

**YANGON UNIVERSITY OF ECONOMICS
MASTER OF PUBLIC ADMINISTRATION PROGRAMME**

**A STUDY ON HUMAN RIGHTS EDUCATION
IN MYANMAR**

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EMPA – 1 (16th Batch)**

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A STUDY ON
HUMAN RIGHTS EDUCATION IN MYANMAR

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the Master of Public Administration (MPA)

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ABSTRACT

Human rights education can promote values, beliefs and attitudes that encourage all levels of people to uphold their rights and others. Human rights education is also a key on building social structures to support democracy. This study aim to assess the situation of existing awareness on human rights by the stakeholders and to assess the knowledge of right holders and duty bearers. The survey results of the study are based on the structured questionnaire and proceed with the analysis of the questions. To obtain the objectives of the study, the survey analysis is presented the respondents understanding on human rights instruments and human rights concepts. And also Key Informant Interviews is selected interviewees who are human rights educators to assess the current human rights education. As a result, there is still lack of awareness on human rights concepts and human rights instruments. The strong will of government and human rights educators are needed because human rights education is a lifelong process and have to make sure that no one leave behind from it.

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LIST OF ABBRIVIATION

AAPP	Assistance Association for Political Prisoners
ADB	Asian Development Bank
APF	Asia Pacific Forum of National Human Rights Institutions
CAT	Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment
CEDAW	Convention on Elimination of All Forms of Discrimination against Women
CESR	Comprehensive Education Sector Review
CRC	Convention on the Rights of the Child
CRPD	Convention on Rights of the Person with Disabilities
CSOs	Civil Society Organizations
EQMM	Equality Myanmar
GANHRI	Global Alliance National Human Rights Institution
HR	Human Rights
HRE	Human Rights Education
HREIB	Human Rights Education Institute of Burma
ICERD	International Convention on the Elimination of All Forms of Racial Discrimination
ICESCR	International Covenant on Economic, Social and Cultural Rights
ICPRAMW	International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families
INGO	International Non-Governmental Organization
JICA	Japan International Cooperation Agency
KII	Key Informant Interview
LGBT	Lesbian, Gay, Bisexual, Trans-gender
MNHRC	Myanmar National Human Rights Commission
MOE	Ministry of Education
NESP	National Education Strategic Plan
NGOs	Non-Governmental Organizations
NHRIs	National Human Rights Institutions
NLD	National League of Democracy
OHCHR	Office of the High Commissioner for Human Rights
SDGs	Sustainable Development Goals

SLORC	State Law and Order Restoration Council
SPDC	State Peace and Development Council
TOT	Training of Trainer
UDHR	Universal Declaration of Human Rights
UN	United Nations
UNESCO	United Nation Economic, Social and Cultural Organization
UNICEF	United Nations International Children Emergency Fund
WHO	World Health Organization

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CHAPTER 1

INTRODUCTION

Human rights are rights inherent to all human beings, whatever nationality, and place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. All human are equally entitled to the human rights without discrimination. Those rights are all interrelated, interdependent and indivisible. Universal human rights are often expressed and guaranteed by the law, in the forms of treaties, customary international law, general principles and other sources of international law. The office of the United Nations High Commissioners for Human Rights described that International human rights law lays down obligations of Governments to act in certain ways or to refrain from the certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups.

The values of human rights, such as the dignity, equality, inclusiveness and non-discrimination, have long been discussed by the nations of the world. The current international principles require societies to respect, defend and advocate for human rights. There are many agreements and declarations amongst members of the international community regarding the fulfillment of a human rights program. The powerful and prominent international instruments exist to secure universal human rights and these instruments highlight the critical role that human rights education plays for developing a human rights culture.

Human rights education (HRE) is the lifelong learning process that builds knowledge and skills, as well as attitudes and behaviors, which uphold human rights. To fulfill human rights Knowledge and skill, learning about human rights standards and mechanisms, as well as acquiring the skills to put them into practice in daily life are needed. Learning human rights can also be developed values and reinforcing attitudes which uphold human rights. Moreover, Behavior and action can be changed by encouraging action to defend and promote human rights (Aurora, 2016).

1.1 Rationale of the Study

Democracy can promote and protect human rights because democracy is not only a system of government which makes check and balance of power but also a system of ‘the government of people, by people, for people’. Democratic government can promote, protect and fulfill fundamental human rights and citizens’ rights. In fact, the responsibility of the government is to perform for the greatest good of the greatest majority of the people with the greatest prudence.

Human Rights education is the essential tool for implementation of government’s obligations: respect, protect and fulfill of human rights. And also it is essential for the long term prevention of human rights abuses. The preamble of the Universal Declaration of the Human Rights states that “every individual and every organ of society, keeping this declaration constantly in mind, shall strive by teaching and education to promote the respect for these rights and freedoms”. In deed human rights education included in many international human rights treaties: International Convention on the Elimination of All Forms of Racial Discrimination (ICERD), article 13 of International Covenant on Economic, Social and Cultural Rights (ICESCR), article 10 of Convention on the Elimination of All forms of Against Women (CEDAW), article 10 of Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT), article 29 of Convention on the rights of the Child (CRC), article 33 of International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (ICPRAMW) and article 4 and 8 of Convention on the Rights of Persons with Disabilities CRPD. (Khine Khine Win, 2016)

1.1.1 Importance of Human Rights

Human rights education has arisen as one of the most important concepts for building a culture of human rights. The role of human rights education is crucial to the enjoyment of human rights and the peaceful and equitable coexistence of all people. It gives a sense of responsibility for respecting and defending human rights. An education in human rights not only develops knowledge about human rights, it also promotes democratic citizenship.

Human rights education includes three different aspects that are inter-related (Aurora, 2016). Learning **about human rights** includes providing knowledge and understanding of human rights norms and principles, the values that underpin them

and the mechanisms for their protection. Learning **through human rights** includes learning and teaching in a way that respects the rights of both educators and learners; ensuring that the context and the way learning is organized and imparted is consistent with human rights values (e.g. participation, inclusion, freedom of thought and expression, etc.), recognizing that the process of learning is as important as the content of the learning. Learning **for human rights**, includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others.

Human rights learning is to foster daily practices for developing a culture of human rights. This means transformation from understanding the concept of human rights into practices of everyday life to value self and others. Human rights not only recognize and respect human rights in everyday life but also understand one's own basic rights and be able to articulate them. Human rights also appreciate and respect differences and acquire attitudes to address conflicts in non-violent ways that respect the rights of others. To develop children's confidence in their ability to take action, their skills need to defend and promote human rights (Flowers, 2009). The role of human rights education is believed to be essential to the security and welfare of all people. The importance of human rights education in promoting a global culture of human rights is broadly acknowledged throughout the world. Such a culture equally respects ethnicity, language, religious beliefs and other differences.

Human rights education is the important for prevention and protection of human rights abuses and violent conflicts. Moreover, Human rights education is also a key on building social structures to support democracy. This study is analyzed to be a support for the improvement of human rights education in the process of democracy.

1.2 Objective of the study

The objectives of this thesis are to assess the situation of existing awareness on human rights by the stakeholders and to assess the knowledge of right holders and duty bearers.

1.3 Method of Study

This study is based on applies the descriptive method by using the primary data. To fulfill the objectives of this study, the qualitative and quantitative approaches is applied for collecting the data by conducting the survey with structured questionnaire. Key Informant Interviewing (KII) method is also used to study the

human rights education in Myanmar. The primary data are collected from in-depth interview with experts from human rights education fields and survey questionnaires to the stakeholders, lawyers, Staffs from CSOs, NGO and Myanmar National Human Rights Commission.

1.4 Scopes and Limitations of the Study

This study focuses on the human rights education activities of Myanmar National Human Rights Commission MNHRC and some of the NGO that educate Human Rights in non-formal education system and does not reach to formal education system in Myanmar. This study is based on the experiences of a number of general public, lawyers, academic and human rights educators.

1.5 Organization of the Study

This study consists of five chapters. Chapter one presents introduction that includes rationale of the study, objectives of the study, method of the study, scope and limitations of the study and organization of the study. Chapter two describes the literature review of human rights education. It includes the human rights education in international context, theoretical framework of the human rights education, the human rights for formal education, the roles of National Human Rights Institutions (NHRIs) and the roles and function of the human rights educators. Chapter three involves overview of the human rights education in Myanmar including democracy and human rights movement, the education system, human rights education in formal education, activities of Myanmar National Human Rights Commission and other NGOs. Chapter four consists of analysis on the human rights education in Myanmar. The chapter five presents the conclusion that consists of findings and recommendations based on the analysis.

CHAPTER 2

LITERATURE REVIEW

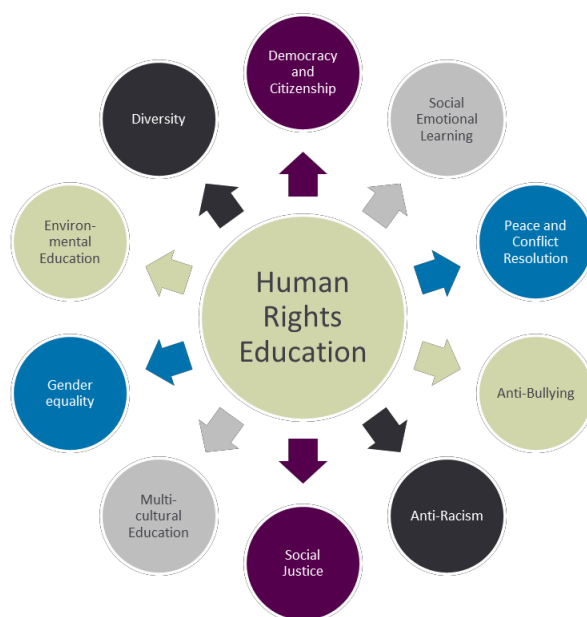
An overview of key topics in the area of the human rights education is given in this chapter. Human rights education in international context and international human rights framework are also described. It draws on the resolutions and programmes of United Nations, theoretical framework and methodologies of human rights education. The crucial role of National Human Rights Institutions (NHRIs) in implementing the human rights education is also highlighted.

2.1 Human Rights Education in International Context

Both international human rights framework and other theoretical framework have been reviewed which are relevant to study to achieve designed the study. Human Rights Education (HRE) is learning that develops the knowledge, skill and value of human rights with the broad goal of building a universal human rights culture. In other words, peoples ought to know about the issues, concerned by the issues, and ability to stand up for human rights. Human rights education will move students from understanding human rights ideas to analyzing their encounters from a human rights point of view and incorporating these ideas into their personal values and daily life.

HRE gives a typical framework through which distinctive topics might be instructed in relation to each other. The themes of globalization, the environment, peace and harmony, citizenship, gender equality, democracy, poverty, and intercultural relations all address human rights issues and endeavor to build a culture that regards human rights. Instead of instructing about these topics in isolation, utilizing a human rights education framework provides educators and participants with a shared vale framework through which all subjects meet

Figure 2.1 Human Rights Education Framework



Source: Human Rights Education Framework (What is Human Rights Education, n.d.)

2.1.1 Human Rights Education and the international human rights framework

The Universal Declaration of Human Rights was adopted by United Nations General Assembly at 10th December 1948. The Preamble to the Universal Declaration of Human Rights (UDHR) states that “every individual and every organ of society, keeping this declaration in mind, shall strive by teaching and education to promote respect for these rights and these freedoms”. And the article 26 of the Universal Declaration of Human Rights also provides that “...education shall be directed to the full development of the human personality and the strengthening of respect for human rights and fundamental freedoms. It shall promote the understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace. Human rights education is included in a number of international human rights instruments, including the article 7 of International Convention on the Elimination of all Forms of Racial Discrimination (ICERD), article 13 of International Covenant on Economic, Social and Cultural Rights (ICESCR), article 10 of Convention on the Elimination of All forms of Against Women (CEDAW), article 10 of Convention against Torture and Other Cruel,

Inhuman or Degrading Treatment or Punishment (CAT), article 29 of Convention on the rights of the Child (CRC), article 33 of International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (ICPRAMW) and article 4 and 8 of Convention on the Rights of Persons with Disabilities CRPD.

This is to say that HRE has a longstanding history and a legitimate place in the sphere of international instruments.

2.1.2 United Nations and Human Rights Education

The World Conference on the Human Rights in the Vienna Declaration and Programme of Action (in particular, para. 33 of Section I) stated that the Human Rights education, training and public information were essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace. The Conference recommended that States should strive to eradicate illiteracy and should direct education towards the full development of the human personality and the strengthening of respect for the Human Rights and fundamental freedoms. It called on all the States and the institutions to include human rights, humanitarian law, democracy and rule of law as subjects in the curricula of all learning institutions in formal and non-formal settings. Pursuant to the suggestion of the World Conference, the United Nations General Assembly, in its resolution 49/184 of 23 December 1994, proclaimed the 10-year period beginning on 1 January 1995 of the United Nations Decade for The Human Rights Education, and welcomed the Plan of Action for the Decade contained in the report of the Secretary-General.

On 10 December 2004, the General Assembly initiated the World Programme for The Human Rights Education. The goal was to promote a common understanding of the basic principles and methodologies of the Human Rights education and to provide a framework for action. The first phase of the World Programme on The Human Rights Education (2005-2009) focused on primary and secondary schools, while the second phase (2010-2014) focused on the Human Rights education for higher education and on the Human Rights training programmes for teachers and educators civil servants, law enforcement officials and military personnel. The Human Rights Council, in its resolution 24/15 (8 October 2013), decided to focus the World Programme's third phase (2015-2019) on strengthening the implementation of the first two phases and promoting the Human Rights training for media professionals

and journalists. The United Nation stated the objectives of these phase to promote the development of a culture of human rights; to promote a common understanding, based on international instruments, of basic principles and methodologies for the Human Rights education; to ensure a focus on the Human Rights education at the national, regional and international levels; to provide a common collective framework for action by all relevant actors; to enhance partnership and cooperation at all levels; to survey, evaluate and support existing the Human Rights education programmes, to highlight successful practices and to provide an incentive to continue and/or expand them and to develop new ones; to promote implementation of the United Nations Declaration on The Human Rights Education and Training.

In December 2011, the United Nation General Assembly also adopted, without a vote, the United Nations Declaration on The Human Rights Education and Training.

The Sustainable Development Goals (SDGs) were also born at the United Nations Conference on Sustainable Development in Rio de Janeiro in 2012. The SDGs came into effect in January 2016, and they will continue to guide United Nations Development Program UNDP policy and funding until 2030. This Sustainable Development Goal SDG 4.7 also ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for the sustainable development and the sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development.

2.1.3 Human Rights Education Definitions

There are many definitions of human rights education which all include awareness raising, participation, empowerment and motivation to act.

The United Nation Declaration on Human Rights Education and Training Article 2 define human rights education as “Human rights education and training comprises all educational, training, information, awareness raising and the learning activities aimed at promoting universal respect for and observance of all human rights and fundamental freedoms and thus contributing to, inter alia, the prevention of human rights violations and abuses by providing the persons with knowledge, skills and understanding and developing on their attitudes and behaviors, to empower them to contribute to the building and promotion of a universal culture of human rights.

The World Programme for Human Rights Education second phase (2012-2014) defined Human Rights Education as education, training and information aimed at building a universal culture of human rights. The effective human rights education not only provides knowledge about human rights and the mechanisms that protect them but also develops the skills needed to promote, defend and apply the human rights in daily life. Moreover, The World Programme for Human Rights Education third phase (2015-2019) state that Human rights education is aimed at developing an understanding of our common responsibility to make human rights in a reality in every community and in society at large.

The United Nation Office of the High Commissioner for Human rights describes 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 common responsibility of everyone to make human rights a reality in each community.

According to Amnesty International, one of the largest human rights organizations which include 2.2 million members from over 150 countries, human rights education is a way to empower people so that they can create skills and behaviors which would promote dignity and equality within the community, society, and all over the world.

Human rights education plays a crucial role in building social structures that support participatory democracies. The key to defining it is the development of a culture of human rights. All definitions of human rights education clearly offer the concept that individuals understand and value their rights as well as respect the rights of others.

2.2 Theoretical Framework for Human Rights Education

United Nations Educational, Scientific and Culture Organization UNESCO which is the only United Nations agency with a mandate to cover all aspects of education believes that education is the human right for all throughout their life and that access must be matched by quality. So, it is with human rights education. Human rights education must also facilitate and expect positive transformation across all sectors and levels of society.

A manual for national human rights institution of Asia Pacific Forum which is one of four regional networks of national human rights institutions (NHRIs) within

the Global Alliance of National Human Rights Institutions (GANHRI), formerly known as the International Coordinating Committee of National Human Rights Institutions, states principles apply across all levels of human rights education activity, whether informal or non-formal setting. The principle states Human rights education is participant-centered and relevant. It is enhanced by partnerships and collaborations and acknowledges participants as educators. Human rights education also deepens knowledge and experience and it recognizes that societal change comes from thoughtful action. And human rights education is also empowering, guided by human rights principles of non-discrimination, equality and inclusion. (APF, 2013)

2.2.1 Principles for Human Rights Education Methodology

Human rights education principles apply across all levels of human rights education activity, whether in formal or non-formal settings. While specific setting will influence what and how, the educator develops and delivers human rights education, the following six principles have been developed specifically by the work of educationalists, human rights educators and by the contributions of NHRIs in the Asia Pacific Region. (APF, 2013)

Principle 1: Relevant to Participants No human rights education activity occurs in isolation. It will occur in a moment or period of time and in a particular environment, whether this is place-based or internet-based. It will involve people who bring with them their own perceptions, experiences, viewpoints, priorities, preferred ways of learning and levels of knowledge. It will also be influenced by the structures and relationships that exist. This principle requires the human rights educator to have a thorough understanding of the participants; who they are, the environments in which they live, the way they learn and the human rights issues they face. The human rights educator needs to be innovative and adaptable to ensure that the education activity is relevant and meaningful to the participant.

Principle 2: Collaborative In order to develop and implement a human rights education activity that is relevant to participants and that will have a lasting impact, the human rights educator uses the knowledge and connections of others. These are collaborators or partners. Sometimes this collaboration may be formalized through a partnership agreement. However, for the most part, these will be informal connections made between the educator, the NHRI and those who may have information that will enhance the education experience. This principle requires the human rights educator

to identify others who will usefully engage with the activity as partners or collaborators.

Principle 3: Participatory Real education occurs when people experience that who they are – their priorities, thoughts and questions- is valued and contributes meaningfully to the learning. The human rights educator looks for authentic and respectful ways to engage participation. A participatory approach to education is characterized by; knowledge that is dynamic and changing, as participants contribute their experiences and perspectives. People become actively engaged in learning and learning about themselves. And also the educator may be acting as a facilitator, rather than the source of knowledge. The learners can have a relationship with the educator that is based on interaction and learning through interaction, rather than memorizing knowledge through repetition. The participatory principle is focus on analysis, synthesis and application, rather than facts and information. This principle requires the human rights educator to ensure that participants are fully and actively engages in the education activity.

Principle 4: Probing The Human rights education encourages the discovery, sharing and understanding of participant's experiences. Participants are supported to talk about their own experiences and knowledge, make comparisons with other information and understand why things are as they are. These principles require the human rights educator to use education processes, techniques and tools that encourage participants to consider human rights issues and concepts in a meaningful way.

Principle 5: Thoughtful action The human rights education involves both action and reflection. It encourages critical thinking and problem solving. It encourages reflective practitioners. Learning takes place when participants are able to reflect critically on what they are doing. True reflection leads to action and that action will be most effective if there is critical reflection on its consequences. This principle requires the human rights educator to develop for themselves, and for the participants, ways of thinking about what they do and how it impacts on their actions.

Principle 6: Empowering Human rights education is empowering, guided by human rights principles of non-discrimination, equality and inclusion. Transformative education encourages participants to actively participate in analyzing their situations through a human rights lens, identifying their priority human rights issues and developing strategies to act on these in a way that is consistent with human rights

standards and principles. This principle requires the human rights educator to ensure that both the process and content of the education experience is empowering.

2.3 Human Rights for Formal Education

There is a general consensus in the literature that human rights education has important skills, attitudinal and knowledge base that needs to be embedded in school curricula and practice if children are to understand their rights and respect the rights of others. Skill relating to critical thinking, conflict resolution, empathy and understanding perspective are important components of human rights education, along with knowledge and understanding of human rights instruments at international and regional level and in local and global contexts (Jeaning, 2006). Although skill and knowledge are a central part of any human rights education programme, however, HRE cannot be reduced to this element alone. Values, dispositions and attitudes are best embodied in and developed through lived experience, becoming part of the whole school experience of children, avoiding future-oriented, not-yet approaches to children's rights education (Alderson, 1999). Rather it should be integrated across the curriculum, informing all areas of school life and culture, including methodologies, classroom management, school governance and relation (Jeaning, 2006).

This idea is that human rights education should permeate all aspects of school life is well established. There is agreement also that embedding right-based approaches within the everyday life and structures of the school needs to address existing relations of power. (Devine, 2002), for example, argues that the nature and extent of children's participation will be determined by the power structures embedded in school practice. Devolving school structures and practices that are rights-based involves, among other aspects, approaches to classroom management and that are respectful of children's rights and perspectives, children's participation in decision-making and school governance, and relations which respect the rights of children, school staff and parents as members of the school community. It also includes the creation of learning environments that are participatory and that empower children as learners. Increasingly, research into rights-respecting schools is suggesting that such practice brings with it benefits in terms of children's wider educational experience. There is evidence, for example, that rights-respecting schools may promote children's engagement with school, which in turn is linked to increased academic and social efficacy (Convell K. , 2010). Children who attend rights-

respecting schools are more likely to make positive comments about their schools and about school climate than their peers in traditional school. (Convell K. , 2010). Moreover, teachers in rights-respecting schools may be less prone to burn-out and show increased motivation (Convell K. , 2009).

2.4 National Human Rights Institutions (NHRIs) and Human Rights Education

National Human Rights Institutions (NHRI) are autonomous and independent institutions, established by law and with a task to promote and protect human rights. The institution is a body that complements the activities of civil society, human rights research institutions and government. It seeks to contribute to safeguarding the implementation of human rights by monitoring and evaluating, when necessary also critically, the actions of the above-mentioned instances, by assisting them to implement human rights better and by making society more conscious of and amenable to human rights.

2.4.1 Mandate and Role of NHRIs

The Paris Principles relating to the status of NHRIs adopted by UN General Assembly resolution 48/134 of 20 December 1993 outline the minimum standards relating to the status and functioning of NHRIs. According to Paris Principles, NHRIs have three goals and functions that relate to promoting human rights. These are to inform and to educate about human rights, to foster the development of values and attitudes which uphold human rights and to encourage action aimed at defending human rights from violation. The United Nations Paris Principles provide the international benchmarks against which national human rights institutions (NHRIs) can be accredited by the Global Alliance of National Human Rights Institutions (GANHRI). Adopted in 1993 by the United Nations General Assembly, the Paris Principles require NHRIs to **Protect** human rights, including by receiving, investigating and resolving complaints, mediating conflicts and monitoring activities; and **Promote** human rights, through education, outreach, the media, publications, training and capacity building, as well as advising and assisting the Government. The Paris Principles set out six main criteria that NHRIs require to meet Mandate and competence: a broad mandate, based on universal human rights norms and standards; Autonomy from Government; Independence guaranteed by statute or Constitution;

Pluralism; Adequate resources; and adequate powers of investigation. In the world there are currently 121 national human rights institutions that have been registered by the UN and fulfill the criteria of the above-mentioned principles to varying extents.

As part of their human rights promotion function, NHRIs have a responsibility to raise community awareness about their purposes, role and functions. And NHRIs have another responsibility to build practical and applied understanding of human rights and enables and mobilize others become human rights actors and defenders. NHRIs use their unique national position to build cultures of human rights across all levels and sectors of society. Although NHRIs have the autonomy to undertake human rights education in a way that is appropriate to their national context, most will: develop and distribute information on human rights; engage in public awareness sessions; provide specialized training to key constituents; use the media to promote understanding and awareness of human rights and of their own work and work toward ensuring that human rights are taught in schools. (OHCHR, 2010)

2.4.2 Basic Requirement of NHRIs in Providing Human Rights Education

Human rights education involves a wide range of approaches and activities. It is a lifelong process, involving all sectors of society. APF literature NHRIs should ensure that their human rights education programmes and activities and results. They can encourage and enable people to act for human rights by proposing action possibilities through human rights education programmes and activities. They also can encourage by incorporating learning by action and reflection in human rights education programmes and activities. Assisting learners to develop human rights projects to follow up human rights education programmes and activities can be encouraged. Moreover, NHRIs must support learners to implement what they have learnt in human rights education programmes and activities.

The APF also stated the three basic requirements of NHRIs in providing human rights education include: a planned, strategic and resourced human rights education programme, skilled human rights educator and effective resources (APF, 2013)

2.5 The Roles and Function of the Human Rights Educator

Human rights education requires the educator to have a number of roles and functions: communicator, trainer, facilitator, networker, advocate for human rights

and community developer. Each of these requires a different set of skills and each will result in a different outcome. In order to effectively implement the activity, the educator will need to identify the most appropriate role to take in order to reach that desired goal, objective and outcome. The overall role of the human rights educator is to encourage human rights knowledge, skills, attitudes, behaviours and actions. In order to do this effectively, the human rights educator must be flexible and change the specific role that he or she will play according to the human rights education method. The educator may act many forms such as communicator, trainer, facilitator, networker, advocate and community developer and so on (APF, 2013).

The communicator distils human rights information and distributes it in a way that it is most effectively received by the intended audience. This role involves having interpersonal communication skills that allow for the effective exchange of information with other people. Basic communication skills include being able to pass on information and to listen to information that is given. Communication can be verbal or non-verbal, between individuals or with infinite numbers of people. Human rights educators should also understand and use different communication techniques and activities. This involves keeping up with rapid changes in mass media and ways of exchanging ideas, while at the same time finding creative ways to communicate with those who may not have access to mass media outlets.

The trainer develops appropriate methods and experiences that most effectively teach people human rights content and skills. The role involves planning experiences that are focused on individuals gaining human rights knowledge and learning specific human skills and behaviors. The trainer is a content expert and, while continually developing new methods, techniques and tools to support participants achieve the learning outcomes, is not necessarily an expert in group processes. The trainer mostly focuses on actual, discrete job performance or tasks and may be involved in implementing and analyzing pre- and post-activity assessments.

The facilitator develops processes that enable participants to identify the human rights issues that impact on them and on others and then find ways to address them. The facilitator draws out the wisdom of the learners, building their capacity to intervene, to compare, to judge, to decide, to choose and to act in the interests of human rights. The facilitator is a process expert; creating methods and techniques that are empowering and that foster positive relationships, ensuring that the group members works with each other in a way that is fair, respectful and accountable. The

facilitator is not necessarily a content specialist but is an expert in many forms of group process.

The networker connects specific individuals or organizations by creating and maintaining networks of information and contacts. Networking can occur through face-to-face interactions or through media, such as print, telecommunications and the Internet. The networker role may involve facilitating the exchange of information, developing concepts or ideas or social organizing through generating mass action.

The advocate uses education to support individuals or groups to exercise their human rights and to encourage them to take action. When human rights educators undertake advocacy, they are mostly involved with assisting others to improve their situation by knowing more about human rights and knowing how to seek support for their human rights issues.

The community developer uses empowerment models to work alongside communities, supporting their efforts to identify and address the issues that affect them. The community developer uses human rights principles and approaches to encourage self-reliant and respectful communities, where individuals and groups are able to identify, examine, address and monitor local human rights abuses and to advocate for the realization of their community's human rights priorities. The role frequently involves addressing inequality and projects often target communities perceived to be culturally, economically or geographically disadvantaged. Community developers can also help link communities with local government and other statutory bodies.

2.6 Reviews on Previous Study

Lwin Lwin Wai (2018) explores the human rights issues in the government curriculum and provides recommendations about essential human rights education. And it also focuses on the development of the human rights education in the formal education system in Myanmar. This study also finds out the potential barrier of human rights educations such as lack of teachers' own knowledge about human rights education, lack of resources and inadequate teaching materials and insufficient political will. This study reports human rights education should be implemented within a wide range of educational setting such as curriculum, teacher training, professional development plans for teachers, text books and teaching materials, teaching method and the overall school environment.

CHAPTER 3

OVERVIEW OF HUMAN RIGHTS EDUCATION IN MYANMAR

This chapter is organized into six sections, Section one provides the generation of human rights to be compared with Myanmar context. Section two describes the democracy and human rights movement and human rights education activities in Myanmar to analyze the human rights context in Myanmar. Section three and four of this chapter introduce the education system and human rights education in this formal education system. In section five and six, human rights education activities by Myanmar National Human Rights Commission (MNHRC) and some of the NGOs and CSOs are described.

3.1 Generations of Human Rights

The discourse on the three generations of the human rights was first introduced by Czech jurist, Karel Vasak, in the International Institute of the Human Rights in Strasbourg in 1977, and this theory has primarily been incorporated in the European Laws (Vasak, 1977). The different arguments were raised as to the interpretation of the second and third generations of human rights; and that they are not rights because governments may not have the necessary machineries to provide them (Cranston, 1967).

The first generation includes the human rights to vote, rights to freedom of speech, rights to fair trial, rights to freedom from torture and abuse, the right to protection from law. These rights were created because these were needs of the people and they had demanded for these. As societies evolved, the social needs also evolved. In the turn of the 19th century, nobody wanted to demand for their freedom of speech anymore because they have already got it. As this point of time, in the wake of industrial revolution, there was so much poverty that the social needs of people evolved to economic and cultural concerns. These defined the second generation of the human rights. The societies have demanded from their governments to prohibit from granting access and state protection only to entitled individuals, and obliged the

states to work on how to improve the social conditions (Vasak, 1977). “Food security is the complex sustainable development issue, linked to health through malnutrition, but also to sustainable economic development, environment and trade.” (WHO, 2013). These news need brought the ideas on the third generation of human rights: rights to economic development and growth; rights to social harmony; and rights to a better environment of clean water, air, and food (Evans, 2007).

3.2 Democracy and Human Rights Movements in Myanmar

This section will be described the democracy and human rights movement to compare the generation of human rights and Myanmar context. In the Myanmar context and history, most of the democracy and human rights movements were for the first-generation human rights such as rights to vote, rights to freedom of speech, rights to fair trial, rights to freedom from torture and abuse, the right to protection from law.

Myanmar got independence from the British in 1948 and the country was under democratic system according to 1947 constitution during the period 1948 to 1958. U Nu was the prime minister in this period. From 1958 to 1960, there was a civil war between the government and ethnic minority and communists. Ethnic minority did not satisfy in the constitution of 1947 because even though 1947 constitution is democratic one but in the opinion of Ethnic group, constitution is ‘Federal in theory and unitary in practice’ (Seekins, 2006). In 1962, General Nay Win took the state power by means of military coup and the country was under military rule. In 1974, General Nay Win drew the 1974 constitution and ruled the country until 1988.

In 1988, the people general demonstration against military system and government was thrown down by this movement. The demonstration occurred because of the small conflict between the students of the Rangoon Institute of Technology and civilians at the tea shop in Insein Township, Yangon in March 12 1988. The student movement was stronger and it led to the general civil movement which was included by the people across the country. The Military took the state power at September 1988 under the name of State Law and Restoration Council SLORC led by General Saw Maung. This civil rights movement demanded to change the country fully democratic country which grants fundamental human rights and democracy in the country.

In May 1990, the military government held the election and National League for Democracy NLD won in that election with the victory of 80% seats of the parliament of the country. However, the government refused and proposed the constitutional drafting program under the name of National Convention in 1993. This National Convention was postponed by the government for various reasons. In 1996, there was a movement of Yangon University students and this movement was one of the movements for democracy and human rights in the country. After this movement Yangon University was closed down and the new Universities were opened in the areas which are away from the Yangon City. In 2007, the saffron revolution led by Buddhist monks and they demand to release political prisoners and asking for the democratic changes in the country. However, the present cause for saffron movement is the opposition against the rising cost of oil prices. Student leaders together with activist organized actively and they were detained in August 2007 for marching in the street of Yangon and sentenced to imprisonment. This revolution was the biggest revolution after 1988 demonstration and the State Peace and Development Council SPDC which was changed in 1997 crushed down the saffron movement severely and International community condemned the military regime for human rights abuses. The government finished the constitution and rectified in 2008 by mean of referendum. The government held the election in 7 November 2010 and the Union Solidarity and Development Party USDP won in this election. The United Nations had been able to have two quite interlocutors (special envoys Tan Sri Razali Ismail and Ibrahim Gambari) try to mediate between the government and Daw Aung San Su Kyi and the government assigned the minister of labor as an intermediary (Steinberg, 2010).

On 8 November 2015, general elections were held and the National League for Democracy NLD winning a supermajority of seats in the combined national parliament. The National League for Democracy NLD obtained a majority of the total seats in both the House of the Nationalities and the House of Representatives of the Assembly of the Union, which is enough for its nominees to win election as president and first vice president in the Presidential Electoral College, and for control over national legislation (Guy, 13 November 2015). On 12 November 2015, incumbent President of Myanmar, U Thein Sein, who has led political reforms during his tenure, congratulated DawAung San Suu Kyi and her party on his Facebook, promising that his current government will the 'respect and obey' the election results and 'transfer power peacefully'. Commander-in-chief of the Myanmar Armed Forces,

Senior General Min Aung Hlaing, also took to his Facebook to congratulate Daw Aung San Suu Kyi, vowing that the Tatmadaw will co-operate with the new government following the transition. This was after the meeting conducted within the Tatmadaw's top ranks. The Cabinet was sworn on 30 March 2016 at the Assembly of the Union in Naypyidaw, after being appointed by President U Htin Kyaw, after the opposition National League for Democracy NLD won the majority in both chambers of the parliament. Under the constitution, three ministers - of Border Affairs, Defence and Home Affairs - are appointed by the National Defence and Security Council. The remaining 15 ministers were appointed by U Htin Kyaw and included a majority from the NLD, but also two members of the former ruling party, the Union Solidarity and Development Party USDP and a number of independents. In 2018, U Htin Kyaw resigned his position and U Win Myint, Speaker of Pyithu Hluttaw become the president.

Under the rules of governments for many decades, speaking about human rights brought danger of arrest and punishment, and free speech itself-including education on human rights was suppressed. In addition, many bar associations had to operate as illegal entities because organizations without approval of the government were perceived as illegal. However, as democratization progressed, free speech came to be recognized as well, and discussions of human rights that would not have been permitted before have begun to take shape, enabling bar associations and other civil society organizations to take steps forward through human rights activities. (Human Rights Now, 2016).

3.3 Education System in Myanmar

The Myanmar education system began with traditional Buddhist monastic education. In the past, male education was emphasized and boys attended monastery schools where they would learn about Buddhism and basic arithmetic skills. Under King Mindon (1853-1878), a modern school was built for an Anglican missionary. During British Colonial rule, secular schools were established and the country developed its educational quality standards. Under this western education system, education access for women improved enormously. In the early years following independence, Myanmar schools were recognized as qualified schools within Asia and boasted one of the highest literacy rates in Asia in the late 1940s and 1950s. The current education system is administered by the Government Ministry of Education

(MOE). Primary, middle and high schools are under the Department of Basic Education. Tertiary Higher Education, including Universities and Professional Institutes, are operated by two separate office: a lower and an upper office, which are based in Mandalay and Yangon respectively. Depending on different professional studies, some universities are under related ministries. In the basic education system, there are four types of schools in Myanmar: state schools, private schools, monastic schools and ethnic schools such as Mon National Schools. Schooling is compulsory until the end of primary school, which lasts five years. According to Ministry of Education figures, in the 2015-2016 Academic year, there were 47,363 basic education schools, and around 9.26 million students. At present the MOE is still implementing basic education reform. In its 5-years National Education Strategic Plan (2016 – 2021), the MOE identified the main basic education reform areas through a conceptual framework for basic education reform:

- (a) Access, quality and inclusion;
- (b) Curriculum;
- (c) Student assessment and examinations; and,
- (d) Teacher Education and Management.

However, “human rights” does not appear one single time in the whole document, neither other references to Human Rights Education. The current basic education system consists of six years of primary education or elementary (KG to Grade 5), four years of middle education or lower secondary (Grade 6 to Grade 9) and three years of high school level or upper secondary (Grade 10 to Grade 12).

3.4 Human Rights Education in Formal Education of Myanmar

The Ministry of Education undertook a Comprehensive Education Sector Review (CESR) to assess the strengths and weaknesses of the national education system over a period of three-and-a-half years and then developed the National Education Strategic Plan (NESP) for the period 2016-2021. The basic education reform of the MOE seems appropriate. Despite major changes at the basic education level, there are still many challenges to foster a better educational atmosphere. In all schools there is little to no practical work and textbook-based teaching continues to discourage analytical thinking. Teachers continue to maintain an authoritative role in classroom. Current classroom practices are not consistent with human rights education and are a barrier to become a human rights learning environment.

Classrooms practices and teaching style should therefore be changed to be in line with human right principles. Teachers need to make class rules that link students' rights and responsibilities to the human rights principles.

During most school day mornings, the school head gives a speech that is predominantly about school discipline and admonishment. Following such assemblies, at the commencement of study time, students recite a Buddhist prayer. School teachers allow non-Buddhist students to refrain from Buddhist worship, but this is exclusion for those students. Basic education schools require strong reform for changing daily school practices to be linked to human rights education and to create human rights friendly classroom environments.

The Ministry of Education published National Education Strategic Plan 2016-2021 in 2016 and the new basic curriculum is adopted. The new curriculum development team includes international and local education experts and is supported by the United Nations Children's Emergency Fund (UNICEF), the Japan International Cooperation Agency (JICA) and the Asian Development Bank (ADB). As with other school levels, most curricula and learning materials are out of date and have little practical application in the current context. The old curriculum is textbook-based, severely lacking in educational resources, and stresses factual information through the memorizing of facts in core subjects. The new basic education curriculum focuses on 21st century skills, soft skills (including personal development and employability skills), and higher order thinking skills.

For a long time, human rights education did not exist in the Myanmar formal education system. According to the Irrawaddy, the Myanmar National Human Rights Commission MNHRC and the Ministry of Education MOE agreed to include human rights education lessons within the provisions of basic education, from Grade 2 until Grade 12. The Irrawaddy mentioned that the lesson content would draw upon the Universal Declaration of Human Rights and the United Nations' Convention on the Rights of the Child. Human rights education is to be integrated within one of the main subjects already being taught, and not as a separate course (Tin Htet Paing, 2016).

3.5 Myanmar National Human Rights Commission and Human Rights Education activities

In accordance with the Myanmar National Human Rights Commission Law enacted by Pyidaungsu Hluttaw Law No. 21/2014 of 28 March 2014, the Myanmar

National Human Rights Commission comprising (11) members was constituted on 24 September 2014 by Order No.23/2014 of the President’s Office. Myanmar National Human Rights Commission Office was formed with five division; Human Rights Promotion and Education Division, Human Rights Protection Division, Legal Division, International Relations Division and Administration and Finance Division.

According to Myanmar National Human Rights Commission Law Section 2 (C), human rights means the following; (i) The rights of citizens enshrined in the Constitution of the Republic of the Union of Myanmar; (ii) The human rights contained in the Universal Declaration of Human Rights adopted by the United Nations; (iii) the human rights contained in the international human rights instruments applicable to the state. One of the objectives of this Law is to effectively promote and protect the human rights contained in the international convention, decision, regional agreements and declarations related to human rights accepted by the state. Section 22 (A) of this law states that promoting public awareness of human rights and effort to combat all forms of discrimination through the provision of information and education.

The 2018 Annual Reports of Myanmar National Human Rights Commission state the activities on human rights awareness from 2015 to 2018. Human Rights Talks on 78 townships, Community Human Rights Talk on 27 villages and Human Rights Talks on Union levels organization and ministries were held all over the country. (Table 3.1)

Table 3.1 Human Rights Talks held by MNHRC

No.	Activities	2015	2016	2017	2018	Total
1	Human Rights Talk on Townships	15 towns	20 towns	18 towns	25 towns	78 towns
2	Community HR talk on villages	-	-	-	27 villages	27 villages
3	HR talk on Union Levels	42 Orgs:	-	34 Orgs:	-	76 Orgs:

Source: The MNHRC annual report 2018

Myanmar National Human Rights Commission also conducted the human rights workshop for various Government Officials with the aim of disseminating human rights knowledge within the Government and duty bearers. And also, the workshop for police officials, prison officials were held to apply human rights in their daily routines. Moreover, the thematic workshops with international organization were also conducted by MNHRC. (Table 3.2)

Table 3.2 Human Rights Workshops held by MNHRC

No	Activities	2015	2016	2017	2018	Total
1	Training Workshop for Government officials	8	-	4	9	21
2	Training Workshop for Police Officials	-	7	3	-	10
3	Training Workshop for Prison Officials	-	2	-	-	2
4	Workshop for Women Organizations	-	-	2	-	2
5	Workshop for NGOs members	14	-	-	6	20
6	Child Rights Workshop for Township/District Child Rights Committee Member	-	-	-	6	6
7	Child Rights Workshop for Members of Curriculum drawing Committee	-	-	1	-	1
8	Workshop for YCDC police	-	-	1	-	1
9	Coordinating Workshop with UN/ INGO	-	6	7	3	16

Source: The MNHRC annual report 2018

The Myanmar National Human Rights Commission has also given lectures on subjected related to human rights at the Military Training Schools, the Central Institutes of Civil Services. (Table 3.3)

Table 3.3 Human Rights Lectures given by MNHRC

No	Activities	2015	2016	2017	2018	Total
1	National Defence College	1	1	1	1	4
2	General Staff College	-	2	1	1	4
3	Myanmar Army Combat Force Schools	-	12	12	4	28
4	Central Institutes of Civil Services	27	28	21	21	97

Source: The MNHRC annual report 2018

In January 2019, Myanmar National Human Rights Commission announced to open the regular Human Rights Class at the Commission.

3.6 Human Rights Education Activities of NGOs and CSOs

Nowadays, there are many NGOs and CSOs who provide public awareness rising on human rights sector. Many human rights NGOs and CSOs of Myanmar also include, at least as part of their activities, some type of public awareness or educational work. The essence of their support lies on the general public, NGOs will often try to bring greater knowledge of human rights issues to members of the public. A greater knowledge of these issues and of the methods of defending them is likely to engender a greater respect and this, in turn, will increase the likelihood of being able to mobilize support in particular instances of human rights violations.

3.6.1 Human Rights Education Activities of Equality Myanmar

The activities of Equality Myanmar are retrieved for its website. Among the various NGOs and CSOs, Equality Myanmar is one of the biggest NGO in raising awareness on human rights. Equality Myanmar (formerly HREIB) is a non-governmental organization which facilitates a broad range of the human rights education and advocacy programs. EQMM was founded in 2000 with the goal of the empowering the people of Myanmar through human rights education to engage in social transformation and promote a culture of human rights. The organization envisions the peaceful, tolerant and democratic society built on respect for dignity and human rights for all. Over the last fifteen years, EQMM has the trained women, university students, monks and pastors, activists, school teachers, and community leaders, building a strong network of human rights trainers and advocates across the country as well as along with its border regions. EQMM has played the central role in

coordinating a wide range of advocacy campaigns over the years to raise awareness about the human rights situation in Myanmar at local, national, regional, and international levels. Additionally, the organization produces as a range of human rights educational materials, audio/visual tools, and other multimedia resources in order to address the lack of human rights information available in Burmese and ethnic languages. Equality Myanmar's education initiatives utilize the learner-centered, non-formal approach which draws on fifteen years of institutional experience. The methodology emphasizes transformative learning which occurs at three levels: cognitive, attitudinal, and behavioral. Cognitive change is grounded with knowledge acquisition and awareness rising, as developed through the participants' understanding of human rights principles, theories, and application. Attitudinal transformation refers to the beliefs and values of the participant, and focuses on encouraging the promotion of rights by fostering a sense of empowerment and engagement. Behavioral transformation is manifested through the actions of the participants, including mobilization and action planning, community organizing, and documentation of human rights violations. Collaboratively, these stages function to empower the Myanmar people to identify and analyze the social problems present in their communities and subsequently initiate rights-based solutions in response.

As a result of individuals' cognitive, attitudinal, and behavioral transformations, human rights education has a direct impact on target communities, in particular through the organization of community members around a common theme, such as the forced relocation, domestic violence, child soldiers, forced labor, and other issues pervasive in communities throughout Myanmar. EQMM's human rights education modules are developed and updated within the framework of Myanmar's social, cultural, and political context in order to ensure the human rights principles' relevance, usefulness, and applicability. Providing training participants with the practical tools to follow-up on human rights abuses strengthens both their autonomy as well as their capacity for social transformation and civic engagement. EQMM's strategic selection of target groups is aimed at empowering at the community level with a focus on groups that have a potential to promote change within their communities and constituencies. The selection of beneficiaries and the partners is rooted in the belief that the development of a human rights-based perspective is critical to all sectors and demographics of civil society, and the necessary step in the promotion of equality and justice. As such, EQMM aims to mitigate conflicts between

communities and bridge social, cultural, and ethnic divides by encouraging the participation and collaboration of diverse groups in human rights-awareness raising activities.

The participants of EQMM's training courses act as the central force for EQMM's expanding network of the human rights activists inside Myanmar. Through the center-based training model, senior trainers serve as the multipliers of the human rights knowledge critical to Burmese civil society. By targeting at the different sectors, trainers are able to specify material to empower participants in becoming spokespeople within their respective communities and places of employment. With the completed training, the community of people within Myanmar who respect and understand human rights grows, moving one step closer to EQMM's goal of building a national culture of human rights.

Equality Myanmar designs and implements educational initiatives that encourage the people of Burma to identify, analyze, and solve human rights problems. Equality Myanmar also produces a wide range of human rights education resources in Burmese and other languages of Burma. Equality Myanmar core initiatives currently include:

Training of Trainers (ToT) is Equality Myanmar flagship educational initiative. It aims to prepare young community leaders from Burma to become human rights educators. The course provides a strong foundation in international human rights law, facilitation, and community organizing. Graduates are eligible to join Equality Myanmar training team and help facilitate activities to raise awareness about human rights throughout Burma. Over 250 people have attended the ToT since Equality Myanmar founding in 2000.

Intensive Human Rights Course combines the spirit of activism with the excitement of experiential learning to create a new synergy in applied human rights education. Participants examine grassroots activism with a focus on key human rights themes. They learn how to network with other activists to ensure marginalized communities have a role in decision making. They also study their own legal system and mechanisms to demand justice. The course targets youth from Burma between the ages of 18 and 25.

Young Advocates Program is a peer-to-peer initiative for migrant youth. It is designed to raise awareness of child rights and child protection. Participants learn about basic human rights and advocacy. Activities incorporate both formal and non-

formal approaches including drama, lectures, and discussions. Participants go on to lead events on Universal Children's Day, Red Hand Day to Stop the Use of Child Soldiers, and International Day against Child Trafficking. This initiative helps increase local youth groups' awareness of child rights as well as their ability to promote child rights themselves in the future.

Human Rights Based Approach To Development Seminar is conducted with development practitioners from Burma. Participants learn how to promote community participation, demand accountability, ensure non-discrimination, foster empowerment, and link projects to human rights. They also have an opportunity to share creative strategies that increases the political space to deliver services in an effective manner.

3.6.2 The Assistance Association for Political Prisoners (Burma)'s human rights education activities

The Assistance Association for Political Prisoners (Burma), otherwise known as AAPP, is a human rights organization based in Mae Sot, Thailand and Yangon, Myanmar. AAPP advocates for the release of all remaining political prisoners in Myanmar and for the improvement of their quality of life during and after incarceration. AAPP has developed rehabilitation and assistance programs for those political activists who have been released while continuing to document the ongoing imprisonment of political activists in Myanmar. Their mission is to achieve national reconciliation and to help transform Burma into a free and democratic society, where no political prisoners remain incarcerated and individuals' civil and political rights are protected, fulfilled, and maintained. To raise awareness domestically and internationally about human rights abuses and promote civil and political rights and the rule of law in Myanmar through advocacy and lobbying is one of their visions. AAPP give human rights education program for students in their target area.

CHAPTER 4

ANALYSIS OF HUMAN RIGHTS EDUCATION IN MYANMAR

4.1 Survey Profile

This chapter analyzed on the human rights education in Myanmar on the current situation. The survey was designed by structural questionnaires and stratified random sampling technique. The results were based on the collectively gathered data from 120 questionnaires retrieved from civil servants, general public, NGOs, CSOs, teachers and students from academic field, Military and Police personnel, lawyers and staffs of Myanmar National Human Rights Commission. Its purpose is mainly to ascertain whether or not people were equipped with a basic threshold of human rights understanding. The other is Key Informant Interviews (KII) constructed by 9 questions to analyze the challenges and the effectiveness of human rights education in Myanmar.

4.2 Survey Design

The data is analyzed to identify the current situation of human rights education in Myanmar. Descriptive method is used in this study and constructed 2 set of questionnaires. One is for interviewing with Stakeholders, MNHRC staffs, human rights educators and general public who interested in human rights. The analysis in the study consisted of simple frequencies or percentages for each category in the questionnaires item. According to survey results, civil servants (17%), general public (17%), NGOs CSOs staff related with human rights (17%) and also INGO staff (17%) followed by academic teachers and students (8%), military and police personnel (8%), lawyers (8%) and Staffs of Myanmar National Human Rights Commission (8%) (See in Table 4.1). And also Key informant interview is conducted to collect information from a wide range of peoples including Human rights experts, Persons from Myanmar National Human Rights Commission, and resident who have firsthand knowledge about the Human Rights Education in order to provide insight on the situation of human rights education and give information for solutions and recommendation.

The analysis in the study consisted of simple frequencies or percentages for each category in the questionnaires item. According to survey results, civil servants (17%), general public (17%), NGOs CSOs staff related with human rights (17%) and also INGO staff (17%) followed by academic teachers and students (8%), military and police personnel (8%), lawyers (8%) and Staffs of Myanmar National Human Rights Commission (8%) (See in Table 4.1).

Table 4.1 Category of Respondents

Types of Respondents	No. of Respondents	Percentage
Lawyer	10	8
Academic	10	8
NGO/CSO	20	17
INGO	20	17
Civil Servant	20	17
Military/Police Personnel	10	8
MNHRC staff	10	8
General Public	20	17
Total	120	100

Source: Survey Data 2019

4.3 Survey Results

The survey results of the study are based on the structured questionnaire and proceed with the analysis of the questions. To obtain the objectives of the study, the survey analysis is presented the respondents understanding on human rights instruments, human rights concepts. And also Key Informant Interviews is selected interviewees who are human rights educators to assess the existing awareness on human rights education.

4.3.1 Characteristics of Respondents

The study also sought to know the gender of respondents, Male respondents (52%) followed by Female respondents (46%) and 1% is gay and another 1% prefer not to say. According to survey results, majority of the age of respondents are 31 to 45 (55) % and followed by 18 to 30 (41) %, 45 to 60 (12%) and above 60 (1) %. This

study also sought to know the academic level of respondents where majority, (58%) are graduated people, (37%) post graduated people, (3%) are doctorate and (3%) are high school level respectively (See in Table 4.2).

Table 4.2 Characteristics of Respondents

No.	Variable	Characteristics	No. of Respondent	Percentage
1.	Gender	Female	56	46
		Male	62	52
		Gay	1	1
		Prefer Not to say	1	1
		Total	120	100
2	Age (in years)	18-30	41	34
		31-45	66	55
		45-60	12	10
		Above 60	1	1
		Total	120	100
3	Education	Doctorate Degree	3	2.5
		Master Degree	44	38
		Bachelor Degree	70	57
		High School	3	2.5
		Total	120	100

Source: Survey Data 2019

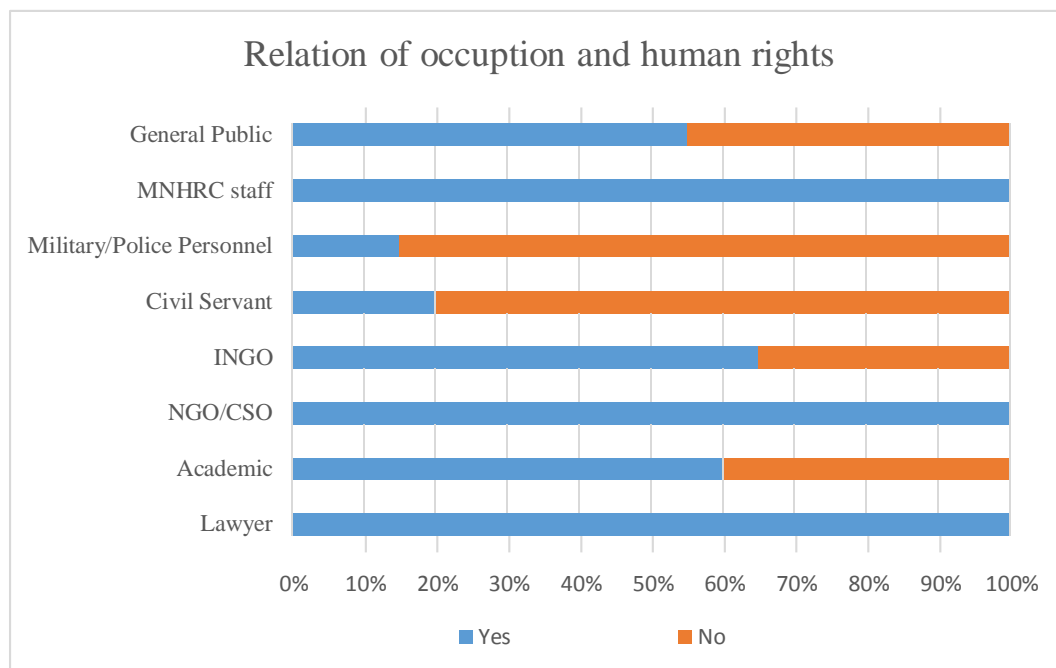
The respondents are chosen among those who are from the human rights related work such as Lawyers, Academic, NGOs, CSO and INGO Staffs of human rights related organizations, Civil Servants from General Administration Department and Department of Social Welfare, Military and Police personnel and the Staffs of Myanmar National Human Rights Commission. The survey finds out the only 59% of the respondents answered their current work is related with human rights and another 41% assumed that their occupation is not related with Human Rights. Their occupation and the answers whether their work is related with human rights is as shown in Table 4.3 and Figure 4.1.

Table 4.3 Concept of respondents on relation of their occupation and human rights

occupation	Occupation related with Human Rights		Occupation not related with Human Rights	
	No.	Percentage	No.	Percentage
Lawyer	10	100	0	0
Academic	6	60	4	40
NGO/CSO	20	100	0	0
INGO	13	65	7	35
Civil Servant	4	20	16	80
Military/Police Personnel	3	15	17	85
MNHRC staff	10	100	0	0
General Public	11	55	9	45
Total	77	63	43	36

Source: Survey Data 2019

Figure 4.1 Concept of respondents on relation of their occupation and human rights



Source: Survey Data 2019

All the lawyers and NGO/CSO staff and MNHRC staff answered their work is related with human rights. Meanwhile the 80% of civil servant and 85 % of military/police personnel answered their work is not related with human rights. It is one of the provident to educate human rights for civil servants and military and police personnel. Although their work is directly related with human rights, they still do not know this relationship among human rights and their current work. The 60% of teachers and students from academic field answered they are related with human rights and other 40% are not.

4.3.2 Understanding on Human Rights Instruments

Myanmar National Human Rights Commission Law means human rights as the rights of citizen enshrined in the constitution of the Republic of the Union of Myanmar, the human rights contained in the Universal Declaration of Human Rights adopted by the United Nations and the human rights contained in the international human rights instruments.

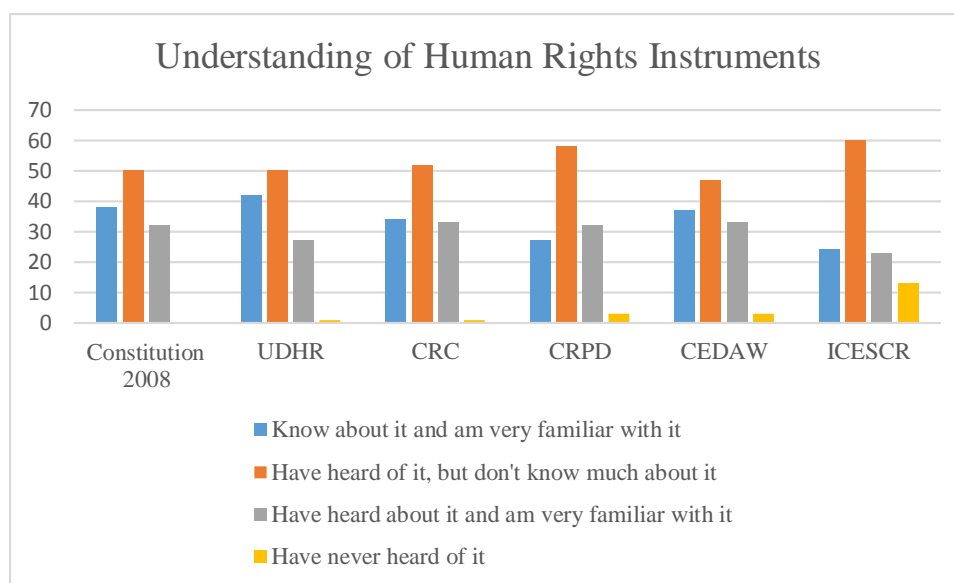
To analyze the understanding of Human rights instruments i.e., about human rights includes providing knowledge and understanding of human rights norms and principles, the study take the understanding and familiarity of the 2008 constitution of Myanmar which include the fundamental rights of the citizens, the Universal Declaration of Human Rights which adopted by United Nation 1948, and the human rights treaties which were ratified by Myanmar; Convention on the rights of the Child CRC, Convention on the rights of the persons with disabilities CRPD, Convention on the Elimination of All form of Discrimination of against Women CEDAW and International Covenant on Economic, Social and Cultural Rights ICESCR (See Table 4.4 and Figure 4.2).

Table 4.4 Understanding of Human Rights Instruments

Human Rights Instruments	Constitution 2008		UDHR		CRC		CRPD		CEDAW		ICESCR	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Know well and very familiar	38	32	42	35	34	28	27	22	37	31	24	26
Have heard about it and familiar with it	32	27	27	22	33	28	32	27	33	27	23	19
Have heard of it, but do not know much about it	50	41	50	42	52	43	58	48	47	39	60	50
Have never heard of it	0	0	1	0	1	1	3	3	3	3	13	11
Total	120	100	120	100	120	100	120	100	120	100	120	100

Source: Survey Data 2019

Figure 4.2 Understanding of Human Rights Instruments



Source: Survey Data 2019

The 32 % of respondent are very familiar and 27 % of the respondents are familiar with the 2008 constitution while 41 % of respondent answered they just have heard of it and do not know much about it. This study express a number of people are still lack of knowledge about the 2008 constitution and fundamental rights of a citizen.

The Universal Declaration of Human Rights (UDHR) is the milestone and important document in the history of human rights and is the world's first declaration that recognizes that all human being have to enjoy their human rights and fundamental freedom whenever they are. It explicitly stipulates individual freedoms and rights. The Declaration consists of the thirty articles and it enumerates civil, political, economic, social and cultural rights. It was adopted by the United Nation General Assembly in Paris by a vote of 48 in favor, 8 abstentions and 2 failed to vote or abstain. Myanmar also voted in favor. However, only 35% of respondent are known about it and very familiar with it. Most of the respondents, 54 % are have heard of it but do not know about it. 1 % of the respondents answered they have never heard of it. It can be marked as understanding of human rights among every sector is still needed.

There are nine core international human rights instruments. Each of the instruments has established a committee of experts, so called human rights treaty bodies, to monitor implementation of the treaty provisions by its States parties. Some of the treaties are supplemented by the optional protocols dealing with specific concerns. Myanmar have ratified four international human rights conventions; Convention on the rights of the child (CRC), Convention on the Rights of the Persons With Disabilities (CRPD), Convention on the Elimination of All form of Discrimination Against Women (CEDAW) and International Covenant on Economic, Social and Cultural Rights (ICESCR). After ratification these conventions, the government implement the rights in this convention and have to report regularly to respective committee. This survey also studies the understanding of respondents on 4 core human rights conventions ratified by Myanmar.

The Convention on the Rights of the Child (CRC) deals with the child-specific needs and rights. It needs that the "the nations which ratify this convention are bound to it by the international law". Ratifying states must act in the best interests of any child. Myanmar ratified CRC in 1991 and acted Child law in 1993. In 2019, Myanmar

acted New Child Rights Law. This study find out only 32% of respondents including MNHRC staffs and Lawyers know about CRC and very familiar with its content while 41% of respondents have heard of it and do not know much about it. 1% of the respondents answered have never heard of CRC.

The Convention on the Rights of the Persons with Disabilities (CRPD) follows decades of work by the United Nations to change attitudes and approaches to persons with disabilities. It takes to the new height the movement from viewing persons with disabilities as “objects” of charity, medical treatment and social protection towards viewing persons with disabilities as “subjects” with rights, who are capable of claiming the rights and making decisions for their lives based on their free and informed consent as well as being active members of society. It adopts a broad categorization of persons with disabilities and reaffirms that all persons with all types of disabilities must enjoy all human rights and fundamental freedoms. Myanmar also ratified the Convention on the Rights of the Persons with Disabilities in 2011 and Disable Rights Law was acted in 2016. This study finds out only 22% of respondents including MNHRC staffs and Lawyers know about CRPD and very familiar with its content while 48% of respondents have heard of it and do not know much about it. 3% of the respondents answered have never heard of CRPD.

The Convention on the Elimination of All Forms of Discrimination CEDAW is often described as an international bill of rights for women. Consisting of the preamble and 30 articles, it defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination. The CEDAW defines as discrimination against women as “any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by the women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, the economic, social, cultural, civil or any other field.” Myanmar ratified CEDAW since 1997. This study finds out only 31% of respondents including MNHRC staffs and Lawyers know about CEDAW and very familiar with its content while 39% including 21 females of respondents have heard of it and do not know much about it. 3% of the respondents answered have never heard of CEDAW.

The International Covenant on Economic, Social and Cultural Rights (ICESCR) is the multilateral treaty adopted by the United Nations General Assembly on 16 December 1966. It commits its parties to work towards the granting

of economic, social, and cultural rights (ESCR) to the Non-Self-Governing and Trust Territories and individuals, including labour rights and the rights to health, the right to education, and the right to an adequate standard of living. Myanmar ratified ICESCR in 2016. This study finds out only 20% of respondents including MNHRC staffs and Lawyers know about ICESCR and very familiar with its content while 50% respondents have heard of it and do not know much about it. 11% of the respondents answered have never heard of ICESCR.

4.3.3 Studying the Understanding on Human Rights Concept

Learning for human rights, includes empowering persons to enjoy and exercise their rights and to respect and uphold the rights of others. So, the survey also study the understanding of respondents on some basic human rights concepts to find out the need of human rights education for every sector. The questions are based on the fundamental rights of the citizens such as equality, non-discrimination, equality before the law, rights to live, rights to own property, rights to information and rights to education. The knowledge on human rights concept of respondents shown in table 4.5.

Table 4.5 Knowledge on human rights concept of Respondents

Knowledge on human rights concept	Yes		No		Not know	
	No.	%	No.	%	No.	%
Do you believe all people are born free and equal?	63	53	53	44	4	3
Do you believe all people should entitled to all rights and freedom without discrimination?	76	63	31	26	13	11
Do you believe all people should be protected by the law without discrimination?	30	25	87	72	3	3
Do you believe all people live in Myanmar should be equal before the law?	23	67	80	14	17	19
Do you think to get healthy food is	86	72	24	20	10	8

human rights?						
Do you believe all people who live in Myanmar should be free to move to different part of the country?	81	68	29	24	10	8
Do you think person with disabilities should get inclusive education?	107	89	3	3	10	8
Do you think LGBT rights should be get in Myanmar?	76	63	14	12	30	25
Do you have any responsibility to fulfill other's rights?	98	82	11	9	11	9

Source: Survey Data 2019

The Universal Declaration of Human Rights and all the human rights instruments states all people are born free and equal. And also human rights are inherent to all people. 44% of respondents answered they do not believe all people are born free and equal and 3% of the respondent do not know this statement. This analysis points out a number of people do not understand the inherent rights of human being.

As mentions in above chapters non-discrimination is the one of the core value of human rights, all human being should avoid non-discrimination such as the nationality, the place of residence, the sex, the national or ethnic origin, colour, religion, language, or any other status. This study analyzes the non-discrimination of respondents and show that 26% of the respondents do not believe all people should entitle to all rights and freedom without discrimination. 11% of the respondents answered they do not know this. Moreover, 72% of the respondents answered they do not believe all people should be protected by the law without discrimination and another 3% answered they do not believe this topic. Only 25 % of the respondents answered they believe all people should be protected by the law without discrimination. There is also 8% of the respondents who does not think the persons with disabilities should get inclusive education and 25% of the respondents who does not accept the rights of LGBT. It can be regarded discrimination have been still in the heart of some peoples.

Equality in every sector for all people is one of the values of human rights. Although equality before the law is one of the important sectors for human rights, only 19% of the respondents believe that all people live in Myanmar should be equal before the law. Most of the respondents, 67% do not believe all people should be equal. Moreover, 24% of the respondents do not believe all people who live in Myanmar should be free to move to different part of the country.

The first generation of human rights includes the human rights to vote, rights to freedom of speech, rights to fair trial, rights to freedom from torture and abuse, the right to protection from law. These rights were created because these were needs of the people and they had demanded for these. As societies evolved, the social needs also evolved. Nowadays, human rights generation move to third generation and are accepted that to get healthy food and clean waters is also human rights. And this survey study the respondents' view on this rights. 72 % of the respondents accepted to get healthy food is human rights while 20% answered they do not accept this and 8% of the respondents answered they do not know this. This study found a number of the respondents have not still understood the basic rights and generation according to lack of awareness.

The idea of key and all inclusive human rights brings up the issue with respect to who is responsible for guaranteeing that these rights are maintained. In article 29 of the Universal Declaration of Human Rights, it is described that everyone has the duties to the community in which alone the free and full development of his personality is possible. On the other hand, everyone have the responsibility to respect and fulfill other's rights. This study analyze the knowledge on responsibility of the respondents. 16 % of the respondents do not know their responsibilities on human rights.

All the respondents had experiences matters on human rights concern. This study also analyzes the exposures of respondents on such as freedom of speech, basic child rights, sensitizing against on women abuse and gender equality, domestic violence and rights intellectual properties. Table 4.6 shown the experiences on human rights concept of respondents.

Table 4.6 Experiences on human rights concept of Respondents

	A bit		A little		A lot		Not at all		Total	
	No.	%	No.	%	No.	%	No.	%	No.	%
Speaking in Public	0	0	87	67	30	31	3	2	120	100
Knowing Basic Rights of the Child	0	0	53	44	47	47	20	39	120	100
Sensitizing against on women abuse	0	0	69	57	44	37	7	6	120	100
Experience on domestic abuse	0	0	54	22	15	7	51	71	120	100
Gender Discrimination	0	0	27	22	8	7	85	71	120	100
Downloading illegally	48	40	0	0	27	22	45	38	120	100

Source: Survey Data 2019

The freedom of speech is a rule that supports the opportunity of an individual or a network to express their assessments and thoughts unafraid of reprisal, restriction, or legitimate authorization. The freedom of expression is some of the time utilized synonymously however incorporates any demonstration of looking for, accepting, and bestowing data or thoughts, paying little respect to the medium utilized. This survey also studies the ability of freedom of expression of respondents. Only 31% of the respondents answered that they can speak a lot in public about matters that concern them. However, 67% of the respondents only speak a little in public about matter that concern them.

This study also analyzes the knowledge on group rights such as child rights, women rights and disabled rights. Myanmar have ratified United Nation Convention on the rights of the child CRC since 1991 and implement the child rights with domestic law; child law 1993, moreover Child rights Law 2019. There are four basic rights of the children; survival rights, development rights, protection rights and participation rights. Only 39% of the respondents answered they know these rights a lot while 44% of the respondent know a little on these rights and another 17% answered they did not know these rights at all. This study show it is still needed to educate the rights of the children. 29% of the respondents have accepted the implementation of the survival rights of the children is bad and 37% of the respondents have accepted the protection of the children by the state is still bad.

Myanmar have become the state parties of United Nation Convention of the Elimination on the all form of Discrimination since 1997. However, 12% and 45% of the respondents still faced with domestic violence a lot and a little respectively. And also, a little percent of respondents is not sensitized women abuses and answered they do not welcome women leadership. It shows it is still needed to aware women rights for all sectors.

The Universal Declaration of Human Rights states everyone has the rights to the protection moral and material interests resulting from any scientific, literary or artistic production of which is the author. To respect the rights to property of others is the basic human rights. This study also analyzes the respect of the respondents by means of analyzing the downloading song and movies from internet that are most of the people used to do with miss awareness. 62 % of the respondents download the song and movies illegally and 20 % of respondents answered that they downloaded a lot. This show human rights education and its contents have still needed to promote and develop.

This study also analyzes the understanding of human rights, human rights education and situation of human rights in Myanmar to determine the need of human rights education for all sectors. Moreover, this study also analyzes the area to educate human rights not only for children, grassroot level public but also government officials, army personnel and polices. (Table 4.7)

Table 4.7 Understanding of Respondents on Human Rights

	Very High		High		Neutral		Low		Very Low		not know	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Human Rights	10	8	49	41	50	42	10	8	1	1	0	0
HRE	9	8	33	27	51	42	26	22	0	0	1	1
Situation of HR in Myanmar	2	1	5	4	25	21	61	51	26	22	1	1

Source: Survey Data 2019

The 41% of the respondents answer they know well human rights while 42% of the respondents are neutral. Moreover the 42% of the respondents were also neutral about the understanding of human rights education. The 51% of respondents rated the situation of human rights in Myanmar is still low while only 5% of the respondents rated high. (See Table 4.8)

Table. 4.8 Opinions of Respondents on human rights education

Opinions of Respondents on human rights education	Yes		No		I do not know	
	No.	%	No.	%	No.	%
Do you think human rights should be taught to children?	113	96	3	4	4	0
Do you think human rights should be taught to Government officials, army personnel and polices?	115	96	3	2	2	2
Do you think human rights should be taught to grassroots level?	100	83	4	3	16	14

Source: Survey Data 2019

Most of the respondents, 96% answered human rights should be taught to children. Moreover 96% of the respondents think human rights should be taught to government officials, army personnel and polices. 83% of the respondents also think human rights should be taught to grassroots level. This study can be concluded that the respondents accept needs of human rights education for all sectors.

4.3.4 The Results of KII Reviews on Human Rights Education in Myanmar

Key Informant Interview is selected interviewees who were selected as Director of human rights education and promotion division of Myanmar National Human Rights Commission, a parliamentarian of Yangon Region Hluttaw as well as one of the young politicians, Executive Director of Equality Myanmar, Coordinator of Human Rights Educator Network and one freelance human rights educator. It took approximately 30 minutes for each interview. According to the consent of the interviewees, some are recorded while some are off the record just noted down the

main points. To study the human rights education in Myanmar, it is based on 9 questions and the interviewees answered these questions.

Key informant interviews is used for the survey to get information about current human rights education situation in the community from a limited number of well-connected and informed community experts. It is also be used to understand the motivation and beliefs of community residents on the study of human rights education in Myanmar. Another point is to get information and from people with diverse background and opinions and able to ask in-depth and probing questions. To study the situation of human rights education in Myanmar, nine questions are interviewed to eights interviewees.

(a) Views on Human Rights Education

In order to study the view of human rights education, the interviewees were questioned the own point of view on human rights education. The interviewees answered their view based on their experience on human rights education. The director of Myanmar National Human Rights Commission view human rights education is fundamental to democratic development and social justice in order to implement the government's obligations: respect, protect and fulfill of human rights successfully and for long term prevention of human rights abuses, human rights education tool is really essential for all human being and also believe that only with the full awareness, understanding and respect for human rights can we hope to develop a culture where they are respected rather than violated.

The Parliamentarian answered knowing human Rights and respecting human Rights are the basic democratic norms. Most of the people in Myanmar ask for democracy though they do not know well because they do not like the Dictatorship. However, most do not know clearly about Democratic principle, Democracy norm, Democratic Practice. So, Human Rights Education is still needed for all sectors. He also said actually not only human rights, also need to put Democracy Practices in Education and means not just in curriculum, but in practice.

Executive Director of Equality Myanmar said human rights education contains for human rights and about human rights. About human rights is teaching about the international norms, standards and law of human rights especially to promote the knowledge on human rights of peoples. Not only to promote the head but also need to give awareness to heart, for human rights is also needed. After knowing about human

rights, people need to examine themselves on these rights such as universality of human rights and non-discrimination. Human rights education is empowering, guided by human rights principles of non-discrimination, equality and inclusion. If only about human rights are studied, it will be a lecture and it will not be human rights education.

One of the senior human rights educators and experience over three decade on human rights education views human rights education as the awareness raising which include to educate the duty bearers who are responsible to give human rights should know and educate the human rights among public and Rights holders as well as the general public should know the rights and respect this rights.

(b) Content of Human Rights Education

It is important the content of human rights education to be suitable the Myanmar context and regulations for learning about human rights. One of the interviewees considered democracy, peace, justice, governance, corruption should include in human rights education. Another interviewee explained human rights education should be included the UDHR, CEDAW, Child rights and so on. It also should connect with Myanmar traditional sayings, tales and Laws.

One of the interviewees also explains the style of human rights education is an exposure learning that contain the learning from experience themselves and analysis skill to analyze the environment themselves. After promoting these skill, human rights education promotes the empowerment skill which is the ability to talk and to take action on their human rights' experiences. He also explained the Equality Myanmar has being used human rights education to peoples.

The freelance human rights educator discussed human rights education should be include about human rights and how to provide these rights. About human rights may contains international bill of human rights, the international standards of human rights, treaties and human rights mechanisms as well as regional human rights standards and laws and regulations of Myanmar including constitution. He also explained to encourage human rights and to fulfill human rights, responsibility of government and organizations, complaint mechanisms, about human rights defenders, human rights monitoring and documentation, advocacy and community organizing should be included.

(c) Method and Style of Human Rights Education

The teaching method and style of human rights education in Myanmar to relevant with various people in Myanmar. The director of MNHRC explained the teaching method and style of Myanmar National Human Rights Commission that human rights education should be comprise many forms of awareness activities, such as human rights talk, dissemination of human rights knowledge to government agencies and public, dissemination of human rights material including audio visuals, human rights subjects take part in their execution in schools and universities.

One of the interviewees also pointed out human rights educators are the most responsible persons in human rights education. The educator must be no bias and must respect, obey and implement human rights themselves. They need to analyze themselves. He also explained human rights educators must encourage participants to actively participate in analyzing their situations through a human rights education. The educators need to link between the class and practice. Human rights educators need to improve analytical skills and should use adult learning principles which include experience, reflection, generalization and application. Human rights education need to change knowledge into action. The participant should get the ability to know which should be transform into ability to do.

Another educator answered human rights should be practical to satisfied human rights during the educating human rights and human rights educators should use the participatory method. One of the interviewee also assumed human rights education such as UDHR, CEDAW and CRC should be in curriculum and some should be in other program by practicing.

(d) Delivering human rights for the Public

All the interviewees answered they think human rights should be delivered. The director of MNHRC accepted human rights education should be delivered because to claim their rights and seek for violations, people firstly need to know what their rights are. In order to know rights clearly, human rights education should be delivered. One of the interviewees also expressed human rights should be delivered and this knowledge can encourage the people to practice.

The director of Equality Myanmar answered human education should be delivered not only in Myanmar but also all over the world. In most of the human rights violation cases, although the governments who were the duty bearers know the

human rights, they did not respect it. On the other hands, the rights holder did not know the human rights and they also accept this violation and they did not assume as human rights violations. And then culture of violence is increased and human rights education should be delivered to both duty bearers and rights holders. Duty bearers not only should know the human rights but also respect these rights. Rights holders also need to know human rights correctly and not to use in wrong way. Culture of human rights should be delivered not only among governments but also among peoples, groups.

(e) Availability of Human Rights for all sectors

Human rights are universal and human rights education need to make available in all sectors including Governments, Academic, Military and police personnel and all the sectors. The director of MNHRC mentioned to make sure that everyone is protected. In order to do that, broad range of stakeholders including State, human rights educators, civil societies have to corporate closely in every sector in Human Rights education. The parliamentarian regards not only the basic knowledge of human rights should be taught in High School but also the specific issue should be taught in respective sectors. The other interviewees pointed out that Human rights are entitled to all human being and every human should be access human rights education. The general public who are rights holders should know their rights and get the rights especially for vulnerable groups. The government who are duty bearer also should be accessed human right education in order to understand and fulfill the rights of the peoples.

All of the interviewees accepted human rights education should be delivered especially to departments, organization which can be violate human rights. To educate Government ministries is also needed in order to consider the rights of peoples in the process and planning of their policy. He also mentions that there are still discriminations in national policy for indigenous peoples, children, LGBT and person with disabilities because of the lack of human rights awareness among them and if necessary, they should consider to implement special program for this vulnerable groups.

(f) Human Rights Education for Diverse Groups

The director of MNHRC discussed human right education as a lifelong process that involves all ages and levels of the diverse group and have to make sure that no one leave behind from human rights education and it is needed strong will from human rights educators and government. And also, one of the interviewees viewed human rights should be taught to diverse group by their mother tongue, should be connected with their tradition and religious.

One of the interviewees recommended the need to educate for diverse groups in implementing human rights education. It is also needed to participate among one group. It can be difficult for different languages. Therefore, human rights educators from diverse groups should be trained in order to educate with their respective languages. By educating together human rights to diverse group, they can understand and respect to each other's cultures and differences. And also, they can get the experiences of participation with different cultures. Among the diverse groups, vulnerable group can be faced discrimination and these group should be got equal rights and opportunities. Human rights education should promote the rights of the vulnerable groups who face the exploitation, neglects and violence. Human rights education should also be given to rights holders to respect, protect and fulfill the other's rights.

(g) Current Situation of Human Rights Education in Myanmar

All the interviewees viewed human rights education in Myanmar is slightly increased compared to last 10 years ago. Myanmar National Human Rights Commission was established and commission did a lot of human rights awareness activities and nowadays people can hold Universal Declaration of Human Rights UDHR freely and many people talk about human rights in everywhere. However, one of the interviewees viewed human rights education in Myanmar is still very low and pointed out some teachers also do not know clearly about Human Rights.

The interviewees viewed human rights education in Myanmar is gradually developed after 2010 and nowadays, Myanmar National Human Rights Commission provide human rights education at national level as well as all other NGOs and CSOs educate human rights various forms and titles. However, human rights for different forms and misunderstanding the human rights concepts in various way of human rights education were expressed. And also suggest the organizations should connect

regularly, share own experiences and cooperate together for human rights education and should be involved in formal school curriculum for the best solution.

One of the interviewees viewed it is included human rights concepts in some of the curriculum of higher education. It is not enough teaching the 30 articles of the Universal Declaration of Human Rights (UDHR). He expressed human rights education is one kind of art. The curriculum of primary and middle level should be included social information which are related with human rights history to know the justice and fairness. And also, the UDHR and other international standards should be included in high school level curriculum. International human rights law should be included in the University curriculum for life-long learning for human rights.

(h) Challenges of Human Rights Education in Myanmar

The director of MNHRC pointed the challenges as Human rights education still cannot cover in nationwide including conflict area. Some areas are not in peace zone and also mentioned the translation Universal Declaration of Human Rights to ethnic languages is still limited and cannot cover all ethnic groups. She also pointed out the challenge that Some of region and State government agencies do not want to work closely with human rights educators and having weak recognition on human rights. She also regarded the respect for human rights cannot be legislated.

The parliamentarian mentioned ignorance, low literacy rate, poor families, lack of political will of stakeholders, poor infrastructure as the challenges of human rights education and also pointed out human rights violation in civil wars and conflict area still needed to cover for human rights education.

The other human rights educator expressed the challenges of human rights education from his several experiences in community. One of the biggest challenges is languages and interpretation in diverse ethnic groups. He also mentioned customary practices are one of the challenges. Some of the people who misunderstand human rights are difficult to educate for human rights. He also answered human rights chapter missed from Myanmar history and most of the people still cannot be accessible for human rights education. He also answered the prohibition with fear of some authorities are still challenges for human rights education now.

The director of Equality Myanmar assumed culture of silence is one of the shock challenges on human rights education. He answered human rights education can lead to encourage government mechanisms. However, he continued that there are

still counter human rights attack these are based on extremist. Human rights educators need the good will, ability to advocate others and cooperation spirit.

(i) Opportunities of human rights education in Myanmar

Nowadays, Myanmar reached on the democracy road and human rights and its opportunities also follow the democracy. The interviewees also answered the opportunities for human rights education. The director of MNHRC commented more aware of human rights within public, the existence of Human rights commission, political situation, the enactment of law related to rights for instance Child Rights Law, Older person law, in corporation with international organizations on human rights, people interest in politics and human rights are the opportunities for making human rights education available accessible and relevant to diverse groups of people in human rights. The interviewees also answered three main facts; International Aids, Media, Education Reform are the current opportunities for human rights education.

And also the human rights educator viewed the aids for human rights education and human rights educators, the public and authorities who are interested in human rights, having human rights trainers and organizations are the opportunities to implement human rights education. He also mentioned the Media and developing technologies are the opportunities for human rights education. He expressed recognizing human rights education by the public and the governments are the biggest opportunities of human rights education.

The director of Equality Myanmar viewed the human rights education and others sectors are more transparent than before. He exemplified the forming of Myanmar National Human Rights Commission and strength of social media. He also mentioned the strength of media encouraged the proper condition and understanding of human rights among various sectors. However, he also expressed his opinion that it is still needed not only to change the government policy but also governance. He also answered to implement reliable laws and complaint mechanisms. He suggests to interest for youths who will become the future of the country.

CHAPTER 5

CONCLUSION

5.1 Findings

This chapter is structured around each of the research questions, which will be addressed in turn. While the positive findings in relation to respondents' attitudes and openness towards human rights and human rights education, the result of the survey support concerns regarding the level of knowledge of human rights and human rights instruments among respondents. All of the respondents are chosen among from human rights related work and occupation. However, over 40% of the respondents did not regard they are related with human rights. A number of respondents are also lack of knowledge about the fundamental rights of citizens and current constitution of Myanmar. It is clearly defined that the understanding on the Universal Declaration of Human Rights (UDHR) among the respondents are still needed to aware more because most of the respondents have heard the UDHR and do not know about it.

The respondents are not familiar with human rights conventions which have ratified by Myanmar. Although the first convention has ratified by Myanmar since 1991, the Convention on the Rights of the Child (CRC) is not known much by 41 % of the respondents. Myanmar ratified this convention in order to implement the best interest of the children and acted the child law in 1993 and revised the child rights law in 2019. However, the study analyzes awareness for child rights and its related convention, CRC is still needed.

Myanmar also ratified the Convention on the Elimination of All forms of Discrimination Against Women (CEDAW) to promote the rights of the women and to eliminate the discrimination on women. However, the 39% including 21 females' respondents answered they do not know much about it. And also, nearly half of the respondents answered they do not know much the Convention on the Rights of the Persons with Disabilities CRPD ratified by Myanmar in 2011 and half of the respondents answered they do not know much the International Covenant on Economic, Social and Cultural Rights which was ratified by Myanmar in 2016.

The respondents who are known about these human rights instruments and very familiar with them are the Lawyers and the MNHRC staffs. The lawyers are very familiar with these instruments because these instruments are included as a part of curriculum in their study. And also, MNHRC staffs are familiar because most of the staffs have been completed human rights awareness courses.

The findings of the survey suggest why respondents demonstrate a low awareness on human rights instruments in that they indicate little structural support for human rights education in their sectors. It is still clear that respondents had very limited experience on human rights education courses as part of their daily work or as an explicit component of policy or practice. Respondents' lack of awareness of human rights instruments also raises concerns regarding access to information on their rights and consequent ability to vindicate their rights. Consequently, there is a requirement on government and rights holder to raise awareness of human rights generally. Respondents own lack of familiarity with human rights instruments suggests the institutions of all sectors are not fully fulfilling this awareness-raising role. With respondents indicating limited confidence in their knowledge of human rights instruments call limited awareness of support programmes and materials in every sectors of Myanmar.

Strikingly, respondents' knowledge of human rights instruments did not correspond with how they rated their level of understanding of human rights. The discrepancy between respondents' knowledge of human rights instruments and self-reported understanding of human rights might be indicative of a tendency to divorce the concept of human rights from the founding human rights instruments. The respondent's approach and interpret the term of human rights differently to how it is conceived in academic or legal discourse. That is to say, the discrepancy suggests that some respondents may be using the term informally, as a signifier, divorced from meaning and without recognition of the historical, legal, political and global contest of human rights.

Furthermore, over 40% of respondents reported that their level of understanding human rights was neither low nor high and also over 40% of responds for human rights education. Bearing in mind the lack of awareness of key human rights documents and the further findings, this result might be understood as suggesting respondents' difficulty in evaluating their own understanding. This response, "neither low nor high", could be regarded not only as being a middle level

of knowledge but as being equivocal. Its popularity might be seen before, as an indicative of a lack of certainty as to what is encompassed at this level of understanding of human rights.

The study can also analyze the knowledge on human rights concept of the respondents. A number of respondents still do not understand the inherent rights of human being and fundamental rights of the citizen such as equality, non-discrimination, equality before the law, rights to live, rights to own property, rights to information and rights to education. Everyone has the responsibility to respect and fulfill other's rights. A number of the respondents do not know their responsibilities on human rights.

From Key informant Interview, current human rights education situation and point of views of interviewees are find out. Human rights education should be taught to both rights holders and duty bearers. Human rights education is fundamental to democratic development and social justice. Knowing human rights and respecting human rights are the basic democratic norms. The all interviewees accepted human right education still needed for all sectors. Myanmar is on the road of democracy and human rights should be known by all sectors. It is not enough to study human rights only. It is also needed to give awareness to heart.

According to answers of interviewees Myanmar's human rights education situation still have many challenges. Human rights education still cannot cover in nationwide including conflict area. The authorities still need to work closely with human rights educators and to have strong recognition on human rights. Ignorance on human rights, low literacy rate, lack of political will of state holders and poor infrastructure are still challenging of human rights education in Myanmar. Most of the peoples from Myanmar still cannot be accessible for human rights education. Misunderstanding and counter human rights attack are still the challenges of human rights education in Myanmar.

On the other hands, Myanmar reached on the democracy road and there are many opportunities for human rights education in Myanmar. People interest in politics and human rights are the opportunities for making human rights education, available, accessible and relevant to peoples. Nowadays, International aids, media and education reform become the current opportunities for human rights education. The media and developing technologies are the opportunities to boom human rights education.

According to the answer from interviewees, human rights education in Myanmar is slightly increased compared to last 10 years ago. Myanmar National Human Rights Commission was established and commission did a lot of human rights awareness activities. Moreover, NGOs and CSOs educate human rights various forms and titles. Many people talk about human rights in everywhere. However, it is still needed to connect regularly, share own experiences and cooperate together between these organizations for human rights education. It is also included human rights concepts in some of the curriculum of higher education such as law and other related subject including master of public administration program.

5.2 Recommendations

According to the survey and key informant interview, human rights education needs to improve in Myanmar. Human rights educators and organizations should be encouraged by the government. Human rights educators are the most responsible persons in human rights education and they must be respect, obey the human rights norms and implement the rights. Human rights educators must encourage participants to actively participate in analyzing their situations through human rights education. The educators need to link the class to practice. Human rights educators need to improve analytical skills and should be use adult learning principles which include experiences, reflection, generalization and application. Moreover, human rights educators should use participatory method. Human rights should be comprised many forms of awareness activities. Human rights subjects take part in execution in schools and universities.

Duty bearers not only should know the human rights but also respect these rights. Rights Holders also should know their rights and should respect these rights. Myanmar National Human Rights Commission (MNHRC) should encourage and enable people to act for human rights by proposing action through human rights education programmes and activities. MNHRC need to promote more through education, outreach, the media, publications, training and capacity building as well as advising and assisting the government. Moreover, in order to make sure human rights education should be available, broad range of stakeholders including State, MNHRC, human rights educators and civil societies have to cooperate closely in every sector for human rights education. Human rights education is needed to deliver for government ministries in order to consider rights of peoples in the process and

planning of their policy. MNHRC should try to develop standardized human rights education curricula for and in collaboration with government, security and justice sector agencies, providing concrete guidance on the application of human rights in their work.

Human rights education should target specific communities across Myanmar most at risk of human rights violation and key government agencies. Awareness raising programme should develop accessible and attractive standardized public promotional materials in all major languages in Myanmar and using diverse media.

The government should try the identification and inclusion of human rights concepts in the formal school curricula that encourage the junior citizens to respect the human rights culture. And also, daily school practices should be based on human rights principles and values. Human rights education should be included in teacher training and teaching methods.

Human rights education is a lifelong process that involves all ages and level of the diverse group and have to make sure that no one leave behind from human rights education and it is needed strong will from human rights educators and governments. In order to educate with different minority languages, learners from diverse groups should be trained into human rights educators.

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A Study on Human Rights Education in Myanmar

My name is Arkar Hein Soe, a student of Master of Public Administration Programme from Yangon University of Economics. I am writing my thesis about “A Study of Human Rights Education in Myanmar”. I would be very grateful if you could answer my question on this questionnaire. This is a survey question for my thesis. The answers will need to complete it probably 10-15 minutes. The information collected is “private and confidential and it will not be used for assessment. No part will be revealed without consent.

Background Information

Gender

- Male
- Female
- Others (Please Specify)
- Prefer not to say

Age

- 18-30
- 30-45
- 45-60
- Above 60

Education

- Doctorate
- Master’s Degree
- Bachelor’s Degree
- High School

Occupation

- Government
- INGO
- NGO/CSO
- Others (Please Specify)

My current work is related with human rights.

- Yes
- No

What is your knowledge and understanding of the following Human Rights Instruments?

	Know about it and am very familiar with it	Have heard about it and am very familiar with it	Have heard of it, but don't know much about it	Have never heard of it
Constitution of Myanmar				
Universal Declaration of Human Rights				
Convention on the Rights of the Child				
Convention on the Rights of Persons with Disabilities				
Convention on the Elimination of All forms of Discrimination Against Women				
International Covenant on Economic, Social and Cultural Rights				
International Covenant on Civil and Political Rights				

How would you rate the following?

	Very high	High	Neither low nor high	Low	Very Low	Do not Know
My personal understanding of human rights						
My personal understanding of human rights education						
Thinking about the human rights situation in countries all over the world, how would you rank the Myanmar						

Your Opinion on Human Rights

Do you believe all peoples are born free and equal?

Yes		No		I don't know	
-----	--	----	--	--------------	--

Do you believe all people is entitled to all the rights and freedom without discrimination?

Yes		No		I don't know	
-----	--	----	--	--------------	--

Do you think all people that lives in Myanmar equal before the law?

Yes		No		I don't know	
-----	--	----	--	--------------	--

Do you believe all the people are protected by the law without discrimination?

Yes		No		I don't know	
-----	--	----	--	--------------	--

Do you believe that people who live in Myanmar should be free to move to different parts of country?

Yes		No		I don't know	
-----	--	----	--	--------------	--

Do you think to get food is human rights?

Yes		No		I don't know	
-----	--	----	--	--------------	--

How easily can you speak in public about matters that concern you?

A lot		A little		Not at all	
-------	--	----------	--	------------	--

Evaluate the implementation of survival children by the state?

Good		Bad		Medium	
------	--	-----	--	--------	--

Do you know 4 basic rights of the children?

A lot		A little		Not at all	
-------	--	----------	--	------------	--

Do you think LGBT rights should be get in Myanmar?

Yes		No		I don't know	
-----	--	----	--	--------------	--

Evaluate the protection of children by the society?

Good		Bad		Medium	
------	--	-----	--	--------	--

Do you think person with disabilities should get inclusive education?

Yes		No		I don't know	
-----	--	----	--	--------------	--

How sensitized are people against women abused?

A bit		A lot		Not at all	
-------	--	-------	--	------------	--

Have you ever experienced domestic abuse?

A bit		A lot		Not at all	
-------	--	-------	--	------------	--

Do you mind whether your boss is a man or a woman.

Yes		No		I don't know	
-----	--	----	--	--------------	--

Do you download illegally songs or movies from internet?

A bit		A lot		Not at all	
-------	--	-------	--	------------	--

Do you think LGBT rights should be get in Myanmar?

Yes		No		I don't know	
-----	--	----	--	--------------	--

Do you have any responsibility to fulfill others rights?

Yes		No		I don't know	
-----	--	----	--	--------------	--

Do you think human rights should be taught to children?

Yes		No		I don't know	
-----	--	----	--	--------------	--

Do you think human rights should be in formal school curriculum?

Yes		No		I don't know	
-----	--	----	--	--------------	--

Do you think human rights should be taught Government officials, army personnel and polices?

Yes		No		I don't know	
-----	--	----	--	--------------	--

Do you have any comment for the current situation of human rights in Myanmar?

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Thank You!

Key Informant Interview Questions

1. What does Human Rights Education mean to you?
2. What should be included in Human Rights Education?
3. How should Human Rights Education be taught?
4. Do you think Human Rights should be delivered? Why?
5. How do you think Human Rights Education should be made available in every sectors?
6. How should Human Rights Education be more relevant for diverse groups?
7. What are your opinion on the HRE in Myanmar?
8. What do you see as the **challenges** in making Human Rights Education available, accessible and relevant to diverse groups of people in Myanmar?
9. What do you see as the **opportunities** for making Human Rights Education available, accessible and relevant to diverse groups of people in Myanmar?