Chapter 2

YOUTH AND HUMAN RIGHTS: A PERSPECTIVE

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YOUTH AND HUMAN RIGHTS: A PERSPECTIVE

2.1. Introduction

Human rights are essential for the structural transformation of political, social and economic systems to create a more equitable and just society. Human rights ensure the quality of life, and protect the people from severe political, legal, and social abuses. Right to freedom of religion, the right to a fair trial, the right not to be tortured, and the right to engage in independent political activity are fundamental human rights. These rights are essential for the spiritual, physical and moral development of the individual. Human rights are associated with the dignity of the individual and assist a human being to live with dignity in a complex society.

An overview on human rights, its concepts, theories and historical antecedents, is presented in this chapter. A large country like India has prominence in protecting human rights through the constitution and its provisions. The discussion also gives importance to human rights protective mechanisms and the role of Non-Governmental Organisations (NGOs) in protecting human rights. In the present time, human rights activists have become more and more vocal. There is a shift in focus on the human rights education in India leading to empowerment of youth with human rights education. A conceptual framework for the youth for upholding human rights has been discussed in this chapter.
2.2. Human Rights: Concept and Relevance

Human beings are entitled to justice, equality and freedom from arbitrary and discriminatory treatment. All these rights are interrelated, interdependent and indivisible. The term ‘human rights’ is comparatively recent in origin but the ‘concept of human rights’ is not new. It is as old as the history of human civilization itself (Gahrana, 2008). The origin of human rights can be traced to the doctrine of ‘natural law’, which has culminated into the concept of ‘fundamental rights’ or ‘rights of man’ in the modern legal system. Throughout the centuries, there has been a close connection and interdependence between the idea of ‘natural laws’ and the idea of the ‘natural rights’ of man. (Singh, 1999) Natural rights are inherent in the human personality, and are not given to the people by the State. In fact, a State or States are not capable of creating human rights by law or by convention; they can only confirm their existence and give them protection.

‘Human Rights’ as basic political and social conditions which every individual is entitled to as a human being: Originally, natural rights or the rights of man, included rights to life, liberty and pursuit of happiness. Over the years, the concept of human rights has broadened to include rights to social security, leisure and education. Human rights are interpreted with some degree of relativity to ensure fairness to all and the interests of society as a whole. In this respect, the general principles, which temper the impact of sustentative human rights in their individual application, are vitally important in determining the ultimate scope of human rights.
protection. The human rights concepts by different school of thought are shown in figure 2.1

**Figure 2.1**

*Concept of Human Rights in different Schools of Thought*

Concepts of human rights in societies are accepted across cultures and throughout the history of mankind. Human rights date back to the very dawn of human civilization and often appear clearly enshrined in the great religions of the world. It is evident from the general behavioural rules like one’s duty towards neighbours, concept of universal brotherhood and fraternity of mankind, doctrine of nonviolence etc. (Iyer, 1999). Human rights are the entitlement of every individual in all parts of the world by virtue of his being member of the human family,
irrespective of any other consideration. Therefore, these equal and inalienable rights of all members of the human family are the foundation of freedom, justice and peace in the world and disregard and contempt for human rights have resulted in various barbarous acts, which have outraged the conscience of humanity.

Establishment of human rights culture demands elimination of all kinds of exploitation, not only at the hands of the state, but also by members of civil society. The foundational norm governing the concept of human rights is that of respect for human personality and its worth, regardless of colour, race, sex, religion or other considerations (Nautiyal, 2002). These rights are essential for the adequate development of the human personality and for human happiness. In addition, it is essential for all individuals as human rights are consonant with freedom and dignity, are conducive to physical, moral, social and spiritual welfare.

2.3. Human Rights: Theoretical Perspective

A reference of various theories on evolution of the concept of human rights clarify its importance and sustenance. They have influenced the study of human rights and have paved the way towards articulation of human rights. The study of human rights occupies a very important place, in the discussion of politics and political theory. Internationally human rights occupy a very high place among the theorists (Pagedar, 2011). The most outstanding theories of human rights are:

2.3.1. Theory of Natural Rights

This theory states that natural law is higher than positive law; law created by man, and to which the latter must conform. Natural law is based on equality.
Proposers of the theory say that man had natural rights even before the society and State were born. According to Locke, Nature has made man free and rational, and has given him rights like right to life and liberty. Herbert Spencer, who also thinks along the same lines, believes that the process of evolution shows that all men have the fundamental right to equal freedom, which enables them to do what they wish. Such a right comes from nature, and not from any human agency like State.

The theory goes back to ancient Greece and Rome. The stoic philosophers of Greece spoke about natural rights and their writings influenced Rome. The Romans believed that all human beings were subject to certain common principles of life as created by nature, and hence, these principles, which Roman thinkers called natural law, were applicable to people living within the Roman Empire. This natural law bound people of all races together in Rome (Qureshi, 2004). Rights are natural and indispensable for the existence of every human being. The concept of natural law, suffered a setback in the middle ages, as the Church thinkers spoke on terms of laws of both God and the Church. The English political thinker John Locke in the 17th century took up the concept again and made it important. The declarations made by the American and the French revolutionaries echoed the ideas of Locke.

2.3.2. Legal Theory of Rights

This theory of rights develops on the actual source of rights. The theory emphasises that, the rights are not gifted by nature and are not in man’s nature itself. They are created by the State whose membership brings rights to man. Therefore, rights can be regarded as artificial creations and are maintained by the State. Thus,
the legal theory is against the theory of natural rights. Rights spring from the State. The State defines what rights are; and what rights are not. The state provides the list of basic or fundamental rights. The State makes laws to uphold rights and sets up a machinery to enforce law and uphold rights. The State can change rights and their contents as it can change laws.

2.3.3. Socialist Welfare Theory of Rights

There exists an opinion among the thinkers that men derive the rights as a part of society. According to the social welfare theory, rights are created by society, and are aimed at enforcing social welfare. Conditions that make the individual and society happy are their rights. These should have precedence over customs, usages, traditions, and natural rights. This theory looks at rights solely through the angle of social welfare (Sinha, 1999). Human beings are the constituting factor of a society and hence people derive these rights by being an integral part of the society. Consequently, rights bestowed on citizens ultimately result in a welfare state. Utilitarian support to the theory made a practical approach to rights possible, and led to advocacy of legislation in different fields to uphold rights.

2.3.4. Idealist Theory of Rights

Human being needs congenial external conditions for the development of their personality. Human rights are powers necessary to the fulfilment of man’s vocation as a moral being. Without rights man could not become his best self. The theory implied that rights arise in a society, and the rights of the individual should be in harmony with those of others. It linked individual good, common good of all,
moral development of man, and looks at rights fundamentally from the ethical point of view. These opportunities are to be enjoyed by both the individual and society. Hence, they are to be understood in a social context. (Padegar, 2011).

The Idealists pointed that the conditions for the individual’s ethical and moral development are created by the State. Nevertheless, extreme idealists like Hegel subordinate the individual to the state, and expect the individual to surrender himself to the state.

2.3.5. Historical Theory of Rights

Rights are the result of historical evolution and based on customs and usages. However, in the modern State, rights have gained recognition and support of law. In the course of time, human beings in society evolved certain usages, traditions and customs for the common good. A custom that people follow generation after generation; became a customary right, and this provided a basis of law. The theory says that several rights rose because of historical evolution. When the state evolved, human beings must have had certain customs and traditions hardened by time and these provided an evolution (Qureshi, 2004).

2.4. Historical Antecedents of Human Rights: A Global Scenario

Human rights are a concept that has been constantly evolving throughout human history. It covers thousands of years and draws upon religious, cultural, philosophical and legal developments throughout the recorded history. This is evident from the fact that almost at all stages of humanity there have been a human rights documents in one form or other in existence. It existed even from the Vedic
times, Babylonian Laws, Magna Carta, Virginia Bill of Rights and the French Declaration of the Rights of Man. In the Greek period, there was no concept of human rights as it was at that time considered natural to have fundamental social difference among people. Natural inequality was put forth for justifying social, political inequalities. For this reason, slavery was justified as a natural and just institution (Tripathi, 2011). The historical timeline of the human rights movements is depicted in Appendix I

2.5. A Framework on Substantive Human Rights

The moral doctrine of human rights aims at identifying the fundamental prerequisites for each human being leading a minimally good life. Substantive rights are basic human rights possessed by people in an ordered society and includes rights granted by natural law as well as substantive law. Substantive rights involve a right to the substance of being human, like right to life, liberty and happiness, rather than a right to a procedure to enforce that right, which is defined by procedural law. Both substantive law and procedural law are the two main categories within the law. Substantive law refers to the body of rules that determine the rights and obligations of individual and collective bodies. Procedural law is the body of legal rules that govern the process for determining the rights of parties (Tripathi, 2011).

The traditional way of dealing with human rights would have meant discussing the civil and political rights, followed by a discussion on the economic, social and cultural rights. This kind of categorisation is problematic, however, as it suggests a hierarchy of human rights, placing civil and political rights over other
human rights. This hierarchical order in rights leads to conflict between the rights and its implementation. Human rights typically are understood to be of equal value. Each right is considered of as equally important as every other right. In this view, there exists no potential for conflict between various fundamental human rights. One is simply meant to attach equal moral weight to every human right. This prohibits arranging human rights in order of importance. The substantive distinction on human rights leads to offer equal importance to all rights and helps to prohibit any attempt to address or resolve such conflict when it arises.

Figure 2.2
Circular model of Substantive Rights
The Substantive human rights framework presented here is comprised of twelve groups of rights. The thirteen rights are presented in a circular model in figure 2.2. The circular model aims at illustrating the interdependency and non-hierarchical nature of the rights. For example, the right to cultural life cannot be enjoyed without the right to equality or the right to participation. Likewise, the right to property cannot be protected adequately if the rights to due process are not guaranteed. This interdependency of human rights is evidently revealed in the many individual complaints brought before international monitoring mechanisms referring not only to violation of one human right but also to several, such as the right to fair trial and the right to non-discrimination.

The substantive rights in the circular model based on the rights enumerated in the Universal Declaration of Human Rights and other international covenants, which is essential for the protection of the individual are phenomenal. Nevertheless, the circular visualisation of the rights has the advantage of providing a better overview of human rights and it underlines that human rights are interdependent and indivisible.

2.6. Recognition of Peoples’ Rights

Collective rights are the rights held by a specific group in a society that are recognized and protected by constitution. While dealing with the concept of human rights, it is required to understand the identification of human rights in the respect of rights of citizens who are in need of special protection by law. It may arise due to social status, gender disparity, being unprivileged or because of some sort of
disability. In this circumstance, a particular group encounters obstacles or impediments to the enjoyment of human rights, which could continue indefinitely. The idea that all things are equal within the application or distribution of human rights remains idealistic and outright naive. For these reasons, they need to pay special attention to the human rights of these groups. When people are in unequal situations, treating them in the same manner invariably perpetuates, rather than eradicates, injustices.

In the realm of international law of human rights, these groups are broadly classified as women, children elderly, persons with disability, indigenous people refugees, Migrant workers, Minorities etc. With the intention of mainstreaming these groups, States have introduced various instruments at national and internal level by means of collective rights. The Universal Declaration of Human Rights and the covenants on civil and political rights and socio-economic and cultural rights address the human rights of all human beings without any distinction. It has become more and more obvious that for vulnerable groups were in need of more express explication of their human rights. Thus, several other declarations and conventions of United Nations have addressed this need for a clearer articulation of the human rights of special groups. In the Indian context, the Constitution of India guaranteed to all the people of India the civil, political, economic, social, and cultural rights for their realization by all sections of the polity without any kind of discrimination. However, due to poverty, customary and cultural practices prevalent in the country, equal opportunity is denied to various groups of people. This has prevented them
from enjoying their rights equally on par with other developed sections of the society. In order to bridge the gaps in the social system, the Legislature has adopted a number of progressive legislations extending concessions to augment the rights of these people. The Judiciary too in a number of cases has liberally interpreted the provisions of the Constitution and various legislations to uphold the rights of the vulnerable groups. All these above aspects on obtaining recognition of collective rights of people and protection of these rights through various human rights instruments is explained through Appendix II

2.7. Human Rights in India

India as a nation has a very rich cultural background and heritage. The moral values inculcated in Indians are all pointing towards having respect towards all, aiming at having a peaceful coexistence. Since the days of the Indus Valley Civilization, Indian culture has been the product of a synthesis of various cultures and religions in the Indian subcontinent over a very long period of time. As Jawaharlal Nehru observed, there is “an unbroken continuity between the most modern and the most ancient phases of Hindu thought extending over three thousand years”. The rights of man have been the concern of all civilizations from time immemorial (Chand, 1995). The Babylonian Laws and the Assyrian laws in the Middle East, the 'Dharma’ of the Vedic period in India and the jurisprudence of Lao-Tze and Confucius in China, have championed human rights throughout the history of human civilization (Das and Mohanty, 2007). The Indian concept of human rights perceives that the individual, the society and the universe as an organic
whole. In a multicultural and multilingual society like India, conflicts and discriminations have become a day-to-day affair. Political violence is on the rise inhibiting the smooth functioning of democracy. Terrorism creates the environment of fear through indiscriminate acts of violence, threat, kidnapping and killings (Pandey, 2005). These violations include breach of civil and political rights, discrimination against minority, women and weaker sections of society, arbitrary arrest, torture and death of suspected culprits under police custody, religious violence, child labour, ethnic killing and kidnapping for ransom and the list of violence go on (Malhotra, 2005).

2.7.1. Genesis of Human Rights Movement in India

The concept of human rights is not a new concept in Indian context. It have always occupied a place of paramount importance in India’s rich legacy because India believed in the principle, Vasudhaiva- Kudumbakam i.e. welfare of all. The historical account of ancient Bharat proves beyond doubt that human rights were as much manifest in the ancient Hindu, Islamic and in the European Christian civilization (Tyagi, 1996). Ashoka, the prophet Mohammed and Akbar cannot be excluded from the list of champions of human rights.

History of human rights movements in India can be traced, to the advent of British and the subsequent freedom movement. The British Indian rulers discriminated against Indians in all matters and the Indian people had a feeling that their sacred and inalienable human rights and vital interests were ignored and
<table>
<thead>
<tr>
<th>YEAR</th>
<th>HUMAN RIGHTS MOVEMENTS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1829</td>
<td>The practice of sati was formally abolished by Governor General William Bentick after years of campaigning by Hindu reform movements such as the Brahmo Samaj of Ram Mohan Roy against this orthodox Hindu funeral custom of self-immolation of widows after the death of their husbands.</td>
</tr>
<tr>
<td>1857</td>
<td>First independence struggle started at Meerut</td>
</tr>
<tr>
<td>1929</td>
<td>Child Marriage Restraint Act, prohibiting marriage of minors under 14 years of age is passed.</td>
</tr>
<tr>
<td>1947</td>
<td>India achieves political independence from the British Raj.</td>
</tr>
<tr>
<td>1950</td>
<td>The Constitution of India establishes a sovereign democratic republic with universal adult franchise. Part 3 of the Constitution contains a Bill of Fundamental Rights enforceable by the Supreme Court and the High Courts. It also provides for reservations for previously disadvantaged sections in education, employment and political representation</td>
</tr>
<tr>
<td>1952</td>
<td>Criminal Tribes Acts repealed by government, former &quot;criminal tribes&quot; categorized as &quot;denotified&quot; and Habitual Offenders Act (1952) enacted.</td>
</tr>
<tr>
<td>1955</td>
<td>Reform of family law concerning Hindus gives more rights to Hindu women</td>
</tr>
<tr>
<td>1958</td>
<td>Armed Forces (Special Powers) Act, 1958</td>
</tr>
<tr>
<td>1973</td>
<td>Supreme Court of India rules in Kesavananda Bharati case that the basic structure of the Constitution (including many fundamental rights) is unalterable by a constitutional amendment</td>
</tr>
<tr>
<td>1975-77</td>
<td>State of Emergency in India – extensive rights violations take place</td>
</tr>
</tbody>
</table>
| 1978 | SC rules in Menaka Gandhi v. Union of India that the right to life under Article 21 of the Constitution cannot be suspended even in an emergency  
| 1984 | Operation Blue Star and the subsequent 1984 Anti-Sikh riots |
| 1985-86 | The Shah Bano case, where the Supreme Court recognised the Muslim woman's right to maintenance upon divorce, sparks protests from Muslim clergy. To nullify the decision of the Supreme Court, the Rajiv Gandhi government enacted The Muslim Women (Protection of Rights on Divorce) Act 1986 |
| 1987 | Hashimpura massacre during communal riots in Meerut |
Kashmiri insurgency sees ethnic cleansing of Kashmiri Pandits, desecrating Hindu temples, killing of Hindus and Sikhs, and abductions of foreign tourists and government functionaries. |
| 1992 | A constitutional amendment establishes Local Self-Government (Panchayati Raj) as a third tier of governance at the village level, with one-third of the seats reserved for women. Reservations were provided for scheduled castes and tribes as well.  
Babri Masjid demolished by Hindu mobs, resulting in riots across the country. |
| 1993 | National Human Rights Commission is established under the Protection of Human Rights Act. |
| 2001 | Supreme Court passes extensive orders to implement the right to food |
| 2002 | Violence in Gujarat, chiefly targeting its Muslim minority, claims many lives |
| 2005 | Right to Information Act is passed to give citizen’s access to information held by public authorities.  
National Rural Employment Guarantee Act (NREGA) guarantees universal right to employment. |
| 2006 | Supreme Court orders police reforms in response to the poor human rights record of Indian police |
| 2009 | Delhi High Court delcares that Section 377 of the Indian Penal Code, which outlaws a range of unspecified “unnatural” sex acts, is unconstitutional when applied to homosexual acts between private consenting individuals, effectively decriminalising homosexual relationships in India. |

denied them by the British Rulers. The promulgation of the constitution by the people of India in January 1950 is a watershed in the concept of human rights in India. The preamble, fundamental rights and the directive principles of state policy together provides the basic rights for the people of India (Mathew, 2004).

2.7.2. Human Rights Scenario in India

India takes pride in the observance of rule of law; but large-scale violation of human rights is a daily affair. The last quarter of the 20th century has been witness to a growing recognition of the place and relevance of human rights due to pressure from various social movements. It is axiomatic that this interest in human rights is rooted in the denial of life and liberty that was a pervasive aspect of the emergency (1975–77). The mass arrests of the leaders of the opposition and the targeted apprehension of those who could present a challenge to an authoritarian state are some of the dominant images that have survived. The involuntary disappearance of Rajan in Kerala is more than a symbol of the excesses of unbridled power. Forced evictions carried out in Delhi in what is known as ‘Turkman Gate’ conjures up visions of large-scale razing of dwellings of those without economic clout, and of their displacement into what were the suburbs of the city. Absence of democratic rights during those eighteen months galvanised students, intellectuals, political activists, trade unionists, artists into action.

The civil liberties movement was a product of the emergency. Arbitrary detention, custodial violence, prisons and the use of the judicial process were on the agenda of the civil liberties movement. When the national emergency was lifted in
1977, horror stories of custodial violence and barbaric acts of torture while in the police custody and prisons started pouring into the mainstream newspapers. Bright young men and women opted for investigative journalism as a career. Newly formed civil liberties and democratic rights groups started bringing out their newsletters and journals in English, Hindi and several regional languages. Even in the post-emergency period, the Janata Party that had earlier raised the slogan of “Democracy versus Dictatorship”, after coming to power with popular mandate, brought into force draconian laws such as Preventive Detention Act, Industrial Relations Bill and condoned Essential Services Maintenance Act and Disturbed Areas Act to repress the toiling poor (Mishra, 2008). During 1980’s, those who were concerned only about formal democracy confined themselves to “civil liberties movement”. Organisations working against repression of the workers, poor, peasants, dalits, women and tribal people joined “democratic rights movement”. This set the tone for human rights movements in India during 1990’s that established their networks from local and regional to a global level. For past three decades, peasant movements, tribal movements, dalit movements, backward caste movements, women’s movements, working class movements, students’ movements, middle class movements and environmental movements have highlighted human rights concerns (Shamsi, 2004).

The urgent tasks before the human rights community in India are, consistent focus on the root causes of human rights violations both nationally and internationally and its specific political context. The war on terror is an attack on
of the workers, urban and rural poor. There is also a need to focus on the fact that the rights and dignity the human rights violations on a world scale are due to the unfair terms of international trade and have resulted in the destruction of millions of cultures, economies and ecology. Documenting and exposing the growing role of intelligence agencies in the disinformation campaign and their penetration into the ranks of movements, including the human rights movement are also required.

Table 2.2

<table>
<thead>
<tr>
<th>S.No</th>
<th>Human rights Violations</th>
<th>2008</th>
<th>2009</th>
<th>2010</th>
<th>2011</th>
<th>2012</th>
</tr>
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<tr>
<td>1</td>
<td>Murder</td>
<td>32766</td>
<td>32369</td>
<td>33335</td>
<td>34305</td>
<td>34434</td>
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<tr>
<td>2</td>
<td>Kidnapping &amp; Abduction</td>
<td>21467</td>
<td>21397</td>
<td>22172</td>
<td>24206</td>
<td>24923</td>
</tr>
<tr>
<td>3</td>
<td>Riots</td>
<td>66018</td>
<td>62942</td>
<td>67571</td>
<td>68500</td>
<td>74633</td>
</tr>
<tr>
<td>3</td>
<td>Human Trafficking</td>
<td>3133</td>
<td>2851</td>
<td>3422</td>
<td>3517</td>
<td>3554</td>
</tr>
<tr>
<td>4</td>
<td>Human rights Violations by Police</td>
<td>48,939</td>
<td>54873</td>
<td>58438</td>
<td>61765</td>
<td>57363</td>
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<td>5</td>
<td>Custodial Death</td>
<td>174</td>
<td>145</td>
<td>136</td>
<td>170</td>
<td>172</td>
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<tr>
<td>6</td>
<td>Atrocities against Women</td>
<td>195857</td>
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<td>213585</td>
<td>228650</td>
<td>244270</td>
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<tr>
<td>7</td>
<td>Atrocities against Children</td>
<td>22500</td>
<td>24203</td>
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<td>33052</td>
<td>38172</td>
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<td>8</td>
<td>Atrocities against SC</td>
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<td>33412</td>
<td>32643</td>
<td>33719</td>
<td>33655</td>
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<tr>
<td>9</td>
<td>Atrocities against ST</td>
<td>2858</td>
<td>2882</td>
<td>2972</td>
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<td>2759</td>
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<td>10</td>
<td>Atrocities Against Senior citizens</td>
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<td>3823</td>
<td>4067</td>
<td>4766</td>
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<td>464990</td>
<td>495350</td>
<td>518443</td>
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Source: Annual Report National Crime Record Bureau, 2013
problems do exist in India, the country is generally not regarded as a human rights concern, unlike other countries in South Asia. In its report on human rights in India during 2010, Human Rights Watch stated India had significant human rights problems. The argument that human rights must be sacrificed for national security should be countered. In fact, preservation of human rights standards is the only way to ensure our nation remains secure, as violation leads to greater alienation of the victims. It is absolutely true that human rights is the most evolved form of western imperialism and it has been used selectively to justify gross human rights violations. The data available in table 2.2 describes the existing human rights scenario in India. It is extracted from the report of National Crime Record Bureau.

2.8. Mechanisms to Combat Human Rights Violations

The whole world is working to establish human rights, peace and happiness, and fighting against the degradation of human values. Human rights are the expression of the need for human dignity, fairness, acceptance, tolerance and mutual respect. The idea of human rights conveys the scope of justice and morality. To protect the human rights is to ensure that people receive some degree of decent, human treatment. To violate the most basic human rights is to deny individuals their fundamental moral entitlements. It is to treat them as is they are less than human and undeserving of respect and dignity (Tripathi, 2011). The article 7 of the UN charter consider, any acts when committed as a part of a widespread or systematic attack directed against any civilian population with the knowledge of the attack is
recognised as a crime against humanity, including murder; extermination; enslavement; deportation or forcible transfer of population; Imprisonment or other severe deprivation of physical liberty, torture, rape, sexual slavery, enforced prostitution, forced pregnancy, enforced sterilizing or any other forms of sexual violence of comparable gravity, prosecution against any identifiable group or collectively on political, racial, national, ethnic, cultural, religious, gender; enforced disappearance of person; crime of apartheid; other inhuman acts of a similar character causing great suffering or serious injury to body or to mental or physical health as violation of human rights.

Rights are quite essential for living as human beings. Certain rights are, guaranteed to all by the national constitution and guarded by the Judiciary. A healthy society is one which is harmonious, in which no one makes inroads into the rights of others and one in which the members regard each other with respect. The importance of human rights is easily understood from the fact that revolutions occurred throughout the world for ushering in human rights. Therefore, it is necessary to promote essential protective mechanism to ensure human rights

2.8.1. United Nations Mechanisms

The United Nations is an international organization founded in 1945 after the Second World War by 51 countries committed to maintaining international peace and security, developing friendly relations among nations and promoting social progress, better living standards and human rights. Due to its unique international character, and the powers vested in its founding Charter, the Organization can take
action on a wide range of issues, and provide a forum for its 193 Member States to express their views, through the General Assembly, the Security Council, the Economic and Social Council and other bodies and committees.

The United Nations reaches every corner of the globe. The Organization works on a broad range of fundamental issues, from sustainable development, environment and refugees protection, disaster relief, counter terrorism, disarmament and non-proliferation, to promoting democracy, human rights, gender equality and the advancement of women, governance, economic and social development and international health, clearing landmines, expanding food production, and more, in order to achieve its goals and coordinate efforts for a safer world for this and future. Fundamentally the United Nations works for protecting and promoting human rights and fundamental freedom of the individual.

Thus, UN has been performing a variety of functions successfully to promote and protect human rights. It has promoted global culture of human rights through education and awareness. Human rights which was regarded as a matter of domestic jurisdiction of the States acquired the international character, vis-a-vis, punishment for seemingly minor crimes to spousal and child abuse to the disruption of societies and ethnic, religious and other conflicts. In the face of these challenges, the United Nations has to be more active. It has to intervene in cases of massive human rights violations. It has to work with the cooperation of the member States to strengthen the commitments of promoting and protecting human rights. The role of UN has been highlighted in figure 2.3
2.8.2. Protection of Human Rights Act 1993

Apart from the Indian Constitution the enactment of the Protection of Human Rights Act 1993 (PHRA) is an important milestone for the protection and observance of human rights.
of human rights. The PHRA was enacted by the Govt. of India for a speedy and fair redressal to the victims of the violation of human rights and to discharge its Constitutional and international obligations. This Act was enacted in the context of International Covenant on Civil and Political Rights, 1966 and International Covenant on Economic, Social and Cultural Rights, 1966.

The Act sets out the legal framework for the foundation of the National Human Rights Commission (NHRC), The State Human Rights Commission (SHRC) and Human Rights Courts. The PHRA 1993 also states that the Constitution of these institutions is for the better protection of Human Rights and for the matters incidental thereto. Subsequently PHRA 1993 was amended in the year 2006 for the effective enforcement of Human Rights (Mathew, 2005). The role of judiciary has been remarkable to interpret the various enactments and the provisions giving a brighter spectrum and a new dimension to the various provisions of the Act. Recent landmark verdicts of the Honourable Supreme Court, High Courts and various Commissions and Tribunals have raised the scope of various provisions of the Act (Prasad, 2011).

2.8.2.1. National Human Rights Commission

Protection of fundamental human rights, has always been accorded a prominent place in the Indian constitution. The National Human Rights Commission is an expression of India's concern for the protection and promotion of human rights. It came into being in October 1993 The autonomy of the commission
derives inter-alia, from the method of appointing its members, their fixity of tenure, and statutory guarantees there to, the status they have been accorded and the manner in which the staff is made responsible to the Commission – including its investigation agency. The financial economy of the commission is mentioned in section 32 of the Act. The chairperson and members of the commission are appointed by the President based on recommendations of a committee comprising the Prime Minister as the Chairperson, the speaker of Lok Sabha, the Home Minister, and the leader of the opposition in the Lok Sabha and Rajya Sabha and the Deputy Chairman of the Rajya Sabha as members.

The National Human Rights Commission performs its functions as per Section 12 of the Act. The basic function of the commission is to inquire into the complaints received against violation of human rights. Also, it has the power to interfere in cases concerning allegation of violation of human rights, spread human rights literacy, encourage social activism, and review existing human rights laws and recommended measures for their effective implementation. While inquiring into complaints under the Act, the NHRC shall have all the powers of a Civil Court trying a suit under the Code of Civil Procedure, and in particular, NHRC shall have the powers of summoning and enforcing the attendance of witnesses and examining them under oath, discovery and production of any document, receiving evidence on
affidavits, requisitioning any public record or copy thereof from any Court or office and issuing commissions for the examination of witnesses or documents

2.8.2.2. State Human Rights Commission

The respective State Governments can constitute a body known as the (Name of the State) Human Rights Commission. The State Human Rights Commission may inquire into violation of Human Rights only in respect of matters related to any of the entries enumerated in List II and List III in the Seventh Schedule of the Constitution. If any matter, is already being inquired into by the NHRC or any other Commission duly constituted under any law then the SHRC shall not inquire into the said matter. The State Government shall make available to the Commission an officer not below the rank of a Secretary to the State Government, who shall also be the Secretary of the State Commission, police and investigative staff under an officer not below the rank of an Inspector General of Police and any other such officers and staff as may be necessary for the efficient performance and function of the State Human Rights Commission.

The SHRC may for the purpose of conducting any investigation pertaining to the inquiry, utilize the services of any officer or any investigation agency of the Central Government or any State Government with the concurrence of the Central Government or the State Government, as the case may be. The investigating officer shall investigate into any matter pertaining to the inquiry and submit a report to the SHRC within the period specified by SHRC. The State Human Rights Commission
is conferred with the power to regulate its own procedure. The functions and powers of the State Human Rights Commission are same as that of the National Human Rights Commission. State Human rights commission acts in accordance with Act of Human rights regulation 1994 and code of civil procedure.

2.8.2.3. Human Rights Courts

The State Government may, with the concurrence of the Chief Justice of the High Court, by notification, specify for each district, a Court of Sessions to be a Human Rights Court, for the purpose of providing speedy trial of “offences arising out of violation of human rights”. The State Government shall specify a Public Prosecutor or appoint an advocate who has been in practice as an advocate for not less than seven years, as a Special Public Prosecutor for every Human Rights Court, for the purpose of conducting cases in the Human Rights Courts.

Human rights are those rights, which belong to an individual as the consequence of being human. Every individual and every “organ of society” has a universal obligation to contribute to an atmosphere conducive to the enjoyment of human rights. The primary responsibilities and obligations in the field of human rights enjoyment remain with the state, and the state cannot relieve itself of these obligations by ‘delegating’ human rights obligations to non-state entities.

2.8.3. Non-governmental Organisations for Protecting Human Rights

Non-governmental organizations have become a new hope for development and cooperation. They are flexible, efficient, close to the target groups, and democratic at the grassroots level, and their funds flow directly to the poor. NGO’s
are seen as the miracle weapon in the battle against increasing poverty in large parts
of the world. They are playing an exceptional role in making people aware about
their human rights. They use different mechanisms to develop human rights culture
in the country like by opening human rights centres, and by holding workshops on
human rights. NGO’s have the ability to experiment freely with innovative
approaches to take risks. They are flexible in adapting to local situations and
responding to local needs and therefore can do projects in any place. They have a
good understanding with people and therefore cater their needs.

The history of human rights NGOs is rather long dating back to 1863 when
the International council of Red Cross was established. Since then, there has been a
proliferation of NGOs concerned with Human Rights. The most prominent among
them are the Amnesty International, Human Right Foundation and Human Rights
Watch at the international level. Amnesty International (AI) forms a global
community of human rights defenders with the principles of international solidarity,
effective action for the individual victim(s), global coverage, the universality and
indivisibility of human rights, impartiality and independence, and democracy and
mutual respect. Human Rights Foundations definition of human rights focuses on
the essential ideals of freedom of self-determination and freedom from tyranny and
the rights of property. Human Rights Watch is dedicated to protecting the human
rights of people around the world. They investigate and expose human rights
violations, hold abusers accountable, and challenge governments and those who
hold power to end abusive practices and respect international human rights law. The
role of Non-governmental human rights organisation is portrayed in figure 2.4
The protection of Human Rights Act, 1993 requires the National Human Rights Commission to encourage the efforts of non-governmental organizations working in the field of human rights. NGO has a great faith in the betterment of human civilization and working in that direction. It is one of the most visible sets of actors in the related fields of human development and human rights. It can play a significant role in helping to achieve human security. There are a number of Indian NGO’s that perform various useful activities in the fields of human rights – social
welfare, old age care, health and community medicine, assistance to depressed
classes, women's welfare, children welfare, rehabilitation of bonded labour,
rehabilitation of people uprooted by economic development projects, welfare of the
disabled, consumer rights and so on.

Popular human rights organisations in India include People’s Union for
Civil Liberties (PUCL) concerned about defending civil liberties and human rights
from different backgrounds into a common platform; People’s Union for
Democratic Rights (PUDR) is actively engaged in legal defence of civil liberties
and democratic rights, Child Rights and You (CRY), is an organisation working
directly with and for underprivileged children. People’s Watch, has concentrated
its activities on monitoring of human rights violations and is widely recognized as
the leading Human Rights organization in India.

The Non-Governmental organizations work from grass-roots level to
national and international level in the protection of human rights. It has also
influenced the development of laws and policies on several important social and
developmental issues such as juvenile justice, right to information, anti-trafficking,
forests and environment, women, elderly people, people with disability,
rehabilitation of development induced displaced people, etc. NGO’s help the victim
of human right violation by providing them assistance and advice. NGO’s make an
invaluable contribution to the raising of public awareness of existing legal norms,
which is of crucial importance to prevent violations of human rights and promoting
their implementation.
2.9. Human Rights Education and Youth welfare

The youth of every country are its valuable human resource and the future of a country. Any idea of national development is just a myth without the active participation of youth in it. The youth are dynamic, passionate and inspired. Their bubbling enthusiasm has to be given direction and utilized. Their surplus energy has to be directed 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. Active citizenship also means participation in the democratic process, motivated by a sense of personal responsibility for promoting and protecting the rights of all. Nevertheless, to be engaged in this way, citizens must first be informed. Therefore, learning is essential for human rights activism.

All citizens are entitled to express their views. It requires a part in the creation of constructive spaces that promote mutual respect. By considering this worthy, the society provides more importance. The commission on human rights are aware of the increasing interest of the younger generation in the fundamental objectives of the United Nations, in particular the furtherance of peace and social justice by making measures for the promotion and encouragement of community in respect of human rights and fundamental freedoms. The promotion and protection of human rights needs to be at the forefront of any youth movement dedicated to peace building, reconciliation and violence prevention. A major aim in educating the
young shall be to develop all their faculties and to train them to acquire higher moral qualities. It also helps young leaders to learn about the ideas, concepts and strategies of human rights through engaging in meaningful dialogue, promoting critical analysis, encouraging self-reflection and fostering action. Emotional and psychological development and community-building are just as important as
Intellectual learning. In this context, bringing human rights into culture is essential for sustainability. Figure 2.5 shows that, empowerment of youth leads to the sustainability of the society and, human rights education is essential to maintaining youth as fruitful resources through learning and practice for making human rights as a way of life.

Youth is considered as the prime resource of the society, comprehensive national policies and programmes have been announced by the government. Development bearing on student youth welfare included setting up of National Cadet Corps (N.C.C) by the Ministry of Defense and National Service Scheme (N.S.S) by the Ministry of Youth Affairs in the universities and colleges with aim of developing the personality of the students through community service. Nehru Yuva Kendras serves as focal point for developing activities for non-student youth, particularly in rural areas to provide the rural youth with opportunities for development of their personality and skills enabling them to act as vanguard in the process of development. Yuvak Mandals, Training programmes for leaders of rural youth clubs promotion of sports and games, promotion of yoga, awards for outstanding sportsman, workers education programme, functions and literacy programme for rural women, college and university planning forums, National integration Samities, exchange of youth delegation between States, work centers for training in skills, youth hostels and adventure programmes, correspondences, financial assistances to voluntary organizations etc are major youth welfare
programmes in India. These efforts of both government and Non-Government organizations can be made use for promoting human rights.

Human rights are highly inspirational and also highly practical, embodying the hopes and ideals of most human beings and also empowering people to achieve them. Human rights education shares those inspirational and practical aspects. In order to make youth as the human rights educator, they should consider about the three primary goals of human rights education: knowing about human rights, valuing human rights, and acting for human rights.

**Thinking:** Participants need a common core of knowledge and understanding in order to work together and be effective advocates for human rights. Certain facts are important to being an effective human rights advocate like knowledge of fundamental human rights documents, a grasp of the history and development of the movement.

**Feeling:** This Building Block addresses the vital emotional and personal aspects of human rights education. All human rights education can take place in the context of a setting. Participants can build connections and work together toward common goals for which all share responsibility.

**Equipping:** Effective human rights education helps participants build the skills they need to act on behalf of their human rights and the rights of others. The farthest-reaching way to teach human rights is to prepare others to teach. Since, people learn the most when teaching others, this strategy also helps people better internalize human rights education.
**Taking action:** An essential part of human rights learning is action, opportunities to put new lessons and skills into practice. Such practice is important because it builds more lasting and meaningful learning. It is also important because it turns education about human rights into education for human rights.

The various methodologies can define what they want to know and to seek information for themselves and others. Participatory methods have been effective for human rights education. These methods can encourage critical analysis of real-life situations leads to thoughtful and appropriate action to promote and protect human rights. For skill enrichment and practical application of human rights learning, a number of alternative methods have been recommended.

**Brainstorming:** Encourages creativity and generates many ideas quickly. It can be used for solving a specific problem, answering a question, introducing a new subject, raising interest, and surveying knowledge and attitudes.

**Case studies:** Give small groups of participants case studies to respond to as primary data for learning. Cases can encourage analysis, critical thinking, problem solving and planning skills, as well as cooperation and team building.

**Creative expression:** Can help to make concepts more concrete, personalize abstractions, and affect attitudes by involving emotional as well as intellectual responses to human rights.

**Debates and Negotiations:** Help to clarify different positions on a controversial issue. They usually involve two or several small groups who plan and present arguments on different sides of an issue, which may not necessarily
represent their personal views. Debates develop logic, understanding of an issue, and listening and speaking skills. Ideally a debate concludes with all participants being able to vote for or against the proposition and discuss their positions.

**Dramatization:** Many dramatic techniques can enhance learning. Sometimes their purpose is for participants to experience an unfamiliar situation or identity and develop empathy and appreciation for different points of view. Other dramatizations may serve to concretize concepts like acting out articles of the UDHR or analyze conflicts.

**Field trips:** Sometimes participants need a safe place to learn, removed from the outside world. At other times learning is enhanced by exposure to new people and places, often unrecognized in their own communities. Visits might be to places where human rights issues develop or where people work to stop abuses or relieve victims.

**Hearings and Tribunals:** Public testimony can give a human face to both human rights defenders and victims and serve to both educate and motivate those who attend.

**Journal Writing:** Having participants write down their reactions, opinions, and ideas before a discussion not only raises the level of discourse, but also provides them with a written record of their evolving ideas about human rights. Journal writing also reinforces the value of independent, critical thinking.

**Media, films and videos:** Newspapers, news magazines, and news programs on radio or television can serve as excellent learning tools. Although videos and
films on human rights topics are readily available, using them effectively requires planning.

**Research and investigation:** Independent investigations permit participants to explore topics in depth and to share their findings with others.

These methods can also be used for perpetuating human rights learning into practice. The youth attending human rights education are a means to achieve human rights as way of life and spreading human rights culture into the society. In order for youth to contribute to the enjoyment of human rights and the establishment of world peace, the world community must provide the necessary means for educating youth in both practical skills and spiritual values. At the same time, youth must also be at the forefront of efforts to promote social progress and justice. There the youth should become the harbingers of human rights movement and can empower the entire nation.

### 2.10. Role of Youth

The youth have crucial role in promoting human rights as well as an obligation to participate actively in national development shaping the destiny of the nation. Human rights education is a useful tool to build solidarity among youth and activism for social justice at local, national and international levels. Youth participation in the process of imparting human rights culture will create a society with dignity and justice. Developing the interest and utilizing the capabilities of youth in accordance with fundamental rights is the core of human rights education process. As valuable resources of the country, youth have an appreciable role in
establishing a society free from all kinds of exploitations and preservation of integrity and unity of the nation. The figure 2.6 indicates the role of youth in promoting human rights education.

- **Youth as facilitators** - Facilitators support the people to do their best thinking and enables group members to search for inclusive solutions and build sustainable agreements. Engaging young people as Facilitators, helps reinforce their commitment to learning and facilitating human rights.

- **Youth as researchers** - Identifying issues, surveying interests, analyzing findings and developing projects in response are all powerful avenues for Youth

![Figure 2.6 Role of Youth](image)
• **Youth as planners** – Planning includes programme design, event planning, curriculum development, and hiring staff. Youth planning activities can lend validity, creativity, and applicability to abstract concepts and broad outcomes.

• **Youth as organizers** – Community organizing happens when leaders bring together everyone in a community in a role that fosters social change. Youth community organizers focus on issues that affect themselves and their communities; they rally their peers, families, and community members for action.

• **Youth as decision-makers** – Making rules is not the only way to engage young people in decision-making. Committees, board membership and other forms of representation and leadership reinforce the significance of youth voice throughout the process.

• **Youth as advocates** – When young people stand for their beliefs and understand the impact of their voices, they can represent their families and communities with pride, courage and ability.

• **Youth as evaluators** – Assessing and evaluating the effects of programs, classes, activities, and projects can promote Youth Voice in powerful ways. Young people can learn that their opinions are important, and their experiences are valid indicators of success.

• **Youth as specialists** – Envisioning roles for youth to teach youth is relatively easy; seeing new roles for youth to teach adults is more challenging. Youth
specialists bring expert knowledge about particular subjects to programs and organizations, enriching everyone’s ability to be more effective.

- **Youth as mentor** - Mentoring is a process for the informal transmission of knowledge, and skills from more experienced person to less experienced and less knowledgeable person.

- **Youth as advisor** – An advisor who have experience and expertise on specific areas like human rights can give advice on the process.

- **Youth as policy-maker** - Policy makers can make the right decision for the wrong reason in accordance with the policies and programmes of the authority.

2.11. Youth for Human Rights

The last quarter of the 20th century has been witness to a growing recognition of the place and relevance of human rights due to pressure from various social movements. People are aware of their rights and duties as citizen. However, unfortunately the violations of human rights have also figured quite highly in the state. There is no difference between developing countries and developed countries, as far as human rights violations are concerned. The present consumerist society faces atrocities, which violate the rights of a person as human being. In this context, the exclusive and drastic change in the human rights situation is a setback for the state and the state is ashamed of lack of protection and promotion of human rights. Every individual has certain rights for surviving, developing, protecting and promoting life as a common individual in society. The human rights education has
to be purposive and relevant to promote protective mechanism against
discrimination and equity among the people.

Youth of today is in search of its identity and less inclined towards conflicts
and violence unless external forces compel them to do so. The youth express their
need for a sense of independence, competence and participation in the mainstreams
of society. They are key agents for social change, including peace, development,
economic development and technological innovation. The paradox is that even as
they represent societies’ greatest hope, they are a group who risk an uncertain and
unstable future (Jeffrey, 2010). The task of the young people is to build a society
with solidarity, justice and equality in opportunity for growth and development of
every individual and group of people. Human rights education is a useful tool to
accomplishing these senses of enthusiasm and well-being. Therefore, quintessence
of effort of youth in human rights education is to evolve a culture in respect of
human rights that is more sensitive to the basic needs of every human being.

2.12.1. Awareness on Human Rights

Human rights define our quality and way of life. It must remain alert and
committed to making them a reality for all people in the world. The creation of a
human rights culture through education and information is the ultimate, even if long-
term solution against human rights abuses is not in sight. Therefore, the awareness
on human rights is the prime requisite for the social transformation. Human rights
awareness is an ability to easily distinguish various aspects of human rights to life,
security, religion, expression and education and that they understand the importance
of these aspects in relation to human survival and dignity. It is also a form of people's perception that they have rights and that they have them because they are human beings irrespective of any social or other distinction (Flanagan and Christens, 2011).

Once people accept human rights concepts, they begin to analyze their individual lives, examining their communities, families, and personal experiences through a human rights lens. 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 practice of human rights: people need to know how to bring human rights home, responding appropriately and effectively to violations in their own communities (Human Rights Watch, 2011). In order for the youth to contribute to the enjoyment of human rights and the establishment of world peace, the world community must provide the necessary means for educating youth in both practical skills and spiritual values. At the same time, to achieve this full enjoyment of human rights, youth must also be at the forefront of efforts to promote social and economic progress and justice. Active participation of youth in the process of inculcating human rights skills and values for combat violations of rights and creating a society filled with justice and peace is necessary, because they can become a strong force in social movements. They can educate others about their rights. They help other young people to attain a higher level of intellectual ability.
and to become qualified adults. Youths’ Awareness wheel on human rights is shown in figure 2.7.

Figure 2.7
Youths’ Awareness on Human Rights

Human rights awareness is fundamental for addressing the underlying causes of human rights violations, preventing human rights abuses, combating discrimination, promoting equality and enhancing people’s participation in democratic decision-making processes (AI, 2014). The Universal Declaration of human rights and international covenants on civil, political, economic, social and
cultural rights are the basis for international obligation of human rights. These, are created for the recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family even defining the breadth and depth of human rights for the 21st Century and beyond. The awareness of these instruments, substantive and collective rights of people is to try to promise the commitment of individuals, communities and countries to forge a common understanding of human rights among governments and their citizens to reaffirm values of human dignity and equality for generations to come.

2.11.2. Advocacy Effort of Youth

Youth are a force for change in this world, but the role of youth in decision-making for their own futures and livelihoods needs to be understood more precisely and strengthened. Youth Advocacy is an effort to empower young people in their everyday lives and it makes individuals strong and credible enough to speak to the powerful and the powerless. It also gives an insight into world of decision-making and the exercising of authority, and enhances the individuals understanding of legal process. This helps the individuals to make clear choices about issues that affect their everyday life. Youth Advocacy can assist young people to use the existing social systems to develop a real sense of self-worth and more able to deal with society’s demands. It is a space for youth to share their advocacy practises with other youth in order to give them the inspiration and leadership ability to push for their cause not just to the wider public, but to policy-makers as well (UNOY, 2008). Advocacy effort of youth has been recognised as the perspectives of anti-oppressive
practice on human rights violations, strengthening and restoring perspective on human rights mechanisms and empowerment perspective on human rights education and all these perspectives are interlinked and interconnected. This advocacy frame for youth is depicted in figure 2.8.

**Figure 2.8**
Advocacy Frame for Youth

**ANTI-OPPRESSIVE PRACTICE**
Against human rights violation
- Child labour, abuse, trafficking
- Caste Discrimination
- Gender discrimination
- Displacement and encroachment
- Refugees rights
- Degradation of Environment

**STRENGTHENING AND RESTORING**
Perspective on human rights mechanisms
- Good governance
- People centred
- Prisons welfare
- Reservation rights
- Accountability
- Transparency
- Need based
- Training on human rights
- Use of Media

**EMPOWERMENT**
Perspective on human rights education
- Inculcating in to Culture
- Social relationship
- Maintain Peace
- Value based
- Non Discrimination
- Democratic
- Humanitarian
- Sustainable development

**Make Youth as Advocate for Promoting and Protecting Human rights**
Anti-oppressive Practice

Advocacy is significant in developing practice when, it is based on anti-oppressive perspective. Anti-oppressive practice on human rights violations encompasses a variety of practice approaches including anti-racist, anti-rights, critical, and laboratory frameworks. The process takes on a more inclusive and democratic focus placing the service users demands for appropriate at the centre of professional practice. It is to practice challenging oppression, the unjust use of power or authority by individuals or institutions based on race, gender, class, ethnicity, age and ability. The youth need to use advocacy to defend the welfare rights and benefits of clients, irrespective of the type of service, organizational structure and mode of service delivery. They aim to reduce oppressive power structure, which require skills at the macro and micro levels, protect from severe human rights violations and promote a culture that respects of human rights. Hence, the rights became unconditional and have validity purely for the reason that a person is a human being.

Strengthening and Restoration Perspective

Human rights, human development and human security are closely interrelated and mutually reinforced, as there can be no human security without a societal and political culture based on the protection of human rights. Nonetheless, the society is witnessing violations against women and children of down trodden class, of religion and ethnic minorities and of unorganized workers amongst others. Incidents of mass killings, wide spread disappearances, torture, arbitrary detention,
excessive censorship of thoughts and expression are reported every day. In this situation, strengthening and restoring human rights mechanisms are very vital. It focuses on how people cope with the problems, the oppression and the injustice they face and advocates the strengths, perspective of social action for achieving the results by adopting participatory democracy, cultural competence, gender sensitization, challenging violent structure and processes etc. This strengthening and restoring perspective helps to minimize harms and risks while maximizing benefits; respect for human dignity, privacy and autonomy; take special precautions with vulnerable populations and strive to distribute the benefits to all members of the community.

**Empowerment Perspective**

Empowerment means that to assist people in developing their aware that they have their own strengths and resources to solve their own problems. Human rights education 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. It imparts awareness about the human rights, protects from any sort of discrimination, unfair treatment and provides democratic structure, values as well as individual freedom. The empowerment perspective on human rights education enables to analyse the situation, make decisions and adopt behaviours, enhancing the quality of life. Thus, human rights education is a collective endeavour for a balanced approach to education as well as development.
2.12. Conclusion

Human rights are inalienable enlistments, they constitute the ground-rules for human development. As such, the “dignity and worth” of a person is to be regarded as both a means to and the end of development. The above discourse on historical evolution and development of human rights concept stated that man’s struggle for rights are as old as the history of humankind. The concept of human rights was in a rudimentary form in the ancient times, in formative stage in the middle ages and fully-grown stage in the 20th century, with the formation of United Nations for the protection and promotion of human rights and fundamental freedoms of the individual.

In India, the movement for the protection of human rights started during British rule. In accordance with the mandate of international covenants on human rights as well as the provisions of the Indian Constitution the government had enacted the Protection of Human Rights Act 1993 to provide for the constitution of human rights commissions and courts for better protection of human rights and for matters connected therewith or incidental thereto. Further, in discourse, mechanisms to combat human rights violations especially UN mechanisms and NGO’s efforts were discussed. It is noteworthy that human rights education in India and youth empowerment through human rights education was the core of this chapter. Role of youth and a conceptual framework on youth for promoting human rights were the deep concerns of this chapter.