

**INFORMAL EDUCATION & HUMAN RIGHTS****Dr.SANDEEP TALLURI**

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DOI: 10.48047/ecb/2023.12.si4.1708**Abstract:**

Human existence on this globe is blessed like a colourful butterfly with the limitations such as nationality, sex, ethnic origin, colour, religion, language, or any other societal fabrication. The core value of human creation is to safe guard this equally entitled tri-seasonal planet and its ecological existence and also to enjoy the fruits of its seasons without any discrimination. Hence, we have to be interrelated and interdependent with the indivisible touch of humanity. All the scriptures of all religions across the globe direct us towards personal and social well being. This principle of non-discrimination is complemented by the principle of equality to uphold the dignity of man. Words will not suffice to get this herculean task into colourful success. Universally approved humanitarian values have to be drawn out.

This challenge requires a global partnership and legislative support and other sources of international understanding in order to promote and protect human rights and fundamental freedoms of individuals. 10th December is the red letters day in the history of the world because the Universal Declaration on Human Rights in 1948 has been erected on the foundation of seven hundred million valuable lives that were perished due to the then blood mongers. The events of the post world wars alarmed the numerous international human rights conventions, declarations, and resolutions to promote and protect all human rights and fundamental freedoms, regardless of their political, economic and cultural systems.

If protecting human rights is a lifelong process, it has to be drawn out from the lifelong system education rather than the formal or non-formal systems of education. The main purpose of this paper is to not to highlight informal system of education, but to stress the importance of life experiences in the form of informal methods to be adopted in the classrooms in formal settings.

Introduction:

We are advancing leaps and bounds with the fund of acquired knowledge and information regarding the materialistic outlook. It has been opening new vistas to see the same world in different pursuits. The same knowledge with renovated ideas has to be passed on to the successive generations. The main purpose of Natural selection of human existence on this planet was to safeguard and maintain balance in eco system. Human existence and his uniqueness have been institutionalised with some guiding principles. Religious institutions and schools were the centres to impart this knowledge of morale and culture. Religious instruction was basically dealt with the independent and interdependent style of living. Gradually the shift took place from religious education to secular education because of the loss of faith in the system of education itself. Scientific advancement, plural societies made this world to rethink of the inheritance of their glorious past. More emphasis has been put on value education to bring about integrated personality among the individuals.

The use of learners' social experience is thought to help students to explore and understand key concepts of human rights education by their day to day experiences. It helps them to achieve a deep holistic understanding of the topic. This paper aims to highlight good practice in using informal educative methods in teaching human rights and to make few suggestions to give guidance to regular self evaluation of the quality and intensity.

Human Rights Education:

National Human Rights Commission of India and the Indian National Commission for Co-operation with UNESCO, at the initiative and with the support of UNESCO to commemorate the 50th Anniversary of the Universal Declaration of Human Rights and UN Decade for Human Rights Education (1995-2004), discussed the status of education for human rights and the obstacles and special needs.

The present society has been advancing into the 21st century with its bitter experience of the previous spots of bloodshed and the adverse impact of globalization processes especially in the economic and cultural fields in many cases detrimental to human rights. Prevalence of different societal maladies such as child labour, sexual exploitation of women and children, gender inequality, contemporary forms of slavery, discrimination of persons belonging to national or ethnic or religious or linguistic minority groups, exclusion based on social status, deprived and disadvantaged communities and other grounds which seriously impede the promotion of human rights.

It is leaving the globe in serious degradation of the environment affecting the quality of life of the people and threatening the very survival of humanity. It is the need of the hour to alarm every individual to get the practical knowledge of the comprehensive, integrated and holistic approach and to popularise education for human rights from school level to Graduate and Post-Graduate level. A similar effort is also called for to bring about attitudinal changes to accept the value of human rights education as an important component of self-development. This ultimately results in creating the awareness right from the childhood.

The main objectives of Human Rights Education:

- ✓ to strengthen respect for human rights and fundamental freedom
- ✓ to develop fully the human personality and the sense of its dignity
- ✓ to develop attitudes and behaviour to promote respect for the rights of others
- ✓ to ensure genuine gender equality and equal opportunities for women in all spheres
- ✓ to promote understanding and tolerance among diverse national, ethnic, religious, linguistic and other groups
- ✓ to empower people to participate actively in the life of a free society
- ✓ to promote democracy, development, social justice, communal harmony, solidarity and friendship among nations.

It is the responsibility of the every Nation to propagate the importance of human rights education and to introduce this concept at all stages of school, college and university curriculum. They shall also elaborate and implement programmes for non-formal education for large segments of the society who are outside the ambit of formal education. They shall prepare teaching and training materials in the form of books, audio-visual aids, etc. covering the entire spectrum of education for human rights. They shall also promote short-term courses, seminars, workshops and various other forms of training activities including summer and winter schools.

Scope of Informal Methods of Human Rights Education:

The main aim of the present paper is to urge the need for a national strategy to provide the kind of education, in substance and in style and to enable them to face the demanding future.

1. For parents, who want to offer the best opportunities for their children
2. For teachers and for the institutional heads who see the potential range and abilities among the children.

3. For government heads, who want the schools in their governing state to be alive with energy and achievement.
4. For the non Governmental organisations who see themselves as partners for education of young people and who want to find better ways of living.
5. For business and union leaders who recognise the need for new approaches to preparing young people for the changing nature of work.

Informal education is a spontaneous process of helping people to learn and works through conversation, exploration and enlargement of experience. Its main purpose is to cultivate communities, associations and relationships that make for human flourishing. Some see informal education as the learning that goes on in daily life. As friends, for example, we may well encourage others to talk about things that have happened in their lives so that they can handle their feelings and to think about what to do next. As parents or carers we may show children how to write different words or tie their laces. As situations arise we respond. Many view informal education as the learning that comes as part of being involved in youth and community organizations. In these settings there are specialist workers / educators whose job it is to encourage people to think about experiences and situations. Like friends or parents they may respond to what is going on but, as professionals, these workers are able to bring special insights and ways of working.

Human Rights Education through Informal methods:

This study is not an attempt to look into all forms of education. The main intention of this paper is to bring out the various forms of methods to impart knowledge to the students. But, its focus is limited to the teaching of human rights and the influence of informal ways in formal system of education. Informal education and human rights education are matched both in content and in form and therefore informal education is ideally suited to human rights.

The demand for pedagogy for human rights education cannot be met with univocal and static models and techniques. Human rights education is a strong call to make human rights real in everyday life. Informal education is one tool that the educator can use to make these rights real in everyday life. Human rights education is not simply an academic course rather it is a system that people should learn. It is intended not to help them to understand human rights but it to help them apply these principles to their own lives and learn their lives.

Using informal education within a formal educative setting is not without its problems and its pitfalls. Firstly the educator has to realise that students may be unwilling to talk about their everyday life experiences in the classroom. This might be because of embarrassment,

because of fear or because issues discussed might be too painful for discussion and educators must respect this. Curricula are also an issue with informal education. There is a tension between the desires on the one hand of the informal educator to allow students more ownership of class time and to lead discussions and projects themselves on issues they are interested in. The present system of work and impending exams will always pressurise the teacher at any level of the educational system and as a result some methods of informal education might have to be used. And this is a key facet of informal education and the project that we are involved in.

Much literature on informal education focuses on the skills which the informal educator might need if taking on the role of a youth worker based in a community centre, this project focuses on the possible use of informal education for people working in the formal educative sphere. As such educators have certain staged educational goals for which they are hoping informal educative means might assist them.

❖ **School level:** Teaching of Human Rights is an attempt to disseminate examples of good practice with the participation of the society. It is the place where formal system of curriculum is directly taught to the students. The cordial relation between the teacher and the taught can be seen here. It is unfortunate to mention that there are incidents about the child abuse, using derogatory language, mentioning their names by caste, violating privacy of the children, forcing students to do child labour etc are some of the black spots on the cleanliness of present education system. Hence, we divide human rights education teaching in to three phases.

1. **Class as a unit:** all the students in the can become a group. They can be subdivided in to small groups. They are permitted to observe where the violation of child rights is taking place. They must know that they are provided with the right to live, right to develop, right to participate and right to security. Glimpses from the lesson on human rights education can be taken into consideration. It is to be taught at classroom level. And the total students of that class involve in that activity. Opinions from the group and the individual must be taken as feedback.

2. **School as a unit:** School as an Organisation, gives practical tips on how schools can make human rights central to their everyday practice. According to John Dewey every school must be a miniature to the society. There are different community of students from various economic levels. It is a typical society. Hence, human rights education can be taught informally at all levels to all the students. Considering that every class as a small group they

must be given freedom to express their problems and hurdles at any level. This indirectly helps the students to extend their cooperation to one another.

3. School and Community Partnership: The quality of the teacher performance depends upon the extent of cooperation given by the parents. Parental support can yield not only better results in academics but also helps in the all round development of the child. This helps us how schools can look outwards to the wider community in promoting human rights. Parents come to know the importance of male and female children in their homes. They can get the knowledge not only to guide their children but also to mingle with the society with cooperation and coordination.

❖ **Role plays:** Dramatisation is on the best visual source of communication. This visual learning can add flavour to the main source of formal learning in the classroom instruction. Informal education is equally important and relevant to the formal system of education even at university level. By the time a student gets to university, more is required of human rights education than an understanding of what rights exist, and what one feels about them. At this level we should cement the idea that human rights are essentially contested concepts, and that political, social and ethical body of thought help, shape and determine human rights. They obviously involve lectures, reading lists and much instruction. It will not be completed without informal educative means. To promote deep holistic learning the class room must be divided into small groups. Based on the philosophical traditions the implications of each idea have to be drawn out. His example students should be split into five groups, and each group is to be given a philosophical position and asked to imagine that they are the government of a society governed according to that philosophical position either utilitarianism, communitarianism, socialism, libertarianism and egalitarianism. Student groups are asked to 'draft a list of the five most basic human rights that citizens of your country would be prepared to endorse.

❖ **Museums:** The exhibits in the museums and galleries may not directly address the students on Human Rights Education, but the paintings, sculptures and emotional expressions of these drawings indirectly express values and implementation of or violation of human rights. They are the best source of the past events to visualise at a glance. Students can explore the facts by themselves.

❖ **Interactive Resources:** It is the best transmission mode of communication to the students to communicate themselves directly to those who are in need of help to protect their rights. Various organisations who wish to promote human rights will often provide activities that

students can take part in the related issues. If possible it must be linked directly to the school curriculum. These interactive resources can help the young students to develop their knowledge of citizenship and human rights issues. Although these resources are aimed at school-aged children, they also contain lesson plans and suggestions for teachers so that they can make use of these resources in citizenship lessons.

The live experience of a person from the digital generation being contrasted with those who are less fortunate is an interesting one. Digital technologies have played in coordinating protests worldwide, and where they have been subject to censorship by regimes. We shall now show how the internet have given resources that students and teachers can use on human rights issues, it should not be forgotten that the digital world should not be regarded as a human rights issue purely for the information it distributes, but that it is pivotal in discussions of human rights.

❖ **Participating in the Community Work:** It provides direct contact with the society. By doing voluntary work pupils and student can learn, observe and experience the needs of daily life in the society and become aware of the existence and the need for implementation and sustainable conservation of fundamental human and children rights. Different organisations and schools worldwide provide projects with voluntary community work and prove its importance by delivering responsible and socially engaged young citizens. We are provided with the National Service Scheme(NSS). It is the largest youth organisation for voluntary work, related to secondary schools, which aims to bring academic institutions closer to the local community and society, inculcating the spirit of volunteerism among students and teachers through community interaction. The volunteers operate in social situations, families, local communities often where they can be exposed to painful situations in daily life where human rights are in danger or have to be protected. As such the volunteer can become deeply aware of the problems in daily life, and may then reflect on how they and other people, organisations can contribute to realise a better life for all.

❖ **Practical experience:** It is always part of the curriculum. The more these study areas are related to society and human behaviour, the more this practical experience and work-based placement creates a 'live lab', bringing students in contact with acceptable and less acceptable social situations related to human rights and everyday life. Students observe and reflect on how an individual, a student, a professional and customer can deal with these situations and take their conclusions for their own inter actions in the future. The students' programme supervisors and educational supervisors are well placed to stimulate this critical

and creative thinking in a positive direction. This can be achieved by asking students to write reports on critical incidents related to human and children's rights using a personal reflection structure. Students can also raise and discuss their experiences in group or individual supervision. Theory and background resources can be linked to it, so that the students will be able to define their personal objectives and actions.

❖ **Study trips**: Study trips can be arranged as a part of the compulsory programme and can be organised on holidays. They provide extra support to a particular topic. Study trips are partially formal, non-formal and informal education depending on the importance of the subject. Study trips may include visits to historical places, monuments, buildings, museums with reference to the denial or just recognition of human rights. Students can be prepared beforehand, and they can ask questions on the events. This experience will remain for long time, especially when they have the opportunity to chat in an informal way with their peer group, teachers and guests about their observations and thoughts. A study trip can help to broaden students' horizons and there is possibility for parents, friends and relatives to participate. The Human Right to 'life' and right to 'safety' become very clear and poignant on such a visit and learners can reflect on the role war plays in threatening these rights.

❖ **Portfolios**: A portfolio is a document, a file, a 'map' in which a pupil or student collects materials regarding a certain topic such as 'human rights' over a period of time. These materials may include academic writings on the topic and their own reflections, press articles, journalists and personnel comments on the issue, a book or movie regarding children's rights, a documentation found on the website, results of an interactive game, own observations in daily social life, etc. The student is fully responsible and can decide on content and when and how they work on this portfolio. It may be linked to formal assessment, perhaps used as a basis for an interview or discussions with a tutor or mentor. Complimentary to the examples presented above there is great potential to work with other agencies including NGO's. They include using stories, songs and games; at secondary school independent research, discussion and presentation are emphasised; while at community level guidance include involvement in civic projects.

Need of the specialist as Caretakers of informal educators:

Informal educators have to spend a lot of time thinking about the values that run through their work. They do not have a fixed curriculum or guiding plan for their job chart. It depends upon how they consider and respond to the situations. This involves going back to core values. According to Sennett (2012), the cooperation of a specialist is needed to enhance

the quality of the social life among the future citizens. Hemmings (2011) quoted that the remarkable things can happen when we come together in small groups. The values and behaviours needed for conversation to take place are exactly what are required if neighbourliness, cooperation and democracy are to flourish. Hence, community-based education is the bedrock of democratic societies if the informal educators tend to emphasize certain values. These include commitments to:

- ✓ Work for the well-being of all members in the group.
- ✓ Respect the unique value and dignity of each human being.
- ✓ Maintain interpersonal relations.
- ✓ Try to keep the principle of equality and justice.
- ✓ Democracy participation of every individual is sought.

Three main reasons for the Need of the Specialist:

1. A deeper understanding of skills among the individuals is needed than many of us develop in our day to day lives. Through reflection and training specialists they become qualitative individuals. They develop wisdom about people and situations because of the opportunities they have. This role may be fulfilled by the elders or by those who are recognized to be wise. Apart from this, additional and alternative forms of learning and teaching are also needed.
2. The routine system of hectic schedule is not permitting the individuals to have the time to spend and exchanging their views with others in the ways they wish or need. They may not have a chance to engage in the sorts of conversations they find fulfilling. In addition, we may choose not to spend time in conversation or doing things with others. Hence, with the increased use of media such as television, radio and other social agencies the amount of time we spend directly engaging with others may well be lessened.
3. A good deal of exercises has to be done by the informal educators by engaging themselves with other professionals in the respective work places. For example, an informal educator working in a school will have to spend a lot of time and extending support to understand and to give orientation to the teachers and other staff members. With the pressure to produce the seeking results and to achieve good test scores, the teachers' cooperation may not be properly drawn out. It can narrow down the focus on educational standards. In such situations they need encouragement. Hence, a well trained informal educator's help reduces pressure on the teachers.

Conclusion:

It is concluded that education is a vital and wise investment to put in the human beings to meet the needs and demands of the twenty-first century. The current argument is that one of the problems in the present system of education is the low expectations of the elders from the budding youth. Their abilities are neglected and ignored due to the formal systems of education. We are not giving priority to raise their morale, motivation and self esteem in schools. The main focus of this Paper is to raise the standards not only in reading, writing and arithmetic but also to meet the challenges that they come across in their daily life. The single and unparallel purpose of education should be to bring about integrity among the people in the society. The talents of all the individuals are to be used to build a true enterprise. We need a broad, flexible and motivating education that recognises the different talents of all children and delivers excellence for everyone. Informal system of Education for human rights should be multidisciplinary and should include the elimination of prejudices and negative stereotypes which in many cases become the source of discrimination, hatred and violence with the Plan of Action for the UN Decade for Human Rights Education (1995-2004). It further underlines that it is the duty of the State to take all necessary measures to provide education with life by providing all facilities.

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