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## **Theories of Empowerment, Relevance and Challenges it/they may have for Human Rights Education (HRE)**

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### **Introduction**

Some organizations and individuals have worked to advance the fundamental rights of humans by the Universal Declaration of Human Rights (*UDHR*) preamble, which states that *every individual and every organ of the society shall strive to teach and educate to promote respect for these rights and freedoms*. It has been UNESCO's mission, to advance human rights concepts and values in and through educational endeavors across the world were founded in 1945” for better readability. Education is the most effective tool for promoting harmony among people of all social group. To fulfill this difficult goal, the organization has worked closely with its allies (Tibbitts, 2002).

In recent years, the sector of human rights education (i-e. HRE) has become prominent and important worldwide. Education for intercultural understanding has been gaining momentum since the early 1990s; it is often intertwined with other areas of education such as citizenship education, anti-racism, and antisemitism educational programs and intercultural understanding educational programs. It is true that HRE has its roots in the non-formal education sector and is used to train professionals as journalists, teachers, and law enforcement officers as those in the official field of education (Higgins, 1996).

UDHR's objectives are put into practice through HRE, a purposeful effort to create a worldwide human rights culture. The values, awareness, accountability, and frameworks for human rights education practice in formal and non-formal education sectors (Tibbitts 2002). There was an awareness of educational programming, learning theory, and social change included in the HRE around the global world (Tibbitts, 2002). The learning objectives, student target groups, and other practical educational programming features such as content and methodology were all considered while developing the original models from a practitioner's perspective. Practice and social change techniques were intertwined with HRE practice models that were developing (Bajaj & Monisha, 2011).

## **1. Definition**

The most commonly acknowledged meaning of HRE is given by the United Nations, which is passed by the General Assembly in the year 2011 by UDHR and Training with the following language (Article 2)5: which is given below:

*HRE is about learning and promoting the worldwide admiration and observance of all HRs and fundamental liberties and privileges is one of the most substantial ways to help prevent human rights violations and abuses. This includes educating people about the importance of human rights and providing them with the skills and knowledge they need to do so.*

## **Historical Framework**

The background of (HRE) has been a cornerstone of efforts to instill universal respect for human rights for more than 60 years. There is a line in the founding document of modern human rights that says, in part, that "every individual and every organ of society" must "strive via teaching and education to promote respect for fundamental rights and freedoms..." It is a basic need for a most fundamental agreement that countries employ (HRE) to raise awareness of human rights; specifically, principles are the instruments that are incorporated into it (Mutua, 1995). As a result, Article 29 of the Convention on the Rights of the Child has been one of the most recent HRE criteria. The HRE is considered non-discriminatory, inclusive, and provides special consideration to disadvantaged groups, as stipulated by international agreements. Human rights education is an important component of human rights promotion. Article 25 of the African Charter on Human Rights testify to it (Freire, 1968).

### **3. Objectives of Empowerment of HRE**

The empowerment of the HRE program has become increasingly focused on empowering participants. Human rights violations are at the heart of HRE's mission (Forsythe and Rieffer, 2000). Governments are ultimately responsible for preventing such abuses, both via their conduct and through their capacity to influence the activities of individuals whose activities may negatively affect the rights of others, according to the legal norms. There are several ways in which HRE's aims might be seen through the prism of social change and applied to regular people (Higgins, 1996).

### **4. Empowerment of HRE Theoretical Framework**

To shed light on the three fundamental orthodoxies that underpin mainstream theories and practices of IHRE, and thereby illustrate that orthodox are considered as constitutive conceptions of HRE. There are many flaws in each of the three orthodoxies as well as the HRE initiatives defined by the three orthodoxies will also be discussed in detail. Theories and challenges are mentioned below with challenges.

- a. Theory of the heaven-hell binary
- b. Theory of the one-way traffic
- c. Theory of the abolitionists

#### **4.1 Theory the of heaven-hell binary**

Human rights discourse the theorists and practitioners about the empowerment of HRE alike frequently use this binary paradigm, which divides the world into "hellish" and "heavenly" societies. As a general rule, those who use it see our society as divided into two camps: those who

are "respective of human rights," and those who are "violative of human rights." As a result, a somewhat extreme typology of nations is sometimes used to distinguish "human rights-respecting societies" from "human rights-violating societies." First-category states are seen as heavenly, whereas the second-category ones are seen as horrible. IHRE and larger human rights discourse frequently use the heaven-hell dichotomy; however, this is only one of two aspects that are connected to it. Both the "heaven" and the "hell" of human rights are referred to as "places" in this sense. Human rights infractions are rare in "Western" civilizations, which is why they are often portrayed as "paradise on earth" in popular culture. "Third World" countries, however, are almost universally regarded as miserable places where human rights violations of the most heinous kind are almost epidemics (Hountondji, 1986). In addition to this binary distinction, there is a textual component of international treaties, and agreements including human rights are generally viewed as divine and infallible. Heavenly because it depicts an image of the good life that cannot be questioned and is, in any event (Tibbitts, 2002). The Truths are summarized in a Gospel-like manner. Other human dignity languages, traditions, and civilizations, as well as other tests, stand in opposition to this heavy collection of literature. Texts like these and societal norms generally portray life in a negative light, as though they are advocating a hellish existence rather than one filled with joy and fulfillment. There are scholars named Jackie and Ron, have used this type of dichotomous difference between a heavenly society and a concept of hellish third World in their otherwise serious research on the work of global human rights groups. The use of the heaven-hell contrast in conventional human rights and IHRE discourse is problematic because its annotations over the inevitable omnipresence of tyranny and cruelty in every community or government in the globe. This is a fundamental complaint. A human rights utopia doesn't exist, according to this view. Human rights are not a "mass cultural truth," as Pauline Hountondji proved (Smith & Pagnucco, 1998). That's not to say that certain cultures have not been far more brutal than others at some eras. "Human rights respectful" and "Human rights violative" cultures are categorized as "human rights heavens/hells," however our complaint here is with the near-absolutism of this categorization. Many Third World civilizations are seen as exceedingly negative and bleak in this type of human society, whereas most Western societies are seen as extremely positive and kind. A fact-based investigation of the nature of human societies cannot be sustained. Perhaps it doesn't take much imagination to see that the perfect picture in this situation requires a lot of work (Forsythe & Rieffer, 2000).

IHRE's veritable substance is frequently clouded by the double's activity. Thus, the (normally Western) IHRE expert, who utilizes this double comes to show up as egotistical or exploitative. A genuinely fragmented subtext of Western common west liberties incomparability and flawlessness is promptly revealed. This authoritarian sub-text, on the other hand, is evident to Third World "students" that it lacks any basis in truth or reason. An incomplete subtext of Third World

inadequacy and imperfections is too easily uncovered by this IHRE "teacher" as the basis for her "right" to lecture the Third World on the ethos and virtues of human rights. As long as this sort of political friction exists, it erodes the already fragile mass credibility of the civil rights mission in most Third World countries (Smith & Pagnucco, 1998). Utilizing an authentically inaccurate sub-message that presents one piece of the globe as heaven and the other as terrible, the basic liberties development's meager mass authenticity turns out to be much shakier. Since the vast majority of Western culture's common liberty irregularities are public and handily perceived, the circumstance is made considerably more troublesome (Mutua, 1995). and subjected their citizens of African descent to the worst forms of slavery and racial segregation. At the point when western nations are engaged with intermediary common contentions in Africa guarantee a right to interventionism to "settle" the "ethnic" struggle in those equivalent nations. Paradise hellfire polarity breaks effectively when examined regarding its real establishments, which is the objective (Forsythe & Rieffer, 2000). Any basic liberties exertion expecting to accumulate broad acknowledgment among generally incredulous Third World mass masses can't utilize this philosophical position, which is not grounded in actuality. It should not to be utilized as the establishment for an IHRE praxis that means to be practical and significant in the Third World.

#### **4.2 The Theory of two-way traffic**

An understanding of HRE across the world that frames it in terms of a heaven/hell dichotomy leads to this paradigm, which is mostly composed of an overly focused Third World concentration. The reason for this is that, if certain locations are almost entirely free of HRE violations in the context of HRE, it follows that the ideas and practices of HRE must originate in those locations. If other locations are considered hellish, and they must be given the benefits of human rights culture to be considered human rights, then it seems quite reasonable that the ideas and practices of human rights must be initiated in those locations. That is exactly what Paulo Freire was pointing out, and it is something he was talking about in his writings from his time at the University of California, Berkeley, where he was a professor. "By supposing their ignorance total," a teacher "justifies his existence," as well as the exclusive flow of information and knowledge from teacher to student," he said in a typical teacher-student relationship (Smith & Pagnucco, 1998). Teachers are needed more when the "pupil" is more incompetent. So "teachers" from heaven are needed to lift a hellish and benighted place or text, using texts from heaven. Furthermore, the Western "teacher" of human rights, the IHRE fanatic, justifies and protects her or his existence and status, as well as assures the unidirectional flow of human rights information from the Western world to the Third World (Tibbitts, 2002). Similarly, researchers like Rhoda Howard, for example, have explicitly denied the existence of a causal relationship between human rights proselytization and an acceptance of a worldview that frames everything as "black" or "white. This one-way traffic model is evident in

both mainstream human rights discourse and the IHRE discourse, whereby western human rights activism, which is by far the most prominent arm of global human rights activism, is committed almost entirely to Third World human rights activism (Smith & Pagnucco, 1998). Makau Mutua has revealed that these Western human rights organizations have been dormant in the Western world. “Sparse and episodic” is how they've described their work in the Western world. That's true even in the face of many Western countries' infamous breaches of minorities' rights, as well as widespread abuses like domestic violence and wife murder in many areas of the Western world, which are routine in many regions of the Western world. Throughout conventional discourses and the IHRE discourse, this one-way traffic model can be seen in the way in which Western human rights activists, which is by far the most famous branch of worldwide human rights workers, are focused almost solely on Third World human rights activism (Felisa & Tibbitts, 1997). In the Western world, as Makau Mutua has demonstrated, many Western human rights activists have remained virtually inert in recent years. Activists Hope Lewis and Isabelle Gunning have remarked that in the United States, women's human rights campaigning tends to focus on women who live outside the country or on women from different cultures who join the country through immigration or asylum claims. Foreign-related crimes are the focus of attention, rather than domestic abuses (Seck, 1990). The Human rights data collection within and about the Third World has similarly focused mainly on human rights violations that occur in these nations, rather than the human rights standards and information that these people hold close, African academics have done fundamental research on numerous African countries have human privileges or human rights-like ideas, but major human rights and IHRE organizations have generally ignored this effort. Human rights activism has been debated over may benefit much by interacting with this traditional knowledge, which has been passed down through generations throughout Africa (Smith, Pagnucco, & Lopez, 1998).

The second piece of proof we'd need to introduce is the negative response of the United States, a Western nation commonly held up as an illustration with regards to basic freedoms issues, to outside perception and study. According to Rosalyn Higgins' famous remark, many Western governments prefer to view international human rights organizations as primarily serving Third World countries rather than them, the solution appears to lay in this statement. 56 States in the West who hold this view adhere to the one-way traffic model, believing in human rights principles should only be transmitted from the United Nations (which they effectively control) or from Western countries to the Third World (Keet, 2010). As a result, neither the United Nations nor countries in the Third World interested in examining their human rights records tend to embrace such examination. Thus, a large part of the United States' underlying report to the HRC (a UN body) zeroed in on dismissing worldwide basic liberties principles identifying with the death penalty, the

re-presentation of capital punishment, and the partition of adolescents from their grown-up partners (Forsythe & Rieffer, 2000). This has brought about the United States dismissing the International Covenant for Civil and Political Rights' First Optional Protocol (ICCPR), a show that would present the United States' overall set of laws and social requests to worldwide legal examination and assessment. This information might have influenced the US decision not to endorse the International Convention on Financial, societal, and cultural Rights (International Covenant on Civil and Political Rights) (Mutua, 1995).

The United States resigned from the United Nations framework of human rights for more than 30 years after African-American civil rights activists began to make effective use of it as a result of this. In her remarks on the United States' Initial Report, Human Rights Council member Laurel Francis of Jamaica expressed optimism for a new age of humility in light of the United States' inclination to make fun of other countries while refusing to allow outside inspection of its problems. These statistics demonstrate that the United Nations, the most powerful democratic government on the planet, is highly sensitive to blame from its human rights record externally. According to concept made in earlier sub-section, because the United States' human privileges record is in some ways dependable, the attention of international human privileges activity, such as the Human Rights Law Education and Research (IHRE), should be on the files of certain other countries (especially those in the Developing World). Even more concerning is the fact that the Supreme Court of the United States has taken a similar attitude in several of its most recent rulings. Former Supreme Court Justice Anthony Scalia has gained notoriety as a consequence of his claim that international human rights law was irrelevant to his conclusion that even a 16-year-old could be punished legitimately in the United States. Adding credence to his claim that "it is American concepts of decency that are dispositional," he subjected the whole text of international human rights law to a single interpretation based on American social mores. More than six out of ten of them. (Fitzpatrick, Darian, & Smith. 1999).

As a last piece of evidence, we'll point out that most of the general literature on human rights education is structured on a one-way traffic model. The one-way traffic paradigm has been used to great extent in this literature, with some notable exceptions. A predefined and eternally stable text is used to instruct an almost completely uninformed "student" on human rights' nature and functioning. Despite this, there are some notable exceptions. For the sake of balance, it should be stated that Claude has acknowledged that IHRE should encompass much more than only providing information to "students" and should be implemented worldwide, not just in Third World countries. Many researchers have also used the one-way traffic model, in which students are the sole "human rights learners," to some degree (Forsythe & Rieffer, 2000).

### **4.2.1 Challenges to one-way Traffic Doctrine**

This single direction traffic's first issue is that its hidden suppositions are essentially wrong. As its principal premise (that the paradise hellfire polarity is generally valid) isn't right, it can't be supported as a durable worldview. Since common liberties are not reliable, there should be two-way traffic on the issue of the basic freedoms genuine discoursed in which the two sides pay attention to one another (rather than a talk wherein one cross the Western world is set as by generally well-informed "instructor" then one more the developing World is set as for the most part uninformed "understudy" (Hountondji, 1986). Third-world people are considered cognitively inferior because of this the ethnic (or urban-rural) order of peoples under the framework is overly elitist. This is our second complaint to this paradigm" (both broadly and in the context of human rights practice). There is a clear racial divide between some who know about human rights information and those who don't, and this divide is exacerbated by the fact that those who have human rights information and those who don't have it are virtually usually of European heritage. If little consideration is given here to the idea that Westerners may learn something from developing countries by shifting their focus and education (Although never to the extent that the Developing World would have to learn from the Western countries) (Smith, Pagnucco, & Lopez, 1998). That instead of "dialogues," It encourages masked dialogues and soliloquies as per "dialogues," which hinders or even precludes attempts to legitimize in the West, there are several versions of the human rights material and ethos and the rest of the world. By this mean that there is no room for true cross-fertilization of ideas across geographical and cultural barriers if there is just one-way traffic in HRE or any other human rights praxis. Instead, a human rights "teacher" (typically from the West or a large city in a Third World gives instructions (Smith, Pagnucco, & Lopez, 1998).

### **4.3 The abolitionist paradigm**

Makau Mutua's unusual fecundity is primarily responsible for the identification of this worldview in the wider human rights sermon, and also a comprehensive critique of its operation within that discourse. When it comes to the politics of human rights in Africa, Mutua used criticism of that paradigm. However, Celestine Nyamu has done an excellent job of deconstructing that paradigm. Local and international NGOs, as well as well-known human rights professors, have been singled out by opponents of the abolitionist paradigm as major proponents. The abolitionist paradigm, as used in the larger discourse on human rights, sees a fundamental job of the struggle for human rights is defined as the abolition of regional cultural practices that violate international human rights law. In this approach, culture can be viewed as a barrier to human rights which must be overcome if the individuals concerned are to live happy lives. "No one can deny that the abolitionist's desire to change some cultural traditions is admirable. In this portion of the paper, we're arguing about the binary nature of this problem. As if anarchist human rights discourse aims to array a human

privileges corpus free of culture to terminate a given culture free of human rights, the two must always be in antagonism, as if the human rights text itself is wholly uncontaminated by culture (Okafor, Obiora, Chinedu., Shedrack & Agbakwa. 2001).

#### **4.3.1 Challenges for the Abolitionist Paradigm**

There are problems with the abolitionist paradigm because of the extremely ethnocentric and/or disrespectful practices that are founded on it. The IHRE discourse does not resonate readily with mass audiences in Third World countries if it has all three features. Human rights are unlikely to gain widespread cultural acceptance in this way since abolitionism has all three of these features. Those who use the abolitionist paradigm to study IHRE often de-contextualize their work because they believe that local practice and culture are intransigent and unable to be changed by the local population on their own. This is not to say that outsiders cannot provide much-needed stimulation for local change, but it is to say that foreigners can't provide a much-needed stimulus for local change. These issues mean that the IHRE initiative is underserved. By teaching methods based on the anti-slavery ideology (Forsythe & Rieffer, 2000).

#### **Conclusion**

To sum up the whole discussion, I tried to show both ideologies have exploited the absolutism of the paradise-hell dichotomy to divide the universe into two sorts of profoundly different worlds opposing societies, "human rights skies" and "human rights hells," respectively. The doctrine of protestor concepts and one-way traffic has also been used in both discourses, which have framed HRE's mission in terms of educating the Third World's subordinates. According to the theory of heaven hell binary, it is appropriate to acknowledge that many Western governments appear to have a stronger experience in the field of civil and political rights protection than many of the developing states, but that narrow feature area of human rights does not reduce the existence of human rights.

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