



THE EDUCATION AND POLITICS OF HUMANITY: AN ANALYTICAL STUDY OF THE EARTH CHARTER

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Abstract

As we know that by historically the land of Asia is known for peace and non-violence. These are the principles established by Gautam Buddha (563 B.C.) and Vardhamana Mahavira (6th Century B.C.) who given message to us for continuing protection of humanitarian “Jeeyo-aur-jeene-do” (Live and let live), and Buddha also known as ‘Political God’ who fought against of Injustice, Inequality and Hierarchical social order of varna system (exclusive vedic social order or caste system or authority of veda), Buddha accept to heterodox (anastik, means those which do not so believe in the authority of Veda or Superpower of God are called Anastik), but their tool was non-violence. Other leaders also followed their great values in era to era and generation to generation in principle of “Atta-deepo-bhava” (Be your own light). Same as a principle of non-violence applied in Indian politics by political leader Gandhiji and So many great scholars of India has been significant contributed to build the democratic nation. Our nation of beauty is represented by ‘the Constitution of India for all the people of India-we the people of India’ wherein the values and principles of constitution are given in preamble “Sovereign Socialist Secular Democratic Republic, Justice, Liberty, Equality, Fraternity” which has come to reflect to different politico-economy and socio-cultural aspects. The Indian constitution protects not only human being but also creatures and nature.

But we can see and understand to global situation in present and global issues in the silent word of “it urgent that we assume the duty of fighting for the fundamental ethical principles, like respect for the life of human beings, the life of other animals, the life of birds, the life of rivers and forests. I do not believe in love between man and women, between human beings, if we are not able to love the world (Paulo Freire-2004).

In all those perspectives at global level are included in ‘The Earth Charter’ (launched in 2000) is an international declaration of fundamental values and principles which are considered useful by its supporters for building a just, sustainable, and peaceful global society in the 21st century. The earth charter to provide a new framework for thinking and addressing of issues and ethical vision proposes that Environmental protection, Universal Human Rights& Responsibility, Economic Justice, Equitable Human Development, Culture and Peace etc. (Key words:The Earth Charter, Humanitarian, Justice, Political Economy, Equality-Equity, Life, Heterodox (Anastik), Peace& Education etc.)

Historical Significant, Genesis and Journey of the Humanity





Asia was one of the primary birthplaces of world ancient civilization which is famously known as Indus Valley Civilization. The Indus Valley Civilization located in the Pakistan and northwest India today, on the fertile flood plain of the Indus River and its vicinity. Evidence of traditional socio-cultural practices in this area date back approximately to 5500 BCE., All Asian peoples attracted and connected to the Indus Valley Civilization whose have had, throughout the long river of human history, a brilliant culture. As early as Ice Age....Ardipithecus ramidus, Homo erectus and Homo sapiens, Palaeolithic age to near about Neolithic age in 3000 BCE, Asians had learned cooking and pottery, and used fire to smelt ore. The first phase of their transition from nomadic (hunting gathering, primitive society of Kabila) to settled life involved farming, irrigation, and domestication of livestock, and they later invented the wheel, paper, gunpowder, printing, the compass, arabic numerals and manuscript. This era was well connected to the trade hub wide-reaching to rest of different civilized lays. The ancient India available raw material like gold which was found in the land of Asia (India), that richness reason ancient India was the called 'Golden-Bird' or 'Golden Age' (Kosambhi). The Indus civilization was the world's first developed civilization. In this time was invented the many thing like bronze and Iron so this period called as Iron age or ancient revolution started the urbanization, these were many reasons' why 'Naga peoples' is called to profound ester of Indus Valley Civilization.

The ancient Indus Valley civilization has one of the oldest and longest traditionally always maintained the identity of "Vasudhaiva-Kutumbakam" (meaning all world is one family). This civilization has given the birth to many great scholars. But some historian agrees and some or not agrees with shades of propounded arguments. Human being as a moveable object and not a permanent in determined territories, similarly like other species, that is why history gives us long evidence of migration in the world. So can be say 'migration of human being' is 'universal nature'. Sequentially in ancient history, in the period during of post Iron Age, so called Indo-Aryan Peoples came through the northwest about 2500 years ago the The Iranians and the Greeks... Eurasian to Asian and occupying with defeated attacked on the Anaryan (homeland) People who was land natives (NCERT, 2013:4-5). Phule argued that the Aryans were foreigners, who came from outside the subcontinent, and defeated and subjugated the true children of the country – those who had lived here from before the coming of the Aryans (Gulamagiri 1873, to earlier cited by NCERT: 117). But, in ancient history of India, the 'Magadha Kingdom of Bihar' in the history of sociocultural and Sociopolitical-Economy had become a milestone, which was established in **642 BCE** by the king "Shishunag" who belong to dynasty of Naga (Anarya) and the king Bindusar was the fifth king of this dynasty (Ambedkar Vol.-VII, 1995 :115-152). An ancient journey of conflicts was begins before the Buddha, later on the Buddha given the root cause of problem "Dukkha, Dukkha-hetu, Dukkha-nirodh and Dukkha-nirodh-margá" (suffering, reason for suffering, cessation of suffering and path of cessation of suffering) for solution as a form of Peace which tool known as 'dialogue' and dialogues free from violence, at the initial stages of violence are thinking, wording, and action (i.e. 'Shilá, Pancashilá and Madhyamá-Margá or Astangiká-Margá'). The ancient school of thought can be broadly categorized in two sects-astik (orthodox) and anastik (heterodox). Those who believed in the authority of Indo-Aryan are astik or authority of veda are astik and those which do not so believe are called anastik or even Charvaka and Lokayata (Hedonistic Indian Philosophy), Buddha (Political Philosopher), another atheistic faith Mahavira who were a compassionate, benevolence, magnanimity, moralists belong to the anastik category (Ramesh, B. 2011). In vedic period the veda and Upanishad composed (550 B.C.E.). "As to dictatorship the Buddha would have none of it. He was born a democrat and he died a democrat. At the time he lived there were 14 monarchical states and 4 republicans. He belonged to the Sakyas and the Sakyas' kingdom was republic. He was extremely in love with vaishali which was his second home because it was a republic." [Dr. B.R. Ambedkar (writings and speeches, vol.III. p. 451)]

At the time of during the monarchical states, republicans and dynasties was developed like Shishunagvansh, NandVansh and HaryakVansh etc. India was hub for the great scholars and universities like Taxila, Nalanda and Vallabhi comparing with Oxford, Cambridge and Harvard today which Nalanda encapsulates, epitomizes the "Universal Values of Humanity, global peace & justice, brotherhood, fraternity, equality". These universities given the international personalities in old times like FaHien, Huen Tsang, Bodhi Dharma, Vishnu Gupta



(Kautilya/Chanakya), Ashoka the great, King KanishakSariputtaMoggalayan, RahunSankratyayan, BhadantKosalayanetc.who were the great exponents of humanity.But, Indian history took the turned in 185 B.C.E,when the 'VrihdrathMourya' ruler was killed by his 'Brahmin' Commander-in-chief,'PushyamitraShung' in 184 BCE. Later onbecame a ruler/king and established a new dynasty called 'Sung Dynasty'. This dynasty was an ardent patron of 'Bramhnisim'. Hence revival of 'Bramhnisim' and development of caste system began in this period (Sodhganga, 2018).Hisrules wascode of Manusmriti, then rigidity came in the society and society hardily organized and dividedthrough socioeconomic activities byvarnas (castes) system.That's reason India becameweaked and slaved of others, ancient battle and attacked happened one by one in ancient and during timelike Indo-Aryans, Iranian, Greeks,Turkian, Mangolian, Afghanian, Romeon, Dutchs, Den, French, Portugal etc..and British ruler (Dr.A.S.Altekar). The great modern political thinkerDr.AmbedkarStated the "My social philosophy may be said to be enshrined in three words: liberty, equality and fraternity. Let no one; however, say that I have borrowed by philosophy from the French Revolution. I have not. My philosophy has roots in religion and not in political science. I have derived them from the teachings of my Master, the Buddha."His thought to continued byKanshiramjiwho fully sacrificed the whole life, his book "ChamchaYug" (Stooges Age) and stated "I will never get married, I will never acquire any property, I will never visit my home, I will devote and dedicate the rest of my life to achieve visions of Phule-Ambedkar movement." Under the dictum of the Buddha, "Bahujanasukhaya-bahujanahitaya ("for the happiness of the many, for the welfare of the many") fought against the inequality of socio-economic (Jaffrelot, 2003).Phule Movement of Philosophy was "Without education wisdom was lost; without wisdom morals were lost; without wisdom morals were lost; without morals development was lost; without development wealth was lost without wealth the Shudras were ruined; so much was happened through lack of education".Theargues of ambedkar(1946) that so called the Shudras were original homeland king and in the later period they conspiracial made slaves. The Shudras were one of the 'Aryan' communities of solar race. The shudra ranked as the Kshatriyas Varna in the 'Indo-Aryan' Society. There was a time when the Aryan society recognized onlythee varnas namely Brhmin, Kshatriya and Vaishyas.Dr.B.R. Ambedkaratbelived social inequality remains because Varna and castes (i.e. caste genesis through procreation of past Hindu socialsystem), his paperwas on the Genesis, Mechanism and Development of caste in Indiathat Paper was presented in an anthropological seminar of Alexander Goldenweiser in New York on 9 May 1916.One example can be help to understand economicalinequality in the principle which basis on the utility of poverty.The development of a numerous and labourer population was an important point, it would allow keeping low wages and low wages reproduces to same labour. The low wages mercantilist policy rests on an amoral foundation or on those Edgar S. Furniss has called "the utility of poverty" in his classic The Position of the Laborer in a System of Nationalism." (ESHET Conference).

Before and after, the Industrial Revolution in the 18th century, most of the world's major technological achievements originated in Asia, and Asia has made great contributions to the world economy. In the 18th century, Western colonialism and imperialism led Western countries to invade many Asian countries, colonizing and semi-colonizing them. Since World War I and World War II, these countries have freed themselves from the yoke of colonialism, declaring their independence. Changing nature and normative frameworks in the States, Science and Religion, Atheists also have a definite moral code as human and humanity by Sumit Paul (the speaking tree: The Times of India on 16 December, 2016).

"Morality has been hijacked by religion.' When British historian Arnold Toynbee said this in a lecture, the French existentialists and writers Jean Paul Sartre and Albert Camus doffed their hats to him because both were lifelong nonbelievers, yet they had their own ethical values and a set of exalted morals.

It's perhaps the most inveterate notion among the people all over the world that nonbelievers and atheists have no morals (and often no hearts). But religion has nothing to do with one's morals and intrinsic compassion. People with no faith and no belief in any supernatural power can be morally as good as their religious peers.



Nature has endowed us with free will. We all have undergone a long process of evolution with a definite sense of good and bad. Religion and god were created, or should I say concocted, to control, regulate and moderate our feral instincts.

An overall sense of esoteric fear was slowly built up for people to act in a manner that was in agreement with the then primitive society's limited needs. But there have been people in all ages and times, who've their own independent way of thinking, shorn of any divine compulsions and complications. Yet, they never went berserk and always followed their own morality.

Most Greek and Roman philosophers and writers like Diogenes, Epicurus, Sophocles, Eventus, and Ovid among others never believed in the pagan gods of Greeks and Romans and rejected the idea of hell, heaven and afterlife. Despite that, they were great moralists, who followed universal values. And it was Diogenes who was the first man to suggest that a rapist had no place in a civilised society and he must be banished, but not killed.

Gautama Buddha never believed in any god or supernatural power. In fact, the core of Buddha's philosophy is atheism. Yet, Buddha is still considered to be an epitome of compassion and rectitude. So was his contemporary Vardhman, who became Mahavira. Jainism is yet another atheistic faith but Mahavira was a compassionate moralist. Even Charvaka (Hedonistic school of Indian philosophy) never believed in god and rejected all beliefs, had a moral code and its proponents were not anarchists. So too the followers of SaankhyaDarshan. They don't consider god to be the creator of the universe but have a deep sense of reverence for all creatures and the cosmos. Their moral code is in sync with humanity and all that's good and noble in mankind.

My friend, philosopher, mentor and professor Zaifa Ashraf left her religion (Islam) at the age of seventeen and when she died at the age of fifty seven, her last wish was that her mortal remains should be donated to a medical college and all her usable body parts must be used for the poor and needy. I still meet a 16-year-old young girl who sees the world with the good professor's eyes and she never forgets to thank the departed lady. Prof Ashraf was a staunch atheist, yet she was filled with humane qualities and was morally upright.

Considering all of this, to me, a genuine moralist is one who's good to all and doesn't hurt anyone; does not expect any reward from any god or religion. Nonbelievers can be altruistic and moralistic without any ulterior motive like reaping rewards in heaven.”

The colonization given the birth to great revolutionary who fought against the British ruler such as knows about the Indian great revolutionary Bhagat Singh. He stated that “it is easy to kill individuals but you cannot kill the ideas” in 9 April, 1929 and written an essay ‘why I am an atheist’ in 1930 in Lahore Central Jail. The essay was a reply to a religion man who thought Bhagat Singh. But father of nation Gandhiji was full up against the violence. He followed the principle of non-violence of the Buddha and that principle applied in Indian politics. So many great freedom fighters and so many great scholars of India have been significant contributed to building the Independence nation and the democratic nation. Our nation of beauty is represented by ‘the Constitution of India for all the people of India-we the people of India’ wherein the values and principles of constitution are given in preamble “Sovereign Socialist Secular Democratic Republic, Justice, Liberty, Equality, Fraternity” which has come to reflect to different politico-economy and socio-cultural aspects. The Indian constitution protects not only human being but also creatures and nature.

The holiness Dalai Lama stated in the paradox of our times “More knowledge, but less judgement”. Such, Defined in words the Humanity is the human race, which includes everyone on earth. It's also a world for the qualities that make us human, such as the ability to love and have compassion, be creative, and not be a robot or alien. The word humanity is from the latin *humanitas* for “human nature, kindness” (Google-wiki). But, a Universal Humanity defined in terms of “fundamental principle for world peace” (Ikeda).

To sum up the conclusion of humanity as we have tried to understand the different perspectives in historical events, sometime we are believes but some time we never believe to with own notion or belief of limitations. If



our belief keep the side before reading, thinking-wording and in action then you can reach to in rational conclusion or justification that justification gives/brings you peace (humanity) and liberate from conflicts(violence).Aristotle defined “human” as “the rational animal”, thus rejecting the possibility that any other species is rational (Aristotle metaphysics). The messages of humanity in all scripture of religion in a nutshell like Jesus said” Love thy Neighbor yourself”. Originally procreation after human being take birth as a biological animal with blank-slate that has required to the basic needs are as stomach feeding, cloths-shelter, cognitive ideas and again procreation for next generation. But whereas humanity never takes birth the beauty of humanity in “ness.” That is why the ideal standards (characters) of being human as a God.

The Universal Human Rights: Indigenous Peoples and their Rights

If the civilizations and ethical contribution of Asian countries like India, China and the Muslim world towered over those of medieval Europe, is it equally true that the legacy of the European Enlightenment supersedes other influences on the current understanding of Human Rights? The liberal premises of the French Declaration of the Rights of Man and Citizens (1789),Karl Marx rejected the idea that people have intrinsic Rights-religious or cultural- in isolation from the overall society (Ishay p. 261). The rest of the world when U.N. General Assembly adopted on 10 December, 1948as a Universal Declaration of Human Rights, that’s “The international Bill/Charter of Human Rights”, as it is sometimes called, consists of three documents. The first of these, the Universal Declaration of Human Rights (1948), speaks in the preamble, of “the inherent dignity... of all members of the human family” and of the “dignity and worth of the human person”. In article I, the declaration proclaims: all human beings...should act towards one another in a spirit of brotherhood.” The second and third documents are the International Covenant on Civil and Political Rights (1976) andthe International Covenant on Economic, Social and Cultural Rights (1976). The “every human being, simply as a human being,” is represented in the UDHR (article 2) by this simple language: “Everyone is entitled to all the rights and freedoms set forth in this declaration without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth, or other status.” That’s the both documents contain in identical language (Ishay p. 23), (<http://www.ohchr.org/EN/UDHR/Documents>).

The United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) was adopted by the General Assembly Resolution 61/295 on Thursday, 13 September 2007, by a majority of 144 states in favour, 4 votes against (Australia, Canada, New Zealand and the United States) and 11 abstentions (Azerbaijan, Bangladesh, Bhutan,...). **Indigenous Rights Movement**,“1923, Chief Deskaheh of the Cayuga Nation approaches the League of Nations (a world organization that preceded today’s United Nations), ([unicef.org HRBAP_UN_Rights_Indig_Peoples](http://www.unicef.org/HRBAP_UN_Rights_Indig_Peoples)).International to make the voice of indigenous peoples heard. This was one of the first attempts by indigenous leaders to engage the international community. Although he was not allowed to speak, his attempt encouraged indigenous peoples to follow their vision. 1957, Convention Concerning the Protection and Integration of Indigenous and Other Tribal and Semi-Tribal Populations in Independent Countries (ILO Convention 107): the first international legal agreement on the obligations of governments to indigenous and tribal peoples is adopted. 1970s and early 1980s,the groundbreaking study of United Nations Special Rapporteur José MartínezCobo provides crucial information on the state of the world’s indigenous peoples. 1982, The Working Group on Indigenous Populations is formed. Its work is to develop international standards on indigenous peoples’ rights. Thus begins the development of UNDRIP in 1985. 1989, ILO Convention 107, which was criticized as assimilationist, is updated by the Convention Concerning Indigenous and Tribal Peoples in Independent Countries (ILO Convention 169).1993, is declared by the United Nations as the “International Year of the World’s Indigenous People”. Indigenous peoples demand the formation of a United Nations permanent forum that addresses indigenous peoples’ concerns. The Working Group on Indigenous Populations completed a Draft Declaration on the Rights of Indigenous Peoples. 1994, The United Nations launches the First International Decade of the World’s Indigenous People (1995–2004). 2002, the inaugural session of UNPFII takes place in May 2002. For the first time indigenous peoples, as indigenous nominated or government-nominated experts, speak for themselves as full-fledged members of a United Nations body. 2004, The Second International Decade of the World’s Indigenous People (2005–2015) is announced by the United Nations. 13 September 2007, UNDRIP is adopted by the United Nations General Assembly.



The adoption of the Declaration shows that the international community has committed itself to the protection of indigenous peoples' rights as individuals and as a group. Indigenous rights are those rights that exist in recognition of the specific condition of the indigenous peoples. This includes not only the most basic human rights of physical survival and integrity, but also the preservation of their land, language, religion, and other elements of cultural heritage that are a part of their existence as a people."In the Constitution of India also the safeguard and special Rights to Scheduled tribes in India (the Constitution of India). The **“International Day of the world’s Indigenous peoples** “falls on 9 August as this was the date of the first meeting in 1982 of the united Nation Working Group of Indigenous Populations of the Sub-commission on Prevention of Discrimination and Protection of Minorities of the commission on Human Rights. The UN General assembly decided on 23 December 1994 that the International Day of the World’s Indigenous People should be observed on **9 August** every year during the International Decade of the world’s Indigenous Peoples (Resolution 49/214). Thereafter, on 20 December 2004, the General Assembly decided to continue observing the International Day of Indigenous Peoples every year during the second International Decade of the world’s Indigenous Peoples (2005-2014) (Resolution 59/174), (Yadav, 2015).

The Global Issues: the Idea of Property to the Idea as Property

The modern societies looked at education for moral training of the children. But, education, the custodian of institutionalized knowledge is in the crisis as the fundamental nature of knowledge-democratic, extra temporal in its application and spatially extensive nature- is at threat coming from world trade organization (WTO) via its Intellectual Property Rights (IPR), post modern, post industrial digital societies are representing and hence suffering from perplexing questions and unresolved dichotomies. It is in age where prosperity breeds poverty; health generates disease; love lures hatred; peace practices war; spirituality spills materiality; truth propagates falsehood; honesty hovers deceit. The ever growing dichotomies are leading human essence into predicament. The digital age that is suffering from abundance and affluence virtually bustling into moral crisis.

Civilization marks the beginning of not only ‘settled life’ but also life of ‘settlements’; ‘settlement are built on a sense of ‘ownership’-collective or individual. History reveals the fact that civilizations were not only built on ownership of ‘materiality. History appears to be the history of man transforming properties of nature into property-individual or collective. The radical uniqueness of 21st century is neither because of its ‘third wave’; nor because of its post modernity; nor because of its globality; nor even because of its knowledge based society; but for its radical transformation of not only perceivable things into property but also every ‘conceivable idea’ into property; that too into private property....Though owning the unownable knowledge is a recent phenomenon in western world, it had been vividly present in India since ages; the instance of demanding Ekalavya’s thumb by Dronacharya as gurudakshina, for his accused act of stealing (self-learning, highly reverd act in modern educational discourse)Dhanurvedya over which Dronacharya claimed to had ‘intellectual property right.’ (B.Ramesh B.&Burra R.: Intellectual Property Rights... the idea of property to the idea as property pp.362)

Economico moral logic that handed down from Aristotle to Adam Smith and John Locke justified private property simply because of their belief in individual creator of wealth.“History shows that where ethics and economics come in conflict, victory is always with economics. Vested interests have never been known to have willingly divested themselves unless there was sufficient force to compel them (Dr.Ambedkar).The term intellectual property reflects the ideas that this subject matter is the product of the mind or the intellect, and that intellectual property rights may be protected at law in the same ways as any other form of property.

The Earth Charter: the Development of the Earth PlanetaryLife

The idea of the Earth Charter originated in 1987, by Maurice Strong and Mikhail Gorbachev as members of The Club of Rome, when the United Nations World Commission on Environment and Development called for a new charter to guide the transition to sustainable development. In 1992, the need for a charter was urged by then-Secretary General Boutros Boutros-Ghali at the Rio de Janeiro Earth Summit, but the time for such a declaration was not believed to be right. The Rio Declaration became the statement of the achievable consensus



at that time. In 1994, Maurice Strong (Chairman of the Earth Summit) and Mikhail Gorbachev, working through organizations they each founded (the Earth Council and Green Cross International respectively), restarted the Earth Charter as a civil society initiative, with the help of the government of the Netherlands.

The final text of the Earth Charter was approved at a meeting of the Earth Charter Commission at the UNESCO headquarters in Paris in March 2000. **The Earth Charter launched on 2000**, June 29 by official in a ceremony at The Peace Palace in The Hague, Netherlands. Queen Beatrix of the Netherlands attended the ceremony. The Earth Charter framed in 1997, the UNESCO office in Paris, “the nation conference on environmental and development (UNCED), also known as Rio de Janeiro Earth summit, Rio Conference 1992 (Paulo Freire Institute, PFI Brazil and Soka Gakkai International (SGI), Japan 1999 (https://en.wikipedia.org/wiki/Earth_Charter)).

The Earth Charter is an international declaration of fundamental values and principles considered useful by its supporters for building a just, sustainable, and peaceful global society in the 21st century. The Charter "seeks to inspire in all peoples a sense of global interdependence and shared responsibility for the well-being of the human family, the greater community of life, and future generations." It calls upon humanity to help create a global partnership at a critical juncture in history. The Earth Charter's ethical vision proposes that environmental protection, human rights, equitable human development, and peace are interdependent and indivisible. The Charter attempts to provide a new framework for thinking about and addressing these issues.

In 2010, on the earth day, 22 April, the Universal Declaration of Rights of Mother, I-was proclaimed by the world people's conference on climate change and the Rights of Mother, hold in Cochabamba, Bolivia. Paulo Freire, Moacir and Francisco Gutierrez were having launch in Sao Paulo day in the late 1990 and came up with the world and basic concept of ecopedagogy (Wikipedia, 2011a). The ecopedagogy help you hold in your hands is the fruits of the common efforts of educators, young researchers, scientists, artists, activists and children from all over the world to create a world and a future born of **love for life than fear**. It represents a new type of participatory and creative, love based education.

The world Calls for Humanitarian-intervention in politics: Life for all

The most comprehensive point of view is on living planet, “It is urgent that we assume the duty of fighting for the fundamental ethical principles, like respect for the life of human beings, the life of other animals, the life of birds, the life of rivers and forests. I do not believe in love between men and women, between human beings, if we are not able to love the world. "Ecology takes on fundamental importance at the end of the century. It has to be present in any radical, critical or liberationist educational practice. For this reason, it seems to me a lamentable contradiction to engage in progressive, revolutionary discourse and have a practice which negates life. A practice which pollutes the sea, the water, the fields, devastates the forests, destroys the trees, threatens the birds and animals, and does violence to the mountains, the cities, to our cultural and historical memories (Paulo Freire.2004, Pedagogy of Indignation).” In all those perspectives at global level are included in ‘The Earth Charter’ (launched in 2000) is an international declaration of fundamental values and principles which are considered useful by its supporters for building a just, sustainable, and peaceful global society in the 21st century. The earth charter to provide a new framework for thinking and addressing of issues and ethical vision proposes that Environmental protection, Universal Human Rights & Responsibility, Economic Justice, Equitable Human Development, Culture and Peace etc.

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