

A Study on Readiness for organizing Human Rights Education Programmes among college students in Kashmir

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Abstract

Human Rights Education is all about imparting children with the knowledge, skills and values to recognize, claim and defend their rights. Various Human Rights organizations and representatives have defined human rights education in their own ways. Human rights education teaches both about human rights and for human rights. Its goal is to help people understand human rights, value human rights, and take responsibility for respecting, defending, and promoting human rights. Human Rights Education i Human Rights Education is important for building and advancing societies. Human Rights Education empowers people to know, claim and defend their rights. Human Rights Education promotes participation in decision making and the peaceful resolution of conflict. Human Rights Education encourages empathy, inclusion and non-discrimination. Human rights education, however, means more than educating about human rights. It is critical that human rights education receive greater attention and should be included more broadly in school curricula. Research on human rights education demonstrates its capacity to produce numerous positive outcomes for children and adolescents, including an improved sense of self-worth, increased empathy, and a reduction in bullying and harmful behaviors in classrooms. In the end, if children are not taught about their rights and the rights of others, how will they be able to realize their own rights or effectively advocate for others?

Key words; Human Rights, Readiness, Awareness, Education, Kashmir

Introduction

History of mankind had had made ineffaceable signposts, whenever there had been the struggle of the individual or labelled society, the spontaneous reaction was, for the protection and implementation of human rights against coercion, tyrannical treatment, exploitation, injustice, humiliation for human dignity and disdain.

There is a clarion call in the regional and in the global arena with various constitutional provisions. Declarations, covenants, commissions, treatise and formulatory catalogue to quote but a few of different nomenclatures which sketch the definitional, theoretical and practical aspects of human rights, nevertheless, it will become meaningless if the attribution of rights are not brought under the corresponding correlative duties. According to Jack Donnelly, "Right and duty are the different names for the same normative relation according to the point of view from which it is regarded. The bedrock on which, the rudimentary norms governing the concept of Human rights could be enumerated as, respect for human personality and its absolute worthiness without any discrimination to race, colour, creed, caste, sex, religion, language so on and so forth. These rights are the essentialities for progressive developmental activities of the human personality and for the happiness of the human beings. Human rights are "commonly understood as inalienable fundamental rights to which a person is inherently entitled simply because she or he is a human being. Human rights are thus conceived as universal and egalitarian. These rights may exist as natural rights or as legal rights in both national and international law. The doctrine of human rights in international practice, within international law, global and regional institutions, in the policies of states and the activities of non-

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governmental organizations has been a cornerstone of public policy around the world. It has been said that: "if the public discourse of peacetime global society can be said to have a common moral language, it is that of human rights." Despite this, the strong claims made by the doctrine of human rights continue to provoke considerable skepticism and debates about the content, nature and justifications of human rights continue to this day. Indeed, the question of what is meant by a "right" is itself controversial and the subject of continued philosophical debate.

Nonetheless, if we run the pages of history of mankind, undeniable neither the non-discrimination has been absolutely practiced amongst human beings nor the universality of the human rights has been accepted throughout affecting certain indelible marks. Even though there have been perennial calls for axiomatic, apophthegmatic, this doctrine remained as a golden crescent with elite's perception. The perpetual conflict between the liberties of the individuals and that of the human rights of the commoner had always marked black lettered days as there existed vast gap of differences between the perception and practice as that of the abstract principle and ideologies and their implementation. And therefore, there cannot be a single and simplified concept on human rights as human beings are woven into the wrap and woof of the mankind thronging for intrinsic, inalienable and inherent fundamental human rights.

History has witnessed and sometimes registered the ugly faces of human rights in various parts of the world, where among humanistic celibacy have been allowed stop down so low with animalistic, potentiality, virility and so forth. The human loss brought out by Second World War led to the declaration of Universal Declaration of Human Rights by United Nations on 10th Dec. 1948. The Declaration arose directly from the experience of the Second World War and represents the first global expression of rights to which all human beings are inherently entitled. It consists of 30 articles which have been elaborated in subsequent international treaties, regional human rights instruments, national constitutions and laws. The International Bill of Human Rights consists of the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights and its two Optional Protocols. India is a largest Democracy in the world and it realized the importance of Human Rights and signed on universal declaration of Human Rights in 1948. There are so many Rights like fundamental rights and directive policies which ensures the complete freedom of man. Fundamental Rights guarantees the dignity and worth of Human beings. In 1993 an Act was passed by Indian parliament to form a National Human Rights Commission. This Act provide for the constitution of a National Human Rights Commission, State Human Rights Commission in States and Human Rights Courts for better protection of Human Rights and for matters connected therewith or incidental thereto. Human rights educate on is all learning that develops the knowledge, skills, and values of human rights. Efforts to define human rights education in the 1950s and 60s emphasized cognitive learning for young people in a formal school setting. By the 1970s, most educators had extended the concept to include critical thinking skills and concern or empathy for those who have experienced violation of their rights. However, the focus remained on school-based education for youth with little or no attention to personal responsibility or action to promote and defend rights or effect social change.

The mandate for human rights education is unequivocal: you have a human right to know your rights. The Preamble to the Universal Declaration of Human Rights (UDHR) exhorts "every individual and every organ of society" to "strive by teaching and education to promote respect for these rights and freedoms." Article 30 of the UDHR declares that one goal of education should be "the strengthening of respect for human rights and fundamental freedoms." According to the International Covenant on Civil and Political Rights (ICCPR), a government "may not stand in the way of people's learning about [their rights]." Kashmir constitutes the core and important Region of India but unfortunately there was lot of Human Rights violations on the part of security forces and Militants. Hence there is a need to give human rights education to security forces, police and teachers to bring tolerance and accommodation among them.

It has to be categorically differentiated between the basic human needs and human rights. The latter cannot be substituted for the former. Nor the human rights are the branched products of basic human needs. It has been emphatically stressed by that one cannot get a doctrine of human rights from a theory of animal needs. The needs have to be met because of the needs.

School is the major vehicle for humanism, which is, in essence, respect on human nature. Human Rights Education is important for the existence of human society in the modern globalising era. Education can function as a unifying factor and produce informed and active citizens of an interdependent world. It can provide the tools for advocacy and resolution of conflict that are necessary for the maintenance of peace between nations and people. United Nations initiated in human rights and peace pedagogy. Social and individual amelioration may start from elementary school, taking advantage of children's pro-social behaviour as the agent of change. John Dewey introduced the

concept of 'intelligent sympathy' in a democratic classroom aiming at personal growth, for considering new ways of thought, and creating a peaceful society. The issue of human rights abuse and advocacy advances the imperative of educating children in a democratic way for humanistic growth. John Dewey based his philosophy of education on the belief that humans and their surroundings are living in unity, within a transactional process. Alienation and dehumanization appear when people cannot see this unity in their every thought and action, but set the dualisms of 'I-You', 'Us-Them'.

Historically, some of the most horrific abuses of human rights have occurred under regimes and conditions that systematically demonize and degrade certain targeted social groups or people. This type of us-them dualistic thought and ideology is often associated with a glorification of violence, which equates brutality with heroism, and social devastation with divine kill. Stanley Milgram's experiment in 1968, proved the crucial role of authority in the perpetration of violence, and found that ordinary people were all too commonly complicit in the injury of another human being when prompted to do so by an authority figure. A reason for this is that there is a diffusion of responsibility involved in the process of following the orders of an authority, so that individuals do not feel personally accountable for their own action, no matter how fatal the results might be. Another reason is that there is a special trust given to the authority, so that many people assume that the authority figure knows better than they themselves do, and because of this they are willing to defer their own judgement to that of another person. Upon conclusion Milgram hoped that, despite people seem like puppets controlled by the strings of society, they have perception and awareness, which might prove the first step to their own liberation. What we need today is a re-evaluation of the philosophy that social institutions enshrine, which lay the foundation for people's dehumanization through uncritical obedience, passivity, and adjustment to authorities and rules imposed upon them. Therefore modern society needs reflective citizens.

GEOGRAPHY OF KASHMIR

The valley of Kashmir occupies the top most position in the map of India. Kashmir, along with the region of Jammu, Ladakh and Gilgit forms the State of Jammu and Kashmir. From the numerous valleys situated in the state, Kashmir Valley is the biggest one, spread over an area of 105 sq km. Located approximately 1730 m above the sea level; it has Tibet in its east and Pakistan China and CIS in its west. The south of Kashmir is bordered by Punjab, while on the southwest is Himachal Pradesh. Jammu and Kashmir location is between 32.17" and 36.58" North altitude and East to West, the State (Now Union Territory) lies between 73.26" and 80.30" longitude. In case of latitude, Jammu and Kashmir matches up with South Carolina (North America), Fez (Morocco), Damascus, Baghdad and Peshawar (Pakistan). The standard time in Kashmir is 5.30 hours ahead of Greenwich Mean Time (GMT) and has a difference of half an hour with the local time. The geographical location of Kashmir is such that it is surrounded by a number of foreign countries. This makes the Kashmir valley very important from strategic angle. As far as the geography of Kashmir is concerned, the valley has River Jhelum flowing through it, along with its tributaries.

The Kashmir Valley has a moderate climate, which is largely defined by its geographic location, with the towering [Karakoram Range](#) in the north, [Pir Panjal Range](#) in the south and west and [Zaskar Range](#) in the east. It can be generally described as cool in the spring and autumn, mild in the summer and cold in the winter. As a large valley with significant differences in geo-location among various districts, the weather is often cooler in the hilly areas compared to the flat lower parts.

KASHMIR CONFLICT

Kashmir has been at the heart of a territorial dispute between India and Pakistan since the two nations gained their independence in 1947. Both claim Kashmir. In 1948 the then-ruler of the princely state of Jammu and Kashmir, Maharaja Hari Singh, who was holding out for independence, acceded to India on condition that the state retain autonomy in all matters except defense, currency and foreign affairs. The accession was provoked by the invasion of Pakistani raiders and an uprising of villagers in the western part of the state. Fighting between India and Pakistan ended with U.N. intervention; since 1948 the cease-fire line has been monitored by the U.N. Military Observer Group on India and Pakistan (UNMOGIP). The far northern and western areas of the state are under Pakistan's control; the Kashmir valley, Jammu, and Ladakh are under India's control. U.N. resolutions calling for a plebiscite to determine the final status of the territory have been rejected by India, which claims that because Kashmir's have voted in national elections in India, there is no need for a plebiscite. Pakistan maintains that a plebiscite should be held. Several of the militant groups in Kashmir have also called for a plebiscite but argue that an independent

Kashmir should be an option. On July 2, 1972, India and Pakistan signed the Shimla Accord, under which both countries agreed to respect the cease-fire line, known as the Line of Control, and to resolve differences over Kashmir "by peaceful means" through negotiation. The Shimla Accord left the "final settlement" of the Kashmir question to be resolved at an unspecified future date. Since then, the Shimla Accord has been the touchstone of all bilateral discussions of the Kashmir issue, even though the accord itself left the issue unresolved. Jammu and Kashmir was one of the largest of this category of princely states, which were nominally self-governing but ultimately under British control, like the rest of the subcontinent.

At that time, the princely states had three choices on paper: they could either accede to India; they could accede to Pakistan; or they could opt to be independent units. This was on paper; in practice there were two choices: you go with India or with Pakistan. What would Jammu and Kashmir do? Jammu and Kashmir was ruled by Hari Singh, a Hindu Maharaja whose name was a byword for capricious, autocratic rule throughout the Indian subcontinent. However, the decisive majority of the population of Jammu and Kashmir consisted of Muslims at the time of decolonization, partition and independence in 1947. Jammu and Kashmir at that time was approximately 77 percent Muslim, 20 percent Hindu and 3 percent other, mainly Sikh. Under the partition formula, Jammu and Kashmir probably belonged to Pakistan, being a territory with a solid Muslim majority. However, its ruler was a Hindu king who was above all concerned with preserving his own inheritance. He would do anything, including acceding to Pakistan, if Pakistan would agree to leave his throne intact. What actually transpired was a complicated sequence of events, which led to this tin pot despot of Jammu and Kashmir declaring allegiance to India and formally acceding his domain legally to the Indian union. Since then the territory has been the focus of an intense territorial dispute between India and Pakistan. The major basis of the Pakistani claim is that it was a solid Muslim-majority territory. The claim is also that, according to United Nations Security Council resolutions passed in the late 1940s, right after this drama, a plebiscite or referendum should have been held throughout the territory of the former princely state of Jammu and Kashmir to ascertain the wishes and allegiances of the people. The plebiscite was never held. Since 1948/9, when the first India-Pakistan war over control of Jammu and Kashmir ended, Jammu and Kashmir has been divided into two zones. One part is under Indian control and is known in India as the Indian state of Jammu and Kashmir, an integral part of the Indian union. It is known to Pakistanis as occupied Kashmir. The other part, which is less populated, is under Pakistani control and on the other side of the Line Of Control (LOC) that separates these two zones. It is known in Pakistan as Azad Jammu and Kashmir, or "free", "liberated" Jammu and Kashmir. The Indians call this region Pak-occupied Kashmir (POK). That is the genesis and the crux of the Kashmir dispute; both sides had a claim to this princely state; both sides ended up with effective control over one part of the former princely state but not the whole of it. Both sides have persisted in maintaining control over its own portion and persisted in dubbing the other part as illegally occupied territory.

Human rights violation by the security forces and other agencies in Kashmir was scarce till the seventies. It was in the post Emergency period that stories about such violations starting finding in national news papers. Kashmir ceased to be the area of darkness where dark deeds went unreported. The study has lot of significance to study the general attitude of college and university students towards human rights education in Kashmir. It is possible only by the cooperation of the students to highlight the importance of Human rights education. Human rights education means to introduce the knowledge of Human Rights in teaching learning process. There is a need of disseminate the knowledge of Human Rights in rural areas. Human rights can only be achieved through an informed and continued demand by people for their protection. Human rights education promotes values, beliefs and attitudes that encourage all individuals to uphold their own rights and those of others. It develops an understanding of everyone's common responsibility to make human rights a reality in each community. Human rights education constitutes an essential contribution to the long-term prevention of human rights abuses and represents an important investment in the endeavor to achieve a just society in which all human rights of all persons are valued and respected. Hence the study has lot of importance because the common people now want to live life of dignity and respect. It is only human rights Education which ensures respect and dignity to common people.

(b) Post Abrogation of Article 370 and Human Rights Violation:

Article 370 provided Special Status to the state of Jammu and Kashmir in the quasi — federal - oriented polity of India as envisaged in its constitutional set up. Article 370 deals with the constitutional relationship of the Jammu and Kashmir State with the Union government. The constitution of India came into force on the 26th January, 1950, and Article 370 was to cover the case of Jammu and Kashmir alone. Article 370 was drafted in Part XXI of the Indian constitution titled "Temporary, Transitional and Special Provisions". It stated that the Constituent Assembly of Jammu and Kashmir would be empowered to recommend the extent to which the Indian constitution would apply to

the state. The state assembly could also abrogate the Article 370 altogether, in which case all of Indian Constitution would have applied to the state.

After the state constituent assembly was convened, it recommended the provisions of the Indian constitution that should apply to the state, based on which 1954 Presidential Order was issued. Since the state constituent assembly dissolved itself without recommending the abrogation of Article 370, the article was deemed to have become a permanent feature of the Indian Constitution. On 5 August 2019, the Government of India issued a Presidential Order superseding the 1954 order, and making all the provisions of the Indian constitution applicable to Jammu and Kashmir. The order was based on the resolution passed in both houses of India's parliament with two-thirds majority. A further order on 6 August made all the clauses of Article 370 except clause 1 to be inoperative. By doing these uncertain unconstitutional amendments the centre has to impose lockdown in the erstwhile state of Jammu and Kashmir. The 11 months of lockdown in the state has not only resulted in an “across-the-board violation of human rights”, it also led to the “denial of the right to bail and fair and speedy trial, coupled with misuse of draconian legislation, such as the Public Safety Act (PSA) and the Unlawful Activities Prevention Act (UAPA), to stifle dissent”.

Moreover, this period saw “frequent closures, harassment at barricades and checkpoints, and restrictions on mobile telephony and internet connectivity,” which enormously impacted public health, and caused trauma and stress amongst the people, a report titled ‘The Impact of the Lockdowns on Human Rights in Jammu and Kashmir, August 2019-July 2020’ has revealed. Brought out by the Forum for Human Rights in Jammu and Kashmir, which was formed in May 2020 by an informal group of jurists, former civil servants, former military officers, academics and human rights experts, the report highlights the trauma people in the state have undergone since August 4, 2019 – the day the state was put under a lockdown. A day later, the president voided all clauses of Article 370 of the Indian constitution and suspended the Jammu and Kashmir constitution.

The Forum, which is co-chaired by former Supreme Court judge Justice Madan Lokur and former member of the Group of Interlocutors for Jammu and Kashmir Radha Kumar, has in the report also delved into the impact of some recent developments on the state.

The Early Days:

Referring to how around 38,000 additional troops were flown in to Jammu and Kashmir to enforce the lockdown, the report recalled how public assembly was prohibited under Section 144 of the Code of Criminal Procedure (CrPC) and thousands, including minors and almost all the elected legislators of J&K (except those of the BJP), were put under preventive detention. It went on to state that just five days later, parliament passed the Jammu and Kashmir Reorganisation Act, dividing the state into two union territories – Jammu and Kashmir, and Ladakh.

In the months that followed, the report said, national political figures were denied permission to enter the former state and were turned back from Srinagar airport. “The economic, social and political impact of these actions, and their long duration – eleven months thus far – have been disastrous,” it added.

On how these actions impacted the state, the report said: “All the former state’s industries suffered severe blows, pushing the majority into loan defaults or even closure; hundreds of thousands lost their jobs or underwent salary deferment or cuts; closures of schools and universities gravely impaired education and added to the trauma of children and parents; healthcare was severely restricted by curfew and roadblocks; the local and regional media lost what little independence they had.”

Worst of all, it said, there was no elected representative left to advocate the interests of the people of Jammu and Kashmir, since the majority of political leaders were put in preventive detention. With statutory bodies to which citizens could go to seek redress virtually ceasing to exist, it added that “there has been a near-total alienation of the people of the Kashmir valley from the Indian state and people”.

The report further documented the numerous human rights violations under the categories of civilian security, health, children and youth, industry and media.

Children Among Worst Sufferers:

From having their education and freedom restrained to even being detained, children were among the worst impacted by the developments. The report said the rights of children to a trauma-free environment was arbitrarily ignored and the impact on their education was “severe”, as schools and colleges have functioned for barely 100 days since 2019.

With only 2G network available, online classes have also not been adequate. “Graduate students and teachers have been unable to participate in conferences or have their papers published, causing willful harm to their careers and violating the rights to education.”

Despite initial denials regarding the detention of children, the report said the Central and Jammu and Kashmir administrations finally admitted in the Supreme Court that 144 children had been detained in August-September 2019, of whom the youngest was nine years old.

NEED AND SIGNIFICANCE OF THE STUDY

Human Rights Education is a process whereby people learn about their rights and the rights of others, within a framework of participatory and interactive learning. HRE is concerned with changing attitudes and behaviour, learning new skills, and promoting the exchange of knowledge and information. HRE is long-term, and aims to provide an understanding of the issues, and equip people with the skills to articulate their rights and communicate this knowledge to others. HRE includes a varied range of innovative and effective education programs in the formal, informal and non-formal sectors. It recognises the universality and indivisibility of human rights; increases knowledge and understanding of human rights; empowers people to claim their rights; assists people to use the legal instruments designed to protect human rights; uses interactive and participatory methodology to develop attitudes of respect for human rights; develops the skills needed to defend human rights; integrates the principles of human rights into everyday life; creates a space for dialogue and change; encourages respect and tolerance.

The favourable attitude towards an activity is more likely to motivate a person to do well in that particular activity whereas negative attitude serve to hamper the motivation. Attitude is also important as indicator of how one can expect students to behave in future situations. So it is very important and essential to assess the attitude of college student’s attitude towards Human Rights Education. The present study will help us to find out college students attitude and their readiness in organizing programmes towards Human Rights Education in Kashmir.

DEFINITION OF KEY TERMS

1. Readiness

Readiness is ones preparedness or available for service, action, or progress or readiness is “likely or about to do something”.

2. Organizing

Organizing is to put things together into an orderly, functional and structured whole for any arrangement in a coherent form. Organizing can be also referred as systematic arrangement for harmonious united action.

3. Human Rights education

Amnesty International’s definition of Human Rights Education: ‘Human rights education is a deliberate, participatory practice aimed at empowering individuals, groups and communities through fostering knowledge, skills and attitudes consistent with internationally recognized human rights principles.’

4. Programme

It is a system of services, opportunities, or projects, usually designed to meet a social need. It is also referred as brief outline or explanation of the order to be pursued, or the subjects embraced, in any public exercise, performance, or entertainment; a preliminary sketch.

5. College students

A college student is one who is pursuing Graduation, Post Graduation or any other equivalent degree from the college.

OBJECTIVES OF THE STUDY

1. To study the level of readiness of college students in Kashmir to organize Human Rights education programmes.
2. To study the readiness of college students in Kashmir to organize Human Rights Education programmes with reference to Gender, locale, level of Education and discipline.

HYPOTHESIS OF THE STUDY

1. The college students have high level of readiness to organize Human Rights education programmes in their state
2. The readiness of college students in Kashmir to organize Human Rights Education programme does not differ with reference to Gender, locale, level of Education and discipline.

METHODOLOGY

1 Variables

The major variable of the present study will be college and university students attitude towards human rights education in Kashmir and the readiness towards organizing such programmes for general awareness. The following variables were treated as demographic variables for identifying sub samples:

1. Gender of the college students
2. Locale (Rural and Urban)
3. Qualification (Graduate and Post Graduate)
4. Subjects (Social science and Science)

2 Sample for the study

The sample for the study will be the graduate and post graduate students of the Union Territory of Jammu & Kashmir. The sample will be selected while using random sampling method. The total number of sample will be 500 (Five hundred) students.

STATISTICAL TECHNIQUES

The researcher will employ the following statistical techniques to test the hypothesis for the present study which are as under:

1. Measures of central tendency
2. Measures of deviation
3. Percentage Analysis
4. Test of significance between the means

Preliminary Analysis

As the step of analyses, preliminary analysis was done to see whether the variables are normally distributed. Important statistical constants such as Mean, Median, Mode, Standard Deviation, Skewness, and Kurtosis were computed for the total sample and are presented in table.

Table 1.1

Variable	Total Sample	Mean	Median	Mode	S.D	Skewness	Kurtosis
Readiness	100	79.91	81	95	11.89	-0.71	0.19

Interpretation

The result obtained for as Mean, Median and Mode for attitude scores are 141.35, 138, and 139 respectively. The standard deviation is 21.58. The Skewness, and Kurtosis are 0.65 and -0.22 and the results obtained for Mean, Median and Mode for Readiness scores are 79.91, 81 and 95 respectively. The standard deviation is 11.89. The Skewness, and Kurtosis are -0.71 and 0.15 respectively. The results show that the distribution is normal.

Readiness to Organize Human Rights Education Programmes: Mean Difference Analysis Based on Sub-sample**1.10.1 Analysis based on Gender****Table – 1.2**

Mean, Standard deviation and t-value Scores among male and female students about readiness in organizing programmes regarding human rights education

Variable	Gender	N	Mean	S.D	t-value	Level of significance at 0.05
Readiness	Male	66	79.07	13.12	1.10	Not significant
	Female	34	81.52	8.98		

Interpretation

The table shows the mean and standard deviation of males and females. The mean and standard deviation of the attitude scores of males are calculated to be 79.07 and 13.12 respectively. The mean and standard deviation of the attitude scores of females are calculated to be 81.52 and 8.98 respectively. It is evident from the table that the calculated t value (1.10) is less than the table value (1.98) at 0.05 level of significance. Hence the null hypothesis is accepted. Therefore there is no significant difference between male and female students about readiness in organizing programmes regarding human rights education.

1.10.2 Analysis based on Locale**Table – 1.3**

Mean Standard deviation and t-value Scores among rural and urban students with respect to readiness in organizing programmes regarding human rights education in Kashmir.

Variable	locality	N	Mean	S.D	t-value	Level of significance at 0.05
Readiness	Rural	62	77.85	12.71	1.07	Not significant
	Urban	38	83.26	9.65		

Interpretation

The table shows the mean and standard deviation of rural and urban. The mean and standard deviation about readiness of rural are calculated to be 77.85 and 12.71 respectively. The mean and standard deviation about attitude of the scores of urban are calculated to be 83.26 and 9.65 respectively. It is evident from the table that the calculated t value (1.07) is less than the table value (1.98) at 0.05 level of significance. Hence the null hypothesis is accepted. Therefore the rural and urban students do not differ significantly in their readiness about organizing programmes regarding human rights education in Kashmir.

1.10.3 Analysis based on qualification

Table – 1.4

Mean, Standard deviation and t-value Scores among Graduate and Post graduate students with respect to readiness in organizing programmes regarding human rights education in Kashmir.

Variable	Qualification	N	Mean	S.D	t-value	Level of significance at 0.05
Readiness	Graduate	13	79.84	15.33	0.01	Not significant
	Post graduate	87	79.91	11.39		

Interpretation

The table shows the mean and standard deviation of graduate and post graduate students. The mean and standard deviation of the attitude scores among graduate students are calculated to be 79.84 and 15.33 respectively. The mean and standard deviation of the attitude scores among post graduate students are calculated to be 79.91 and 11.39 respectively. It is evident from the table that the calculated t value (0.01) is less than the table value (1.98) at 0.05 level of significance. Hence the null hypothesis is accepted. Therefore the graduate and post graduate students do not differ significantly in their attitude about human rights education.

1.10.4 Analysis based on Subjects

Table – 1.5

Mean, Standard deviation and t-value Scores among Arts and Science students with respect to readiness in organizing programmes regarding human rights education in Kashmir.

Variable	Subject	N	Mean	S.D	t-value	Level of significance at 0.05
Readiness	Arts	87	80.13	11.13	0.36	Not significant
	Science	13	78.38	16.56		

Interpretation

The table shows the mean and standard deviation of arts and science students. The mean and standard deviation of the readiness scores of arts students are calculated to be 80.13 and 11.13 respectively. The mean and standard deviation of the readiness scores of science students are calculated to be 78.38 and 16.56 respectively. It is evident from the table that the calculated t value (0.36) is less than the table value (1.98) at 0.05 level of significance. Hence the null hypothesis is accepted. Therefore the arts and science students do not differ significantly in their readiness about organizing programmes regarding human rights education in Kashmir.

Discussion

The findings of the above tables show that readiness of the college students do not differ significantly for the comparable subsamples. Also the high mean scores obtained invariably for all comparable sub samples shows that all college students shows high readiness towards organization of Human Rights Education programmes irrespective of Gender, Locale, Level of education and discipline.

1.11 Conclusion

The study has shown that there was no significant difference between male and female students in attitude towards human rights education in Kashmir. There is no significant difference between male and female students regarding attitude and about human rights education in Kashmir for the following subsamples: There is no significant difference between male and female students regarding readiness in organizing programmes about human rights education in Kashmir. There is no significant difference between rural and urban students regarding attitude and about human rights education in Kashmir. There is no significant difference between rural and urban students regarding readiness in organizing programmes about human rights education in Kashmir. There is no significant difference between graduate and post graduate students regarding attitude and about human rights education in Kashmir. There is no significant difference between graduate and post graduate students regarding readiness in organizing programmes about human rights education in Kashmir. There is no significant difference between arts and science students regarding attitude and about human rights education in Kashmir. Results founded on the basis of research shows that both male and female students whether rural or urban, graduate or post graduate students belonging to both social science and science students are having a similar attitude towards human rights education in Kashmir. It is because of the fact that Kashmir has witnessed gross human rights violations on the part of security forces and militants due to the conflict in the region. Secondly the conflict has added a number of problems like lack of good governance, corruption and other ills in the region and the transparency international in its survey in India has ranked Kashmir as the second most corrupt state in India. So in the given situation where in corruption is at such level definitely there would be gross human rights violations in all spheres of life and the people are not getting proper justice and the rights are being violated at all levels whether it is employment, developmental issues, allocation of funds, education, better health and other facilities are not provided properly. The nepotism along with corruption is at rampant and in such a given situation not only the students but all people are well aware what is happening around the society and it is evident from the research that students have a very good attitude regarding human rights education in Kashmir. The educational implication of the present study is that human rights education should be included as a subject at all levels of school and higher secondary level and everything should be properly institutionalized and corruption and favoritism should be uprooted from the gross root level and the efforts should be

made on the part of government to provide good governance. There should be good policing and necessary immediate reforms should be made in the police department and necessary efforts should be made to establish human rights cells in security and police department to ensure justice so that good faith will prevail among the people of Kashmir.

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