India has adopted a multipronged strategy for ensuring human rights for its citizens. On the one hand, it incorporated into its Constitution as Fundamental Rights the various human rights provided for in the 1948 Universal Declaration of Human Rights (UDHR). On the other hand, keeping in view the ethnic diversity and highly divisive society of India, it also practices the policy of protective discrimination for certain traditionally deprived sections of society like the Scheduled Castes (SC), Scheduled Tribes (ST), as well as girls and disabled persons. Indian education system from a human rights perspective, it has “followed a ‘Value and Awareness Model’ of human rights education, wherein human rights are not taught as a separate subject, instead, various values related to human rights have been integrated in all subjects and in all stages of school curriculum. The NHRC is an embodiment of India’s concern for the protection and promotion of human rights. It recommended that 10 December each year be observed as Human Rights Day in all schools and universities. Today more than 40 universities in the country have introduced certificate, diploma, undergraduate and post-graduate courses in Human Rights. India took positive steps in strengthening laws protecting women and children, and, in several important cases, prosecuting state security forces for extrajudicial killings.

**KEYWORDS**

NHRC, National Policy on Education, women rights

We are all equally entitled to our human rights without discrimination. Government which paid more than lip service to human rights would certainly put the rights of human beings above the rights of capitalists to make profit. Human rights in India is an issue complicated by the country’s large size. The constitution of India provides for the fundamental rights, which include freedom of religion, clauses also provide for freedom of speech, as well as separation of executive and judiciary and freedom of movement within the country and abroad. In 1829 the practice of sati was formally abolished by Governor General William Benick “after years of campaigning by Hindu reform movements such as the Brahmo samaj.” Sati establishments will be elected representatives of people and field level functionaries of government or organizations under the government. The third possible target group could be women, vulnerable groups, persons with disabilities and labours, including migrant labourers. Global thematic areas could include climate change and environmental issues, which have a bearing on the right to food, water, clear air and life; and gender equality so as to empower women.
The 1986 educational policy of India and its program of action suggest various measures to bring equality through the system of education. A whole chapter of the 1986 National Policy on Education spells out measures to promote equality of educational opportunity by attending to the specific needs of the deprived sections of society. The NPE recommends the redesigning of the curriculum, textbooks, training and orientation of teachers, decision makers and administrators to remove gender bias from textbooks, and bring change in the status of women through education, educational development of the SC/ST population and their equalization with non-SC/ST population at all stages and levels of education. Certain core values have been identified at the national level and integrated into the entire syllabus of school education across the country. Some of these core values are equalization, democracy, secularism, equality of sexes, and inculcation of scientific temper, etc. The Indian education system relies heavily on its teachers who are central to the process of teaching and learning. These include five hundred District Institutes of Education and Training (DIETs), eighty-seven Colleges of Teacher Education (CTEs), seventy-three Institutes of Advanced Studies in Education (IASEs), more than 2,200 primary and secondary teacher education institutions, and approximately two hundred fifty university departments of education. The Curriculum Framework prescribed for various teacher preparation programs of the country promotes the inclusion of themes related to various human rights that the teachers are expected to integrate at the school level. For instance, the 1998 Framework of Teacher Education Curriculum developed by the National Council of Teacher Education is anchored firmly on the view that the teachers themselves should internalize the values of justice, liberty, equality and secularism so that they can interpret them effectively to the students. It spells out certain competencies, commitments, and performance areas for the teachers to achieve that help them develop a humanistic perspective that is necessary in promoting consciousness towards human rights and their practice inside classroom. The vision of teacher education under the NCF (2005) is that the teacher education programs prepare the teachers for the role of being an "encouraging, supportive and humane facilitator in teaching-learning situations to enable learners to discover their talents, realize their physical and intellectual potentialities to the fullest, and to develop character and desirable social and human values to function as responsible citizens. As the result of the global challenges and the pressures on teacher education programs to prepare teachers to meet these challenges, a more focused attempt in recent past has been made to incorporate issues like human rights, peace education, international education.

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