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INTRODUCTION

Human rights are fundamental to the stability and development of nations all around the world, human rights are necessary to develop intrinsic qualities, intelligence, talents and conscience to meet the material and spiritual needs of an individual. As the society became more civilized, the individual members of society became conscious of their rights. It is this increased awareness that led to the formulation of certain modes of behaviour, customs and traditions making man more protective and life more peaceful. For the full development as human beings, exercise and enjoyment of human rights by all the people is necessary. It holds up the inspiring vision of a free, just, and peaceful world and set minimum standards for both individuals and institutions to treat other people. They also empower people to take action to demand and defend their rights and the rights of others. Human rights awareness is an apparatus to achieve this solidarity and activism for social justice. As a necessary pre-condition for sustainable development, human rights education helps to develop the communication skills and informed critical thinking essential to a democracy. It paves the way to reduce human rights violation and contribute to building free and peaceful society.

Human rights are the lawful claims of people for such social, financial and economic, conditions that are essential for human beings to live with dignity. The idea of human rights is bound up with the idea of human dignity (Dharmaraj, 2010). Thus, all those rights, which are crucial for the maintenance of human dignity, are
called human rights. These rights ensure that the general populace live with freedom and dignity. It is necessary for the physical, moral, social and spiritual welfare of all persons. Though human rights are defined variously by different scholars the main stress is on the rights of human beings to live the life with dignity. Human Rights are generally defined as those rights, which every human being is entitled to enjoy by virtue of being a member of human species. These are minimal rights, which every individual possesses against the arbitrary actions of the state or other public authorities by virtue of his being a member of human family.

In the Preamble of the Universal Declaration of Human Rights (UDHR), it is said, “Recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family, are the principles of freedom, justice and peace in the world” (Dev, 2003). They are declared in the charter of United Nations which explains that the core element and the very purpose of these rights is freedom, equality and liberty. The UN charter, in its preamble itself, has expressed the determination of the organization to reaffirm the faith in fundamental human rights. In addition, one of the purposes of the organization is to seek international cooperation in promoting and encouraging respect for human rights. These rights aims at achieving fundamental freedom for all without distinction of race, language, sex and religion.

The Indian parliament has enacted the protection of Human Rights Act in 1993. In this act, there is a comprehensive definition of human rights, under section
2(d) of the Act, which says “human rights mean the rights relating to life, liberty, equality and dignity of the individuals guaranteed by the constitution or embodied in International Covenants Conventions and Treaties to which India is a party” (Sharma, 2003). The Act aims at the protection of rights in the first place but it also serves the purpose of creating awareness and respect for dignity of an individual. Thus, human rights are those rights that every individual is entitled to have and have a right to enforce them if they are violated. It is the duty of everyone to understand that they cannot deprive others of their rights in order to do well themselves.

Transformational human rights learning imbue people with knowledge that the world should be and can be different. It empowers people to take action wherever they are now, equipping them with a vision to see a better world and the tools to begin that transformation. It provides multicultural and historical perspectives on the universal struggle for justice and dignity among young human rights defenders. An essential part of human rights learning is action, opportunities to put new lessons and skills into practice. The educated youth can impart knowledge and create consciousness to the people. Active participation of youth in the process of inculcating human rights skills and values to combat violations of rights and create a society with justice and peace is necessary. They can disseminate information on human rights and it can make youth as advocates of human rights and its propagation to the society.
1.1. Human Rights: Principles and Approaches

In recent decades, there has been a tremendous growth in and about applying human rights ideas. Values of tolerance, equality and respect can help to eliminate violence within society. Putting human rights ideas into practice can help to create the kind of society where everybody is treated with justice and lives with dignity. Human rights are vital part of how people interact with others at all levels in society - in the family, the community, schools, workplace, politics and international relations. It is indispensable therefore, that people everywhere should strive to understand what human rights are for. When people have better understanding of human rights, it will be easier to promote justice and the well-being of society. The main features of human rights are:

- **People have rights** simply because they are human: All people have the right to lead a dignified life, and to work towards achieving this for all people. These rights cannot be denied based on colour, caste, religion or gender. Human rights are **universal**: They take no account of nation, race, sex or colour. People of all nations are entitled to the same rights all over the world. The developed and developing countries in all continents of the world must guarantee Human rights to all their citizens.

- Human rights treat all **people as equal**: This follows the idea that “all human beings are born free and equal in rights and dignity and therefore deserve the same opportunities and treatment. Regardless of, sexuality, social origin,
status etc. Governments must therefore work to create the same opportunities for all the people in the country and this may involve extra work to make those opportunities the same for certain sections in society e.g. women, children, and simultaneously respecting their different cultures and traditions.

- These rights belong **primarily to individuals**: means that they are concerned with the relationship between an individual and the State. Consequently, it is for the government to create a society where each individual enjoy and freely exercise his or her rights to the full.

- Human rights encompass the fundamental principles of **humanity**: These rights are considered basic for the development of human personality and for the sake of human dignity. Examples of such rights are the right to life, freedom from slavery and freedom from torture.

- The promotion and protection of human rights is **not limited to national boundaries** but rather stipulates certain ideals that apply the world over; Human rights hold nations accountable for meeting the conditions that satisfy the promotion, protection and respect for these rights.

Human rights have certain ethical considerations and philosophical values of dignity, justice, respect and equality. The principles of human rights are based on the characteristics of universality and inalienability; indivisible; interdependent and interrelatedness. They are universal because everyone are born with and possesses the same rights; Inalienable, because people’s rights can never be taken away;
Indivisible and interdependent because all rights – political, civil, social, cultural and economic – are equal in importance and none of them can be enjoyed fully without the others. They apply to all equally, and all have the right to participate in decisions that affect their lives. They are upheld by the rule of law and are strengthened through legitimate claims for duty-bearers to be accountable to international standards. The table 1.1 provide a conceptual overview on human rights values, principle, classifications and approaches.

Table 1.1
Conceptual overview on Human Rights

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<tr>
<th>HUMAN RIGHTS</th>
<th>PRINCIPLES</th>
<th>VALUES</th>
<th>CLASSIFICATION</th>
<th>APPROACHES</th>
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<td>Inalienable</td>
<td>Dignity</td>
<td>Rights</td>
<td>Natural Law</td>
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<td>Inherent</td>
<td>Justice</td>
<td>First Generation</td>
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<td>Interdependence</td>
<td>Respect</td>
<td>Civil and Political Rights</td>
<td>Positivist</td>
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<td>Irrevocable</td>
<td>Equality</td>
<td>Articles 2-21</td>
<td>Marxist</td>
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<td>Right to life,</td>
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<td>Political Participation</td>
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<td>Second Generation</td>
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<td>Articles 22-27</td>
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<td>Right to Health</td>
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<td>Third Generation</td>
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<td>Solidarity rights</td>
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1.2. **Human Rights Education: Intangible Appraisal**

The global task of promoting and protecting all human rights and fundamental freedoms so as to secure full and universal enjoyment of these rights cannot be fulfilled without mass awareness and sensitivity to human rights issues. The grand agenda of global peace & prosperity is possible only with people understanding and imbibing the human rights values. People’s participation is a must in resolving human rights conflicts. This matured participation can be a possibility only with human rights education. The Vienna Declaration adopted by General Assembly in 1993 incorporates a separate section on human rights education.

Human Rights Education (HRE) is an international movement to promote awareness about the rights accorded by the Universal Declaration of Human Rights and related human rights conventions, and the procedures that exist for the redress of violations of these rights (Amnesty International, 2005). Human rights education can broadly be termed as an activity to foster and promote human rights culture. It is a deliberate, participatory practice aimed at empowering individuals, groups and communities through fostering knowledge, skills and attitudes consistent with internationally recognized human rights principles (Mutua, 2007). The concept underpinning human rights education is that education should not only aim at forming trained, professional workers, but also contribute to the development of individuals who possess abilities to make societal changes. Human rights education
sustains endless curiosity in understanding human rights both as an indispensable element in people’s lives to achieve their rights and as a tool for social transformation. According to United Nations (UN, 1996) defines Human rights education as training, dissemination, and information efforts aimed at the building of a universal culture of human rights. The purpose can be achieved by imparting knowledge and skills, and the moulding of attitudes directed to:

- The strengthening of respect for human rights and fundamental freedoms,
- The full development of the human personality and the sense of its dignity,
- The promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups, and
- The enabling of all persons to participate effectively in a free society and the building and maintenance of peace.

The UN envisages human rights education for all sectors of society as part of a “lifelong learning” process for individuals. The UN and other agencies have clarified that HRE has components of knowledge, skills, and attitudes, which should be consistent with recognized human rights principles and which should empower individuals and groups to address oppression and injustice (Amnesty International, 2007). Human rights education has both normative and legal dimensions. The legal dimension incorporates sharing content about international human rights standards
as embodied in the Universal Declaration of Human Rights and other treaties and covenants to which countries subscribe. In recent years, environmental and collective rights have been added to this evolving framework. Human rights education is also a cultural enterprise. As a medium to long-term process, human rights education seeks to develop and integrate people's cognitive, affective and attitudinal dimensions, including critical thinking, in relation to human rights. Its goal is to build a culture of respect for and action in the defence and promotion of human rights for all.

Figure 1.1 depicts elements of learning and practices of human rights education which includes learning about, learning for and learning through human rights. Learning of human rights inculcates knowledge about rights and
responsibilities, the people and organizations engaged in the struggle to ensure rights for all, both in the past and the present. The learning for human rights encourage to develop the skills essential for understanding the nature or rights and responsibilities and for taking necessary and appropriate action. The third element in learning human rights is that it enables to experience the values of community where the learning environment supports respect for individuals. Each person is encouraged to listen to one another’s points of view and can express opinions freely in ways which do not offend others. Human rights education should go hand in hand with a greater democratization of life and should be supplemented by a broad range of activities. The activities, which can promote human rights culture and which cultivate understanding and sympathy for others, should be organised inside as well as outside educational institutions.

The process of human rights education shall enable people to transform their own lives consistent with human rights norms and values. For this reason, interactive, learner-centred methods are widely promoted to impart human rights education. Its goal is to help people to understand the value of human rights, and take responsibility for respecting, defending, and promoting human rights. These are highly inspirational and also highly practical, embodying the hopes and ideals of most human beings and also empowering people to achieve them. A holistic approach to human rights education emphasizes its implementation at all levels of the education system and taught through both the content transmission and experience. Human rights education is any and all learning that develops the
knowledge, skills, and values of human rights. Human rights education shares those inspirational and practical aspects. It sets the standards but also produces change. Effective human rights education can ensure the probability of acceptance of global citizenship in all regions of the world to protect diverse human cultures and democratic responsibilities. All the above aspects were shown in figure 1.2.

1.2.1. **Guiding Principles of Human Rights Education**

- Provide open-minded examination of human rights issues and concerns with ample opportunities for participants to arrive at possible positions from those of the presenter.
- Emphasize human rights as a positive value system and a standard to which everyone is entitled.
• Include an international/global dimension to the human rights topic being discussed- how it manifests itself at home and abroad
• Connect every issue or topic to relevant articles of Universal Declaration of Human Rights (UDHR).
• Emphasize on the belief that the individual can make a difference and substantiate with examples of those who have done so in the course of time.
• Include action dimension that provides participants with opportunities to act on their beliefs and understandings.
• Be responsive to concern related to cultural diversity.
• Use participatory methods for learning and follow interactive learning.
• Consider dignity is fundamental to interdependence, social cooperation and development.
• Connect people’s life experience directly to abstract concepts dealt with in human rights education and legal documents.

1.2.2. Human Rights for Social Progress

Human rights education is highly relevant to promote protective mechanism against discrimination and equity among the people. Human Rights can only be achieved through an informed and continued demand by people for their protection. Human rights education promotes values, beliefs and attitudes that encourage all individuals to uphold their own rights and those of others. It develops an understanding of everyone’s common responsibility to make human rights a reality
in each community. It constitutes an essential contribution to the long-term prevention of human rights abuses and represents an important investment in the endeavour to achieve a just society in which all human rights of all persons are valued and respected. Human rights education, as critical thinking, moral reflection, and meaningful experiences, which contribute to an understanding of power-relations and power-structures, is both a tool for and the process of the struggle for social change and for the implementation of human rights. By enabling learners to examine discourse and power structures critically and creatively, human rights education helps accommodate diverse communities, changes in their life styles, at the same time without imposing specific rules on them. Thus human rights education and the struggle for social change are in a constant dialectical relationship along the path to empowerment and justice. In this situation, it is essential to develop a community based on human rights learning for progressive social change.

Human rights learning communities aim to promote and enhance effective support and strengthen the personal and professional development of the facilitators and the participants (Flowers, 2000). Human rights learning include both individual and collective learning and practices for nurturing one’s creative individual and community spirit. The emphasis is to inspire the community members to take action and when necessary inaction. The members of society are expected to act in community to encourage inspiration, exploration creation, collaboration and transformation. By offering a lens for people to see the ideal, human rights
can revitalize communities on all levels. The human rights learning community wheel with collaborating effort of certain building blocks of thinking, feeling, equipping and taking action to suggests ways for its members to reconnect with others working with a common vision, shared language, and a unified practice fostering full respect of the human and community spirit. Figure 1.3 represents that the idea of human rights learning community for the better upgrading and internalising human rights education into action by maintaining better social order.
Human rights education is essential to active citizenship in a democratic and pluralistic civil society. Citizens need to be able to think critically, make moral choices, take principled positions on issues, and devise democratic courses of action. Participation in the democratic process means, among other things, an understanding and conscious commitment to the fundamental values of human rights and democracy, such as equality and fairness, and being able to recognize problems such as racism, sexism, and other injustices as violations of those values. Once people grasp human rights concepts, they begin to look for their realization in their own lives, examining their communities, families, and personal experience through a human rights lens. In many cases people find these values affirmed, but human rights education can also lead to recognition of unrealized injustices and discriminations. This sensitization to human rights in everyday life underscores the importance of not only learning about human rights but also learning for human rights, people need to know how to bring human rights home, responding appropriately and effectively to violations in their own communities.

1.3. **Advocacy on Human Rights**

Advocacy is the act of pleading or arguing in favour of something, such as a cause, idea, or policy and it seeks a progressive change in actions. It is an aid to raising awareness through gatherings, public activities and public-relations campaigns amongst the general public on issues of concern to the members of the network. Advocacy is a process by an individual or group which normally aims to
influence public policy and resource allocation decisions within political, economic and social systems and institutions that directly affect the people’s lives.

Advocacy has different forms: Citizen advocacy provides a one to one partnership between a trained unpaid volunteer and vulnerable person. This tends to be a long-term relationship. In Professional or practitioner Advocacy paid professional staff with expert knowledge can act as advocates. They tend to work with people on a short-term basis than citizen advocates. Collective self advocacy. Support is offered to allow vulnerable people to come together and gain strength from a collective voice (Parrott 2006).

**Figure 1.4**
Elements and Steps in Advocacy

- Self-knowledge and effective communication leads self-advocates
- Create change based on educational, political and legal
- Awareness on Self
- Action
- Awareness on Rights
- Transform the needs into rights
- Define Change
- Articulating Change
- Preparing for Action
- Make action Plan
- Take Action
- Follow up

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The key dimensions of advocacy are pleading or speaking on behalf of others, representing another, taking action, promoting change, accessing rights and benefits, serving as a partisan, demonstrating influence and political skills, securing social justice, empowering clients, identifying with the client and establishing a legal basis. (Schneider and Lester, 2001). The basic elements and steps in advocacy can be illustrated in figure 1.4

1.3.1. Action on Advocacy

Advocacy has always been part of professional practice for inculcating human rights culture into the society by including contribution and participation in networking, capacity building, resource mobilization, advocacy of rights without neglecting responsibilities, policy change and attitude change among the public (Chan, 2002). It may include many activities that a person or organization undertakes through media, campaigns, sensitizing the mass, commissioning, publishing and dissemination of knowledge. It leads to make a violation free society which respects the worth and dignity of the individual and group. Advocacy is considered as core intervention strategy to practice human rights principles and values into real life. A society with fully internalized with human rights can be feasible through a mutually gratifying process of inculcating these values into the everyday life of its citizen.

Often citizens and their organizations use combinations of different strategies to achieve their advocacy goals. Advocacy is part and parcel of professional developmental practice, involving tasks, procedures, skills, and efficacy measures.
Making all parties feel good about the process of advocacy can reduce resistance to change. Through mutual accommodation and collaborative and creative attitudes, the process of advocacy can be enjoyable as well. Advocacy Strategy helps community, organizations, and coalitions identify the decision-makers, make the connections, translate the opportunities, and mobilize for action. It helps government agencies weigh alternative policy options while bringing people who are directly affected into the process of decision-making. In case of the practices of human rights these advocacy and empowerment strategies can be grouped based on their primary purpose or core activity. Advocacy strategies help mobilize and familiarize the human rights aspects into real and practical principles. Major advocacy strategies are:

   **Capacity Building:** The purpose of Capacity building is to help people feel their power and their ability to bring about desired change. Through building a constituency, advocacy groups and organizations make themselves accountable to their constituencies and help these constituencies hold government and public decision-makers accountable to the general public.

   **Education:** Main purpose is to educate and raise critical consciousness; involves strengthening individuals to express themselves, providing information or collaborating in gathering data, analysis, and developing policy alternatives.

   **Co-Operation:** Main purpose is to build collaboration between community groups, the State and/or business sectors to disseminate innovations, provide services, or improve local infrastructure.
**Persuasion**: Main purpose is to use information, analysis and citizen mobilization to press for change. This strategy often involves lobbying and using the mass media to influence policy makers and public opinion.

**Pilot Programs**: Where it is difficult to influence the public agenda, a successful model intervention can demonstrate to government a better way to solve problems. The pilot program could be in one or more of the areas in which the issue exists with some variance.

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**Figure 1.5**

**Key Strategies and Action for Promoting Human Rights**

![Diagram showing key strategies and action]

- **Key Strategies**
  - Capacity Building
  - Education
  - Co-Operation
  - Persuasion
  - Litigation
  - Confrontation
  - Pilot or Model Programs

- **Action**
  - Awareness Campaign
  - Lobbying
  - Mass media campaign
  - Networking & Coalition
  - Research & training
  - Workshops
  - Petitions, memorandums & pamphlets
  - Mass mobilization
**Litigation**: Main purpose is to promote social and economic change by using the court system to test and challenge laws and institutions.

**Confrontation**: Main purpose is to use direct action to challenge and draw attention to negative policy impacts and to bring greater pressure for political change than other strategies; can involve non-violent or violent approaches to direct action.

Each strategy has a corresponding action orientation. Figure 1.5 shows the key advocacy strategy and action for inculcating human rights culture. These advocacy strategies aim to influence public-policy and resource allocation decisions within political, economic and social systems and institutions by adopting human rights-based approaches. It may be motivated from moral, ethical or faith principles or simply to protect an asset of interest and needs of the individual. Advocacy requires not only thinking but more action and people coming together in an organized way for working together in favour of incorporating human rights values and principles in the everyday life of the individual. So advocacy includes many activities that a person or an organization can undertake; including media campaigns, public speaking, spreading awareness, mass mobilisation, commissioning, petitions letters, memorandums, pamphlets and publishing research reports on human rights amongst others. Lobbying is a form of advocacy where a direct approach is made to legislators on an issue which plays a significant role in modern politics. Lived awareness on human rights with respecting worth and
dignity of the individuals are possible through the implication of advocacy as an intervention strategy.

1.4. Youth Population in India

Youth is best understood as a period of transition from the dependence of childhood to adulthood’s independence. That’s why, as a category, youth is more fluid than other fixed age-groups. Yet, age is the easiest way to define this group, particularly in relation to education and employment, because ‘youth’ is often referred to a person between the ages of leaving compulsory education, and finding their first job. Almost one in five persons in the world is aged between 15 and 24, the majority living in developing countries. India has the largest youth population in the world; around 66 per cent of the total population (more than 808 million) is below the age of 35. Nearly 40 per cent of the Indian population is aged 13 to 35 years (ILO, 2012). Table 1.2 illustrates the share of youth population projection in India during the period of 2001 to 2026.

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Youth Population (in Millions)</th>
<th>Total Population (in Millions)</th>
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<tr>
<td>2001</td>
<td>353</td>
<td>1028.6</td>
</tr>
<tr>
<td>2006</td>
<td>376</td>
<td>1112.2</td>
</tr>
<tr>
<td>2011</td>
<td>430</td>
<td>1192.8</td>
</tr>
<tr>
<td>2016</td>
<td>442</td>
<td>1269.0</td>
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<td>464</td>
<td>1339.7</td>
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<tr>
<td>2026</td>
<td>458</td>
<td>1399.8</td>
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</tbody>
</table>

According to the 2011 Census the youth in the age group of 15-29 years comprise 27.5% of the population. India is expected to become the 4th largest economy by 2025, contributing about 5.5%-6% to the world GDP, only after the United States, China and Japan. While most of these countries face the risk of an ageing workforce, India is expected to have a very favorable demographic profile. The population of India is expected to exceed 1.3 billion by 2020 with a median age of 28 which is considerably less than the expected median ages of China and Japan. The working population of India, is expected to increase to 592 million by 2020, pointing to the fact that youth will make a significant contribution to the economic development of the country. This ‘demographic dividend’ offers a great opportunity to India.

This is an unprecedented opportunity for global development: youth can be drivers of growth and development, if they are fully integrated in their societies and recognized as valuable human resources. Any idea of national development is just a myth without the active participation of youth in it. The youngsters are dynamic, have passion and are inspired. Their bubbling enthusiasm has to be regulated and utilized. Their surplus power has to be exploited for welfare of the country. Proper guidance and direction can bring them in the forefront of national development. The youth who do this work are amazingly courageous and passionate (Sanders, 2005). Standing witness and taking action helps shine light on issues and problems that
need urgent change. The youth “are shaping social and economic development, challenging social norms and values, and building the foundation of the world’s future” (UN, 2013).

1.4.1 Youth Welfare: Policies and Programmes

The Youth represent the hope and future of a country. They have a vital role to play with regard for fostering and strengthening of social consciousness against all social evils and lead the country to unity and prosperity. The immense resources of youth, if galvanized, can work as a major force of socio-economic change. It is therefore needed to create increasing opportunities for them to develop their personality and their functional capacity and thus make them economically productive and socially responsible. The ultimate criterion for development is determined by the extent in which each individual in a society is provided with opportunities to contribute to and gain from the development and advancement of the society. But the youth faces a series of disparities that cripples them from participating in the development process. The situation of the youth in the world today is riddled with uncertainties because of the age as well as the changing socio-economic structures - as they are considered to be in a transition stage from adolescence to adulthood, facing many aspects of vulnerability (Kumar, 2012). The major youth welfare policies and programmes in India can be shown in figure 1.6.
Figure 1.6
Youth Welfare Policies and Programmes in India

**NATIONAL YOUTH POLICIES**

- **Objectives**
  - To help develop youth qualities of discipline, self-reliance, and fair play.
  - To instill youth awareness of and respect for principles and values.

- **Plan of Action**
  - Programmes for inculcate knowledge and respect, mass education, cultural enrichment,
  - Trainings programmes, capacity building programmes
  - Vocational Training Programmes etc.

- **Thrust Areas**
  - Youth Empowerment
  - Gender Justice
  - Intersectoral Approach
  - Information and Research Network

- **Key Sector**
  - Education, Health, Environment, sports and recreation, Arts and Culture
  - Science and technology
  - Civics and citizenship

- **Vision**: To empower youth of the country to achieve their full potential, and through them enable India to find its rightful place in the community of nations.

**SCHEMES OR PROGRAMMES**

- **Nehru Yuva Kendra Sangathan (NYKS)**
- **National Service Scheme (NSS)**
- **Rajiv Gandhi National Institute of Youth Development (RGNIYD)**
- **Youth Hostels**
- **National Programme for Youth & Adolescents Development (NPYAD)**
- **National Youth Corps (NYC)**
- **International Co-operation**
  - (a) Youth Exchange Programme
  - (b) Commonwealth Youth Programme

**Target Group**

- **Student Youth**
- **Urban youth in slums**
- **Migrant youth**
- **Rural youth**
- **Tribal youth**
- **Youth at risk – substance abuse, human trafficking, working in hazardous occupations, sex workers**
- **Youth in violent conflicts – participants or victims**
- **Out-of-school or drop-outs from formal educational mainstream**
- **Groups that suffer from social or moral stigma - transgender, gays and lesbians, those infected and affected by HIV/AIDS and Tuberculosis (TB)**
- **Youth in institutional care, orphanages, correctional homes and prisons**
National youth policy holds that a nation’s development is directly related with the development of its young women and men. World Bank points out that youth in critical circumstances are more likely to be a drain on public and private resources because of their lower economic productivity, their higher rates of school dropout and unemployment, and the higher health and social welfare costs they impose on society (World Bank, 2005). The policy document reflects the commitment that a country is showing towards its future citizens in shaping them as responsible adults. The policy responds to the changing conditions of young people and prepares them to face the challenges of time. A national youth policy is a document of national significance. It represents a nationally agreed formula for meeting the needs and aspirations of young men and women and provides a framework for youth development. It is both an acknowledgement of specific needs of young people as well as a formal recognition of their potential and unique contribution to national development (ICNYP, 2003).

The first National Youth Policy of India was formulated in the year 1988 commemorating International Year of Youth - 1985, as declared by the United Nations. The policy aimed at creating opportunities for the youth to develop their personality and their functional capabilities, and thus make them economically productive and socially useful. The policy aimed, inter-alia, at inculcating among the youth, respect for the principles and values enshrined in our Constitution, awareness of our historical and cultural heritage, qualities of discipline, self-reliance, justice, fair play, a scientific temper and promotion of world peace. The
policy called for action for awareness building and mass education, training programmes aimed at personality development and character building, physical fitness, fostering contacts between youth from different parts of the country, and providing encouragement to the youth through awards for outstanding work. The Department of Youth Affairs and Sports in the Ministry of Human Resource Development was designated as the nodal agency for implementation, monitoring and evaluation of the policy.

The preamble to India’s National Youth Policy (2003) mentions that the Policy is based on the recognition of the contribution that the youth can, and should, make to the growth and well-being of the community. The National Youth Policy, 2003, while emphasizing youth empowerment and participation of youth in the processes of planning and development, gender justice, inter-sectoral coordination, and establishment of a well organized Information and research network in respect of issues of concern for the youth, accords priority to rural and tribal youth, out-of-school youth, adolescents and youth with disability and under especially difficult circumstances. In this broad framework, it identifies the sectors key to the development of youth viz., education, health and family welfare, recreation and sports, preservation of environment, training and employment, art and culture, science and technology and civics and good citizenship.

The National Youth Policy, 2014 (NYP-2014) seeks to define the Vision of the Government of India for the youth of the country and identify the key areas in which action is required, where not enough is being done, to enable youth
development and to provide a framework for action for all stakeholders. NYP-2014 provides a holistic vision for the youth of India which is “to empower the youth of the country to achieve their full potential, and through them enable India to find its rightful place in the community of nations”. In order to achieve this Vision, all stakeholders must work towards meeting 5 key objectives. This requires specific action in one or more of 11 priority areas, identified as important for youth development. The figure 1.6 summarises the vision, the objectives and the priority areas of NYP-2014. It also lists the enablers available to achieve these objectives.

1.4.2. Youth Welfare Schemes

Youth development is a multi-faceted concept, it is equally necessary that all the relevant agencies, including the ministries and departments of the Central and State governments, and Local Self Government (LSG) bodies and Panchayati Raj Institutions (PRI) devise their plans and programmes bearing these aspects and features in mind. The youth policies recognize that an inter-sectoral approach is a pre-requisite for dealing with Youth-related issues. It, therefore, advocates the establishment of a coordinating mechanisms facilitating convergence in youth-related schemes, developing integrated policy initiatives for youth programmes. The Union Ministry of Youth Affairs & Sports will be the Nodal Ministry for all such programmes and schemes and will oversee the implementation of the provisions of Policy. An effective mechanism to coordinate the activities of the Central Ministries/Departments, the State Governments and Community and Youth Organisations, would be evolved in order to facilitate timely execution of youth
development programmes. The detailed description of the various schemes were depicted in figure 1.6.

NYKS and NSS are the major schemes of the Ministry, encompassing a major part of activities in respect of institutional, functional and financial terms. They are involved in the engagement of youth in various initiatives like rural development, environment protection, blood donation, immunisation, disaster management etc. These have the potential to foster national and social values among the youth and develop a sense of responsibility towards the nation. The schemes like RGNIYD, Youth Hostel, NPYAD, NYCS constitute the core of the youth network. Under the rest of the schemes, financial assistance is provided to Youth organizations and institutions including voluntary organisations, for youth activities. The scheme of Youth Hostels is the only infrastructure scheme of the Ministry, aimed at promoting youth travel and hostelling. Under the scheme of Scouting and Guiding, grant-in-aid is provided to Bharat Scouts and Guides for conducting training camps and holding of jamborees etc. throughout the country.

1.5. Need and Significance of the Study

According to the world report (2013) of human rights watch, India, the world’s most populous democracy, continues to have significant human rights problems despite making commitments to tackle some of the most prevalent abuses. The country has a thriving civil society, free media, and an independent judiciary. But longstanding abusive practices such as corruption and lack of accountability for perpetrators of crime foster human rights violations. In such a situation, imparting
human rights knowledge to all possible sections of the society, especially to the youth is the quintessential approach to defend human dignity. Every third person in an Indian city today is a youth. In about seven years, the median individual age in India will be 29 years (*The Hindu*, 17th April 2013). As a valuable resource of the country, the responsibility for change, progress and innovation lies on their shoulders. The major aim in educating the young on human rights shall be to develop all their faculties and to train them to acquire higher moral qualities, to be deeply attached to the noble ideals of peace, liberty, dignity and equality of all men while being imbued with respect and love for humanity and its creative achievements. Thus, the purpose of internalizing the youth with human rights is to bring about change in the mindset of the recipients with the eventual goal of generating a positive and healthy attitude towards human rights and developing a culture of human rights in the society.

1.6. **Statement of the Problem**

The present study has been undertaken to analyse the advocacy role and human rights awareness among youth in Kerala. The youth welfare programmes of NSS and NYK serves as focal point for developing activities for student as well as non-student youth, particularly in rural areas to provide opportunities for development of their personality and skills enabling them to act as vanguard in the process of development. Their contributions in the field of human rights were scrutinized in the study. The trend and incidents of human rights violations in Kerala has been analysed and the profile of human rights protective mechanisms in Thrissur district were prepared in the study. A human rights advocacy model have been
developed for revealing the advocacy effort of youth in protecting human rights by venturing and relating to the self-worth and dignity of the individual for maintaining peace and security in society. As such the study is entitled “HUMAN RIGHTS AWARENESS AND ADVOCACY ROLE OF YOUTH IN KERALA”

1.7. Objectives

1. To profile the programmes of NSS and NYK for human rights protection
2. To map human rights violations in Kerala
3. To highlight the role of human rights protective mechanisms in Kerala
4. To assess human rights awareness among the youth
5. To study the advocacy role of youth in promoting human rights
6. To evolve a Human Rights Advocacy Model for learning and practice

1.8. Definition of Terms

1.8.1. Human Rights

Human rights refer to the ‘basic rights and freedoms to which all humans are entitled’. Examples of rights and freedoms which are often thought of as human rights include civil and political rights, such as the right to life, liberty, freedom of expression, equality before the law; social, cultural and economic rights, including the right to participate in culture, the right to food, the right to work and the right to education.

1.8.2. Human Rights Awareness

Awareness means that the ability to perceive or to be conscious of basic rights of a human being to lead a better, dignified and full life in the society. Youth awareness on human rights is considered as the awareness on basic human rights
principles and values, rights related to the humanitarian concerns, rights related to the democratic governance, rights of marginalized and human rights protective mechanisms.

1.8.3. Human Rights Advocacy

Advocacy is a process of advocating the efforts of youth in Kerala in favour of human rights on the perspectives of anti-oppressive practice on human rights violations, strengthening and restoring notion of human rights mechanisms and on the perspective of human rights education for empowerment.

1.8.4. Youth

‘Youth’ is often indicated as a person between the age where he/she leaves compulsory education, and the age at which he/she finds his/ her first employment. The ‘youth’ is defined as those persons between the age brackets of 15- 29 years. In Kerala, the group are actively participating in the process of welfare policies and programmes by the Central as well as state government. The present study is considering the youth in age group of 15-29 years, who are engaged in these welfare activities of National Service Scheme and Nehru Yuva Kendra.

1.9. Scope of the study

This investigation conducted with the youth who are engaged in the activities of National Service Scheme and Nehru Yuva Kendra in Kerala State. Advocacy effort and human rights awareness among youth were analysed. Exploratory design was used to study the advocacy role of youth. Case analysis was conducted on the part of mapping human rights violations in Kerala State. A profile for Human rights protective mechanism in Kerala State was developed. Background information and
their participation level were gathered from the focus group discussed. A human rights advocacy model for youth also was prepared for the inculcating human rights culture in to the society for maintaining peace and communal harmony.

1.10. Organization of Research Report

The back ground of the study, its significance, scope and limitations were stated in Chapter I. Chapter II presents an overview on human rights theories of human rights, protective mechanisms, role of human rights NGOs, youth effort to protect human rights and a conceptual frame work on youth for human rights protection and promotion. Chapter III discussed a review of the related studies based on human rights in India and abroad. Studies on human rights violation, human rights education, human rights protective mechanisms, human rights based approach; youth and advocacy on human rights were also reviewed and presented in this chapter. Chapter IV deals with the research design and procedure of the study. The collection of data methods, preparation of human rights awareness and advocacy scale and focus group discussions have been explained in this chapter. The preview of NSS and NYK programmes in Kerala has been depicted in the Chapter V. The Chapter VI deals with the analysis and interpretation of the data human rights violations in Kerala and profile of human rights protective mechanism in Kerala. Human awareness and advocacy effort of youth also were analysed in this Chapter. The summary, findings of the study, suggestions and human rights advocacy model has been presented in chapter VII. The bibliography and the research tools used for data collection have been appended at the end of the thesis.