need teachers with good knowledge and attitude. An Indian study (¹¹S. Pandey) reveals that 38.5% of

the teachers including primary and secondary teacher educators showed human rights awareness. In this present study, 87.2% teachers had heard of the term 'human rights' but only 63.83% could show more knowledge about human rights as they could list many human rights. In general, under this study the principals' awareness level is found higher than that of the teachers'/lecturers and also the knowledge and understanding level of principals' about 'human rights' is found higher than that of the teachers. But, in general, both teachers and principals had heard of different terms and superficial knowledge and many lack further understanding of human rights and the related issues. Many teachers were found having vague idea of human rights and conceptual clarity which would help them to clearly and unambiguously explain human rights. Their awareness was found on the surface level but deeper knowledge and understanding was found among 67% of the principals and 55% of the teachers. The teachers irrespective of teaching human rights needs more acquisition of knowledge than as they had at the time of this study. Why is there poor knowledge and understanding? This study shows that their poor knowledge about human rights is due to lack of opportunity to have studied during their pre service period as about less than 50% teachers had studied human rights during their pre service period and the condition is further aggravated by no opportunity for training or any condition that pertain human rights exposure. Their knowledge should have been enhanced by in-service trainings/programs or courses. Nagaland University, as now offering human rights courses, should offer through distant mode also. There should be policies supporting in service training and motivation for the teachers. Teachers should be like flowing water and not stagnant in their knowledge such teachers should be highly motivated As a study conducted in ¹²Sri Lanka reveals that the teachers who underwent some training on human rights were not encouraged by any means. The policies should be made to encourage sincere, efficient and knowledgeable teachers thereby bring change upon the behaviour of students.

b. Teacher/Principal Attitude

A teacher's reply to a question related to students' association goes as this, "We don't encourage formation of any students' union" and to another question related to their awareness "I am not aware of human rights since we don't have the subject". These responses indicate that their attitude hinders the acquisition of knowledge in other way their poor knowledge brings negative attitude. Similar kind of attitude was received in a matter related to celebration of Human Rights Day in their school as the teacher replied "We don't celebrate as it is not listed in the academic calendar of either the Board or the University". It was found in similar studies conducted in other countries that teachers' poor knowledge leads into poor attitude towards human rights education. In the present study too, an average of 61.2% teachers and principals had understood human rights and 66.4% of them showed positive attitude towards human rights education. Whereas, in a study conducted in ¹³Nueva Ecija cent per cent teachers had opined that HRE should be included in schools. Again when they were found with knowledge and proper attitude and interest towards human rights they were fusing human rights in class room teaching irrespective of the subjects they teach.



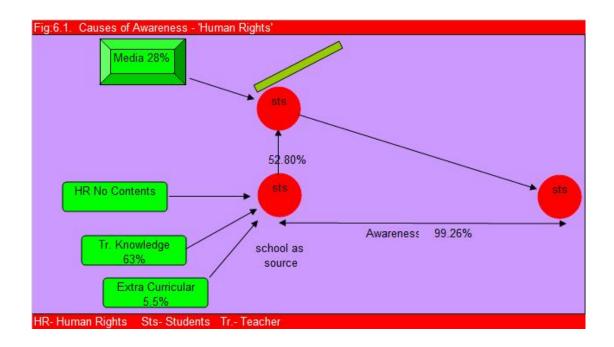
About 5% of the schools/colleges observed Human Rights Day in their institutions. Many responses show that unless clear instructions are given many schools/teachers do not conduct any activities and never go beyond what are instructed or listed as in a ¹⁶HURIGHTS OSAKA, 2000 "Some teachers taught only after directives given by the superiors but some others on their own initiative". This is true in the case of Observation of World Environment Day which was celebrated by many schools as this was listed in the NBSE calendar of events and it was made mandatory for the schools to celebrate failing which administrative and disciplinary actions would be taken against the school. Quite a good number of principals, nearly three fourth, were found positive towards the need of human rights education at the higher secondary level but the teachers

showing their positive attitude was found less. The reasons given for their support of non-inclusion indicated their poor understanding and also attitude towards human rights. In some other studies too the teachers equated human rights with activism and some others expressed fear that human rights education would restrict them from disciplining the students. A reply from a science teacher goes as this: "Science and technology is only beneficial for our life" and another as: "The students at this stage are not matured enough to understand the human rights issues". Some others expressed that human rights education would burden the overburdened syllabus. The reasons given by them are not knowledgeable as while analyzing the contents of the text books, there were so many areas where overlapping of contents found. By making researches this would be possible to include human rights in the syllabus without overburdening the syllabus. In every subject human rights could be integrated as a study (¹⁷ Vaidya D.S. 1991) showed that values could be integrated in science subjects also. Concluding finding from here is that only 59.6% teachers and 73.3% of the principals showed their positive attitude towards human rights education. This seems to be correlated to their awareness level as 55.7% of the teachers and 66.65% of the principals showed better knowledge and understanding of human rights. Therefore, teachers should be made acquaintance with awareness and attitude and these two should lead them to action.

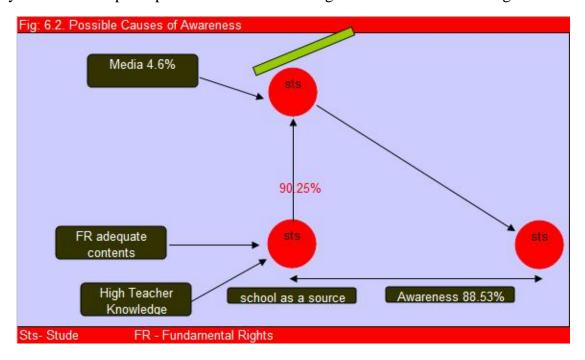
c. Causes of Awareness

The following is founded on well reasoning and needed scientific study for further support.

The discussion under the previous section shows that the students had gained awareness from the school about human rights despite the related contents had not been found in the text books. In hearing about the term 'human rights' which was neither found in the text books nor adequate awareness programs/activities were held in the schools/colleges but more than half the number of students found school as the most useful source and the percentage of students' awareness was considerably good. This implies that the teachers (including the principals) are the transmitters of information about human rights and the related terms to the students. It could be assumed that the teachers fused human rights knowledge when they teach contents related to human rights. Here, as there are adequate contents on Fundamental Rights found at the different levels of schooling, the teachers' knowledge on human rights might have been carried out to the students. (Fig: 6.1)



More than 90% students found school as the most useful source in hearing about the term 'Fundamental Rights' and the contents were found at all the three levels under the elementary and secondary level of Social Sciences text books. Every teachers and principals must have knowledge about Fundamental Rights as



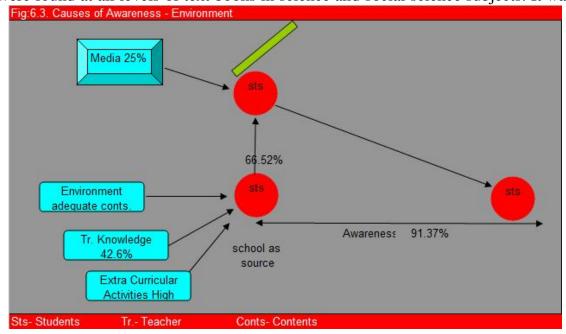
they had studied them from the school level. This shows that the content's presence has overwhelmingly given an impact upon the students' awareness along with the teachers' knowledge. (Fig: 6.2)

Further the above finding is supported by analyzing the percentage of

students' most useful sources in hearing about the terms World Environment

Day(WED) and Global Warming (GW), for which 66% and 54% students found

school/college as the most useful source. Here, the environment related contents were found at all levels of text books in science and social science subjects. It was



also found as an additional and optional subject at class: 9 and 10 level and a core subject for the higher secondary students. The World Environment Day (WED) celebration was/is mandatory for all the schools and the report needed/needs to be submitted to the NBSE and failing which administrative actions were/are taken against the schools not complied with. This is also listed in the school calendar of events provided by the NBSE. But here the percentage of school as the most useful source in hearing about the terms WED and GW was comparatively much more less than that of Fundamental Rights even though the percentage of students' awareness was high. With all these advantages school could have been found the most useful source for more number of students but that had not been found so and the percentage of school as the most useful source is much less than that of Fundamental Rights. Why? This could be explained in this way:

- 1. Many older teachers had poor knowledge about environmental issues (42.6% understood environment issues are related to human rights) as older teachers had not studied during their pre service period but they must have studied Fundamental Rights as it has been a part of school syllabus.
- 2. Many teachers had felt that the environment is related to science therefore poor interest in teaching or neglecting the units or not giving enough effort in knowledge transmission
- 3. Many teachers would never show any interest in updating their knowledge.

But in case of Fundamental Rights every teacher must have studied and possessed adequate knowledge as it was a part of school curriculum from the primary level of schooling in India. This might be also a reason for less percentage of students finding school as the most useful source in hearing about the environmental related issues than that of Fundamental Rights. This is further to be noted that the awareness level of students regarding the WED and GW is quite high but the percentage of school as the most useful source is much more less than that of Fundamental Rights in spite of being given at different levels and different subjects such as science, social science, environment science (Optional at classes: 9 and 10) and Environment Education (at classes: 11 and 12) the students who found school as the most useful source is much more less than that of FR.

This shows that the teachers' knowledge' together with their positive attitude gives a positive impact on the students' awareness irrespective of adequate contents' placement in the curriculum. But, there should be opportunities, in the form of related contents in the curriculum, for the teacher to fuse the subject matter in the daily classroom teaching. This kind of situation, irrespective of the placement of related contents, makes school as the most useful source for many students.

The school had its impact on the students' awareness irrespective of the presence of contents in the text books. For example, 'human rights' was not given anywhere in the syllabus as a topic, under a title or sub-title or a paragraph But human rights, which were enshrined as Part III and IV of Indian Constitution, were given at different levels at the elementary and secondary levels. In spite of not being found in the curriculum more than 50% students found school as the most useful source and more than 99% students were aware of the term human rights. This shows that whenever there are relevant topics to human rights the teacher with knowledge and positive attitude about human rights will fuse that into his class room teaching. As the rights and duties enshrined in Indian Constitution are the adoption of human rights found in Universal Declaration of Human Rights, the teacher must have fused into his teaching and that resulted more than fifty percentage of students found school as the most useful source in hearing about the term 'human rights'. Nearly, two third of the teachers and principals admitted that they would talk about human rights irrespective of their subjects. Therefore, teachers' knowledge is directly proportional to the fusion of human rights. Similarly, teachers' attitude has a positive impact on the fusion of human rights here. The teachers' knowledge and attitude along with the presence of contents gave a very high percentage of effect on students as it was found that school was found the most useful source for more than 90% students in hearing about Fundamental Rights'. This must have made more than 50% students' awareness about the term 'human rights'.

The study further shows, that the presence of adequate contents, without teachers' adequate knowledge, interest and attitude, do not bring any greater percentage of awareness through his teaching. The students might have taken extra efforts by constant and continuous reading and understanding or memorizing without any understanding of the concepts. This agrees with the report of Education Commission (1964-66) "of all the different factors which influence the quality of education and its contribution to national development, the quality, competence and character of teachers are undoubtedly the most significant". Further it is strengthened by the following quote of ¹⁸S. Pandey "Teachers continue to occupy the central role in the context of generating human rights awareness among students, though their role has been significantly transformed from mere transmitter of knowledge to facilitator of conditions that promote the process of knowledge construction" ¹³.

¹⁹"Education is recognized by the International Commission on Education for the 21st Century as a principal means to foster deeper and more harmonious human relations and, thereby, to reduce poverty, exclusion, ignorance, oppression, and war.*

The teachers' knowledge, positive attitude and interest along the with the presence of contents should give a greater impact and cause greater awareness upon the students. In contrast when the teacher does not know the subject matter, in spite of that being included in the syllabus and in the contents, very few with less positive attitude, goes for updating and many avoid or show their disinterest in it and that affects the school as the students' most useful source. Interestingly more female students found school as the most useful source than the female students.

iv. Teacher Empowerment

Knowledge is dynamic and proliferating every now and then but as per the change teachers need to update their knowledge. Enthusiasm shown before joining the service withers away after being placed in service. Teachers have eligibility tests to make them eligible for teaching but if the in-service eligibility test needs to be conducted time to time many teachers may not be qualified further. In this study, nearly half of the participant teachers had not undergone any course on human rights nor a subject on human rights studied during their pre service period.

As 'human rights' is a new vista of education older teachers had very limited chances to having been trained. The participant teachers in this study had little opportunities to have an exposure to human rights by attending seminars, workshops, etc. but those who underwent this exposure programmes were from those who had pre service exposure to human rights. Very few awareness programmes were conducted in the past but awareness programs sponsored by the UGC, NSWC, Naga Women's Network, etc. are recently on the move. Clear instructions are given for the school teachers to have B.Ed as the essential qualification for teaching but many teachers are still untrained especially the teachers working in the private institutions. There are 111 schools and colleges, offering higher secondary level of education, are registered with the Government of Nagaland. Out of those, 83 institutions were run by private enterprises. Further teachers working in the colleges find B. Ed., or M.Ed. a non – requirement as the colleges have degree level classes along with the higher secondary classes. Adequate number of training institutions is not found in the state to train the existing teacher demand and in-service teachers. There is no certificate, diploma, degree, masters' degree level courses offering human rights available in Nagaland University. (Now Nagaland University has notified for Diploma level courses for the academic session -2012). 'Human rights' as a paper or subject is found in LLB, B. Ed. and some other degree courses. Therefore, the experienced teachers who had been working for quite some years had been had no exposure to human rights education with an exception to those who involved in self-directed learning as they had not studied during their study period or had an opportunity to take pre service exposure to human rights education. Therefore, teachers' empowerment is crucial.

6.1.8. Text Book Contents

The human rights contents were found integrated in social sciences as found in ²⁰Sri Lanka and many other countries and science subjects. But the environment related matters were integrated in science and social sciences subjects and in which adequate contents about environment rights were fused. But the contents given were not those given in UDHR but the rights enshrined in the Indian Constitution. A similar finding, arrived at from a multi country survey done by HUURIGTS OSAKA, 2005, which includes India, is given here: "Most schools rely on the already prescribed teaching of constitutional rights, and do not cover international human rights instruments"

In many units, overlapping and repetition of contents were found at the same level and also at different levels in different text books. It was assumed before undertaking the research that replacement of human rights from the higher secondary curriculum and placing environmental education seemed to be unjustified. But the presumption became wrong as though the text book was titled Environmental Education, the scope went beyond environment education and the book covers different areas of human rights too. The only negative aspect found

was that there were no international instruments neither listed nor briefed. The book was beautifully designed with adequate contents but many of the contents were the repetitions from the elementary and secondary level social sciences and science text books. As different boards of school education for elementary and secondary education take measures to design text books (including higher secondary) there lacked coordination between the boards as well as within the board on different subjects at different levels. In the elementary and secondary level text books there were found contents with no gender equity in contents and also in illustrations. Similar finding was noted in an Indian and other studies conducted abroad (²¹Sheela Barse, ²²Sunderland, ²³ Ikuko,...). Contents related to human rights with specifications about the international instruments could be done with proper coordination and without burdening the existing syllabus.

6.2. CONCLUSIONS

The following conclusions have been arrived at from the study conducted, analyzed and discussed:

i. Students' Awareness

The students were found with a very high awareness of the term 'human rights' (99.26%) but this awareness the students had achieved without being the contents found in the text books and the negligible number of extra-curricular activities on human rights. The students' awareness level was found higher than

the awareness level of teachers under this study and awareness level assessed in other studies mentioned here but insignificantly less than that of the awareness level of the principals under this study.

Students exhibited a high level of awareness of different human rights institutions and instruments listed in this study but while analyzing individually, the highest percentage of students were found aware of the term 'the United Nations' and the lowest 'the Naga People's Movement for Human Rights'. Students' knowledge was found high irrespective of the presence of related contents as in the case of the term 'human rights'.

The students' awareness level of environment related terms was found very high but comparatively less than the term 'human rights' but higher than the other terms. More than adequate contents were found on environment at the primary, secondary and higher secondary level core subject text books and in some cases overlapping of contents related environment was found.

In general, the male students exhibited higher awareness than the female students in the different terms such as human rights and human rights instruments and institutions but not as the case of environment related terms. But the awareness of the government school/college students was found higher than that of the private students under every section.

ii. Most Useful Sources

The school/college was found the most useful source for a majority of students irrespective of the presence of contents in the text books followed by 'media' and 'family'. Media was found the most useful source for more male students than the female and more private school/college students than the government school/college students.

iii. Knowledge about Concepts, Principles and Child Rights

The students exhibited high 'Knowledge and Understanding' about human rights under different areas such as child rights, women's rights, environment, etc. but this was found less than the number of students who had heard of different terms related to human rights. But the concepts and principles were not well understood as this requires technical knowledge about various documents. This gives a conclusion that 'While the students generally know or have heard of human rights, they do not seem to understand the concepts and principles well". While analyzing the students' understanding under different sections it was found that the students' had the least understanding on 'child rights'.

In spite of students having high 'Knowledge and Understanding' of human rights and related terms and ardent desire to avoid human rights violations they were found with fatalistic and pessimistic attitude towards those violations. The students' attitude needs to have a change.

iv. KNOWLEDGE ABOUT CUSTOMARY PRACTICES

Violation of women's rights by the customary practices were understood by both the gender of the students but submissiveness to customary practices by the female was more than the male and similarly more by the government school students than the private school students.

Government school/college students and female students were found more submissive to customary and current practices that violate human rights especially women's human rights than the urban and male students.

v. KNOWLEDGE ABOUT ENVIRONMENT

Students showed the highest level of 'Knowledge and Understanding' on Environment related issues and the lowest on Child Rights while assessing under different areas of human rights. But, without any contents and non exposure to campaigns, students had gained exhibited more knowledge on child rights than the other studies conducted to know the impact of child rights campaigns and effect of inclusion of child rights in the curriculum on the students' awareness.

Adequate contents, teachers' knowledge and attitude, extracurricular activities related to environment and campaign did not go in vain as the highest number of students had shown environmental knowledge and understanding.

vi. TEACHERS/PRINCIPALS

Teachers'/principals' pre-service and in-service exposure to human rights education was found less and very minimal in-service programmes were conducted. As such the human rights understanding level of teachers was found not satisfactory.

Though many teachers/principals exhibited a positive attitude towards human rights education at the higher secondary level, about one third of the teachers showed negative attitude towards human rights education and formation of students' associations and this was found associated with their poor knowledge about human rights. Many who did not support human rights education equated human rights with activism. This was found in other studies too.

In spite direct contents on human rights not found, Teachers' knowledge and attitude along with related topics (though not relevant) had prompted the teachers to fuse human rights and that had brought high students' awareness about human rights.

Presence of related contents was correlated with students finding school as the most useful source but teachers' knowledge, their positive attitude and the related contents (though not direct contents) had increased the usefulness of school as the most useful source.

vii. SCHOOL ENVIRONMENT

The school environment was not found congenial for practicing human rights. Many schools neither created an atmosphere to exercise the students' rights nor conducting extracurricular activities which would bring awareness. Many institutions were found no students' associations but where there were associations, equal representations of students from different communities was not found but on different tribal line different associations were found in one institution. Despite there was a very good human relationship, free expression and respect for human dignity upheld.

Unless directives from the higher authorities given, the school made less initiative to conduct extracurricular activities in the form of observation of International Days that would create awareness. Therefore, it could be said, 'While education policies supporting human rights are in place in our country, there is weak implementation at the school level. Most schools rely on the already prescribed teaching of constitutional rights, and do not cover international instruments.'

viii. CONTENTS RELATED TO HUMAN RIGHTS

Effective implementation of human rights education which was included in the curriculum from 2000 – 2009 was not successful. The contents in the text books were inadequate and less explanatory. Neither teachers nor students could understand well without further references. This reason along with the internal

assessment system without much checks and balances from the higher authorities might have led this to a failure of implementation.

Adequate contents related to human rights were found in the curriculum from the elementary, secondary and higher secondary level core subject books but given in the form of rights and duties enshrined in the Indian Constitution environmental rights but hardly any internationally acclaimed documents were mentioned or described.

The contents related to environment in the text books were overlapping and repeated at different levels and this showed the lack of coordination while making the text books or designing the syllabus. There found enough space to include human rights in the text books without increasing the burden of contents, teachers and students.

In the elementary and secondary level integrated approach had been followed where the contents were mostly integrated in the social sciences text and integrated science text books but at the higher secondary level environmental education was given as a separate subject. But though it was titled Environment Education it was comprehensive and covered areas beyond environment and includes many human rights. The book is beautifully and meticulously designed. But no international instruments were neither mentioned nor adequate human rights issues related socio, political, economic and cultural aspects

Gender inequity was found in the contents and invisibility of females in illustrations. In many text books local names were not found rather the names from other states of our country and of other nations. Familiar contents to the local context should be included.

The book 'Environment Education' prescribed for the higher secondary level was not limited to environment but its scope widens beyond environment related issues and covers human rights issues.

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SUMMARY

1. Introduction

1.1 Background of the study

Nagaland is a state of India with her natural bounties and beauties but also miseries. It is being believed that before the advent of the British every Naga village was a paradise and paramour of million hearts but ironically a place of threat and fear, where visiting of a neighbouring village was at the risk of losing the heads. In ancient Nagaland, it was more prestigious and honourable deed to fetch the heads of children and ladies. Head was counted worthy and precious and more precious was the heads of children and women. Within the Naga village there was real and pure democracy that had never been found in other parts of the world. But there was slavery too. Great human values, found in the villages, have been carried forward till today by many people.

Once the British found a 'way' out to reach Manipur from Assam, the Nagas had to lose their 'way' and 'way of life' and the life of democracy changed to 'demon crazy'. There came the first violation by a remote foreigner and violations of Naga human rights. Free Nagas became colonized by the British and had a long suffering under the British regime since 1886 till 1947. The scattered Nagas were united at the time of the British leaving British India and wanted to be freed but in vain. Thousands of precious lives have been lost in the struggle of freedom.

Human rights violations are not always by the foreign perpetrators but many a times by the people who are within us in the family and the society. Human rights are violated in the form of customs, traditions, beliefs, superstitions, religion, faith, etc. For instance, ancient Naga women were equal to men, who would go with him in all the agricultural works but not on direct decision making in either political matters or adjudication. The Naga identity and way of life is being protected by Article 371-A(1). But under the customary practices women are discriminated and the same is accepted by the women folk without much resistance though little revolution and awareness are on the way. The fairer sex is not given equal opportunity on the ground of their gender. Our women should be aware that their rights are violated. Our women need to be unleashed from the traditional discrimination. Therefore, Programmes need to be prepared for empowering our women

As some researches, conducted in ¹Cambodia, were interpreted in a way that 'Cambodians have inherent human rights values in them', here too a 'doubt' that 'Are the people promoting ancient human values by exercising and enjoying their human rights in the contemporary period?'. This doubt triggered to undertake a study on 'the students' awareness of human rights'. Therefore, this study was directed towards assessing of students' awareness of human rights and to supplement this study the awareness level of teachers and principals and the contents related to human rights at different levels of school education were undertaken.

1.2. Objectives

The specific objectives are framed:

- 1. To assess the students' awareness of the term 'human rights' and some other terms associated there with such as the United Nations, National Human Rights Commission, Naga People's Movement for Human Rights, Universal Declaration of Human Rights, Convention on the Rights of the Child, Fundamental Rights, World Environment Day and Global Warming and make comparison of awareness across the variables 'gender' ad 'nature of the institution'.
- 2. To identify the most useful sources in bringing awareness about human rights and human rights institutions such as the United Nations, National Human Rights Commission and the Naga People's Movement for Human Rights and human rights instruments such as the Universal Declaration of

Human Rights, the Convention on the Rights of the Child and the Fundamental Rights upon the students and analyze the usefulness across the variables 'gender' and 'nature of the institution'.

- 3. To assess the students' knowledge and understanding of human rights concepts, principles, basic/fundamental rights and child rights.
- 4. To assess the students' knowledge and understanding of Naga Customary practices which violate human rights.
- 5. To assess the students' knowledge and understanding of environmental issues/problems related to human rights.
- 6. To assess the status of teachers'/lecturers' and principals' awareness with regards to human rights.
- 7. To identify practices in school environment promoting/infringing the exercise of human rights.
- 8. To analyze the contents related to human rights in the social sciences, science and environmental education text books.
- 9. To make recommendation for creating greater awareness of Human Rights among the higher secondary students in Nagaland.

1.3. SIGNIFICANCE OF THE STUDY

As stated in the introduction, Nagaland is a one of the places in which human rights have been violated rampantly. Policies and programmes are therefore to be made available to create awareness. For policies and programmes to be effective, they should to be based on empirical data.

Designers of intervention programmes have to understand the problems and their sources. Human rights was a part of higher secondary school curriculum in Nagaland for ten years that ended in the academic year 2009-10. Does our school education create human rights awareness among the students? Is there learning for human rights or learning about human rights? Don't we require human rights in our curriculum? Do our students have achieved a greater awareness? Do our schools and colleges give an atmosphere that enables the students to exercise human rights? What aspects of human rights did our students understand and what not? As the human rights not in the higher secondary present curriculum, has it been placed at the secondary or primary level of school education? On what subjects are they incorporated?

Results of this survey will enable policy makers and educators in the survey region to guide their interventions based on current level of awareness and practices on issues regarding human rights education at the higher secondary level. This will help to know and make necessary intervention in the status of students, teachers and principals, practices in the schools/colleges to exercise human rights, contents as per the local and immediate needs, nature of inclusion of human rights in the curriculum, and evaluation system. Therefore, this study in general will help human rights education in the state a reality with practical utility in their daily lives.

1.4. LIMITATIONS OF THE STUDY

- 1. This study covers only the higher secondary students studying in schools/colleges affiliated to the Nagaland Board of School Education and situated only in Nagaland. Therefore, it excludes the students from the higher secondary students from the other states despite those institutions are affiliated to the NBSE and the institutions though situated in Nagaland but affiliated to the other Boards of School Education.
- 2. The study covers teachers and principals who are supplementary to this study therefore they are not placed and studied under different variables but only in general way.
- 3. Customary practices in contravention with human rights dealt here could not be generalized as the different Naga tribes have different customary practices and also within a Naga tribe there are different customary practices and among different villages. But care has been taken in such a way that the practices studied here are being practiced by the highest majority.

1.5. Report Content

The report presents the outcome of this survey. The report is composed of five major parts. Besides the introductory chapter, it contains four other chapters. Chapter two briefly describes the methodology adopted in executing the survey. Chapter three outlines, in a nutshell, an over view of similar studies undertaken in our country and others and the related literature. The fourth chapter deals with the major findings of the survey in a quantified manner.

Finally chapter five is presented with appropriate recommendations based on the findings of chapter four.

2, LITERATURE REVIEW

Inspite of coming to light, the new concept 'human rights' has taken so many years to see the light of the day. After the declaration of Decade of Human Rights Education (1995-2004), many countries have been trying to accommodate human rights education in their school and higher education curriculum. As such the research literature available at hand is less in printed form but available in the internet media. But, in India, human rights courses in degree, post degree level and PhD level are very less as such Indian researches undertaken on this area is scarce.

²Laksiri Fernando (1998), in a study titled "Human Rights Education in Schools: Some Aspects of Sri Lankan Experience" reveals that (i). The most important object of human rights teaching is to create a human rights culture with necessary values and attitudes among the students to promote and protect human rights in a particular society. The cognitive learning about categories, concepts or mechanisms of human rights should be a part of this process, but not something divorced from it. 'Human rights' teaching was not introduced to primary schools and did not continue in upper secondary (year 12 and 13). It is believed that teaching for human rights, to be effective, should start from primary and pre-school level.

³Laksiri Fernando (1999), in Cambodia while analyzing the basic awareness about human rights among the Cambodians found that a critical mass people has moved beyond a basic awareness and understanding of human rights; some interpret the results to mean that ordinary Cambodians have an inherent understanding of basic human rights. 15% of the respondents justified killing or maintained that "life on this earth is impermanent".

⁴Lolita H. Nava & Others, (2003), surveyed a sample of secondary students in the Philippines and found that (i). 96% of the respondents have heard of human rights with the female urban and private school respondents have a higher average of 96.5% and most of them (84%) identified school as the source of knowledge. (ii). Only 30% of them had heard of UDHR (iii). Between public and private high schools, the later significantly performed better in the test than the former.

⁵Jefferson S. Plantilla (2005), in a four country survey, that includes India, finds that 'the students generally know or have heard of human rights, but they do not seem to understand the principles involved; while policies implementing HRE are in place there is generally weak implementation at the school level'.

⁶HURIGHTS OSAKA, (2005) assessed the knowledge of Human Rights Practices in Malaysian Schools and found: (i). 73% of the Malaysian students had not heard of SUHAKAM (Malaysian Human Rights Commission until they day they participated in the survey. (ii). More percentage of students

(53.2%) had heard of Convention on the Rights of Child than the administrators (7.7%) and teachers (20.2%)

⁷Pandey S, (2005) identified teachers at different levels and teacher educators lack the basic human rights awareness which is incorporated in various text books of the primary schools of the country and the integrated model of providing human rights education has not fully succeeded.

⁸Sheela Barse, (2000) found, the text books, in India, are found with contents and figures which depict human rights violations.

⁹Nair P.S, (2002-03) found that 'there are laws in letters to prevent the child labour and trafficking but in practice many children in India are being trafficked and one of the reasons found is the poverty and illiteracy'.

¹⁰Sadika Hameed, (2010). The same, to the above, found poverty and illiteracy as the causes of trafficking, which was also confirmed by another study conducted at Stanford University.

¹¹Shahnawaj, (1990) in a study related to one of the contemporary issues related to human rights, i.e., environment, the teachers were found with more awareness and attitude towards environment.

¹²Praharaj, B. (1991), in a similar study to the above, found the level of environmental knowledge was found low among pre-service teachers and moderate among the in service teachers. Mostly, human rights had been a part of sociology, political science, social sciences but hardly as a separate subject.

¹³Vaidya, D.S. (1991) found that science subject too helped in the moral development of students. Therefore, it gives an assumption that instead of loading the students with different subjects and unavoidable and vast information as a different subject or different chapters, human rights could be incorporated in any and all the subjects. Till now, no study has been conducted either in India or in Nagaland in this area on the higher secondary students

3. METHODOLOGY

This study falls under the category of 'Descriptive Survey Method' as this study investigated the existing level of students' human rights awareness, compared and suggestion made to improve the existing status.

3.1. POPULATION

The present study involves a population of students studying their higher secondary level of education at + 2 level, either in colleges or schools in the state of Nagaland and registered under the Nagaland Board of School Education. The students include the students studying in schools and colleges in both government and private institutions and of both genders.

3.2. SAMPLING

Sampling of students and teachers is done by :

i. Stratified Random Sampling and

for the expert opinion regarding this study, the principals or vice principals were selected by

ii. Incidental/Purposive Sampling

There were 950 students responded to the questionnaires from 22 institutions out of which 10 private institutions and 12 government institutions. The sample covers 73% of the total districts of Nagaland. 46 teachers and 15 principals participated in this study.

3.3. TOOLS USED

The Investigator designed tools were used for assessing the awareness level of students and teachers/principals. The following tools were used for collecting the data:

- 1. Human Rights Awareness Questionnaire for Students
- 2. Human Rights Awareness Questionnaire for Teachers/Principals
- 3 Interview Schedule
- The contents, from Social Sciences and Integrated Science text books of classes: 8 to 10 and Environmental Education text book prescribed for classes 11 and 12, were analyzed.

4. ANALYS

4.1. STUDENTS' AWARENESS

a. Human Rights

The higher secondary students in Nagaland had shown an overwhelming awareness of the term 'human rights' which was much closer to cent percent(99.26%) and that was comparably higher than the level of awareness of human rights under any other studies conducted and mentioned here. Here, the students' awareness level was surpassing the teachers' awareness level

(87.2%) but insignificantly less than that of the principals' as 100% principals had heard of the term. A similar study conducted in the ¹⁴Philippines (HURIGHTS OSAKA, 2003-04) among the secondary students reveals that 96% students had heard the term 'human rights'. Several studies were conducted in the Philippines, ¹⁵Malaysia, ¹⁶Cambodia,....to assess the impact of human rights education after the introduction of HRE in schools or to test the effect of vigorous campaigns for the promotion of human rights and the level of awareness of students was found less than the present study. But it is remarkable here to note that the students had high percentage of awareness of the term 'human rights' in spite of human rights not included in the curriculum either directly or in terms of Universal Declaration of Human Rights or in any other form of international human rights documents or instruments with an exception to that human rights enshrined in Indian Constitution were part of school syllabus. Congruent result was found in a four country (17HURIGHTS OSAKA) survey inclusive of India and the finding was stated as this:

"In spite of awareness programmes or campaign on human rights hardly being conducted till the collection of the data, the students had a very high awareness level that is overwhelming."

b. Human Rights Instruments and Institutions:

In this study the students were found much more aware of the term human rights than the other related terms, such as the Universal Declaration of Human Rights, Convention on the Rights of the Child, Fundamental Rights, United

Nations, National Human Rights Commission and Nagaland People's Movement for Human Rights. In spite of Fundamental Rights found in the text books prescribed for the elementary level till the higher secondary level, the percentage of students who had heard of Fundamental Rights was found less than that of human rights.

Similar to the term 'human rights', the students were found highly familiar with the other related terms such as, the 'United Nations' (UN), 'Fundamental Rights' and 'Universal Declaration of Human Rights' (UDHR). The term 'Convention on the Rights of Child' (CRC) was less familiar to the students and the least of 'Naga People's Movement for Human Rights' (NPMHR) in this study. The Convention on the Rights of Child' was a part of secondary school curriculum in many countries but the term 'Convention on the Rights of Child' was no where found in the core subject text books of class: 8-12 even though rights of children were mentioned briefly at the higher secondary level Environmental Education text book. In the present study students' awareness of the term 'Convention on the Rights of the Child' was less than that of 'Universal Declaration of Human Rights' but in a ¹⁸Philippines' study 'CRC' was heard by more number of students than 'UDHR' as CRC was given priority in the curriculum at the secondary level in the Philippines. In spite of CRC being placed in the curriculum the students, who heard about the term CRC in the Philippines, was much more less than the percentage of the students under this study.

In a ¹⁹Malaysian study too the percentage of students' awareness of CRC was found less and that less awareness was achieved after many awareness campaigns on child rights like 'Say Yes for Children' and the children's participation in the United Nations Special Assembly for children and so on. Therefore, the students under this study had acquired greater awareness even though they had less or no information from the text book contents than the other students and also without much sensitizing programmes.

The similar result was found while comparing the students' awareness about the term 'National Human Rights Commission' of India like that of Malaysia. Under this study, 77.68% students were aware of the NHRC which is higher than that of awareness level of Malaysian students about Malaysian Human Rights Commission (73%). But, the Malaysian students had achieved this awareness in spite of the logo, essay and art competitions organized and the numerous news reports about or press statements by SUHAKAM (Malaysian Human Rights Commission) in the print and electronic media.

c. Environment

Students exhibited a very high awareness about the two terms listed under this study such as World Environment Day (91.37%) and Global Warming (91.68%). This could be explained due to the presence of text books contents at all the three levels (elementary, secondary and higher secondary) and rampant awareness programmes conducted and this further would be explained under

another section. The students showed more knowledge about World Environment Day and Global Warming than the other terms discussed above under the caption 'Human Rights Instruments & Institutions'.

Therefore, it could be concluded that in this study the higher secondary students' awareness of the term human rights was found much higher than that of teachers but less than that of the principals though the difference was negligible. In spite of human rights contents not being found in curriculum in terms of international human rights instruments and awareness programmes or campaign on human rights hardly being conducted, the very high percentage students' human rights awareness exhibited in this study is overwhelming. Similar to the term 'human rights' the students exhibited high awareness of different terms such as the World Environment Day, Global Warming, Universal Declaration of Human Rights, Fundamental Rights, United Nations, National Human Rights Commission, and the Convention on the Rights of the Child but comparatively less awareness on the local NGO, an apex body involved in the promotion and protection of human rights, the Naga People's Movement for Human Rights.

d. Gender Wise Comparison of Awareness:

In a study similar to this present study conducted in the ²⁰Philippines, along the variable the female students (98%) had shown better awareness than the male students (96%) but the present study shows a contrary finding in

which the male students (99.57%) showed higher awareness of human rights than the female students (98.96%).

Male students in this study showed higher awareness than the female students in the different terms such as human rights, Universal Declaration of Human Rights, Convention on the Rights of the Child, Fundamental Rights, United Nations, National Human Rights Commission, Naga People's Movement for Human Rights and World Environment Day with only an exception to the term 'Global Warming' for which the female students showed more awareness than the male students.

e. Awareness Across the Variable 'Nature/Type of Institution

By looking at the average, the government school students (79.14%) exhibited more awareness about the human rights instruments and institutions mentioned under this section than the private school students (75.78).

6.1.5. Most Useful Sources

School was found the most useful source for more percentage of students (56.44%) than the other two sources for every item listed in this study except for the Naga People's Movement for Human Rights for which media was found the most useful source for more number of students. A considerable number of students (32.90%) found media as the most useful source in gaining awareness of different terms and related information. Media was found the most useful source for more number of male students than the female students in hearing about each and every term related to human rights.

4.2. Students' Knowledge and Understanding of Human Rights Concepts and Principles, Basic/Fundamental Rights and Child Rights

a. Human Rights Concepts & Principles:

Despite a very high percentage of students had heard of human rights, the concept was not well understood as they had not understood the meaning (50.21%) and nature of human rights (32.74%). Despite there were fluctuations their understanding of human rights concepts and principles, regarding students did not show much disparity on gender, age, economic status, disability due to sickness, etc., irrespective of a fact that many of them(34.11%) understood women were subordinate to men. But in other areas of women's status, capacity, capability, etc. the women were not put at stake as equality of women was well upheld by a very high number students. Women were felt subordinate not only by male students (34.54%) but equal number of female students (33.68%) also. This could have been resulted from the social, religious and cultural stereotyping of women. The stereotyping was found in the text books too and that requires correction. Similarly, though equality principle was upheld by many students still one fourth of them (24.32%) felt that richness would fetch more rights.

b. Basic Rights/Fundamental Rights

In general the students showed a good understanding (71.95%) about basic/fundamental rights like other sections here too there were fluctuations in their understanding found. This could be collated with the other responses of the students too. On one side the students had a strong understanding (87.37%) that 'wars and killing should effectively be stopped' but on the other side they (54.32%) showed a fatalistic attitude that these are natural and our interference in these matters would never bring any change. Again in matters regarding to Right to 'Free Expression and Thought' students showed poor understanding. The above findings related to life, war and free expression reflect the ground situation where killing had been a normal occurrence and common man had no security for life. There were fears from organized and unorganized armed groups directly and in some cases common people were victimized in between the group conflicts. There was fear to express one's ideas and thoughts. This must have been reflected in the studies. Violation to 'Right to Marry and Find a Partner' was objected by majority of the students and here the objection was found stronger for the male than the female. Therefore, this shows that though the students understood 'What are human rights violations?' and strongly desired that 'there should be no such violations' they were sandwiched between the 'fatalistic and pessimistic attitude' that these are common and human interference would not bring any effect. This requires a change from the fatalistic attitude to optimistic attit ude.

c. Child Rights

Children, working as domestic servants, are found very common in Nagaland. Nearly two third of the students (64.27%), under this study, were found with proper 'Knowledge and Understanding' about child rights but here too there were fluctuations. The concept of child labour was not well understood by the students.

4.3. Naga Customary Rights Vs Women

Discrimination or social stigma on the basis of caste, gender, economic conditions, widowhood, remarriage, barren women, living as spinster, etc. was not much found in Nagaland while comparing the many other parts of India. Women were neither under estimated on the basis of equal rights, capability and capacity nor were many restrictions on women and not many visible inequalities found but still about one third of the students (59.26%) stated that the women were subordinate to men and this concept was found more among the male students (60.34% > 58.21%), howsoever insignificant. This kind of understanding/feeling/mindset was found under different sections in this study.

Regarding delineation of property rights to the male descendants, the awareness was found less and this was further confirmed by the interview conducted to some local populace. All interviewees, in spite of being accepted that the Naga customs were biased in law related to inheritance, delineation of ancestral property to the male descendents was highly valued with proper

supporting reasons to justify. Similar is the case about customary practices related to adjudication as many of the customary practices related to adjudication were found good and adopting a foreign law was not much encouraged. But according to the interviewees' responses, where there are flaws in customary laws modifications were sought. In general, it was found that the female students were found more submissive to customary and current practices or conventions that violate human rights especially women's rights.

4.4. Students' Knowledge & Understanding of Environment

Issues/Problems:

The students' knowledge of the two terms, such as World Environment Day and Global Warming was found higher than their knowledge about the six human rights institutions and instruments discussed in the previous section but less than that of the term 'human rights'. But their knowledge and understanding level of environment was much higher (80.34%) than every other area of analysis clustered in this study

This high knowledge and understanding must have been achieved due to the presence of adequate contents in the text books as well as co curricular activities being held in the schools and colleges. The role of media also had given due impact on the level of awareness about World Environment Day and Global Warming.

4.5. School / College Environment

i. School / College Environment

Human rights education is "all learning that develops the knowledge, skills and values of human rights". Placing of human rights or its presence in the curriculum is not sufficient but there should be human rights practices in the institutions. The schools/colleges should provide mechanisms to let the students exercise their rights. Here, many institutions under this study were found not with students' associations. It is the responsibility of the teachers and administrators to guide and advise the students to form the associations to exercise their collective and individual rights and duties.' There was different students' association found in one institution on different sub-tribal line. Instead of having students' unions formed after every tribe, they could be of general nature and equal participation shall be ensured. The attitude of some teachers towards formation of students' associations was negative that needs to be changed. The relation between the teachers and students; the students and principals and teachers and principals were found very cordial. This shows a warm human relationship among the school/college personnel and not an authoritarian atmosphere. Extracurricular activities such as observation and celebration of international days were done by an average of only 5% institutions and which activities are considered as one of the finest ways to create awareness among the members of schools/colleges.

ii. Effectiveness of Human Rights Education:

Effective implementation of human rights practices depend on the school administrators and the teachers. But the misery is that less than an average of 50% of the teachers and principals were not aware of human rights' presence in the curriculum in the recent past 10 years ((2000-2009)). And the text books, subscribed for General Foundation Course prescribed for classes: 11 and 12 had a bare draft (Plain Draft) of the Universal Declaration of Human Rights and a teacher without expertise knowledge would not have been able to explain well. This gives a speculation as found in a four country survey that includes India, ²⁰"While policies supporting human rights education are in place, there is generally weak implementation at the school level"

4.6. Status of Teachers

i. Teacher's/Principal's Awareness

To provide students with a comprehensive education, we need teachers with good knowledge and attitude. An Indian study (²¹Pandey S) reveals that 38.5% of the teachers including primary and secondary teacher educators showed human rights awareness. In this present study, 87.2% teachers had heard of the term 'human rights' but only 63.83% could show more knowledge about human rights as they could list many human rights. In general, under this study the principals' awareness level is found higher than that of the teachers'/lecturers and also the knowledge and understanding level of principals' about 'human rights' is found higher than that of the teachers. But, in general, both teachers and principals had heard of different terms and

superficial knowledge and many lack further understanding of human rights and the related issues. Their awareness was found on the surface level but deeper knowledge and understanding was found among 67% of the principals and 55% of the teachers. This study shows that their poor knowledge about human rights was due to lack of opportunity to have studied during their pre service period as about less than 50% teachers had studied human rights during their pre service period and the condition was further aggravated by no opportunity for training or any condition that pertain human rights exposure. Their knowledge should have been enhanced by in-service trainings/programs or courses.

ii. Teacher attitude

Under this section it was found that only 59.6% teachers and 73.3% of the principals showed their positive attitude towards human rights education. This seems to be correlated to their awareness level as 55.7% of the teachers and 66.65% of the principals showed better knowledge and understanding of human rights.

iii. Teacher Effectiveness

The discussion under the previous section shows that the students had gained awareness from the school about human rights despite the related contents had not been found in the text books and similar result was found for National Human Rights Commission. In hearing about the two terms, human rights and NHRC, which were neither found in the text books nor any

awareness programs/activities was held in the schools/colleges but more than half the number of students found school as the most useful source and the percentage of students' awareness was considerably good. This implies that the teachers (including the principals) are the carriers of information about human rights and the related terms to the students.

iv. Teacher Empowerment

The previous section indicates that we need to empower the teachers on human rights. Very few awareness programmes were conducted in the past but awareness programs sponsored by the UGC, Nagaland State Women's Commission, Naga Women's Network, etc. are recently on the move. Therefore, the experienced teachers who had been working for quite some years had either never studied human rights during their study period or had an opportunity to take pre service exposure to human rights education. Therefore, teachers' empowerment is crucial.

4.7. Text Book Contents:

The human rights were found integrated in social sciences as found in ²²Sri Lanka and many other countries and science subjects. But the environment related matters were integrated in science and social sciences subjects and in which adequate contents about environment rights were fused. But the contents given were not those given in UDHR but the rights enshrined in the Indian Constitution. A similar finding, arrived at from a multi country

survey done by ²³HUURIGTS OSAKA, 2005, which includes India, is given here: "Most schools rely on the already prescribed teaching of constitutional rights, and do not cover international human rights instruments"

5. Conclusion

- 1. Students exhibited a very high awareness of the term 'human rights' and this was gained in spite of the contents related to human rights were found the minimum.
- 2. Similar with the term 'human rights', students exhibited high awareness on the other terms, with the highest awareness of 'environment related terms' and the least the Naga People's Movement for Human Rights.
- 3. The female students exhibited more awareness of different terms in this study than the male students and similarly the 'government school/college' students showed higher awareness than their 'private school/college' counterparts.
- 4. School was found the most useful source for more than half the number of students followed by 'media'. The family's contribution in students' awareness was found less.
- 5. Media was found the most useful source for more number of male students than the female students similarly, more number of private school students than the government school students.
- 6. The students' awareness level of environment related terms was found very high but comparatively less than the term 'human rights' but higher than the other terms. More

than adequate contents were found on environment at the primary, secondary and higher secondary level core subject text books and in some cases overlapping of contents related environment was found

- 7. Female and government school/college students exhibited higher understanding of customary rights violating women's rights than their male and private school/college counterparts.
- 8. School/environment was not found satisfactory for the promotion and protection of human rights in many aspects.
- 9. The contents of the text books need orientation as there found overlapping at different levels and therefore, it lacked co-ordination between different boards of school education.

6. ACTION TO TAKE

Human rights, in the curriculum, could be given in terms of Indian Constitutional rights but with reference to International Human Rights documents.

The Convention on the Rights of Child and child related rights should be included in the curriculum

Schools/colleges should be a micro society where there should be full exercise of human rights and the institutions should provide ways and means to implement and practice human rights.

Text book contents should have relevant local literature, art, culture, history, etc. the students need not put themselves in a strange world. There should be adequate number of local names of persons, places and things. There should be gender equity in the text books as great women personality in different fields should be included in the contents. This could be fused in any and every subjects.

Education is the tool to change the attitude of some men who are against women's rights. Therefore, women's rights should be included in the curriculum. Single organization like NSWC can not alone promote or campaign human rights. Teachers need to be trained. As inclusion of environment, fundamental rights in the curriculum had a great effect upon the students along with teacher knowledge. The contents from the text books need an analysis for gender equity.

For the above teachers' training on human rights is crucial. Teachers' preservice and in-service training on human rights should be activated not alone to impart human rights awareness but also to build a strong human rights attitude and action. Provisions should be made available for the promotion of human rights education for teachers. This could be done by Nagaland University offering distant mode courses on human rights and peace education. The teachers, who undertook courses and keep updating themselves, should be motivated through proper means. Observation of international days in the schools/colleges should be made mandatory for promoting awareness and observation.

Human rights violations, as per the local context, machineries available for prevention and redress, procedures, etc. should be given in the text. The students should be able to act on finding violation and therefore, the contents should be relevant to Awareness, Analysis and Action.

There should be some checks and measures for the effective implementation of extra curricular activities especially related to human rights and other global issues.

Rural schools/colleges should have library facilities, well equipped not with printed materials alone but electronic media. There should be motivation and opportunities for students' and teachers' access to those facilities.

7. SUGGESTION FOR FURTHER STUDY:

1. Studies need to be conducted to answer the following questions:

Why is media found a less useful source for the female than the male?

What are the contents and illustrations in the text books promoting gender inequity?

What are the ways to co-ordinate the text book contents and make space available for the inclusion of contents related to human rights?

2. A full scale, extensive study could be conducted to assess the knowledge,

attitude and values of teachers about human rights education.

3. The effective implementation of internally assessed subjects at the primary,

secondary and tertiary level of school education could be conducted.

4. A comparative study on customs of different tribes that violate and promote

women's and child rights.

5. Naga values congruent with International Human Rights Values could be

studied as there is an incidental finding shows that the students, irrespective of

being studied human rights, were able to value the practices in universally

accepted ways.

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A.1 ANALYSIS THROUGH THE VARIABLE SEX (Table : A-1)

	Female	%	Male	%
1 a	476	98.96	467	99.57
b	2	0.42	1	0.21
X	3	0.62	1	0.21
2 a	83	17.44	63	13.49
b	243	51.05	255	54.60
c	128	26.89	136	29.12
X	22	4.62	13	2.78
3 a	414	86.07	453	96.59
b	54	11.23	11	2.35
X	13	2.70	5	1.07
4 a	52	12.56	49	10.82
b	203	49.03	198	43.71
c	149	36	198	43.71
X	10	2.42	8	1.77
5 a	326	67.78	341	72.71
b	118	24.53	98	20.90
X	37	7.69	30	6.40
6. a	64	19.63	103	30.21
b	194	59.51	148	43.40
c	67	20.55	89	26.1
X	1	.31	1	.29
7. a.	377	78.38	373	79.53
b	65	13.51	61	13.01
X	39	8.11	35	7.46
8. a.	47	12.47	42	11.26
b	230	61.01	218	58.45
c	96	25.46	108	28.95
X	4	1.06	5	1.34
9 a	24	4.99	28	5.97
b.	96	19.96	13	2.77
c.	344	71.52	408	86.99
X	17	3.53	20	4.26
10a	370	76.92	368	78.46
b	71	14.76	64	13.65
X	40	8.32	37	7.89

	Female	%	Male	%		Female	%	Male	%
11a	31	8.38	32	8.7	21 a	260	54.05	283	60.34
b	224	60.54	187	50.82	b	179	37.21	137	29.21
c	106	28.65	149	40.49	X	42	8.73	49	10.45
X	9	2.43			22 a	29	11.15	40	14.13
12a	339	70.48	277		b	92	35.38	81	28.62
b	48	9.98	81	17.27	c	139	53.46	162	57.24
c	33	6.86	51	10.87	X				
X	61	12.68	60	12.79	23 a	346	71.93	344	73.35
13a	438	91.06	430	91.68	b	51	10.60	83	17.70
b	18	3.74	22	4.69	X	84	17.46	42	8.96
X	25	5.20	17	3.62	24 a	110	22.87	121	25.80
14a	20	4.57	53	12.33	b	345	71.73	334	71.22
b	320	73.06	255	59.30	X	26	5.41	14	2.99
c	96	21.92	121	28.14	25 a	75	15.59	93	19.83
X	2	.46	1	.23	b	350	72.77	363	77.40
15a	47	9.77	49	10.45	X	56	11.64	13	2.77
b	361	75.05	341	72.71	26a	280	58.21	302	64.39
c	34	7.07	40	8.53	b	158	32.85	153	32.62
X	39	8.11	39	8.32	X	43	8.94	14	2.99
16a	447	92.93	424	90.41	27a.	251	52.18	226	48.19
b	22	4.57	22	4.69	b	203	42.20	231	49.25
X	12	2.49	23	4.90	X	27	5.61	12	2.56
17a	155	32.22	111	23.67	28a.	206	42.83	231	49.25
b	17	3.53	14	2.99	b	252	52.39	216	46.06
c	299	62.16	332	70.79	X	23	4.78	22	4.69
X	10	2.08	12	2.56	29a	439	91.27	433	92.32
18a	17	3.80	44	10.38	b.	36	7.48	33	7.04
b	256	57.27	213	50.24	X	6	1.25	3	0.64
c	167	37.36	163	38.44	30a	132	27.44	161	34.33
X	7	1.57	4	.94	b	321	66.74	293	62.47
19a	422	87.73	419	89.34	X	28	5.82	15	3.20
b	39	8.11	44	9.38	31a	378	78.59	348	74.20
X	20	4.16	6	1.28	b	95	19.75	115	24.52
20a	16	3.79	26	6.21	X	8	1.66	6	1.28
b	391	92.65	368	87.83	32a	411	85.45	380	81.02
c	15	3.55	24	5.73	b	61	12.68	87	18.55
X			1	0.24	X	9	1.87	2	0.43

	Female	%	Male	%
33a	443	92.10	435	92.75
b	27	5.61	34	7.25
X	11	2.29	0	0.00
34 a	418	86.90	412	87.85
b	49	10.19	47	10.02
X	14	2.91	10	2.13
35 a	183	38.05	218	46.48
b	277	57.59	239	50.96
X	21	4.37	12	2.56
36 a	432	89.81	428	91.26
b	37	7.69	37	7.89
X	12	2.49	4	0.85
37 a	343	71.31	326	69.51
b	128	26.61	131	27.93
X	10	2.08	12	2.56
38a	162	33.68	162	34.54
b	280	58.21	283	60.34
X	39	8.11	24	5.12
39a.	106	22.04	96	20.47
b	359	74.64	371	79.10
X	16	3.33	2	0.43
40a.	359	74.64	350	74.63
b	107	22.25	111	23.67
X	15	3.12	8	1.71
41a	367	76.30	399	85.07
b.	91	18.92	58	12.37
X	23	4.78	12	2.56
42a	443	92.10	423	90.19
b	26	5.41	38	8.10
X	12	2.49	8	1.71
43a	455	94.59	428	91.26
b	18	3.74	40	8.53
X	8	1.66	1	0.21
44a	440	91.48	420	89.55
b	33	6.86	42	8.96
X	8	1.66	7	1.49
45a	357	74.22	370	78.89
b	111	23.08	96	20.47
X	13	2.70	3	0.64

	Female	%	Male	%
46 a	220	45.74	245	45.84
40 a	253	52.60	215 250	53.30
X	8	1.66	250	
47 a	200	41.58	141	0.85 30.06
47a b	260	54.05	321	68.44
X	21	4.37	7	1.49
48 a	276	57.38	234	49.89
46 a	196	40.75	231	49.25
X	9	1.87	4	0.85
49 a	76	15.80	52	11.09
b	403	83.78	415	88.49
X	2	0.42	2	0.43
50a	44	9.15	90	19.19
b	407	84.62	377	80.38
X	30	6.24	2	0.43
51a.	31	6.44	68	14.50
51a. b	416	86.49	398	84.86
X	34	7.07	3	0.64
52a.	37	7.69	60	12.79
52a. b	437	90.85	404	86.14
X	7	1.46	5	1.07
53a	148	30.77	160	34.12
b.	302	62.79	300	63.97
X	31	6.44	9	1.92
54a	50	10.40	69	14.71
b	407	84.62	394	84.01
X	24	4.99	6	1.28
55a	155	32.22	194	41.36
b	307	63.83	266	56.72
X	19	3.95	9	1.92
56a	184	38.25	178	37.95
b	274	56.96	271	57.78
X	23	4.78	20	4.26
57a	121	25.16	145	30.92
b	335	69.65	309	65.88
X	25	5.20	15	3.20
58a	439	91.27	403	85.93
b	30	6.24	53	11.30
X	12	2.49	13	2.77
		_, .,	.0	

A:2 ANALYSSIS THROUGH THE VARIABLE NATURE OF INSTITUTION (Table : A-2)

Ana	lysis	of Stu	udents	' Respoi	nses Acı	ross 'N	lature	of Inst	itution	
		GS	GC	Govt	%	PS	PC	Pvt	%	Total
1	а	233	192	425	99.07	264	254	518	99.42	943
	b	0	2	2	0.47	1	0	1	0.19	3
	Χ	0	2	2	0.47	0	2	2	0.38	4
2	а	23	40	63	14.82	44	39	83	16.02	146
	b	148	97	245	57.65	124	129	253	48.84	498
	С	56	51	107	25.18	78	79	157	30.31	264
	Χ	6	4	10	2.35	16	8	25	4.83	35
3	а	225	147	372	86.71	246	249	495	95.01	867
	b	4	46	50	11.66	12	3	15	2.88	65
	Χ	4	3	7	1.63	7	4	11	2.11	18
4	а	4	31	35	9.41	20	46	66	13.33	101
	b	136	59	195	52.42	95	111	206	41.62	401
	С	82	55	137	36.83	120	90	210	42.42	347
	Χ	3	2	5	1.34	11	2	13	2.63	18
5	а	169	136	305	71.10	174	188	362	69.48	667
	b	44	51	95	22.14	67	54	121	23.22	216
	Χ	20	10	30	6.76	23	14	37	7.29	67
6	а	36	33	69	22.62	51	47	98	27.07	167
	b	91	70	161	52.79	91	90	181	50.00	342
	С	42	32	74	24.26	41	41	82	22.65	156
	Χ	0	0		0.33	1	1	2	0.28	2
7	а	191	163	354	82.52	207	189	396	76.01	750
	b	25	22	47	10.96	35	44	79	15.16	126
	Χ	17	11	28	6.53	23	23	46	8.83	74
8	а	20	10	30	8.47	30	29	59	14.90	89
	b	125	87	212	59.89	122	114	236	59.60	448
	С	47	64	111	31.36	54	39	93	23.48	204
	Х	2	2	4	0.28	2	3	5	2.02	9
9	а	7	8	15	3.50	18	19	37	7.10	52
	b	3	6	9	2.10	35	65	100	19.19	109
	С	214	169	383	89.28	216	153	369	70.83	752
	Χ	9	3	12	5.13	16	9	25	2.88	37
10	а	195	155	350	81.59	208	180	388	74.47	738
	b	25	32	57	13.29	31	47	78	14.97	135
	Х	19	12	31	5.13	14	32	46	10.56	77

11	а	13	13	26	7.43	21	16	37	9.54	63
	b	119	91	210	60.00	99	102	201	51.80	411
	С	60	47	107	30.57	88	60	148	38.14	255
	Х	1	2	3	2.00	3	3	6	0.52	9
12	a	161	130	291	67.83	174	151	325	62.38	616
	b	36	18	54	12.59	38	37	75	14.40	129
	С	24	24	48	11.19	18	18	36	6.91	84
	Х	16	27	43	8.39	34	44	78	16.31	121
13	а	220	177	397	92.54	232	239	471	90.40	868
	b	6	11	17	3.96	18	5	23	4.41	40
	Х	7	8	15	3.50	15	12	27	5.18	42
14	а	24	4	28	7.05	13	32	45	9.55	73
	b	149	113	262	65.99	155	158	313	66.45	575
	С	44	57	101	26.45	67	49	116	23.78	217
	Х	1	1	2	0.50	1	0	1	0.21	3
15	а	15	13	28	6.53	17	51	68	13.05	96
	b	190	144	334	77.86	198	170	368	70.63	702
	С	16	24	40	9.32	21	13	34	6.53	74
	Х	12	15	27	6.29	29	22	51	9.79	78
16	а	222	183	405	94.41	241	225	466	89.44	871
	b	3	8	11	2.56	18	15	33	6.33	44
	Х	8	5	13	3.03	6	16	22	4.22	35
17	а	93	48	141	34.81	64	61	125	23.99	266
	b	6	4	10	2.47	17	4	21	2.11	31
	С	120	128	248	61.23	193	190	383	72.74	631
	Χ	2	4	6	1.48	8	8	16	1.15	22
18	а	11	10	21	5.19	27	13	40	8.58	61
	b	118	103	221	54.57	105	143	248	53.22	469
	С	89	70	159	39.26	105	66	171	36.70	330
	Χ	2	1	3	0.99	7	1	8	1.50	11
19	а	215	186	401	93.47	238	202	440	84.45	841
	b	15	7	22	5.13	13	48	61	11.71	83
	Х	3	3	6	1.40	14	6	20	3.84	26
20	а	11	9	20	4.99	10	12	22	5.00	42
	b	194	171	365	91.02	215	179	394	89.55	759
	С	10	5	15	3.74	14	10	24	5.45	39
	Χ	0	0		0.25	0	1	1		1

21	а	123	132	255	59.44	135	153	288	55.28	543
	b	84	51	135	31.47	105	76	181	34.74	316
	Х	26	14	40	9.09	25	26	51	9.98	91
22	а	20	18	38	14.90	15	16	31	10.76	69
	b	35	40	75	29.41	50	48	98	34.03	173
	С	68	74	142	55.69	70	89	159	55.21	301
	Х	0	0			0	0	0		0
23	а	171	159	330	76.92	181	179	360	69.10	690
	b	35	20	55	12.82	41	38	79	15.16	134
	Χ	27	17	44	10.26	43	39	82	15.74	126
24	а	53	46	99	23.08	63	69	132	25.34	231
	b	178	147	325	75.76	173	181	354	67.95	679
	Χ	2	3	5	1.17	29	6	35	6.72	40
25	а	46	37	83	19.35	40	45	85	16.31	168
	b	161	156	317	73.89	190	206	396	76.01	713
	Х	26	3	29	6.76	35	5	40	7.68	69
26	а	155	121	276	64.34	146	160	306	58.73	582
	b	68	70	138	32.17	90	83	173	33.21	311
	Χ	10	5	15	3.50	29	13	42	8.06	57
27	а	124	107	231	53.85	153	93	246	47.22	477
	b	97	86	183	42.66	104	147	251	48.18	434
	Χ	12	3	15	3.50	8	16	24	4.61	39
28	а	92	109	201	46.85	129	107	236	45.30	437
	b	130	85	215	50.12	118	135	253	48.56	468
	Χ	11	2	13	3.03	18	14	32	6.14	45
29	а	219	168	387	90.21	243	242	485	93.09	872
	b	13	27	40	9.32	15	14	29	5.57	69
	Χ	1	1	2	0.47	7	0	7	1.34	9
30	а	62	77	139	32.40	72	82	154	29.56	293
	b	160	115	275	64.10	179	160	339	65.07	614
	Χ	11	4	15	3.50	14	14	28	5.37	43

31	а	190	159	349	81.35	198	179	377	72.36	726
	b	37	37	74	17.25	63	73	136	26.10	210
	Х	6	0	6	1.40	4	4	8	1.54	14
32	а	207	156	363	84.62	231	197	428	82.15	791
	b	21	40	61	14.22	32	55	87	16.70	148
	Χ	5	0	5	1.17	2	4	6	1.15	11
33	а	219	185	404	94.17	244	230	474	90.98	878
	b	10	9	19	4.43	20	22	42	7.32	61
	Χ	4	2	6	1.40	1	4	5	0.96	11
34	а	194	173	367	85.55	225	238	463	88.87	830
	b	33	20	53	12.35	28	15	43	8.25	96
	Χ	6	3	9	2.10	12	3	15	2.88	24
35	а	109	65	174	40.56	126	101	227	43.57	401
	b	114	128	242	56.41	128	146	274	52.59	516
	Χ	10	3	13	3.03	11	9	20	3.84	33
36	а	214	170	384	89.51	242	234	476	91.36	860
	b	17	25	42	9.79	15	17	32	6.14	74
	Χ	2	1	3	0.70	8	5	13	2.50	16
37	а	150	134	284	66.20	186	199	385	73.90	669
	b	75	58	133	31.00	72	54	126	24.18	259
	Х	5	4	9	2.80	10	3	13	1.92	22
38	а	73	53	126	29.37	86	112	198	38.00	324
	b	142	130	272	63.40	157	134	291	55.85	563
	Х	18	13	31	7.23	22	10	32	6.14	63
39	а	47	43	90	20.98	63	49	112	21.50	202
	b	184	153	337	78.55	191	202	393	75.43	730
	Х	2	0	2	0.47	11	5	16	3.07	18
40	а	175	142	317	73.89	203	189	392	75.24	709
	b	50	52	102	23.78	57	59	116	22.26	218
	Х	8	2	10	2.33	5	8	13	2.50	23

41	а	186	158	344	80.19	209	213	422	81.00	766
	b	39	34	73	17.02	41	35	76	14.59	149
	Х	8	4	12	2.80	15	8	23	4.41	35
42	а	220	179	399	93.01	238	229	467	89.64	866
	b	9	13	22	5.13	21	21	42	8.06	64
	Х	4	4	8	1.86	6	6	12	2.30	20
43	а	227	162	389	90.68	248	246	494	94.82	883
	b	6	32	38	8.86	14	6	20	3.84	58
	Χ	0	2	2	0.47	3	4	7	1.34	9
44	а	216	166	382	89.04	242	236	478	91.75	860
	b	15	28	43	10.02	18	14	32	6.14	75
	Χ	2	2	4	0.93	5	6	11	2.11	15
45	а	167	155	322	75.06	208	197	405	77.74	727
	b	63	38	101	23.54	51	55	106	20.35	207
	Χ	3	3	7	1.63	5	4	9	1.92	16
46	а	122	90	212	49.42	117	106	223	42.80	435
	b	109	103	212	49.42	146	145	291	55.85	503
	Χ	2	3	5	1.17	2	5	7	1.34	12
47	а	71	63	134	31.24	108	99	207	39.73	341
	b	159	128	287	66.90	146	148	294	56.43	581
	Χ	3	5	8	1.86	11	9	20	3.84	28
48	а	131	105	236	55.01	136	138	274	52.59	510
	b	102	87	189	44.06	127	111	238	45.68	427
	Χ	0	4	4	0.93	2	7	9	1.73	13
49	а	22	36	58	13.52	39	31	70	13.44	128
	b	210	159	369	86.01	226	223	449	86.18	818
	Χ	1	1	2	0.47	0	2	2	0.38	4
50	а	22	27	49	11.42	55	30	85	16.31	134
	b	211	146	357	83.22	206	221	427	81.96	784
	Χ	0	23	23	5.36	4	5	9	1.73	32

51	а	21	22	43	10.02	27	29	56	10.75	99
	b	211	149	360	83.92	232	222	454	87.14	814
	Х	1	25	26	6.06	6	5	11	2.11	37
52	а	30	22	52	12.12	28	17	45	8.64	97
	b	201	173	374	87.18	233	234	467	89.64	841
	Х	2	1	3	0.70	4	5	9	1.73	12
53	а	75	57	132	30.77	82	94	176	33.78	308
	b	155	119	274	63.87	174	154	328	62.96	602
	Χ	3	20	23	5.36	9	8	17	3.26	40
54	а	33	25	58	13.52	44	17	61	11.71	119
	b	199	149	348	81.12	217	236	453	86.95	801
	Х	1	21	22	5.13	4	4	8	1.34	30
55	а	86	82	168	39.16	97	84	181	34.74	349
	b	143	104	247	57.58	163	163	326	62.57	573
	Χ	4	10	14	3.26	5	9	14	2.69	28
56	а	92	65	157	36.60	116	89	205	39.35	362
	b	135	121	256	59.67	138	151	289	55.47	545
	Х	6	10	16	3.73	11	16	27	5.18	43
57	а	66	40	106	24.71	102	58	160	30.71	266
	b	156	152	308	71.79	153	183	336	64.49	644
	Χ	11	4	15	3.50	10	15	25	4.80	40
58	а	215	184	399	93.01	239	204	443	85.03	842
	b	13	9	22	5.13	21	40	61	11.71	83
	Х	5	3	8	1.86	5	12	17	3.26	25

A:1 COCERING LETTER

NAGALAND UNIVERSITY DEPARTMENT OF EDUCATION CAMPUS: KOHIMA, NAGALAND.

Dated the 16th June 2010.

TO WHOM THIS MAY CONCERN

This is to state that I, Mr. T. Soundara Pandian, a Ph.D. Research Scholar in the Department of Education, Nagaland University, am undergoing a "Study On the Level of Human Rights Among the Higher Secondary Students in Nagaland".

The tool enclosed herewith is designed to measure the level of Human Rights Awareness. This will take a few minutes to answer the questionnaire. I would appreciate it if you could complete the questionnaire by your valuable participation. If you would like to givbe additional information related to the questions that could be given therewith.

In this regard you are requested to kindly extend your support by way of responding to the statements/questions in the questionnaire.

Please be assured that the name and personal information you give will be kept confidential and will not be reflected on any study and all results from this study will be reported as statistical summaries only.

Your participation and cooperation represent a valuable contribution to Educational Research and I thank you once again for your co-operation and support to the investigator.

SUPERVISOR Yours sincerely,

Prof. S.K. GUPTA
Department of Education
Nagaland University
Campus: Kohima.

(T. Soundara Pandian)

Investigator

A:2 - HUMAN RIGHTS AWARENESS QUESTIONNAIRE FOR STUDENTS (HRAQS)

- 1. Have you heard about 'Human Rights'? Yes/No
- 2. What is the most useful source for you in understanding 'Human Rights'?
- a. Family b. School/College c. Media
- 3. Have you hear about United Nations? Yes / No
- 4. What is the most useful source for you in understanding "United Nations"?
- a. Family b. School/College c. Media
- 5. Do you have any knowledge about "Convention on the Rights of the Child"? Yes/No
- 6. If 'Yes', through which source you got aware of "Convention on the Rights of Child"?
- a. Family b. School/College c. Media
- 7. Have you heard about "Universal Declaration of Human Rights"? Yes/No
- 8. If 'Yes', what was the source through which you got aware of "Universal Declaration of Human Rights"?
 - a. Family b. School/College c. Media
- 9. Who should enjoy the human rights contained in the Universal Declaration of Human Rights?
 - a. Only People of United Nations b. People of Western Countries c. all human beings
- 10. Are you aware of National Human Rights Commission? Yes / No
- 11. If 'Yes', what was the source through which got aware of National Human Rights Commission?
 - a. Family b. School/College c. Media
- 12. On what day we observe the International Day for Human Rights?
 - a. 10^{th} December b. 5^{th} December c. 6^{th} December
- 13. Have you heard about "World Environment Day" Yes / No
- 14. What source through which you came to know about "World Environment Day"?

- a. Family b. School/College c. Media
- 15. On what day we observe the "World Environment Day"?
- a. 10th June b. 5th June c. 6th June
- 16. Have you heard of "Global Warming"? Yes / No
- 17. Who are affected by "Global Warming"?
 - a. Countries that cause pollution b. Western countries c. all the living beings in the world.
- 18. What was the source through which you heard of "Global Warming"?
 - a. Family b. School/College c. Media
- 19. Have you heard of "Fundamental Rights" given in our Constitution? Yes / No
- 20. What was the source through which you came to know about "Fundamental Rights" given in our Constitution?
 - a. Family b. School/College c. Media
- 21. Have you heard of Nagaland People Movement for Human Rights? Yes / No
- 22. If you heard of 'Nagaland People Movement for Human Rights' what was the source through which you heard of that?
 - a. Family b. School/College c. Media

Please read the following statements and give a tick mark I the suitable column as per your agreement /disagreement with the statements given below:

- 23. By virtue of being human we have inherent rights agree / disagree
- 24. Rich people have more rights than the poor. agree / disagree
- 25. A parent can decide whom his daughter / son to marry without his daughter's /son's will.

agree / disagree

- 26. The government gives our basic rights agree / disagree
- 27. "Human Rights" means "absolute freedom". agree / disagree
- 28. Children working for their survival is the right of child. agree / disagree

- 29. If you want your rights respected, you must respect the rights of others. agree / disagree
- 30. Only the state or government can protect our rights. agree / disagree
- 31. Friends and neighbours should do something if they think parents are beating or hurting their children. agree / disagree
- 32. It is the responsibility of the government to provide employment. agree / disagree
- 33. "All human beings have the fundamental right to an environment adequate for their life and well being" agree / disagree
- 34. "The law must protect everyone's life but also the mutual killings" whether due to political struggles or private conflicts,....

Killing must effectively be prohibited". agree / disagree

- 35. "Life on this earth is impermanent" and "therefore, there is nothing much one can do about killing". agree / disagree
- 36. Human Rights should be the concern of all. agree / disagree
- 37. Every child should be compelled to have education till a minimum of Class: 5 level. agree / disagree
- 38. Women are subordinate to men. agree / disagree
- 39. We can not practice our religion in every part of our country. agree / disagree
- 40. It is the duty of the government to protect children from abuse. agree / disagree
- 41. Prison should have reasonable facilities. agree / disagree
- 42. We should protect child labour. agree / disagree
- 43. One should be allowed to change their religion agree / disagree
- 44. All children, whether born in or out of wedlock, should enjoy the same social protection. agree / disagree
- 45. One should be allowed to change their religion. agree / disagree
- 46. If anyone criticizes the government he/she should be punished by the state. agree / disagree'

- 47. War between nations is unavoidable. agree / disagree
- 48. Every teacher has the right to beat his student who is always quarrelsome. agree / disagree
- 49. HIV positive children should be given a separate seat in the class room. agree / disagree
- 50. Women should not be allowed in Armed Forces . agree / disagree
- 51. Naga women were not represented in the decision making process in tribal political system because they are not capable of

being in politics. agree / disagree.

52. Ancient Naga women did not represent the Chief in Council and no woman was a village chief.

Therefore, Naga women

should not enter into the Naga political system. agree / disagree

53. A rape case in Nagaland was settled for Rs. 25,000/- in a Customary Court. This kind of customary adjudication should be

appreciated. agree / disagree

- 54. A Naga widow should not adopt any child/children as she has no such customary right. agree / disagree
- 55. A Naga woman, after the death of her husband marries again. She should return her husband's property to the closest kin.

agree / disagree

- 56. A considerable number of children work as domestic servants in Nagaland. They are happy with their masters s they get proper food, shelter, love and care. Their masters still violate human rights.

 agree / disagree
- 57. The long awaited 33% reservation policy for women in Municipalities and Town Councils has been enacted as law. But still there are oppositions from different corners of Nagaland. Do you agree with those who oppose? agree / disagree

58. Degrading our environment by deforestation, green house farming, polluting air, water and land, using of pesticides and other chemicals, harmful radi\ations,..... has an adverse effect on the climate and threatens the rights of humans. Therefore, protecting environment is also a human right. agree / disagree.

A-3 Human Rights Awareness Questionnaire

(For Principals/Lecturers/Teachers)

- 1. Do you have any students' associations in your school? If 'yes', please name some.
- 2. Do the students' associations participate in maintaining discipline/order among students? If 'yes' kindly mention some of their roles and functions.
- 3. Do your students share their problems with you? If 'yes', state some of the problems shared by them.
- 4. Please give a few words about the relationship between the teachers and the students and between teachers and school authority in your institution.
- 5. Are you aware of human rights? If 'yes', specify some of the human rights.
- 6. Are you aware that 'Human Rights' was a part of school curriculum under General Foundation Course till 2009 for class:12?
- 7. Human Rights Education has been removed from the higher secondary syllabus recently. Please give some reasons to support the removal or to support the inclusion of human rights in the syllabus.
- 8. Do you celebrate 'International Human Rights Day' in your institution? If 'yes', please give a few lines about the celebration.
- 9. Is 'Environmental' issue related to 'Human Rights issue? If 'yes' kindly specify how these are linked/related?
- 10. Do you talk about human rights in your classes though you are not teaching human rights?
- 11. Have you studied human rights in your school/college/university?
- 12. Have you attended any training/seminar on human rights?
- 13. Do you think "human rights" are violated in Nagaland? If 'yes' specify some human rights violations in Nagaland.
- 14. Do you think that human rights should be a part of school curriculum?

15. Have you heard about National Human Rights Commission? I	If 'yes' kindly specify some of its
roles and functions.	

A:4 - INTERVIEW SCHEDULE

- 1. Do you agree with the custom that permits the land inheritance by only the male heirs?
- 2. Why should the ancestral land not be given to girls?
- 3. Should the children need to inherit the title/surname of the father and not by mother? In other words, after a woman got married, should she need to change her surname?
- 4. In a secular country like ours, in our bio-data, or CV we are asked to enter the name of the tribe, religion, caste, etc. Do you agree with this?
- 5. Do you feel that some of the customary rights jeopardize our women?
- 6. A rape case was settled with a pecuniary punishment. Do you agree?
- 7. Are our women not capable of into politics, administration,....?
- 8. Any Naga customary practices that gave imbalance to your mind making you believe that that/those practices were not justified as right?
- 9. Would you let your ancestral immovable properties be inherited by your daughters too?
- 10. Do you go for creating awareness to villages? What are the roles and functions? Do you get political interference? (NSWC)
- 11. What is the status of girls' education in the village?

