

Reviewed Study on Human Rights and Role of Human Rights Education in Political Theory in India

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Abstract – In this paper we will examine about political theory of human rights and how it is identified with instruction. Human Rights are an all inclusive wonder since rights have been soaked up in our general public throughout the years. It has been realized that without human rights we can't live as human creatures. These rights are necessary to guarantee the dignity of each individual as a human being independent of one's race, religion, nationality, language, sex or some other factor. The concept of Human Rights depends on the assumption that human creatures are brought into the world equivalent in dignity and rights. According to the United Nations, instruction is a privilege to which every single human being is entitled. Since 2000, the UN has been advancing the Millennium Development Goal to accomplish free all inclusive primary instruction for all, paying little respect to gender, by 2015. On the off chance that the UN is right to propose that instruction is both a human right in itself and irreplaceable methods for realizing other human rights, at that point there is an essential need to scrutinize the role that legislatures should play to help the institutional changes necessary to accomplish basic primary training for all.

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INTRODUCTION

The concept of Human Rights is profound established in freedom of thought and the dignity of human being. "Human Rights" as the term is most ordinarily utilized, are the rights, which each human being is entitled to enjoy and to have secured. The basic idea of such rights-fundamental rules that ought to be regarded in the treatment all things considered, ladies and kids exist in some structure in all cultures and social orders. The contemporary worldwide explanation of those rights is the Universal Declaration of Human Rights on December 10, 1948. In 1993, following up to a suggestion of the World Conference on Human Rights in the Vienna Declaration and Program of Action, the United Nations General Assembly, in its resolution 49/184 of 23 December 1994, proclaimed the 10-year time span starting on 1 January 1995 to January 2004 the United Nations Decade for Human Rights Education (1995-2004). Out of sight of these means at global dimension, numerous administrations, just as the news media have come to utilize the term "Human Rights" in an exceptionally restricted sense, alluding just to the common and political rights set out in the declaration. Thus the term "Human Rights" is frequently comprehensively abused to mean just respectful and political rights and to reject from thought as an issue of rights-fundamental issues, for example, the privilege to nourishment, wellbeing, education and social security. The tried and true way

of thinking had been that Human Rights were undetectable; implying that regard for common and political rights couldn't be divorced from the enjoyment of economic, social and social rights.

The UN General Assembly proclaimed on tenth December 1948 The Universal Declaration of Human Rights 'as a typical standard of accomplishment for all individuals and all countries, to the end that each person and each organ of the general public, remembering this declaration always, will endeavor by instructing and education to advance regard for these rights and freedoms.' Human Rights showing spread all dimensions with regards to both school and out-of-school education. What is there to be instructed? In the basic and important expressions of UNESCO Director General, Mr. Amadou Mahtar m'Bow, in his location to the International Congress on the educating of Human Rights(Vienna, 12-16 September 1978) synchronizing with the 30th commemoration of the UDHR it is to show each one 'to regard, and guarantee that others regard, one's very own human rights and those of other individuals, and to be readied, when necessary, to discover the courage to guard them in all circumstances, even the most troublesome such is the most imperative good obligation of our age'. Also, it is education which must make human rights known to everybody since the very point of education is to guarantee the full advancement of

each human being's individual identity. Human rights education isn't something like thought of theoretical ideas mirroring certain liberal ideas. It is normally to be adjusted to the particular needs of each human being by giving him/her with standards, qualities and criteria to which he/she can allude throughout day by day life. An education of this sort can't be absolutely hypothetical in any event in the early long stretches of life. The foundations of such an education are to be found in the living relationship between the instructor and the instructed, the parent and the youngster, the teacher and the student. At the point when a kid is out of the cradle, the child starts to figure out how to perform the obligations as an individual from the family and after that of the network/society. The forces of activity start to develop and mature in course of time. Youngsters are incredibly impacted by the nature of these relationships. An intuitive frame of mind will come to be molded by propensities and demeanor and ordinarily youngsters will receive such disposition towards human rights of individual people. UNESCO focused on that for their full recognition human rights must be guaranteed to every human being and that this point can't be achieved except if human rights are made known to them, especially through instructing and education.

The standard meaning of a privilege is "an advocated claim (Orend, 2002, p. 17). For somebody to claim a privilege to education, on this definition, proposes that there is a purpose behind that person to claim qualification and, also, there is an explanation behind another person to honor this claim. Things being what they are, what reason exists for the claim that an individual is entitled to an education and that others are in charge of honoring this claim? On account of unadulterated legally binding plans, it is anything but difficult to give motivations to such qualifications. I, as a client, have paid for the administrations of a guide, and the mentor, as a supplier of showing administrations, is obliged to coach me. In the event that either party neglects to satisfy the commitments, there are established legitimate and social traditions for protection. Correspondingly, on the off chance that I am a citizen of a nation (a just one, in any event), whose protected courses of action incorporate the arrangement of basic tutoring, the legislature, whose obligation it is to complete the sacred arrangements, is obliged to give me that administration. The suggestion that a privilege to education is a human right, notwithstanding, stakes a more grounded claim on good grounds, not simply traditional ones and, all things considered, raises the privilege to education to what Orend alluded to as, "a high-priority claim or legitimate qualification, advocated by sufficient reasons, to a lot of items that are owed to every human individual as an issue of insignificantly better than average treatment" (Orend, 2002, p. 34). To acknowledge that the privilege to education is such a human right requires the need to establish what qualifies education as an item in the arrangement of

vitality required material merchandise, individual flexibilities, and secure protections that rights advocates claim every individual is owed.

EDUCATION AND HUMAN RIGHTS

Education being an embodiment of learning it is appropriate to it too. Education assumes a key role in development of a country. The education framework in vogue in a nation mirrors the ethos, aspirations and desires for a specific culture. Every single human right report gives a conspicuous spot to education. They additionally stress the significance of Education in promoting Human Rights. The International Congress on Education embraced a world arrangement of activity of Education and Human Rights and Democracy in 1993 for Rights and Democracy at Montreal (Canada). It emphasized that human rights education must be seen, as an activity in democracy and instructing of Human Rights and democracy ought to be incorporated into the educational program at all dimensions of the educational system. The reports of different Education Commissions and explanations of educational policies in India additionally have enunciated the significance of rights to education in the Human Rights as a piece of the exertion for change and development of education in India. The National Policy on Education has laid extensive accentuation on Value Education by featuring the need to make education a commanding device for cultivation of social and good qualities. The approach has expressed that in our socially plural society education should cultivate general and unceasing qualities arranged towards the solidarity and coordination of our kin. In 1985, the UGC arranged an outline for advancement of Human Rights instructing and inquire about for understudies of all resources at the undergrad, graduate and post-graduate dimensions for both expert and nonprofessional education. This outline contained proposition for rebuilding of existing prospectuses, and presentation of new courses as well as foundation courses in Human Rights. Regardless of well meaning plans, the times of 90's saw just an inception of incorporation of Human Rights Education in certain courses.

At the point when our constitution was being drafted the all inclusive declaration of Human Rights (1948) was proclaimed and the constituent get together incorporated numerous Human Rights as fundamental rights of the citizen of our nation. Modern period is the time of democracy. Indeed democracy can't be thought in isolation with education. According to University Education Commission, "education is an incredible instrument of social liberation by which a democracy establishes, keeps up and ensures the soul of correspondence among its individuals". To develop the fundamentals of democracy, education just can

fill in as a supporter for forcing Fundamental Human Rights.

THE TEACHING OF HUMAN RIGHTS

Over ongoing years, there has been increasing accentuation on a 'Human Rights' component of education with the United Nations featuring the issue before the universal community. Having announced 1995-2004 as the United Nations decade for Human Rights Education (1995-2004), it is presently in the process of initiating as a development, the World Program for Human Rights Education. Amid the period 2005-2007 the emphasis will be on human rights education in primary and auxiliary education. The World Program is conceived as a continuous process concentrating on specific divisions around the world, with goals to be met inside a 2 to multiyear time allotment. Contrasted with the exhaustive approach of the decade, the World Program accommodates a progressively engaged approach, "structured in back to back stages" to be implemented worldwide with clear allocation of duties in every nation, in this manner empowering governments to gain unmistakable ground in specific regions. As issues remained toward the finish of the most recent decade, in many areas of the world human rights education is to be found at the higher or the tertiary dimensions and is for the most part missing at the preschool, primary and auxiliary dimensions. Where it is accessible in some measure, as in North America, for example, the discretion of the instructor is focal and the educator is regularly hampered by absence of time, paucity of preparing materials, absence of trust in dealing with sensitive rights issues, and so forth. At the optional dimension of education there was increasingly human rights substance to be found in numerous nations before the finish of the most recent decade. For example, in California specialists developed "a model educational modules to handle issues of inhumanity and decimation" while in New York experts embedded increasingly human rights data into history and political development courses. In Europe, references to human rights are bound to be found in civics courses, however the pattern proposed that all the more such material would likewise be incorporated into history, religion, topography, writing, dialects and social sciences. In the Middle East, Asia and Pacific, references to human rights are for the most part in civics courses. In Australia, there is an accentuation on multicultural examinations, and human rights issues are incorporated all through schedules covering society and culture, lawful investigations, history and topography, and so forth. The Philippines appears to have among the more developed projects of human rights education for educators in the locale. It has developed an assortment of materials to instruct educators for human rights dissemination including modules to prepare instructors in worldwide human rights gauges as connected to the nearby

circumstance and the national Constitution. In Central and South America, as well, there is an absence of substantive seminars on human rights and these will in general be injected in the educational programs by means of existing courses. Africa, for the most part, appears to stress human rights education the least in its curricula. In many pieces of the world, substantive seminars on human rights can be found at the higher or tertiary dimension, particularly at law resources in the colleges. These are for the most part discretionary however substantive courses will in general arrangement with global instruments and systems while seminars on protected law may concentrate more on the neighborhood viewpoint connected to human rights. For instructors all over the place, there is the subject of whether to be occupied with education 'on' human rights or education 'for' human rights past the confines of the study hall. At the end of the day recognizing the role of the instructor and the extremist [Symonides, UNESCO, p. 287-290], all the more so in less or non-majority rule social orders.

Showing human rights, obviously, is dangerous about all over the place. For example, 'the mistreatment of minorities in Pakistan is a quiet/forswearing in the Civics content. The exclusion of ladies from the correspondence talk adds up to the exclusion of ladies from citizenship as the Civics course book characterizes citizenship as far as uniformity, freedom, self-rule, organization, and autonomy.' [Saigol, Symbolic savagery, SAHE, 2000, p.225]. In the mid-term survey of the UN Decade for Human Rights education various issues were identified as for human rights education in different nations and districts: Both Governments and non-administrative associations are defied with various hindrances in developing and implementing human rights education programs. Governments by and large notice the requirement for human assets, for example, documentation masters, preparing specialists and other appropriate staff. Materials for exercises for human rights education (instructing, learning and preparing materials), and data on how these materials can be gotten, are likewise required. There is additionally notice of the requirement for learning approaches appropriate to human rights education. Financing, and specifically a long haul subsidizing framework that would guarantee the long haul effect of human rights education programs, is referred to as a need both by Governments and nongovernmental associations. Non-legislative associations express the requirement for increasingly political will with respect to Governments to develop and execute national plans of activity for human rights education, to attempt human rights education programs and to enact laws supporting human

rights education, in accordance with the objectives of the Decade.

HUMAN RIGHTS IN EDUCATION

Human Rights education isn't just about Human Rights, i.e., gaining learning. It is additionally education for Human Rights, assisting individuals to feel the importance of Human Rights, with integrating them into the manner in which they live, and to make a move to advance and secure the rights of others on individual, local, national and worldwide dimensions. Human Rights education contributes straightforwardly to improving the life of the two people and the community. Together with the general human ideal to education, the prerequisites concerning the objectives of education and the freedom of educational decision, as laid down in the education articles of the Human Rights conventions, from the principles for allowing Human Rights in education. For all the part conditions of United Nations (UN), education has been considered as an established right everything being equal and grown-ups irrespective of their gender, ethnic, social, cultural, religious, semantic or some other contrasts. To the extent the education of minorities is viewed as the unmistakable truth is that there are still an excessive number of gatherings who don't approach education at any rate to the sort of education that is changed in accordance with their necessities and is of sufficient quality. These gatherings include: explicitly misused children, dislodged children, displaced people, casualties of abusive behavior at home, roaming children, vagrants, working children and so on. In our nation National Human Right Commission should take measures to advance human rights awareness and to spread Human Rights education in the nation. Today school education envisages developing in a child respect for human rights just as obligations (National Curriculum Framework of Schools education 2000). Henceforth there is a critical need to incorporate human rights in the educators education educational modules however University Grant Commission (UGC) 10 has proposed human rights education to be interdisciplinary in approach advancing the point that it cannot be compartmentalized in to scholastic orders, It must be conceptualized completely.

UGC'S APPROACH TO HUMAN RIGHTS EDUCATION UGC's

Ninth Plan Approach To Promotion of Human Rights Education (HRE) in Universities and Colleges is an extremely concentrated and extensive report covering as it does the most recent developments in the field even while setting out a nitty gritty arrangement of rules for implementation of the scheme of HRE in the University framework grasping every one of the components of the framework. It adds to our knowledge and comprehension of the subject. The prologue to the archive breaks down the

concept of human rights in its extending cognizance and clarifies in clear terms the objective of advancing human rights culture, taking note of, in the meantime, the existing deficiencies in the region of human rights teaching. The 'See' area is a stock-taking activity: while the authentic position of the province of HRE has been given, it says that the entire teaching and learning of human rights in India in the mid 70s was held connected to the global ethos. Along these lines, the report says: 'the setting of human rights examines in India got transformed with the featuring of the gross infringement of human rights of the flimsier segments, instances of custodial brutality, mass confinements without preliminary, reinforced and child work, ecological corruption and such which were brought into public consideration basically through NGOs, the media and the public intrigue suits. The publicity of crafted by the National Human Rights Commission (NHRC) likewise contributed to this new ethos. The human rights instructors in India today, hence, feel persuaded that grassroots and indigenous orientation center around local human rights issues of deprived segments of the society is considerably more vital than the minor projection of universal human rights conventions and standards. This difference in center is amazingly noteworthy and should be solidified in human rights education of things to come. The segment on ' Perspective for Human Rights Education' features entomb alia, the way that 'cultivation and promotion of human rights culture is the sine qua non for smooth working of organs of a democratic state, and for the sort of development that outcomes into over all development of every individual from society'.

Further, a critical point has been made: 'one of the best difficulties of the present time in pluralistic social orders like India is the rising conflicts and tensions for the sake of particularistic loyalties to position, religion, one's very own locale or language. Such a circumstance isn't as per the concept of solidarity in diversity and represents a risk to human rights just as to standards of democracy and principle of law. It is imperative that individuals understand the positive social and cultural estimation of diversity as opposed to regarding it as a wellspring of contention. The human rights education must guzzle the getting, resistance and respect for contrasts and diversities; further, 'human rights education must be the impetus in achieving attitudinal and social change' Interestingly enough, the 'Destinations and Strategies' segment of the UGC record is likewise a ten-point articulation (4.1-4.9 1) in accordance with the ten standards and contemplations of the UNESCO report alluded to before. This and the 'Extension and expansive substance of human rights courses. Have the right to be talked about finally. Different segments have been given to Curriculum Development: Compilation of Teaching Materials; Development of Teaching Methods; Research; Field Action and Outreach; Training of

Teachers; Coordination with NHRC and State HRCs; Human Rights Education Center/Cell, and Financial Support. This exceptionally short summary of the UGC scheme is not a viable replacement for individual perusing of the report by educators, understudies and University and College executives with a view to significant implementation of the scheme. The State Government has likewise to tolerate a lot of duty in such manner.

THE SOCIAL CONTEXT FOR EDUCATION

Backers of Education for All (Colclough, 2002; UNICEF, 2009; Watkins, 2010) prescribe, first, the undeniable need to secure the political will to achieve such reforms, such as verifying full sanction of the CRC (counting from the United States). They likewise prescribe that citizens ought to be incorporated as dynamic, taking part operators in these reforms. Such an approach requires a model for institutional reform that not just constrains us to reflect upon the structure of social establishments yet in addition propels us to reflect on the abilities that people really need to contribute to simply foundations. Amartya Sen is a prominent voice in such manner. Sen, similar to Pogge, is definitely intrigued by how to kill unjustifiable disparities and to support human rights, however he approaches this objective from the viewpoint of what people can do with the rights and assets that are accessible to them. In view of this, he fought that, while it is right to have worry for how certain institutional structures can deny people of their basic rights, it is similarly critical to hope to accomplishing certain dimensions of basic capacities, beneath which individuals count as "shamefully deprived" (Sen, 1993, p. 41)

The value of this approach originates from looking past the topic of whether we have satisfied our obligation not to meddle with the decisions of others to considering whether the decisions that individuals settle on are certifiable decisions that is, decisions that enable them to accomplish what they value. Sen (1992) claimed that "a correct gives an individual a specific chance" (p. 141). Essentially, he added to this an alert that we additionally need to comprehend what abilities are necessary to change over these rights into something significant and empowering. On this account, in the event that we have genuine chances, we can accomplish certain "functionings" (Dreze and Sen, 1995, p. 10), or creatures and doings that we value (like being nourished, being taught, or being confident to take an interest effectively in our own social condition). Sen characterized capability, at that point, as "the elective combinations of functioning are from which an individual can pick. Along these lines the notion of capability is basically one of freedom the scope of alternatives an individual has in choosing what sort of life to lead" (Dreze and Sen, 1995, pp. 10– 11; see likewise Sen, 1984). An accentuation on capacities, or open-finished freedoms, along these lines is vital

on the grounds that in addition to the fact that they enable people to have the capacity to accomplish a specific dimension of prosperity, they recognize having a specific way of life from the value that can be picked up from accomplishing that standard. For instance, Sen recommended that, in the event that you consider two individuals with indistinguishable functioning's in a specific respect they are both starving, express the right activity, on the off chance that you are capable, is to offer them some sustenance. On the off chance that you find that one individual is starving since that individual lives in a country that is encountering a starvation, and the other is fasting to own a political expression, how you react to this extra data is significant (Sen, 1985). Education should be available to each child. Reserving an option to education, nonetheless, does not mean reserving an option to a similar education for all; it implies having a similar appropriate for all to an education. The inclusion of the component of compulsion is necessary, not to punish legitimately those countries that are unequipped for satisfying this objective yet to feature the non-optional related nature of basic primary education and the need to build the dimension of awareness with respect to "global help and collaboration" (Committee on Economic, Social and Cultural Rights, 1999, pt. 9) to accomplish this end. Additionally, the inclusion of the child's entitlement to get to a top notch education inside a structure that is flexible to meet every child's unique needs isn't to trouble educational frameworks inappropriately.

CURRICULAR ASPECTS OF HUMAN RIGHTS EDUCATION

Teaching about human rights ought to run connected at the hip with a more prominent democratization of school life and be supplemented by an expansive scope of extracurricular exercises. Human Rights to be educated adequately calls for participatory teaching and realizing which prompts the securing of human rights aptitudes. Alongside this school social milieu ought to encourage understudies to recognize the rights of other individuals to express their personalities and to tolerate other individuals' ideas and conceptions—that is, to rehearse human rights. The school endeavors ought to be fortified, reinforced by different forces operating in the earth, especially, state offices, community foundations, the home, family and the mass media. Before presenting the Curricular angles for human rights, we should address certain pertinent inquiries in regards to the current situation with educational situation. As opposed to teaching human rights as a different subject at the school level it ought to be incorporated as a rule prospectus. Diverse parts of human rights issues can be featured in various subjects. The foundation course with point of influencing the students to get conceptual lucidity

and develop respect for standards and values of freedom, correspondence, organization and equity with their philosophical, moral, social, economic and political measurements is essential for any seminar on human right. A full comprehension of UDHR and the relevant Constitutional-legitimate provisions and institutional instrument for realization and enforcement of rights in the country likewise should comprise a goal. It ought to incorporate awareness of common society associations and developments promoting human rights. Teaching about human rights ought to run connected at the hip with a more noteworthy democratization of school life and be supplemented by an expansive scope of extracurricular exercises. Human Rights to be instructed viably calls for participatory teaching and realizing which prompts the procurement of human rights aptitudes. Alongside this school social milieu ought to encourage students to recognize the rights of other individuals to express their personalities and to tolerate other individuals' ideas and conceptions—that is, to rehearse human rights. The school endeavors ought to be fortified, reinforced by different forces operating in the earth, especially, state offices, community establishments, the home, family and the mass media. Before presenting the Curricular viewpoints for human rights, we should address certain pertinent inquiries with respect to the current situation with educational situation. Instead of teaching human rights as a different subject at the school level it ought to be incorporated when all is said in done schedule. Diverse parts of human rights issues can be featured in various subjects. The foundation course with point of influencing the students to get conceptual lucidity and develop respect for standards and values of freedom, correspondence, society and equity with their philosophical, moral, social, economic and political measurements is essential for any seminar on human right. A full comprehension of UDHR and the relevant Constitutional-legitimate provisions and institutional system for realization and enforcement of rights in the country likewise should comprise a goal. It ought to incorporate awareness of common society associations and developments promoting human rights.

CONCLUSION

The claim that a privilege to education is a human right is a critical claim. It is a critical claim on the grounds that there is a duty to enable children to develop an obtained set of capacities to lead their own lives in a significant and satisfying way. UNESCO's intend to develop a 21st-century learning society by promoting the MDG to accomplish free general basic primary public education for all by 2015 is both an essential and a beneficial target. Presently very nearly 70 million children of primary school age don't, or can't, go to class a stunning measurement that proposes that the establishment of a privilege to education is a high-priority claim in this day and age. The establishment and upkeep of a

steady society relies upon social standards and foundations that all individuals can acknowledge as reasonable without pointlessly mutilating their own sense of equity in the process. This comprehension of the basic structure of society is imperative since it can accomplish two things. To begin with, it can extend our comprehension of the role establishments should play in the creation, and support, of a commonly useful, rights-respecting social foundation. Second, it can develop our comprehension of why we ought to be morally motivated to recognize and bolster these organizations.

The running string of this introduction is promotion of human rights education as a method for ensuring the recognition of these rights in light of a legitimate concern for this age to come. Science and innovation have opened up tremendous prospects basically up and down the line for material advancement. Quiet conditions ought to guarantee a simply social order for every single human being everywhere throughout the world. National and regional efforts are to be aimed at sharing the benefits of advancement on an evenhanded premise. Before we close, we may allude to another matter of imperative significance for the development of the society. We have talked about ladies' rights or, even better, human rights in general establishing of ladies' rights. The following sensible advance after 33% reservation of seats for ladies in Panchayati Raj Institutions(PRI) upto and including the region level was to expand the equivalent at the dimension of the Lok Sabha and State Assemblies. This would change existing conditions. In reality the booking of seats or the standard ought to be expanded with the goal that portrayal of ladies in the authoritative bodies at the state and national dimensions bears relationship to their situation in the absolute populace of the country. The standard bill as presented in the Lok Sabha more than once ought to have been cleared in 1996 or if nothing else by the International Women's Day on 8 March 1997 as requested by ladies' associations. Man controlled society appointed this must not occur and henceforth, this tamasha about the portion bill. Society would be better spot to live in if both the male and female perspectives are given equivalent importance. Democracy is functional just when citizens, the two people, are political equivalent.

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